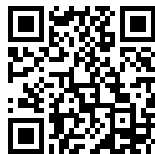


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WESLEY'S REVISION  
OF THE  
Shorter Catechism

WITH NOTES

THE SCOTTISH CONFESSION OF 1560  
PATRICK HAMILTON'S "PLACES"  
THE CREEDS, ETC.

SHOWING THE CONNECTION OF METHODIST DOCTRINE  
WITH THAT OF

THE REFORMED CHURCH  
THE ANCIENT FAITH

AND

The Word of God

By

REV. JAMES ALEX. MACDONALD  
LEITH AND CALCUTTA



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1906



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P R E F A C E.

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John Wesley's edition of the Shorter Catechism is found in his *Christian Library*, vol. xiv. p. 387, entitled *An Extract from the Assembly's Shorter Catechism; with the proofs thereof out of the Scriptures*. We do not know that it was ever printed separately; though such a publication would have been highly useful, both in Scotland and elsewhere, in order to set forth clearly the points of agreement and difference between his system of theology and that of the Westminster Divines. The method followed in the present edition is that of taking the Catechism as it is ordinarily printed for use in Scotland, and showing by deletions and alterations in red, exactly what changes Wesley made in the text. As the reason of some of these alterations was liable—as, for example, in the instance of *adoption*—to be misunderstood, it was found necessary to add notes of explanation.

John Wesley's opinion of the Westminster Catechisms is expressed in his treatise on *Original Sin*, where he has devoted thirteen pages to defend the Assembly of Divines against the strictures of Dr John Taylor of Norwich. Of their Larger Catechism he says: "To this I never subscribed;



but I think it is in the main a very excellent composition, which I shall therefore cheerfully endeavour to defend, so far as I conceive it is grounded on clear Scripture" (*Works*, vol. ix. p. 261).

The time appears opportune for the consideration of the relations between the doctrinal systems of the Presbyterian and Methodist Churches. In Canada efforts are being made for union between the two large bodies of Christians. The Declaratory Acts of the Scottish United Free Churches show clearly that the Arminian doctrines are no longer held to disqualify those who hold them from membership or ministry. The Act of Parliament signed by the King on August the 10th, 1905, appears to be opening the way for a larger adhesion to the Established Church of Scotland of many who hold "the sum and substance of the Reformed religion." Wesley's Revision of the Shorter Catechism may fairly raise the question whether he and his followers are to be regarded as rightly in the succession and fellowship of the Reformed Churches.

In John Wesley we may trace the influence and union of many different streams of piety. Anglicanism and Puritanism affected him from his fathers. Moravianism powerfully assisted him to grasp the principle of justification by faith, and the influence of Scottish piety left a deep stamp upon him at the most formative period of his life through Henry Scougal's *Life of God in the Soul of Man*. The principles of the Scottish Prayer-Societies were reproduced in Wesley's classes—religious societies originally designed to

flourish and abide within the fold of the Established Churches.

This "life of God in the soul of man" is the essence of true Christianity. It is the secret of Pentecost, again and again revealed in new power when the Church tends to perish in coldness and unbelief. Such movements as those of Keswick exemplify the energy of the Divine Spirit in our own day, and indicate that a renewal of the prayer life of the Church is the way to the renewal of her youth and power.

A general effusion of the Holy Spirit's grace would most surely tend to bring various bodies of scattered Christians into living union. It is not by the efforts of ecclesiastical politics that such unions will be most successful. In the present state of religious division and perplexity in Scotland—if not in England and the Empire at large,—it might fairly be asked whether the time will not come for calling once more an Assembly of Divines, in order to learn on what points the great masses of Protestants are agreed. We have seen a successful union for the Revision of the English Bible. Why should we not see a similar effort to revise our Confessions? The Scottish Confession of 1560, at any rate, invites future ages to this task. What greater service could our gracious King Edward the Seventh render to the distracted Churches than to command such a council to convene.

In order to assist to the solution of this question, we have printed with the Catechism, the *Confession of Faith* drawn up by Knox and the Reformers,

and ratified by the Estates of Scotland in the Parliament of 1560. It is generally acknowledged that a return to the first Confession would bring us all nearer to one another, as well as to the Word of God. As far as we can judge, there is but one sentence in the whole Confession which Wesley's followers might wish to improve. All that they would desire would be that the work of the Holy Spirit, in the sanctification of believers, should have a fuller expression, such as Knox has himself admitted, by incorporating the *Places of Patrick Hamilton* in his *History of the Reformation*. It appears to us that Hamilton has expressed in the most thoroughgoing manner the doctrine of holy living, which was the secret of the great Methodist Revival.

The Methodist Revival of the eighteenth century was such a work as most Christians of every denomination long to see repeated, and pray for again in our own day, if possible without the blemishes. The secret of the power and success of that revival lay in the preaching and experience of a second work of Divine grace in the believer's heart, which was commonly spoken of by Wesley as "perfect love," "entire sanctification," "Christian perfection," "the circumcision of the heart," "purity of heart," and sometimes, "the second blessing." The first named three of these are the terms oftenest used by Wesley. What this experience is, and how he himself came to know it, Wesley states in his treatise on the subject, entitled, *A Plain Account of Christian Perfection*. He states concerning it: "This doctrine is the grand

depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly he appeared to have raised us up." On the supreme importance of preaching the doctrine he often writes. Some of these statements may be given to show how Wesley regarded it: "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and, consequently, little addition to the society, and little life in the members of society. . . . Till you press the believers to expect full salvation *now*, you must not look for any revival.

"It is the very marrow of Christianity; and if it be diligently spread among our believers, it may be of unspeakable use." "Entire sanctification from inbred sin can hardly ever be insisted on either in preaching or prayer, without a particular blessing." "In the success of Mr L——'s preaching, we have one proof of a thousand, that the blessing of God always attends the publishing of full salvation as attainable now by simple faith."

Again, writing of "the instantaneous change," wherein the believer's heart is purified from its inherent evil tendencies by faith, Wesley says: "If there be such a blessed change before death, should we not encourage all believers to expect it? and the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their soul; the more watchful they are against all sin; the more careful to grow in

grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. Whereas, just the contrary effects are observed whenever this expectation ceases. They are 'saved by hope,' by this hope of a total change, with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or, rather, decreases daily. Therefore whoever would advance the gradual change in believers should strongly insist on the instantaneous."

This experience of perfect love has not been unknown to many of our most useful Scottish saints, among whom it was sometimes termed "the rest of faith," "the full assurance of faith," terms which have also been used in Methodism, and appear to point more to the way into the blessing, than to the results of the blessing in the believer's life.

The excisions made by Wesley in revising the Shorter Catechism, while considerably broadening and strengthening its theology, have not in the least destroyed its admirable balance and proportions. Striking out everything which would make "the decrees of God" the hinge on which creation ever turns, and making God Himself, instead of His decrees, the foundation on which the theology of the Catechism stands, Wesley only removed thereby some of the metaphysical and scholastic accretions which had gathered upon the body of Reformed theology during the last decades of the sixteenth, and the first half of the seventeenth, centuries. These accretions were indeed logical and natural inferences from the doctrines of

the Reformation, applied in a scholastic manner. But they were nevertheless unscientific, in that they took no account of a wide area of scriptural statement and religious phenomena, and had in themselves a strong tendency to divorce theology from practical life and Christian work. The doctrines of the Reformation period show no such tendency. It is only in the developments of the next two or three generations that we observe the separation growing up between doctrine and the life of the people. The Methodist revival, being above all things a translation of the truths of Scripture into the everyday life of the people, came as a salutary check to the unscientific deductions of scholars who lived and thought apart from the practical problems of actual life. Wesley's excisions therefore brought the Catechism much more fully into line with the truths of Scripture and the affairs of daily life.

Wesley made no additions to the Shorter Catechism. This fact shows that he regarded it, when shorn of its scholastic deviations, as a fitting statement, for catechetical purposes, of the body of Christian doctrine. If one may judge by his published works, had he felt it necessary to add anything, he would have confined himself to the insertion of a question upon the new birth, in place of Questions 31 and 34 upon effectual calling and adoption. These he has deleted, not because of any objection he had to the statements they contain, or to the form they take in the Catechism, but mainly because they deal with the relative side of man's salvation, which

*b*

obtained undue proportions in the Catechism, as it originally stood, and also because of the unscriptural sense, determined by the doctrine of the absolute decrees of God, in which both effectual calling and adoption were understood. Even when the questions on effectual calling and adoption are deleted, the objective and relative aspects of salvation still receive their full proportion of attention, while the subjective aspects are none too fully represented, viewed according to the proportion each holds in the Holy Scriptures. The doctrine of the new birth must be regarded as the key to Wesley's theology, as it is everywhere in evangelical circles to-day recognised to be the grand truth brought fully into light in the New Testament, the doctrine around which the whole body of New Testament experimental theology circles. Doubtless, if Wesley had, in revising the Catechism, considered any additions necessary, he would have inserted a question on the inward work of the Holy Spirit in the new birth; and a phrase to show the possibility of that completion of the Spirit's work in the believer's heart, which was one of the distinguishing features of Wesleyan theology, and was regarded by Wesley as the mainspring of the Methodist revival, the work of perfect love. Wesley, however, did not add these, but contented himself with removing such statements as were plainly contrary to them and to the teaching of Scripture, on which all Christian symbols are based. Wesley's view of the importance of catechetical instruction is given in the following extract from



his journals, dated Dublin, Sunday, the 11th April 1756:—"I met about an hundred children, who are catechised publicly twice a week. Thomas Walsh began this some months ago, and the fruit of it appears already. What a pity that all our preachers in every place have not the zeal and wisdom to follow his example!"

The notes on the Catechism are only partial, being mainly confined to the subjects brought under review by Wesley's alterations. Should the book meet with any general approval from the public, the notes will be extended in future editions, so as to do away with their present one-sidedness.

For assistance in the preparation of this work I have to express my grateful thanks to Mr J. W. T. M'Dougall, who has generously given me the use of the plates from which the Catechism is printed; and also to my honoured father, the Rev. Jas. Alex. Macdonald, sen., and my beloved colleague, the Rev. John Findlater, for valuable help throughout. The spelling of *The Confession of Faith* has been modernised, and one or two obsolete words altered after the Twentieth Century Edition of Mr Cuthbert Lennox, but otherwise the text is left in strict accordance with the Standard Edition of David Laing, and the original Manuscript of 1566.



Wesley's Revision of

THE  
SHORTER CATECHISM

AGREED UPON BY

THE ASSEMBLY OF  
DIVINES AT WESTMINSTER

WITH THE ASSISTANCE OF

COMMISSIONERS  
FROM THE CHURCH OF SCOTLAND

AS

A PART OF THE COVENANTED UNIFORMITY IN RELIGION  
BETWIXT THE CHURCHES OF CHRIST IN THE KINGDOMS  
OF SCOTLAND, ENGLAND, AND IRELAND

*And Approved Anno 1648, by the General Assembly of the Church of  
Scotland, to be a Directory for Catechising such as are of weaker  
Capacity, with the Proofs from the Scripture*

With Notes Explanatory of Wesley's Alterations

By JAS. ALEX. MACDONALD

LEITH  
OFFICE OF "THE BURNING BUSH"

1906

ASSEMBLY AT EDINBURGH, July 28, 1648. Sess. 19.

*Act approving the SHORTER CATECHISM.*

THE General Assembly having seriously considered the SHORTER CATECHISM agreed upon by the Assembly of Divines sitting at Westminster, with assistance of Commissioners from this Kirk; do find, upon due examination thereof, that the said Catechism is agreeable to the word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk: And therefore approve the said Shorter Catechism, as a part of the intended uniformity, to be a Directory for catechising such as are of weaker capacity.

A. KER.

THE  
SHORTER CATECHISM.

WESLEY'S REVISION,

With his alterations shown in red.

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**Quest. 1. What is the chief end of man ?**

**Ans.** Man's chief end is to glorify God, and to enjoy him for ever.

**Q. 2. What rule hath God given to direct us how we may glorify and enjoy him ?**

**A.** The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

**Q. 3. What do the Scriptures principally teach ?**

**A.** The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

**Q. 4. What is God ?**

**A.** God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom,

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**SCRIPTURE PROOFS.**

**Ans. 1.** 1 Cor. x. 31 ; Rom. xi. 36 ; Ps. lxxiii. 25-28.

**Ans. 2.** 2 Tim. iii. 16 ; Eph. ii. 20 ; 1 John i. 3, 4.

**Ans. 3.** 2 Tim. i. 13 ; 2 Tim. iii. 16.

**Ans. 4.** John iv. 24 ; Job xi. 7-9 ; Ps. xc. 2 ; James

power, holiness, justice, goodness, and truth.

**Q. 5. Are there more Gods than one ?**

**A.** There is but one only, the living and true God.

**Q. 6. How many persons are there in the Godhead ?**

**A.** There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

~~**Q. 7. What are the decrees of God ?**~~

~~**A.** The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.—~~

~~**Q. 8. How doth God execute his decrees ?**~~

~~**A.** God executeth his decrees in the works of creation and providence.~~

**Q. 9. What is the work of creation ?**

**A.** The work of creation is, God's making all things of nothing, by the word of

### SCRIPTURE PROOFS.

i. 17 ; Exod. iii. 14 ; Ps. cxlvii. 5 ; Rev. iv. 8 ; Rev. xv. 4 ; Exod. xxxiv. 6, 7.

**Ans. 5.** Deut. vi. 4 ; Jer. x. 10.

**Ans. 6.** 1 John v. 7 ; Matt. xxviii. 19.

**Ans. 9.** Gen. i. *throughout* ; Heb. xi. 3.

his power, in the space of six days, and all very good.

**Q. 10. How did God create man ?**

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness with dominion over the creatures.

**Q. 11. What are God's works of providence ?**

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

**Q. 12. What special act of providence did God exercise toward man in the estate wherein he was created ?**

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

**Q. 13. Did our first parents continue in the estate wherein they were created ?**

A. Our first parents, being left to the

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#### SCRIPTURE PROOFS.

Ans. 10. Gen. i. 26-28 ; Col. iii. 10 ; Eph. iv. 24.

Ans. 11. Ps. cxlv. 17 ; Ps. civ. 24 ; Isa. xxviii. 29 ; Heb. i. 3 ; Ps. ciii. 19 ; Matt. x. 29-31.

Ans. 12. Gal. iii. 12 ; Gen. ii. 17.

Ans. 13. Gen. iii. 6-8, 13 ; Eccl. vii. 29.



freedom of their own will, fell from the estate wherein they were created, by sinning against God.

**Q. 14. What is sin ?**

A. Sin is ~~any want of conformity unto,~~<sup>a</sup>  
~~or~~ transgression of, the law of God.

**Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created ?**

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

**Q. 16. Did all mankind fall in Adam's first transgression ?**

A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.

**Q. 17. Into what estate did the fall bring mankind ?**

A. The fall brought mankind into an estate of sin and misery.

#### SCRIPTURE PROOFS.

Ans. 14. 1 John iii. 4.

Ans. 15. Gen. iii. 6, 12.

Ans. 16. Gen. ii. 16, 17 ; Rom. v. 12 ; 1 Cor. xv. 21, 22.

Ans. 17. Rom. v. 12.

**Q. 18.** Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

**Q. 19.** What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever.

~~Q. 20. Did God leave all mankind to perish in the estate of sin and misery?~~

~~A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.~~

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### SCRIPTURE PROOFS.

Ans. 18. Rom. v. 12, 19; Rom. v. *from verse 10 to 20*; Eph. ii. 1-3; James i. 14, 15; Matt. xv. 19.

Ans. 19. Gen. iii. 8, 10, 24; Eph. ii. 2, 3; Gal. iii. 10; Lam. iii. 39; Rom. vi. 23; Matt. xxv. 41, 46.

Q. 21. Who is the Redeemer of ~~God's elect?~~<sup>mankind?</sup>

A. The only Redeemer of ~~God's elect~~<sup>mankind</sup> is the Lord Jesus Christ, who, being the eternal son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. 24. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a pro-

#### SCRIPTURE PROOFS.

Ans. 21. 1 Tim. ii. 5, 6; John i. 14; Gal. iv. 4; Rom. ix. 5; Luke i. 35; Col. ii. 9; Heb. vii. 24, 25.

Ans. 22. Heb. ii. 14, 16; Heb. x. 5; Matt. xxvi. 38; Luke i. 27, 31, 35, 42; Gal. iv. 4; Heb. iv. 15; Heb. vii. 26.

Ans. 23. Acts iii. 21, 22; Heb. xii. 25, *compared with* 2 Cor. xiii. 3; Heb. v. 5-7; Heb. vii. 25; Ps. ii. 6; Isa. ix. 6, 7; Matt. xxi. 5; Ps. ii. 8-11.

Ans. 24. John i. 18; 1 Peter i. 10-12; John xv. 15; John xx. 31.

phet, in revealing to us, by his word and Spirit, the will of God for our salvation.

**Q. 25. How doth Christ execute the office of a priest?**

**A.** Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

**Q. 26. How doth Christ execute the office of a king?**

**A.** Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

**Q. 27. Wherein did Christ's humiliation consist?**

**A.** Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

#### SCRIPTURE PROOFS.

**Ans. 25.** Heb. ix. 14, 28; Heb. ii. 17; Heb. vii. 24, 25.

**Ans. 26.** Acts xv. 14-16; Isa. xxxiii. 22; Isa. xxxii. 1, 2; 1 Cor. xv. 25; Ps. cx. *throughout*.

**Ans. 27.** Luke ii. 7; Gal. iv. 4; Heb. xii. 2, 3; Isa. liii. 2, 3; Luke xxii. 44; Matt. xxvii. 46; Phil. ii. 8; 1 Cor. xv. 3, 4; Acts ii. 24-27, 31.

B

**Q. 28. Wherein consisteth Christ's exaltation ?**

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

**Q. 29. How are we made partakers of the redemption purchased by Christ ?**

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

**Q. 30. How doth the Spirit apply to us the redemption purchased by Christ ?**

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ ~~in our effectual calling.~~

~~Q. 31. What is effectual calling ?~~

~~A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our~~

#### SCRIPTURE PROOFS.

Ans. 28. 1 Cor. xv. 4 ; Mark xvi. 19 ; Eph. i. 20 ; Acts i. 11 ; Acts xvii. 31.

Ans. 29. John i. 11, 12 ; Tit. iii. 5, 6.

Ans. 30. Eph. i. 13, 14 ; John vi. 37, 39 ; Eph. ii. 8 ; Eph. iii. 17 ; 1 Cor. i. 9.

minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, ~~freely offered to us in the gospel.~~

Q. 32. What benefits do they that ~~are effectually called~~ <sup>truly believe</sup> partake of in this life?

A. They that ~~are effectually called~~ <sup>truly believe</sup> do in this life partake of justification, ~~adoption~~, and sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

~~Q. 34. What is adoption?~~

~~A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.~~

[Q. 34 deleted apparently only for the sake of brevity and symmetry. See Note.]

### SCRIPTURE PROOFS.

Ans. 32. Rom. viii. 30; Eph. i. 5; 1 Cor. i. 26, 30.

Ans. 33. Rom. iii. 24, 25; Rom. iv. 6-8; 2 Cor. v. 19, 21; Rom. v. 17, 18, 19; Gal. ii. 16; Phil. iii. 9.

**Q. 35. What is sanctification ?**

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled ~~more and more~~ to die unto sin, and live unto righteousness.

**Q. 36. What are the benefits which in this life do accompany or flow from justification, ~~adoption,~~ and sanctification ?**

A. The benefits which in this life do accompany or flow from justification, ~~adoption,~~ and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

**Q. 37. What benefits do believers receive from Christ at death ?**

A. The souls of believers ~~are~~ at their death ~~made perfect in holiness, and do immediately~~ pass into glory; and their bodies, ~~being still united to Christ, do~~ rest in their graves till the resurrection.

**Q. 38. What benefits do believers receive from Christ at the resurrection ?**

A. At the resurrection, believers being

#### SCRIPTURE PROOFS.

Ans. 35. 2 Thess. ii. 13 ; Eph. iv. 23, 24 ; Rom. vi. 4, 6.

Ans. 36. Rom. v. 1, 2, 5 ; Rom. xiv. 17 ; Prov. iv. 18 ; 1 John v. 13 ; 1 Peter i. 5.

Ans. 37. Heb. xii. 23 ; 2 Cor. v. 1, 6, 8 ; Phil. i. 23 ; Luke xxiii. 43 ; 1 Thess. iv. 14 ; Isa. lvii. 2 ; Job xix. 26, 27.

Ans. 38. 1 Cor. xv. 43 ; Matt. xxv. 23 ; Matt. x. 32 ; John iii. 2 ; 1 Cor. xiii. 12 ; 1 Thess. iv. 17, 18.



raised up in glory shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

**Q. 39.** What is the duty which God requireth of man?

**A.** The duty which God requireth of man, is obedience to his revealed will.

**Q. 40.** What did God at first reveal to man for the rule of his obedience?

**A.** The rule which God at first revealed to man for his obedience, was the moral law.

**Q. 41.** Where is the moral law summarily comprehended?

**A.** The moral law is summarily comprehended in the ten commandments.

**Q. 42.** What is the sum of the ten commandments?

**A.** The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

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#### SCRIPTURE PROOFS.

Ans. 39. Micah vi. 8; 1 Sam. xv. 22.

Ans. 40. Rom. ii. 14, 15; Rom. x. 5.

Ans. 41. Deut. x. 4; Matt. xix. 17.

Ans. 42. Matt. xxii. 37-40.

**Q. 43.** What is the preface to the ten commandments?

**A.** The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

**Q. 44.** What doth the preface to the ten commandments teach us?

**A.** The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

**Q. 45.** Which is the first commandment?

**A.** The first commandment is, Thou shalt have no other gods before me.

**Q. 46.** What is required in the first commandment?

**A.** The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

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#### SCRIPTURE PROOFS.

Ans. 43. Exod. xx. 2.

Ans. 44. Luke i. 74, 75; 1 Pet. i. 15-19.

Ans. 45. Exod. xx. 3.

Ans. 46. 1 Chron. xxviii. 9; Deut. xxvi. 17; Matt. vi. 10; Ps. xxix. 2.

**Q. 47. What is forbidden in the first commandment ?**

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God ; and the giving of that worship and glory to any other, which is due to him alone.

**Q. 48. What are we specially taught by these words [*before me*] in the first commandment ?**

A. These words [*before me*] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with. the sin of having any other God

**Q. 49. Which is the second commandment ?**

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers

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### SCRIPTURE PROOFS.

Ans. 47. Ps. xiv. 1 ; Rom. i. 21 ; Ps. lxxxi. 10, 11 ; Rom. i. 25, 26.

Ans. 48. Ezek. viii. 5, 6, *to the end of the chapter* ; Ps. xlv. 20, 21.

Ans. 49. Exod. xx. 4-6.

upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

**Q. 50. What is required in the second commandment?**

**A.** The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

**Q. 51. What is forbidden in the second commandment?**

**A.** The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

**Q. 52. What are the reasons annexed to the second commandment?**

**A.** The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

### SCRIPTURE PROOFS.

**Ans. 50.** Deut. xxxii. 46; Matt. xxviii. 20; Acts ii. 42.

**Ans. 51.** Deut. iv. 15-19; Exod. xxxii. 5, 8; Deut. xii. 31, 32.

**Ans. 52.** Ps. xc. 2, 3, 6; Ps. xlv. 11; Exod. xxxiv. 13, 14.

**Q. 53. Which is the third commandment?**

A. The third commandment is, 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.

**Q. 54. What is required in the third commandment?**

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

**Q. 55. What is forbidden in the third commandment?**

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

**Q. 56. What is the reason annexed to the third commandment?**

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

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### SCRIPTURE PROOFS.

Ans. 53. Exod. xx. 7.

Ans. 54. Matt. vi. 9; Deut. xxviii. 58; Ps. lxxviii. 4; Rev. xv. 3, 4; Mal. i. 11, 14; Ps. cxxxviii. 1, 2; Job xxxvi. 24.

Ans. 55. Mal. i. 6, 7, 12; Mal. ii. 2; Mal. iii. 14.

Ans. 56. 1 Sam. ii. 12, 17, 22, 29; 1 Sam. iii. 13; Deut. xxviii. 58, 59.

**Q. 57. Which is the fourth commandment?**

**A.** The fourth commandment is, Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

**Q. 58. What is required in the fourth commandment?**

**A.** The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy Sabbath to himself.

**Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?**

~~**A.** From the beginning of the world~~

### SCRIPTURE PROOFS.

Ans. 57. Exod. xx. 8-11.

Ans. 58. Deut. v. 12-14.

Ans. 59. Gen. ii. 2, 3; 1 Cor. xvi. 1, 2; Acts xx. 7.

Till

to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, ~~which is the Christian Sabbath.~~

**Q. 60. How is the Sabbath to be sanctified ?**

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

**Q. 61. What is forbidden in the fourth commandment?**

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

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### SCRIPTURE PROOFS.

Ans. 60. Exod. xx. 8, 10; Exod. xvi. 25-28; Neh. xiii. 15-19, 21, 22; Luke iv. 16; Acts xx. 7; Ps. xcii.; Isa. lxvi. 23; Matt. xii. *from verse 1 to 31, 2, 12.*

Ans. 61. Ezek. xxii. 26; Amos viii. 5; Mal. i. 13; Acts xx. 7, 9; Ezek. xxiii. 38; Jer. xvii. 24-26; Isa. lviii. 13.



**Q. 62. What are the reasons annexed to the fourth commandment?**

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

**Q. 63. Which is the fifth commandment?**

A. The fifth commandment is, Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

**Q. 64. What is required in the fifth commandment?**

A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

**Q. 65. What is forbidden in the fifth commandment?**

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honour and duty which be-

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### SCRIPTURE PROOFS.

Ans. 62. Exod. xx. 9, 11.

Ans. 63. Exod. xx. 12.

Ans. 64. Eph. v. 21; 1 Pet. ii. 17; Rom. xii. 10.

Ans. 65. Matt. xv. 4-6; Ezek. xxxiv. 2-4; Rom. xiii. 8.

longeth to every one in their several places and relations.

**Q. 66. What is the reason annexed to the fifth commandment?**

**A.** The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

**Q. 67. Which is the sixth commandment?**

**A.** The sixth commandment is, Thou shalt not kill.

**Q. 68. What is required in the sixth commandment?**

**A.** The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

**Q. 69. What is forbidden in the sixth commandment?**

**A.** The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

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#### SCRIPTURE PROOFS.

**Ans. 66.** Deut. v. 16 ; Eph. vi. 2, 3.

**Ans. 67.** Exod. xx. 13.

**Ans. 68.** Eph. v. 28, 29 ; 1 Kings xviii. 4.

**Ans. 69.** Acts. xvi. 28 ; Gen. ix. 6.

**Q. 70. Which is the seventh commandment?**

**A.** The seventh commandment is, Thou shalt not commit adultery.

**Q. 71. What is required in the seventh commandment?**

**A.** The seventh commandment requireth the preservation of our own and our neighbour's chastity, in ~~heart,~~ speech, and behaviour. thought,

**Q. 72. What is forbidden in the seventh commandment?**

**A.** The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

**Q. 73. Which is the eighth commandment?**

**A.** The eighth commandment is, Thou shalt not steal.

**Q. 74. What is required in the eighth commandment?**

**A.** The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

#### SCRIPTURE PROOFS.

**Ans. 70.** Exod. xx. 14.

**Ans. 71.** 1 Cor. vii. 2, 3, 5, 34, 36; Col. iv. 6; 1 Pet. iii. 2.

**Ans. 72.** Matt. xv. 19; Matt. v. 28; Eph. v. 3, 4.

**Ans. 73.** Exod. xx. 15.

**Ans. 74.** Gen. xxx. 30; 1 Tim. v. 8; Lev. xxv. 35; Deut. xxii. 1-5; Exod. xxiii. 4, 5; Gen. xlvii. 14, 20.

**Q. 75. What is forbidden in the eighth commandment?**

**A.** The eighth commandment forbideth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

**Q. 76. Which is the ninth commandment?**

**A.** The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

**Q. 77. What is required in the ninth commandment?**

**A.** The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

**Q. 78. What is forbidden in the ninth commandment?**

**A.** The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

**Q. 79. Which is the tenth commandment?**

**A.** The tenth commandment is, Thou

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#### SCRIPTURE PROOFS.

**Ans. 75.** Prov. xxi. 17; Prov. xxiii. 20, 21; Prov. xxviii. 19; Eph. iv. 28.

**Ans. 76.** Exod. xx. 16.

**Ans. 77.** Zech. viii. 16; 3 John 12; Prov. xiv. 5, 25.

**Ans. 78.** 1 Sam. xvii. 28; Lev. xix. 16; Ps. xv. 3.

**Ans. 79.** Exod. xx. 17.

shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

**Q. 80. What is required in the tenth commandment?**

**A.** The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

**Q. 81. What is forbidden in the tenth commandment?**

**A.** The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

~~**Q. 82. Is any man able perfectly to keep the commandments of God?**~~

~~**A.** No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.~~

### SCRIPTURE PROOFS.

**Ans. 80.** Heb. xiii. 5; 1 Tim. vi. 6; Job xxxi. 29; Rom. xii. 15; 1 Tim. i. 5; 1 Cor. xiii. 4-7.

**Ans. 81.** 1 Kings xxi. 4; Esther v. 13; 1 Cor. x. 10; Gal. v. 26; James iii. 14, 16; Rom. vii. 7, 8; Rom. xiii. 9; Deut. v. 21.

**Q. 83. Are all transgressions of the law equally heinous ?**

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

**Q. 84. What doth every sin deserve ?**

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

**Q. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin ?**

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

**Q. 86. What is faith in Jesus Christ ?**

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

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#### SCRIPTURE PROOFS.

Ans. 83. Ezek. viii. 6, 13, 15 ; 1 John v. 16 ; Ps. lxxviii. 17, 32, 56.

Ans. 84. Eph. v. 6 ; Gal. iii. 10 ; Lam. iii. 39 ; Matt. xxv. 41.

Ans. 85. Acts xx. 21 ; Prov. ii. 1-5 ; Prov. viii. 33-36 ; Isa. lv. 3.

Ans. 86. Heb. x. 39 ; John i. 12 ; Isa. xxvi. 3, 4 ; Phil. iii. 9 ; Gal. ii. 16.

**Q. 87. What is repentance unto life ?**

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

**Q. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption ?**

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer ; ~~all which are made effectual to the elect for salvation.~~

**Q. 89. How is the word made effectual to salvation ?**

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.

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#### SCRIPTURE PROOFS.

Ans. 87. Acts. xi. 18 ; Acts ii. 37, 38 ; Joel ii. 12 ; Jer. iii. 22 ; Jer. xxxi. 18, 19 ; Ezek. xxxvi. 31 ; 2 Cor. vii. 11 ; Isa. i. 16, 17.

Ans. 88. Matt. xxviii. 19, 20 ; Acts ii. 42, 46, 47.

Ans. 89. Neh. viii. 8 ; 1 Cor. xiv. 24, 25 ; Acts xxvi. 18 ; Ps. xix. 8 ; Acts xx. 32 ; Rom. xv. 4 ; 2 Tim. iii. 15-17 ; Rom. x. 13-17 ; Rom. i. 16.

**Q. 90.** How is the word to be read and heard, that it may become effectual to salvation ?

**A.** That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

**Q. 91.** How do the sacraments become effectual means of salvation ?

**A.** The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

**Q. 92.** What is a sacrament ?

**A.** A sacrament is an holy ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

**Q. 93.** Which are the sacraments of the New Testament ?

**A.** The sacraments of the New Testament are, Baptism, and the Lord's supper.

#### SCRIPTURE PROOFS.

**Ans. 90.** Prov. viii. 34; 1 Pet. ii. 1, 2; Ps. cxix. 18; Heb. iv. 2; 2 Thess. ii. 10; Ps. cxix. 11; Luke viii. 15; James i. 25.

**Ans. 91.** 1 Pet. iii. 21; Matt. iii. 11; 1 Cor. iii. 6, 7; 1 Cor. xii. 13.

**Ans. 92.** Gen. xvii. 7, 10; Exod. xii. *throughout*; 1 Cor. xi. 23, 26.

**Ans. 93.** Matt. xxviii. 19; Matt. xxvi. 26-28.



**Q. 94. What is baptism ?**

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

**Q. 95. To whom is baptism to be administered ?**

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.

**Q. 96. What is the Lord's supper ?**

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

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#### SCRIPTURE PROOFS.

Ans. 94. Matt. xxviii. 19; Rom. vi. 4; Gal. iii. 27.

Ans. 95. Acts viii. 36, 37; Acts ii. 38, 39; Gen. xvii. 10, *compared with* Col. ii. 11, 12; 1 Cor. vii. 14.

Ans. 96. 1 Cor. xi. 23-26; 1 Cor. x. 16.

**Q. 97. What is required to the worthy receiving of the Lord's supper?**

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

**Q. 98. What is prayer?**

A. Prayer is an offering up of our desires unto God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

**Q. 99. What rule hath God given for our direction in prayer?**

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.

#### SCRIPTURE PROOFS.

Ans. 97. 1 Cor. xi. 28, 29; 2 Cor. xiii. 5; 1 Cor. xi. 31; 1 Cor. x. 16, 17; 1 Cor. v. 7, 8; 1 Cor. xi. 28, 29.

Ans. 98. Ps. lxxii. 8; 1 John v. 14; John xvi. 23; Ps. xxxii. 5, 6; Dan. ix. 4; Phil. iv. 6.

Ans. 99. 1 John v. 14; Matt. vi. 9-13, *compared with* Luke xi. 2-4.

**Q. 100.** What doth the preface of the Lord's prayer teach us ?

**A.** The preface of the Lord's prayer, (which is, *Our Father which art in heaven,*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

**Q. 101.** What do we pray for in the first petition ?

**A.** In the first petition, (which is, *Hallowed be thy name,*) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

**Q. 102.** What do we pray for in the second petition ?

**A.** In the second petition, (which is, *Thy kingdom come,*) we pray, That Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

#### SCRIPTURE PROOFS.

**Ans. 100.** Matt. vi. 9; Rom. viii. 15; Luke xi. 13; Acts xii. 5; 1 Tim. ii. 1, 2.

**Ans. 101.** Matt. vi. 9; Ps. lxxvii. 2, 3; Ps. lxxxiii. *throughout.*

**Ans. 102.** Matt. vi. 10; Ps. lxxviii. 1, 18; Rev. xii. 10, 11; 2 Thess. iii. 1; Rom. x. 1; John xvii. 9, 20; Rev. xxii. 20.

**Q. 103. What do we pray for in the third petition ?**

**A.** In the third petition, (which is, *Thy will be done in earth, as it is in heaven,*) we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

**Q. 104. What do we pray for in the fourth petition ?**

**A.** In the fourth petition, (which is, *Give us this day our daily bread,*) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

**Q. 105. What do we pray for in the fifth petition ?**

**A.** In the fifth petition, (which is, *And forgive us our debts, as we forgive our debtors,*) we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

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#### SCRIPTURE PROOFS.

Ans. 103. Matt. vi. 10; Ps. lxxvii. *throughout*; Ps. cxix. 36; Matt. xxvi. 39; 2 Sam. xv. 25; Job i. 21; Ps. ciii. 20, 21.

Ans. 104. Matt. vi. 11; Prov. xxx. 8, 9; Gen. xxviii. 20; 1 Tim. iv. 4, 5.

Ans. 105. Matt. vi. 12; Ps. li. 1, 2, 7, 9; Dan. ix. 17-19; Luke xi. 4; Matt. xviii. 35.

**Q. 106.** What do we pray for in the sixth petition ?

**A.** In the sixth petition, (which is, *And lead us not into temptation, but deliver us from evil,*) we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

**Q. 107.** What doth the conclusion of the Lord's prayer teach us ?

**A.** The conclusion of the Lord's prayer, (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen.*) teacheth us, to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And, in testimony of our desire, and assurance to be heard, we say, *Amen.*

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### SCRIPTURE PROOFS.

**Ans. 106.** Matt. vi. 13; Matt. xxvi. 41; 2 Cor. xii. 7, 8.

**Ans. 107.** Matt. vi. 13; Dan. ix. 4, 7-9, 16-19; 1 Chron. xxix. 10-13; 1 Cor. xiv. 16; Rev. xxii. 20, 21.

NOTES ON WESLEY'S REVISION  
OF THE  
SHORTER CATECHISM.

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**Q. 1. What is the chief end of man?**

GOD, and God alone, is the aim, the centre, the sum of the true religion. Of the three main types of Protestantism, the Reformed Church goes straightest and most resolutely to this end. Anglicanism seeks to restore the purity of the Primitive Church. Lutheranism grounds all on the principle of justification by faith; but the ruling principle of the third and most vigorous type of Protestantism is the authority and sovereignty of God. Repudiating with rigorous resolution everything adventitious, pagan, idolatrous, the individual man, alone and unaided, transacts with the Almighty the main business and chief end of his existence, exalts Him only as Lord, hears with humility His Word and His Spirit, and by faith receives that knowledge of God which is eternal life.

The great evangelical movement known as Methodism sprang from a similar inward and personal experience of God, authenticated outwardly, and guided absolutely by His Word. It is the offspring of the Protestant Reformation, and must be affiliated to the Reformed rather than to the Lutheran stock, or the Anglicanism amidst which it burst into life. The salvation of the soul was its burning evangel,

and its doctrine of holiness was the new exposition of the grand secret how to glorify God and enjoy Him for ever. But Methodism, unless reinvigorated continually from the parent stock of Reformation doctrine which first gave it potency, must run wild into a Pantheistic worldliness and spiritual decay; whilst the Reformed doctrine, as set forth in the symbols of the Westminster Divines, loses hold of the new generations, unless it advances, under the guidance of the Word and the Spirit, in the quest of that holiness which is its primal aim, and glory, and joy.

THE CHIEF END—man's greatest business in this world—is a conception expressed in the language of the New Testament by the one word τέλος. Τέλος never denotes an end merely as to time or space, nor a termination in and for itself, but the result, acme, or consummation of purpose and inner development; and often it is not only the goal reached, but also the beginning of a new order of things. Πολέμου τέλος, the end of the battle, is not its termination, but victory. Τέλος ἀνδρός, the end of man is not death, but full age. See *Cremer's Lexicon*.

Now Christians have their fruit unto sanctification, and the end eternal life (Rom. vi.). Thus they receive the end of their faith, even the salvation of their souls (1 Peter i. 9). The end of the charge is love out of a pure heart and a good conscience, and faith unfeigned (1 Tim. i. 5). Man's chief end, then, is the glory of God manifested in a holy life, which is nothing else than God manifested in the flesh; for Christ in us, the hope of glory, is the end of the law unto righteousness (Rom. x. 4). And this end must continue to be the Christian's goal all through life. We must hold fast the beginning of our confidence firm unto the end (Heb. iii. 14).

That which obscures the glory of God in the world is sin, hence the chief end of man is to obtain deliverance from this malignant darkness of sin, which is infected by the poisonous breath of the adversary. The man who is cleansed by the blood of Christ from all inbred and actual sin is called in Scripture language *τέλειος*, perfect or mature, from *τέλος*, the end. This is the aim and consummation of all the purpose, counsel, covenants, decrees, election, and predestination of God. If the Shorter Catechism is freed from the encumbrance of the metaphysical theories of predestination which have clung to it, it will go straighter to its mark in directing man to his chief end, that holiness which glorifies God on earth, and enjoys Him to all eternity. It was the purpose of Wesley's revision, and it is the purpose of these notes, to assist this result.

**Q. 2. What rule hath God given to direct us how we may glorify and enjoy Him?**

There was never more need to affirm this rule of faith than to-day, when many publish the sorrowful fact that they have lost the external standard of authority in the Word of God. The infidel criticism, which cuts the Bible to pieces, is accompanied by a practical Antinomianism which takes liberty to relax the commandments. Where this prevails, the discipline of the Church decays until the standard of morals sinks to the level of that observed in the world outside. To return to God's standard of faith and practice is to struggle against the whole world—the religious world not excepted. But there is no salvation where the Word of God is not obeyed.

Knox and Wesley are of one mind here. The reformed religion accounts all to be will-worship



and idolatry which is not grounded on the Word of God. "The Christian rule of right and wrong," says Wesley, "is the Word of God, the writings of the Old and New Testament." "This is a lantern unto a Christian's feet, and a light in all his paths. This alone he receives as his rule of right and wrong, of whatever is really good or evil. He esteems nothing good but what is here enjoined, either directly or by plain consequence; he accounts nothing evil but what is here forbidden, either in terms, or by undeniable inference. Whatever the Scripture neither forbids nor enjoins, either directly or by plain consequence, he believes to be of an indifferent nature; to be in itself neither good nor evil; this being the whole and sole outward rule whereby his conscience is to be directed in all things" (*Sermons*, xii. 6).

John Knox, recalling in 1554 his ministry in England, says:—"God I take to record in my conscience, that I delivered the same bread that I received of Christ's hands, and that I mixed no poison with the same, that is, I taught Christ's Gospel without any mixture of man's dreams, devices, or phantasies." And yet he accuses himself of coldness, indifference, and lack of fervency in rebuking manifest iniquity, asking God's mercy because he had so little will to provoke men's hatred against him, and because he "would not be seen to proclaim manifest war against the manifest wicked."

To pursue holiness is to rebuke sin and provoke a constant war. What is called Christian peace and charity is frequently treason against Christ. "Think not," says He, "that I came to send peace on the earth: I came not to send peace, but a sword" (*Matt. x. 34-39*)—the sword of the Spirit, the Word of God. The first war is against evil within: this inner

conflict is terminated in victory, when the God of peace Himself sanctifies the believer wholly (1 Thess. v. 23, 24). The second war is against sin in the world, which provokes reproach, opposition, and persecution, and these sufferings perfect the Christian character. This latter warfare is terminated only with our earthly life (2 Tim. iv. 6, 7). Thus there is a twofold Sabbath-rest for the people of God, that of the heart here, that of heaven hereafter. Through warfare we must enter into both, as the Hebrews entered Canaan under Joshua. For this warfare our weapon is the Word of God, living and active, and sharper than any two-edged sword (Heb. iv. 1-14).

The Word of God, as the infallible rule and directory, is able to make us wise unto a perfect salvation, in sanctification of the Spirit and belief of the truth (2 Thess. ii. 13; John xvii. 17). 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, *ἄριος*, thoroughly furnished, *ἐξηρτισμένος*, unto every good work (2 Tim. iii. 16, 17). He gave some to be apostles; and some prophets; and some evangelists; and some, pastors and teachers; for the perfecting, *καταρτισμὸν*, of the saints . . . till we all attain unto a full-grown, *τέλειον*, man, unto the measure of the stature of the fulness of Christ, etc. (Eph. iv. 11-15).

The group of New Testament words translated perfect, perfection, etc., derived from the root *ἄρ*, *to join, to fit, to equip*, deserves consideration. From the same root come the words *arm, art, article, articulation, ἀρετή (virtue), ἄριστος (best), aristocracy, ἀπέσσω (to please), harmony*, etc. The Scripture arms the Christian for every emergency. It adjusts his

whole life to the divine design, as predestinated before the foundation of the world, prepared in providence, and predicted in its pages. Only by its aid can we accomplish the good works which God afore prepared that we should walk in them (Eph. ii. 10). May the God of peace thus make us perfect, *καταρτίσαι*, in every good thing to do His will, working in us that which is well pleasing in His sight through Jesus Christ: to whom be the glory for ever and ever. Amen.

### Q. 7. What are the decrees of God ?

It is significant that we find no occurrence of the words, "the decrees of God," in the New Testament. The word *προορίζω* (*predestinate*, Rom. viii. 29, 30, Eph. i. 5-11; *ordain*, 1 Cor. ii. 7; *determine before*, Acts iv. 28) occurs six times only. Has not this doctrine been pressed beyond the proportion of the faith ?

Wesley, commenting on Ephesians i. 5, says that God "*predestinated us to the adoption of sons—fore-ordained that all who afterwards believed should enjoy the dignity of being sons of God and joint-heirs with Christ—according to the good pleasure of His will—according to His free, fixed, unalterable purpose to confer this blessing on all those who should believe in Christ, and those only.*" On verse 11 he continues: "*predestinated according to the purpose of Him that worketh all things after the counsel of His own will.* The unalterable decree, He that believeth shall be delivered; which will is not an arbitrary will, but flowing from the rectitude of His nature, else what security would there be that it would be His *will* to keep His word even with the elect? Verse 12: *That we who first believed—*Here is another

branch of the true gospel predestination: he that believes is not only elected to salvation (if he endures to the end), but is fore-appointed of God to walk in holiness, *to the praise of His glory.*" To further explain the real nature of God's decrees, Wesley quotes the following words of "an eminent writer":—

"When a man has a work of time and importance before him, he pauses, consults, and contrives; and when he has laid a plan, resolves or decrees to proceed accordingly. Having observed this in ourselves, we are ready to apply it to God also; and He, in condescension to us, has applied it to Himself.

"The works of providence and redemption are vast and stupendous, and therefore we are apt to conceive of God as deliberating and consulting on them, and then decreeing to act according to 'the counsel of His own will,' as if, long before the world was made, He had been concerting measures both as to the making and governing of it, and had then writ down His decrees, which altered not, any more than the laws of the Medes and Persians. Whereas, to take this consulting and decreeing in a literal sense would be the same absurdity as to ascribe a real human body and human passions to the ever-blessed God.

"This is only a popular representation of His infallible knowledge and unchangeable wisdom; that is, He does all things as wisely as a man can possibly do, after the deepest consultation, and as steadily pursues the most proper method as one can do who has laid a scheme beforehand. But then, though the effects be such as would argue consultation and consequent decrees in man, yet what need of a moment's consultation in Him who sees all things at one view?

"Nor had God any more occasion to pause and

deliberate and lay down rules for His own conduct from all eternity than He has now. What! was there any fear of His mistaking afterwards if He had not beforehand prepared decrees to direct Him what He was to do? Will any man say, He was wiser before the creation than since? or had He then more leisure, that He should take that opportunity to settle His affairs, and make rules for Himself, from which He was never to vary?

“He has doubtless the same wisdom and all other perfections at this day which He had from eternity; and is now as capable of making decrees, or rather has no more occasion for them now, than formerly: His understanding being always equally clear and bright, His wisdom equally infallible.”

Dr Hastie expresses the same views thus:—

“The linking of the Divine purpose in eternity to the development of the finite world in time, is the essential idea of absolute predestination; but its exposition in the old theology, while wonderfully profound and comprehensive, was yet imperfect and incomplete, because of the limitation of the relation, both on the side of God and on the side of the world.

“On the side of God the Divine decree was so represented that it appeared as if existing complete in itself before cosmic time; so that the eternal purpose in its relation to the world was, as it were, set back entirely into a period before the creation, and the created world was represented as passing through a subsequent development by itself, in which the decree had no active inward function or part. This gave rise to a mechanical separation of the Divine purpose from its actual realisation, as if they were two entirely separate worlds and entirely different ranges of time. Such a view of the relation of the eternal decree to the

temporal reality was virtually deistic—separating eternity from time, God from the world, God's ideal purpose from its embodied reality, and ultimately issuing in a permanent and insuperable dualism. In this respect the old dogmatic exposition of the principle requires correction. God, eternity, and the Divine purpose are not to be entirely carried back in thought to a time before the succession of time, but are to be conceived as in living, present, and active relation, always and everywhere, to the finite order and actual development of the world.

“Again, the imperfection and limitation of the old dogmatic exposition are equally evident when its principle is viewed from the side of the world. The predestinated world is not to be conceived as passing through a mechanically-evolving process of self-development, subsequent to and apart from the Divine decree of a far past eternity, but rather as having no existence, no power of movement, and no capability of development, without and apart from the Divine decree, of which it is the very accompaniment and realisation. The actual being of the world we live in—its continued movement, its regulated order, its growing fulness of life, and its constant advance towards a higher consummation through its myriad activities, and forms, and species, and individuals—is only conceivable as the result and product of the actual immanence and energising of the eternal purpose or decree of God Himself. Here, then, we have the two elements which make the world and its development at once real and intelligible: the omnipresent, omnipotent, all-creating, all-sustaining, all-governing, all-perfecting, yet unchangeable, transcendent, supreme God; and the finite, dependent, ever-moving, ever-changing, ever-developing world

advancing more and more in its evolution to the full and complete manifestation in all space and all time of the one eternal world-plan of God.

“It must also be evident that the terms which express the relation between God and the world are necessarily inadequate and imperfect, being derived from reflection on human relations, and, in consequence, more or less anthropomorphic. The terms predestination, fore-ordination, purpose, and decree, all more or less suggest finite limitations and imperfections. When we apply them to the perfect activities and operations of the Divine nature, we must divest them as much as possible in our thought of these limitations and imperfections.”—*Theology of the Reformed Church*, pp. 262-4.

The controversy which long raged round the doctrine of Divine decrees concerning unconditional election and reprobation has almost ceased. Those who desire to study it further may read Wesley's tract, entitled, *Predestination Calmly Considered*.

The Rev. Dugald Butler, M.A., of the Tron Church, says of Wesley :—

“His teaching was founded more on the Fatherhood than the Sovereignty of God ; more on the paternal than the mere governmental relation of God to all men. He was, in the days of ‘particular election,’ and ‘limited atonement,’ and ‘unalterable decrees, an apostle of the Fatherhood, a preacher of God's love to all men, and of Christ's death as an atonement for all men ; of life as an education and not a trial. The Fatherhood of God was the ground of Wesley's teaching and the strength of Wesley's life, and it was to him ‘no mere amiability, but an equivalent for righteousness.’ Last century he was as ‘a voice crying in the wilderness,’ but his voice was the

prophecy of the larger love and wider catholicity that characterise the religious teaching of to-day. In this sense Wesley was again a pioneer in Scotland."—*Wesley and Whitfield in Scotland*, pp. 218, 219.

The true doctrine of the Fatherhood of God must not be confounded with modern theories of Divine "amiability" in leniency towards sin. Our Lord testifies that some men are of their father the devil (John viii. 44). "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father" (2 Cor. vi. 17). Holiness, in heart and life, is the object of God's decrees concerning man.

#### **Q. 8. How doth God execute His decrees?**

A. "*God executeth His decrees in the works of creation and providence.*" Predestination, in the nature of the case, belongs most properly to the realm of order and development. The works of creation appear more plainly in our age than ever before, to be stamped everywhere with purposive ideas. The movements of providence, as studied in human history, display the progressive unfolding of great ideas which were only dimly and partially apprehended, if apprehended at all, by multitudes who carried them out by successive stages into completion. But the individual believer, who lives, by the Word of God, and prayer, in continual communication with the unseen world of Divine forethought, guidance, and premonition, knows more clearly and certainly that there is a Divine plan being worked out in his life, and that this transitory earthly existence is part of an eternal and universal



design. This eternal predestination nowhere appears more plainly than in the persecutions and sufferings which arise in his conflict with the world of evil and disorder. He knows that to them that love God all things work together for good, in accordance with the Divine call experienced in his heart and the Divine purpose revealed in the Word. We cannot wonder that a strong doctrine of predestination should arise amidst the persecutions of reformation and covenanting times, or that it was pushed into untenable positions. The working of predestination is beautifully set forth in such histories as that of St Paul's voyage and shipwreck, where we mark not only providential deliverances, but predestinated trials sanctified to the development of holy character, and all events overruled to accomplish the fore-ordained purposes of redemption.

**Q. 12. What special act of providence did God exercise toward man in the estate wherein he was created?**

A. "*When God had created man, He entered into a covenant of life with him upon condition of perfect obedience,*" etc. In his *Theology of the Reformed Church*, Professor Hastie says that the theory of the covenants—the Federal Theology—"rightly understood, contains a complete philosophy and history of religion, and, so far from being superseded in its essentials by recent research, requires only to be explicated anew, in terms of contemporary science, to embrace every new departure in religion, and to comprehend every new idea and tendency of the philosophical and historical theology of to-day."

As to the nature and relations of the two

covenants—the Covenant of Works before the Fall, and the Covenant of Grace after the Fall—he goes on to say that “there is no more necessary task incumbent on the cultivator of the Reformed Theology than to exhibit their true nature and relations, and unfold and apply the vital and essential truth which they contain to the religious problems of the present day. For whoever can understand and apply the essential principles of the Federal Theology has understood the fundamental principle of the Reformed doctrine of grace, and realised anew the living purpose of God in the ever-progressing redemption of the world.”

It is important to note that the Federal Theology is fundamental in Methodist doctrine. Wesley's Sermon VI., on *The Righteousness of Faith*, which is part of the doctrinal and legal standards of the Wesleyan Church, sets forth the doctrine of the two covenants with the same clearness and firmness as Thomas Boston.

As a Federal theologian, Wesley became almost necessarily a standard-bearer of covenanting practice in church order and discipline. From the commencement of the revival, the Methodists followed the custom of the Reformers in entering into solemn Covenant with God, and before the revival had advanced far, the Renewal of the Covenant marked the beginning of the year in all the Societies. For this solemn service of consecration Wesley adopted the form drawn up by the Puritan divine whom he describes as “that blessed man, Richard Alleine.” Notwithstanding grievous inroads of worldliness, the covenanting spirit is still strong in Methodism. It is the life of all that is not effete, and the root of future genuine outgrowth.

The title page of *The Shorter Catechism* shows that it was prepared as "a part of the covenanted uniformity in religion betwixt the churches of Christ in the kingdoms of Scotland, England, and Ireland." The Covenant has fallen into abeyance, largely because in some of its details it contradicted the scriptures of truth, on which its system of doctrine was professedly built. But the object of the Covenant is to all Christian minds as reasonable and necessary as ever. Nor can we believe that our ancient national covenants are obsolete, or abrogated, or abjured. They slumber in the national conscience, as in the national memory, to awake in power at the first breath of the Spirit of God. And even though the nation forgot, God is pledged to remember the Solemn Covenant ratified in blood. As a contribution towards a covenanted uniformity in religion, the Westminster Catechisms have undoubtedly achieved immense results. They embody the best materials, not only of the early creeds, but also of a legion of catechisms which appeared before them, particularly during the creed-making Reformation period, which they largely matured and completed. What is more reasonable than to believe that the present era of disintegration will have its term, and that our religion will be renewed by the Spirit of Life? An era of covenanting, and creed-making, and national reconstitution, on the basis of the Word of God, is as certain to come in the future as the millennium, and the new heavens, and new earth, of which such reformation periods are the presages.

Adhering to the Federal Theology, it is not surprising that Wesley was a firm believer in a national church for a Christian nation. True Methodism is not separatist nor sectarian in

principle. In its most spiritual times it was a firm supporter of the Establishment principle.

The Covenant doctrine gave rise to the famous "Marrow Controversy," the one great doctrinal controversy of the Church of Scotland's annals, a controversy which is still, says Dr Hastie, of living importance. The Church was tending to Arian and Pelagian heresy, and cold, formal moralism, in Scotland as in England. The period was that of the rise of Methodism. The evangelical doctrine of the *Marrow of Modern Divinity*, an old book expounding the Federal Theology, which was discovered by Thomas Boston, and reprinted in 1717, was condemned by the General Assembly in 1722. Dr Hastie did not hesitate to condemn that act as heterodox, and deeply prejudicial to the Church of Scotland. From this period the various secessions took their rise. A return to the Covenant Theology, and the covenanting allegiance to God's Word, would be the surest method of re-uniting the churches of Scotland.

#### Q. 14. What is sin?

The answer of the Westminster Divines to this question is drawn from the word *ἀνομία* in 1 John iii. 4. They give two translations of this word, "*any want of conformity unto,*" or, "*transgression of the law of God.*" Wesley strikes out the first. He deletes it here for the sake of strict accuracy; for though generally true, it is not always true. He is willing to use it elsewhere with an explanation. Thus he says in Sermon xiii. 4, 3, "Every *ἀνομία*, disconformity to or deviation from this law (the law of God, even the law of love, laid down by St Paul in 1 Cor. xiii.), is sin." Since the Fall, man is unable

to keep the strict requirements of the law given to Adam. Unintentional breaches of the infinitely perfect law are not accounted to him as sin, satisfaction being made for them in the atonement in which he trusts.

'Ανομία implies more than mere defect: it is translated "lawlessness" in the Revised Version. Sin is lawlessness, contempt of law, opposition and contradiction against the law. 'Ο άνομος, the "Lawless One," is the designation of Antichrist, the incarnation of utter hostility to God's will. The associations and use of this word remind us that sin is more than disconformity, it is rebellion against the law of God by that mind of the flesh, which is "enmity against God" (Rom. viii. 7).

The Puritan writers laid great stress on the element of defect or privation. Sin is, in their view, "any breach of the law of God, if it be no more than the least want of that which the law requireth." Thomas Boston says, "Sin is no positive being, but a want of due perfection, a defect, an imperfection in the creature." But enmity against God is a positive and energetic principle, not a mere vacuity and defect. Turretin, who makes deprivation of rectitude to be the distinguishing mark of sin, is careful to say, "But that privation is not *pure* or simple, but *corruptive*; not *inert*, but *active*; not a privation of *pure negation*, but of *depraved disposition*."

St John does not say that "*any*" want of conformity unto the law of God is sin. His words are, "Sin is lawlessness" (R.V.). "Sin is the transgression of the law" (A.V.). On the logical import of this proposition Wesley remarks: "St John says, 'All sin is a transgression of the law.' True, but he does not say, All transgression of the law is sin.

This I deny. Let him prove it that can." Want of conformity to the law occurs in those who hate and oppose God's law; it also occurs in those who love the law, and strive with their whole heart to keep it. The same defect may result in the outworking of the most contrary motives, spirits, and principles.

When the unconverted are concerned there is no object in setting forth a distinction between the transgression of and the want of conformity unto the law, for the whole life of unbelief is a condition of sin. Doubtless Wesley had this in view when he deleted the supplementary words; but more than this, he saw the confusion their retention might lead to when considered in relation to the believer.

There are many disconformities to the law of God, as that law is taken in its stricter sense, which are not imputed to believers as sin, since they fall into them through ignorance, misconception, or infirmity, without *evil intention*. The perverse will must be concerned in the offence to give to it the nature and quality of sin. Wesley says, "Nothing is sin, strictly speaking, but a voluntary transgression of a known law of God." Is not this the teaching of Paul in Romans xiv. 22, 23, when he says, "Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not in faith: for *whatsoever is not of faith is sin*"? We find the same suggestion in James iv. 17, "To him that knoweth to do good, and doeth it not, to him it is sin." *The Larger Catechism* adds a clause to the definition of sin given in the Shorter Catechism, and says that sin is any want of conformity unto, or transgression of, *any law of God, given as a rule to the reasonable creature.*

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Surely this teaches that sinful transgression is conscious and wilful, which is Wesley's doctrine.

The Westminster Divines were laudably anxious to maintain the doctrine of original sin, and consequent universal depravity of man in his natural state. The Reformed theologians had been compelled to contend against a theory of the Romanists and Socinians, which limited sin to voluntary transgressions in such a manner as to imperil the doctrine of original sin and obscure the necessity of the new birth. Calvinist writers charge Arminians with Pelagianism, but such theologians as Principal Cunningham have observed that there is a wide difference between the theology of Wesley and that which they condemn. Wesley's large treatise on *Original Sin* is sufficient testimony to the central position which this topic holds in his scheme of thought. It may be remarked, as showing how completely he accords with the Reformed theologians in this matter, that he has transferred many pages bodily from Boston's *Fourfold State* into that treatise.

A superficial theory of sin is the root of many errors as to the atonement, the Deity of Christ, and holiness; in short, it vitiates all Christian doctrine and life. Modern evolutionary speculations treat sin as a necessity of development. Moral evil is looked upon as a mere matter of relativity. It is "but the under-side of good." A fall was necessary, and if man fell, he fell upward. All such theories ignore the fact, certified to us by Divine revelation, that the essence of sin lies, not in mere disconformity to law, but in hatred against God, a venom infused by the evil spirit. Sin is satanic. This principle of hatred lurks in the earliest movements of the carnal mind. A view of this hatred leads to a deep sense of original

sin. It also leads to an understanding how original sin may be slain through the union of the believer with Christ in His death to sin on the cross, and the shedding abroad of the perfect love of God in the heart by the Holy Spirit.

There is a relic of Gnosticism in the idea, still current, that the material flesh of our bodies is the carnal principle of sin, sometimes spoken of in the Bible as the flesh. "Ye are not in the flesh," said St Paul to some who were certainly not at that time disembodied. See 1 Peter iv. 1, 2, for a life in the flesh which is—as far as sin is concerned—no longer in the flesh; also Galatians ii. 20.

A strange theory, that self is sin, is taught by some, who use such phrases as: "Sin is the assertion of self, the manifestation of the I-life," "The flesh is self," "The self-life must be slain," "Love is the opposite of self." These teachers preach a continual series of deaths to self as the inner eye is more and more opened to see the working of "the self-life" in undreamt-of forms. The self is figured as containing life within life, each more subtle and elusive than the last. Such teachings must tend to morbid introspection, torturing self-dissection, and bewilderment.

The modern noun "self" is not, properly speaking, good English. It is a pronoun, at first misappropriated to take the place of the noun "selfishness," then further perverted to express some mysterious entity within. You cannot find this noun in the Bible. Holy Scripture contains no such phrases as: "The flesh is self," "The self-life must be slain." How could such sentences be translated into Bible Greek or Hebrew? The Bible uses the word self only as a pronominal adjective, sometimes emphatic, as, "I



*myself* (I too) am a man"; sometimes reflexively, "Gird thyself," "Keep thyself pure," that is, Gird thee, Keep thee pure.

On the theory of these teachers man is not merely a sinner, he is *sin*. What Gospel can there be for one whose very Ego is not merely sinful, but sin itself? To save such a being, he must be deprived of being. Nirvana is the goal.

"Self must be slain by self-annihilation,  
The nearer nothing, so much more divine."

When the prodigal was awakened to his selfish course of life, he came to *himself*. We nowhere find in the Scripture a prayer for annihilation, a prayer to be nothing; but Jeremiah prayed, "O Lord, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing" (Jer. x. 24). St Paul says "If . . . I have not love, I am nothing," but he does not pray to be without love and to be nothing. "Though I be nothing," he says—*i.e.*, in the estimation of the false prophets—yet in that very place he takes up two chapters recounting his parentage, education, labours, sufferings, perils, care for the churches, visions, and revelations. Necessity compelled him to glory, but not beyond his measure. This was an assertion of self, but not of sin. For he gave all glory to God. By the grace of God, I am—not nothing—but what I am. Holiness is the assertion of personality in its highest power, a reflection of His image whose name is *I AM WHAT I AM*. It is necessary to explain this point at some length, because the idea that self is sin greatly tortures and impedes many seekers of holiness.

It is important also to note for the comfort of believers that temptation is not sin. Our Lord

"Himself hath suffered, being tempted, and is able to succour them that are tempted." "He was in all points tempted like as we are, yet without sin" (Heb. xi. 18, iv. 15). Sin comes in when the temptation or evil suggestion is *entertained*. The process is scientifically set forth thus in James i. 12-15: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it"—this conception, impregnated by the devil—"bringeth forth sin; and sin, when it is finished, bringeth forth death."

A true definition of sin must leave room for the possibility of a life of holiness on earth, such as St John describes in the words, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John iii. 9).

All have sinned, and because of wasted opportunities, maimed faculties, lost time, hereditary defects, etc., the holiest fall short of the glory of God. But to sin is one thing, to fall short of the glory of God another. If we say that the obedience of perfect love, which works through our present maimed and stunted faculties, is wanting in conformity to the law of God, and therefore sin, it must follow that every thought, word, and deed of God's holiest saints is sin. But the Scriptures tell us of those who were righteous before God, walking in all the commandments and ordinances of the Lord blameless (Luke i. 6).

**Q. 20. Did God leave all mankind to perish, etc.?**

“God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life” (John iii. 16).

“Election, in the Scripture sense,” says Wesley, “is God’s doing anything that our merit or power have no part in. The true predestination or fore-appointment of God is—1. He that believeth shall be saved from the guilt and power of sin. 2. He that endureth to the end shall be saved eternally. 3. They who receive the precious gift of faith thereby become the sons of God; and, being sons, they shall receive the spirit of holiness to walk as Christ also walked. Throughout every part of this appointment of God, promise and duty go hand in hand. All is free gift; and yet such is the gift, that the final issue depends on our future obedience to the heavenly call. But other predestination than this, either to life or death eternal, the Scripture knows not of. Moreover, it is—1. Cruel respect of persons; an unjust regard of one, and an unjust disregard of another. It is mere creature partiality, and not infinite justice. 2. It is not plain Scripture doctrine, if true; but rather inconsistent with the express written word, that speaks of God’s universal offers of grace; His invitations, promises, threatenings, being all general. 3. We are bid to choose life, and reprehended for not doing it. 4. It is inconsistent with a state of probation in those that must be saved or must be lost. 5. It is of fatal consequence; all men being ready, on very slight grounds, to fancy themselves of the elect number. But the doctrine of predestination is entirely changed from what it formerly was. Now it implies neither faith, peace, nor purity. It is

something that will do without them all."—*Notes on the New Testament.* (1 Peter i. 2.)

**Q. 21. Who is the Redeemer of God's elect ?**

Redeemer of mankind. See above, and Note on Q. 7.

**Q. 29. How are we made partakers of the redemption provided by Christ ?**

A. "*By the effectual application of it to us by His Holy Spirit.*" It is generally acknowledged that the doctrine of the Holy Spirit is inadequately presented in the Westminster formularies. This is not said to the disparagement of the Westminster Divines. The intimations of prophecy show that the personality and work of the Holy Spirit were predestinated to come into mightier manifestation towards the close of the present dispensation. We now behold a remarkable movement to glorify the Third Person of the Blessed Trinity, and to pray for richer effusions of His grace. May not this be a precursor of the second advent of our Lord, and the full millennial dispensation of the Spirit. For the distinction between the three dispensations of the Father, the Son, and the Spirit, see *Fletcher's Works*, vii. 1-54. It has been proposed to incorporate in the *Confession of Faith* a new chapter on the Holy Spirit and His spheres of activity in the world and the Church. It is a new chapter in the individual Christian's life when the Holy Spirit descends in Pentecostal power to dwell in his heart. This great baptism was the secret of the victories of the great Evangelical Revival. The alterations made by Wesley in the Shorter Catechism may be summed up as being removals of barriers which had un-

scripturally limited the saving efficacy of the Holy Spirit's work. In one direction, the supposed limitation of salvation to a narrow circle of the arbitrarily elect, Wesley's work is practically accomplished. In the other direction, where the Holy Spirit is supposed to be limited in His sanctifying work so that inbred sin must remain in the believer's heart to the day of his death, there is yet much room for enlightenment, and the main purpose of these Notes is to call attention to the great possibilities before the believer in the administration of the Holy Spirit.

There are three great spheres in which the Holy Spirit carries on His energies—*Inspiration*, in the Word; *Predestination*, in the world; and *Sanctification*, in the believer's heart. The robust Christian lives and triumphs by an unwavering recognition of the plenary inspiration of the Scriptures, the constant presence and agency of the Holy Spirit amidst all the developments of creation and history, not excepting the pain and sorrow of the conflict with sin, and finally, by a bold appropriation of the sanctifying grace of the same Spirit in his own heart, to cleanse him from all inward sin, and to direct him by the Word along the predestinated path of good works, and of suffering, to eternal glory.

We are not to accept every elevated spiritual influence as the Spirit of Christ. "Beloved, believe not every spirit, but prove the spirits whether they are of God; because many false spirits have gone out into the world" (1 John iv. 1). Signs and portents may be permitted by God to be wrought by false prophets in order to prove His people (Deut. xiii. 1). The Holy Spirit's work is known by obedience to His own inspired Word. We are to be

holy in Christ. The derivation of the Greek word *ἅγιος*\* (*holy*) leads us to the idea of sacrifice or propitiation, by which a holy God was approached. This word was the most suitable to express that awful sanctity which ages of God's dealings had revealed to the chosen people. God's holiness is His ineffable purity, manifesting itself in opposition to sin, either by the way of atonement and redemption, or by the wrath of His offended justice, in terrible acts of judgment. Holiness is the glory of God, the insufferable brightness of His own nature. The meaning of the word is not to be sought as some seek it, in pagan institutions, or any human ideals, least of all in sacred places or things. Some, in discussing the meaning of the Hebrew word *holy*, which first appears at the place concerning the burning bush (Ex. iii. 5), have concentrated their attention on the *ground* where God appeared in glory! What is this but paganism, the very idolatry which that Theophany in glory was destined to abolish. Man has not evolved the conception of holiness from that of sacred places and things. The revelation of Godhead has left an association of holiness in the holy place. "God said to Moses, I AM the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." . . . "And God said unto Moses, I AM THAT I AM." There is a revelation of God in some degree to every believer when God sanctifies his soul. "The Lord appeared unto Abram, and said unto him, I am God Almighty; walk before Me, and be thou perfect" (Gen. xvii. 1). But for the atonement of Calvary, this manifestation of God's glory would destroy the

\* Compare the kindred root *याज* (*to sacrifice*) in Sanskrit.

sinner. Hence we can be holy only in Christ through the virtue of His blood. We are made partakers of the redemption provided by Christ by the effectual application of it to us by His Holy Spirit. Not only so, we are actually made partakers of the Divine nature when by the Holy Spirit's indwelling, Christ is in us, the hope of glory.

**Q. 31. What is effectual calling?**

See Note on Q. 7.

**Q. 32. What benefits do they that are effectually called, etc.?**

They that truly believe. See Note on Q. 20.

The citing of Romans viii. 30 as a proof is quite irrelevant. It has no reference to the unregenerate. The context says that it applies "*to them that love God.*" These "are the called according to His purpose." The doctrine taught is that God has ordained that those who *love Him* should be *in suffering* conformed to the image of His Son. The apostles' argument begins at verse 17, from the words, "If so be that we *suffer with Him*, that we may be also *glorified with Him*"; and the subject of the Christian's fellowship with Christ in suffering is continued from verse 17 to the end of the chapter. As to the *unregenerate*, God's predestination is that "He that believeth shall be saved"—"Believe on the Lord Jesus Christ and thou shalt be saved"—"For there is no other name given under heaven whereby we must be saved."

The word adoption is deleted for reasons shown in next note.

Pardon, reconciliation, justification, regeneration, adoption, and sanctification are all benefits conferred

by God upon believers. There is an ascending scale observed in these gifts of grace. A criminal might be pardoned without being brought into friendship. The imputation of Christ's righteousness is a privilege beyond bare pardon or reconciliation. Regeneration goes further, for it actually imparts the Divine nature. Adoption goes further still, for an adopted son "became identified with the family in a higher sense than some who had the family blood in their veins."

Wesley did not consider that the work of salvation was completed at a stroke. He shows the erroneousness of that opinion that we are wholly sanctified when we are justified. See his sermon on *The Repentance of Believers*. This error shows a tendency to reappear amongst his professed followers. It is plain, further, that he did not consider regeneration to be a process completed at the outset of the Christian life. The *new* man is to be *renewed* (Col. iii. 9; see Gal. iv. 19). So, as to justification, there is a first justification by faith, and a final justification by works. The work of sanctification, which commences when the repentant sinner believes on Christ, has its stages, and crises, and progresses throughout life. Adoption, also, has its stages. Modern evangelism, by neglect of the scriptural teaching on these points, throws thousands into delusive security and careless living. The Methodist Revival was a type of religious life entirely different from the loose evangelism of to-day.

#### Q. 34. What is adoption?

It must not be imagined, because Wesley has abridged the Catechism here, that he did not hold the doctrine of adoption as firmly as any other



Christian theologian. See his sermon on *The Spirit of Bondage and Adoption*, and the two sermons on *The Witness of the Spirit*. Wesley, we imagine, cut out the question on adoption in order to throw into bolder relief two great cardinal crises of the believer's experience, commonly called justification and sanctification. As to these crises, see the note on sanctification below.

A few words upon the scriptural stages of adoption may perhaps be pardoned here. In the Scottish law of succession there is no place for adopted children; "neither," says Lord Stair in his *Institutes*, "is adoption in use with us in any case." A similar remark may be made as to the law in other western lands. Hence comes the meagreness of our ideas on the subject. We dwell much on the *privileges*, but little on the *obligations and stages* of adoption.

St Paul is the apostle who speaks of Christian privileges under this figure. In his time adoption was not the transaction of a day. The first stage, the selection of the son, concerned the city as well as the family, and was therefore a matter of time and deliberation. Thus were believers chosen before the foundation of the world, and foreordained to adoption (Eph. i. 4, 5). The purpose of the father was in due time disclosed to the adoptive son, and, by acceptance, he entered into the preliminary family privileges of his new relation. Similarly, the adopted sons of God now receive upon earth the spirit of adoption, and cry, *Abba, Father* (Rom. viii. 15). But the adoptive son needed careful training to undertake the obligations and fulfil the duties of his new position, and was under guardians and stewards until the term appointed of the father (Gal. iv. 1-7). Similarly, we must give diligence to make our calling

and election sure. In the full sense of the word, we still wait for our adoption (Rom. viii. 23). When the ward had gone through the full education and probation required, he was publicly acknowledged in an assembly of the citizens, and formally and finally introduced into the full status and privileges of an adopted son. Christians, whose adoption into the family of God is, for the present, a matter largely between their own souls and God, will come, at the great day, to the manifestation of the sons of God.

The Rev. John Findlater points out that Calvin, in using the term "adoption," was accustomed to limit its reference to the penitent believer's first reception into the favour of God. But he acknowledges that the Holy Scriptures use the term in a different sense. His comment on Romans viii. 23 is as follows:—" *Waiting for the adoption*, etc. Improperly indeed, but not without the best reason, is adoption employed here to designate the fruition of the inheritance to which we are adopted; for Paul means this, that the eternal decree of God, by which He has chosen us to Himself as sons before the foundation of the world, of which He testifies to us in the Gospel, the assurance of which He seals on our hearts by His Spirit, would be void, except the promised resurrection were certain, which is its consummation." Perhaps a more careful view of the ancient usages regarding adoption might have led Calvin to use the term according to the sense of the Scriptures. For it is certain that the raising of the believer's body in the resurrection, which is the final stage in his adoption into the number of the sons of God, is a very important part of the matter. To ensure that consummation of His Divine adoption, the apostle Paul declares that he had "suffered the

loss of all things, and counted them but dung, that he might gain Christ, and be found in Him," and "attain to the resurrection from the dead."

### Q. 35. What is sanctification?

"There are," says Wesley, "in every person, even after he is justified, two contrary principles, nature and grace, termed by St Paul the *flesh* and the *spirit*. Hence, although even babes in Christ are *sanctified*, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet, in a degree, they are carnal." (Sermon on *Sin in Believers*, v. 1.)

"This is so evident a truth," he says elsewhere, "that well-nigh all the children of God scattered abroad, however they differ in other points, yet generally agree in this;—that although we may, 'by the Spirit, mortify the deeds of the body'; resist and conquer both outward and inward sin; although we may *weaken* our enemies day by day;—yet we cannot *drive them out*. By all the grace which is given at justification, we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most sure we cannot, till it shall please our Lord to speak to our hearts again, to speak the second time, 'Be clean.' And then only the leprosy is cleansed; then only the evil root, the carnal mind, is destroyed, and inbred sin subsists no more. But if there be no such second change, if there be no instantaneous deliverance after justification, if there be *none but* a gradual work of God (that there is a gradual work none denies), then we must be content, as well as we can, to remain full of sin till death; and, if so, we must

remain guilty till death, continually *deserving* punishment." (Sermon on *Repentance of Believers*, i. 20.)

The above extracts will show that Wesley regarded sanctification as a gradual process, begun at conversion, and arriving at a culmination in a second crisis, as far as the destruction of the carnal mind is concerned. From this point the work of sanctification, in its positive applications, proceeds more rapidly and thoroughly in the cultivation of holy character, the discipline of life, and the school of suffering, until the Christian is made meet for heaven.

The opposite theory, that the carnal mind must remain in believers till the hour of death, is safeguarded in the Shorter Catechism by the insertion of the words, "*more and more.*" We "are enabled *more and more* to die unto sin,"—that is, *not* enabled to die unto sin now. The words "more and more" are not found in Romans vi. 6, the passage cited to support the definition. The body of sin is to be destroyed (*καταργηθῆ*, R.V., "done away"). *Καταργέω* is a very strong word. Cremer says that with St Paul "it always denotes a complete, not a temporary or partial ceasing. Elsewhere it signifies a putting out of activity, out of power or effect; but with St Paul it is to *annihilate, to put an end to, to bring to nought.*" By adding the words "more and more," we take away the meaning of the Scripture. If the body of sin is to be destroyed, "*that henceforth we should not serve sin,*" plainly the present is the time for its destruction. By faith, therefore, Christians are to become united with Christ by the likeness of His death, and reckon themselves to be dead unto sin, but alive unto God in Him (Rom. v. 1-11). Of those who have done this, it is said that they "died to sin," "died with Christ." As regards the carnal

mind, they are "not in the flesh" (Rom. viii. 9). Compare 1 Peter iv. 1, 2. The aorist tense, which denotes a transaction not prolonged indefinitely, but carried out at a definite point of time, is used throughout the New Testament in describing this definite work of sanctification. Those who contend for the doctrine that inbred sin must remain in the believer till death, speak of it as being checked, repressed, dormant, chloroformed, hibernating, or neutralised. These are not the figures of the Scripture, which speaks of sanctification as washing, cleansing, putting off, refining, healing, blotting out, slaying, destroying, eradicating, and doing away. Let the Bible be searched, and the difference will clearly appear. On man's theory, inbred sin must remain; on God's, it must be removed.

**Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?**

Wesley cuts out the word adoption as in A. 32, probably in order to set forth the twofold work of salvation which has been thus exhibited—

### THE TWOFOLD WORK OF SALVATION.

GOD IS	
<i>A Just Judge,</i>	<i>A Holy God,</i>
Who cannot clear the guilty.	Who cannot associate with the impure.
But we are	
Guilty.	Impure.
Therefore to stand	
In the Judgment,	In the Presence Chamber,
We need to be	
Justified, <i>i. e.</i> , pronounced innocent.	Sanctified, <i>i. e.</i> , made holy.
This can only be done by	
The righteousness of Christ <i>imputed to us.</i>	The Holiness of Christ <i>imparted to us.</i>
Which is	
Christ's work <i>for</i> us.	Christ's work <i>in</i> us.

1. The originating cause is the Love of God the Father.
2. The procuring cause is the Merit of Christ the Son.
3. The efficient cause is the Operation of the Holy Ghost.
4. The instrumental cause is the Word of God.
5. The receptive cause is the Faith of Man.

THE RESULT.

We are

- | <i>Justified</i>                              | <i>Sanctified</i>  |
|---|--|
| 1. From all <i>guilt</i> —                    | 1. From all <i>sin</i> —   |
| 2. Through a definite act of faith in Christ. | 2. Through a present faith in the all-cleansing blood of Christ. |
| 3. Witnessed by the Spirit of Adoption.       | 3. Witnessed by the Spirit of Perfect Love.                      |

THE DOUBLE CURE

DISPLAYED BY OUR LORD.

- |   |  |
|---|--|
| He that abideth in Me, and Every branch in Me that . . . beareth fruit, | I in him. John xv. 5.  |
| That they may receive remission of sins, and                            | He cleanseth it, that it may bear more fruit. John xv. 2.                    |
|   | An inheritance among them that are sanctified by faith in Me. Acts xxvi. 18. |

BY THE APOSTLES.

- |   |   |
|---|---|
| Our old man was crucified with Him,                                     | That the body of sin might be done away. Romans vi. 6.          |
| The God of all grace, . . . after that ye have suffered a little while, | Shall Himself perfect, stablish, strengthen you. 1 Peter v. 10. |
| Cleanse your hands, ye sinners; and                                     | Purify your hearts, ye double-minded. James iv. 8.              |
|   | He is faithful and righteous                                    |
| To forgive us our sins, and   | To cleanse us from all unrighteousness. 1 John i. 9.            |

ALSO, BY THE PROPHETS.

- |  |  |
|--|--|
| Blessed is the man unto whom the Lord imputeth not iniquity,                 | And in whose spirit there is no guile. Psalm xxxii. 2. |
| Have mercy upon me, O God, according to Thy loving-kindness:                 | Wash me thoroughly from mine iniquity.                 |
| According to the multitude of Thy tender mercies blot out my transgressions, | And cleanse me from my sin. Psalm li. 1, 2.            |

E

The Scripture gives various descriptions of the two stages of saving process in the believer's heart, noting the distinguishing marks of each, and illustrating the work by various types and figures. The following, amongst many more, may be pondered.

<i>The First Stage.</i>		<i>The Second Stage.</i>
Infancy.	Heb. v. 12-14.	Maturity.
Little children.	1 John ii. 12-14.	Young men.
Children.	Eph. iv. 11-15.	Full-grown men.
Imperfect sight.	Mark viii. 24.	Seeing all things clearly.
Struggle within.	Gal. v. 22-25.	Complete victory.
Carnality.	1 Cor. iii. 1.	Spirituality.
White as snow.	Isa. i. 18.; Ps. li. 7.	Whiter than snow.
Forgiveness.	Ps. li. 7.	Sanctification within.
Over the Red Sea.	Jude 5; Heb. iv.	Over Jordan.
Walking in the light.	1 John i. 7.	Cleansing from all sin.
A way of holiness.	Isa. xxxv. 8.	A high, or lofty causeway.
A good conscience.	1 Tim. i. 5.	A pure heart.
Rest from the load.	Matt. xi. 28-30.	Rest under the yoke.
The thorny ground.	Matt. xiii. 22, 23.	The good ground.
Redemption.	Titus ii. 14.	Purification.
The blood; the altar.	1 John v. 6.	The water; the sea of brass.
The font; baptism.	1 Cor. xii. 13.	The table; the supper.
The first covenant.	Heb. viii. 7.	The better covenant.
Bethel.	Gen. xxviii. 19.	Peniel (Gen. xxxii. 20).
The First Advent.	Gal. iv. 19.	The Second (Heb. ix. 28).

This distinction of a first and second work of salvation was known in Scotland before Wesley arrived, as may be seen by the following quotation from a sermon by the Rev. James Robe of Kilsyth on

#### THE FIRST-GIVING AND AFTER-GIVING OF THE HOLY SPIRIT.

“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”—1 CORINTHIANS xii. 13.

There is a TWO-FOLD GIVING AND RECEIVING OF THE HOLY SPIRIT, for saving ends and purposes, that must be carefully distinguished.

*First*, there is a giving and receiving of the Holy Spirit in and FOR REGENERATION, to unite the elect to Jesus Christ, to beget spiritual life in them, and faith with the first acting of it. This gift of the Spirit is absolutely promised, is tied to no conditions, and is dispensed according to the good pleasure of the sovereign and free will of God. So saith the apostle, in the following words, "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; which He shed on us abundantly, through Christ our Saviour" (Tit. iii. 5). This communication and reception of the Holy Spirit is what the first clause of the verse, where our text lieth, speaks of—"By one Spirit are we all baptized into one body."

*Secondly*, there is a giving and receiving of the Holy Spirit FOR SANCTIFICATION, guidance, and consolation, which include all His offices and operations relating to the children of God. And this giving and receiving of the Spirit supposeth certain qualifications in the persons to whom He is given and by whom He is received; such as SAVING FAITH (John vii. 39), "This spake He of the Holy Ghost, which they that believe on Him should receive"; SAVING CONVERSION, or repentance unto life (Acts ii. 38), "Repent, and ye shall receive the promise of the Holy Ghost"; BEING ALREADY THE CHILDREN OF GOD (Gal. iv. 6), "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." *The first-giving* of the Spirit unto the elect is that they may live and believe upon the name of the Son of God. *The after-giving* is because they are already in Him, and believe in His name,



according to Ephesians i. 13, "In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise."

"The communication of the Holy Spirit in and by the LORD'S SUPPER is not of the Spirit of regeneration as such, but as of the Spirit as He is given for sanctification and consolation. The Lord's Supper is not appointed for the ends of regeneration and conversion, but for the spiritual nourishment and strengthening of those who are born again, believe, are in covenant with God, and already live in the Spirit. First, we are *by one Spirit baptized* into one body, and then, in the use of the holy Supper, *drink into one Spirit* as a Spirit of sanctification and consolation."

**Q. 37. What benefits do believers receive from Christ at death?**

The answer to this question, as given by the Westminster Divines, had doubtless a main aspect towards the Romish theory of purgatory. There are modifications of that idea now current which would extend hope to those who die in sin, that the native forces of the soul, the environments of the intermediate state, or the proclamation of the Gospel, may there effect the removal of sin. All these theories are "fond things, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." The souls of believers who are here made perfect in holiness immediately pass, at their death, into glory. Without holiness no man shall see the Lord.

But we can find no Scripture which teaches that the souls of believers are at their death made perfect in holiness. Death is the penalty and fruit of sin.

In the decay and dissolution of the body there is no sanctifying virtue. The sting of death is sin, but the dying believer may cry, "O death, where is thy sting?" words that prove that sin has already vanished.

The death of sin is to take place before the death of the body. "We who died to sin, how shall we any longer live therein" (Rom. vi. 9; Gal. ii. 19, 20). "Believers once were in the flesh" (Rom. vii. 5), but now, though they dwell in bodies, they "are not in the flesh" (viii. 9). Their old man has been crucified with Christ, that the body of sin might be done away (vi. 6). They "died," they are "dead unto sin, but alive unto God in Christ Jesus" (vi. 11). Having died to that wherein they were holden, they serve in newness of the Spirit, and not in oldness of the letter (Rom. vii. 6).

*Mortuus ut vivas, vivus moriaris oportet:  
Assuesce ergo, priusquam moriari, mori.*

"The souls of believers at their death pass into glory." So Wesley has revised the answer of the catechism. And great indeed is the glory which bursts upon believers at that crisis. "To depart" is "to be with Christ" (Phil. i. 23). To be absent from the body is to be present with the Lord (2 Cor. v. 8). If He shall be manifested we shall be like Him; for we shall see Him even as He is. Death is therefore, for the believer, a transition into glory. Moreover, it is a transition out of the burden of the flesh in bodily weakness, pain, and imprisonment; a transition out of the sinful world, and an escape from the assaults of Satan.

As a proof text to show that the souls of believers are at their death made perfect in holiness, the

Westminster Divines quote only Hebrews xii. 23, "The spirits of just men made perfect." The writer does not say *when* the just men were made perfect, so that the quotation does not establish the doctrine to be proved. If the words mean, "the spirits of just men who have finished their course," then the perfection spoken of is that of the course completed, the task accomplished, and the prize won. The word is the same as that used by our Lord in Luke xiii. 32, "Behold, I cast out devils, and perform cures to-day and to-morrow, and the third day I am perfected." There is also, for the spirits of just men made perfect, a higher perfection in the resurrection; when God shall accomplish the number of His elect, and consummate the mystical body of Christ. In regard to this, the departed saints are not yet made perfect (Heb. xi. 40). Concerning this glorious manifestation, St Paul speaks in Philippians iii. 11, 12, "If by any means I may attain unto the resurrection from the dead. Not that I have already attained, or am already made perfect."

But the fifteenth verse of the same chapter will show that there is a perfection attainable by Christians on earth. "Let us therefore, as many as be perfect, be thus minded." We read in Scripture of perfect men and women, such as Noah, Job, Zacharias, and Elisabeth. This *perfection in holiness* is the matter in question here. The Epistle to the Hebrews does not say that the spirits of just men were made perfect *in holiness* at death. This is promised to believers on earth (Matt. v. 6). The great majority of the many passages in the Scriptures which speak of perfection refer to the earthly state of believers.

Wesley has the following

### QUERIES HUMBLY PROPOSED

TO THOSE WHO DENY PERFECTION TO BE ATTAINABLE  
IN THIS LIFE:—

“1. Has there not been a larger measure of the Holy Spirit given under the Gospel than under the Jewish dispensation? If not, in what sense was the Spirit not given before Christ was glorified? (John vii. 39).

“2. Was that ‘glory’ which followed the ‘sufferings of Christ’ (1 Pet. i. 11) an external glory or an internal, viz., the glory of holiness?

“3. Has God anywhere in Scripture commanded us more than He has promised to us?

“4. Are the promises of God respecting holiness to be fulfilled in this life, or only in the next?

“5. Is a Christian under any other laws than those which God promises to ‘write in our hearts’? (Jer. xxxi. 31, etc.; Heb. viii. 10).

“6. In what sense is ‘the righteousness of the law’ fulfilled in those ‘who walk not after the flesh, but after the Spirit’? (Rom. viii. 4).

“7. Is it impossible for anyone in this life to love God ‘with all his heart, and mind, and soul, and strength’? And is the Christian under any law which is not fulfilled in this love?

“8. Does the soul’s going out of the body effect its purification from indwelling sin?

“9. If so, is it not something else, not ‘the blood of Christ, which cleanseth’ it ‘from all sin’?

“10. If His blood cleanseth us from all sin, while the soul and body are united, is it not in this life?

“11. If when that union ceases, is it not in the next? And is not this too late?

"12. If in the article of death, what situation is the soul in when it is neither in the body nor out of it?"

"13. Has Christ anywhere taught us to pray for what He never designs to give?"

"14. Has He not taught us to pray, 'Thy will be done in earth, as it is in heaven'? And is it not done perfectly in heaven?"

"15. If so, has He not taught us to pray for perfection on earth? Does He not then design to give it?"

"16. Did not St Paul pray according to the will of God when He prayed that the Thessalonians might be 'sanctified wholly, and preserved' (in this world, not the next, unless he was praying for the dead) 'blameless in body, soul, and spirit, unto the coming of Jesus Christ'?"

"17. Do you sincerely desire to be freed from indwelling sin in this life?"

"18. If you do, did not God give you that desire?"

"19. If so, did He not give it you to mock you, since it is impossible it should ever be fulfilled?"

"20. If you have not sincerity enough even to desire it, are you not disputing about matters too high for you?"

"21. Do you ever pray God to 'cleanse the thoughts of your heart, that' you 'may perfectly love Him'?"

"22. If you neither desire what you ask, nor believe it attainable, pray you not as a fool prayeth.

"God help thee to consider these questions calmly and impartially!" (*Works*, vol. xi. p. 408.)

**Q. 39. What is the duty which God requireth of man?**

"The duty which God requireth of man" is not merely sincerity, nor fidelity to conscience, but

“obedience to His revealed will.” The tendency of our time is to dispense with the objective standard of duty in the Word of God, and allow every man to follow the rule of his own opinions—and inclinations. This Antinomianism pervades the modern evangelical churches.

The Westminster Catechisms are often unfairly regarded as mere abstract systems of theological dogma. It would be more correct to consider them as practical handbooks of duty, which have stamped a deep impress of righteousness on individual and national character. Only about a third of *The Shorter Catechism* concerns creed; the majority of its questions are occupied with duty. One may still observe, in Scotland, how readily and clearly practical difficulties are decided by a sentence from the Catechism. *The Larger Catechism*, in its commentary on the Ten Commandments, is a solemn, searching, and thorough exposition of the moral law. Without such a course of discipline, no solid, lofty edifice of holy character can be reared.

It has been said that there is certainly in all Christian symbolism no such unfolding of the particular claims of the law as is found in the Westminster Catechisms. It was their elevated ethical teaching, almost as much as their doctrine or policy, which gave the Reformed Churches throughout Europe their marked influence and great success. The discipline of the kirk-sessions made Scotland, whilst Romish indulgences were ruining Spain. And what but national decay can be expected if the moral discipline of the Church is relaxed? This is the peculiar danger of the present time. Wesley notes that Whitfield, on his last journey to America, acknowledged that he had much sorrow, on account

of multitudes of his former converts who for a time ran well, but afterwards "drew back unto perdition." "What wonder?" he asks. "They had no discipline." It was a true saying, which was common in the ancient Church, "The soul and the body make a man; and the spirit and discipline make a Christian." Profession must be verified in practice, creed tested by conduct, and true holiness proved by actual righteousness. Perfect love is not imparted by the Holy Spirit in order to dispense with the objective standard of the moral law. There is a great danger amongst those who take perfect love as the fulfilment of the law, lest they should neglect the careful cultivation of all the branches of the moral law.

Dr Dale said: "There was one doctrine of John Wesley's, the doctrine of perfect sanctification, which ought to have led to a great and original ethical development; but the doctrine has not grown; it seems to remain just where John Wesley left it. There has been a want of the genius or of the courage to attempt the immense practical questions which the doctrine suggests. The questions have not been raised, much less solved. To have raised them effectively, indeed, would have been to originate an ethical revolution which would have had a far deeper effect on the thought and life—first of England, and then of Christendom—than was produced by the Reformation of the sixteenth century."—*The Evangelical Revival*, p. 39.

**Q. 40. What did God at first reveal to man for the rule of his obedience?**

The moral law was revealed, not created, inasmuch as it had existed from all eternity in the Divine existence. "It is," says Wesley, "an incorruptible

picture of the High and Holy One that inhabiteth eternity. It is He whom, in His essence, no man hath seen or can see, made visible to men and angels. It is the face of God unveiled; God manifested to His creatures as they are able to bear it; manifested to give, not to destroy, life,—that they may see God and live. It is the heart of God disclosed to man. Yea, in some sense, we may apply to this law what the apostle says of His Son: “It is the streaming forth or out-beaming of His glory, the express image of His person.”

“The uses of the law are:—1. *To convince us of sin.* It is the ordinary method of the Spirit of God to convict sinners by the law. It is this which, being set home on the conscience, generally breaketh the rocks in pieces. 2. *To drive us to Christ.* It acts the part of a severe schoolmaster. 3. *To keep us alive.* It is the grand means whereby the blessed Spirit prepares the believer for larger communications of the life of God. He cannot spare the law one moment, no more than he can spare Christ. Each is continually sending him to the other—the law to Christ, and Christ to the law. On the one hand, the height and depth of the law constrain him to fly to the love of God in Christ; on the other, the love of God in Christ endears the law to him ‘above gold or precious stones.’” (Sermon XXXIV. *The Original Nature, Property, and Use of the Law.*)

**Q. 41. Where is the moral law summarily comprehended?**

Though the law is, in its essence, spirit, and principles, as eternal and unchangeable as its Author, yet in form, under different dispensations, “there is made of necessity a change also of the law.” And this



change affects not only the ceremonial and civil, but also the ethical enactments. The compendium given to us in the Decalogue remains binding on New Testament saints, yet it is not the only compendium of the moral law which has been, or may be given to man. The Ten Commandments present the law in a form suited to fallen man. The commandment concerning the trees was the sum of all morality before the fall.

The compendium of the moral law given in the Noachian covenant contained, according to the Jewish reckoning, seven ordinances which they held to be binding on all heathen proselytes of the gate. These were—(1) prohibition of idolatry, (2) of blasphemy, (3) of murder, (4) of incest, (5) of robbery, (6) of eating blood and strangled animals, (7) injunction of obedience to magistrates.

But the most glorious revelation of the moral law was that made by our Lord in the Sermon on the Mount. "This," says Wesley, "lays down at once the whole plan of His religion, and gives us a full prospect of Christianity, describing at large that holiness without which no man shall see the Lord." This Divine discourse is commonly divided into three principal branches. In the first (Matt. v.) the sum of all true religion is laid down in eight particulars, which are explained, and guarded against the false glosses of man. In the second (cap. vi.) are rules for that right intention which we are to preserve in all our outward actions, unmixed with worldly desires, or anxious cares for even the necessaries of life. In the third (cap. vii.) are cautions against the main hindrances of religion, closed with an application of the whole.

Heavenly as is this code of spiritual ethics, it is

plainly intended for our guidance upon this sinful earth. Many of its precepts will lapse in the better world. "Agree with thine adversary quickly," "Pray for them that persecute you," "When thou doest alms," "Lay not up for yourselves treasures upon the earth," "Beware of false prophets,"—these and other commands of the Sermon on the Mount will have no application in heaven. The element of prohibition, condemnation, and curse will vanish. *Against* such as the glorified saints, there is no law. But the law will be all for them, and with them, and in them, to a degree we cannot conceive. They will dwell in pure love, a light without shadow of sin. Moreover, that light will probably be perceived in multitudes of new rays, powers, and colours, as their senses are exalted to receive it. In the new relations of the beatified, the moral law will reveal ever-increasing glories derived from the infinite resources of the Divine nature.

It is evident, from a comparison of the codes of law given to Adam, to Noah, to Moses, and in the Sermon on the Mount, that while the law is in essence the same eternally, its form varies according to the varied states of those to whom it is given. This consideration will relieve a burden which has grievously distressed conscientious Christians, who imagine that we are bound to render obedience to the law in that glorious form which was given to Adam in his integrity. Let it be pondered that we do not fully know the details of that covenant of works, neither have we any idea of the powers possessed by man in his integrity, nor of the communications of knowledge and grace obtained from the presence of the Lord God amongst the trees of the garden. Christians cannot fulfil the moral

law in the manner and measure of obedience rendered by Adam in paradise; but they may, by Divine grace, obtain the spirit of the Beatitudes, keep the ten commandments, and fulfil the precepts of the Sermon on the Mount.

**Q. 42. What is the sum of the ten commandments?**

The sum of the ten commandments is, "To love the Lord our God with all our heart, with all our soul, and with all our strength, and with all our mind; and our neighbour as ourselves."

The necessity of a perfect obedience is manifest from the verdict of St James: "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (ii. 10). "One authority," says Archbishop Leighton, in his sermon on *Imperfection and Perfection*, "runs through all: that is the golden thread they are strung on. Break that anywhere, and all the pearls drop off. 'Then shall I not be ashamed, when I have respect to all Thy commandments'" (Ps. cxix. 6). It is impossible to break one of God's laws and leave the rest intact. The breach of the eighth commandment, for example, must involve the breach of the ninth by false witness, of the tenth by covetousness, of the fifth by dishonour to parents, of the fourth because "sin keeps no Sabbaths," of the second by destroying worship, and of the first by that practical atheism without which no sin can be committed. In like manner it may be shown that every transgression of one commandment of the Decalogue involves the transgression of the rest. The law of God is not a miscellaneous collection of disconnected injunctions; it is a symmetrical, articulated organism, perfect and complete. It is a

pure atmosphere containing the sum total of the elements needed for a happy and healthy moral existence. The teaching of St James shows that the least infraction of this moral order involves a derangement of the whole, which is implicit and virtual now, and destined, if unchecked, to become actual, explicit, and irremediable at last. Now this terrible law of sin implies a remarkable reversal through grace. So that there must needs be a position where, if one be kept, all are kept. "If any man stumbleth not in word, the same is a perfect man, able to bridle the whole body also" (Jas. iii. 2). That position is reached when "God abideth in us, and His love is perfected in us" (1 John iv. 12).

The tenth commandment is, in a true sense, the sum of the Decalogue. For covetousness, which it forbids, is at the root of all transgressions. It is but another manifestation of the carnal mind, which is enmity against God. Both covetousness and enmity are swallowed up and vanish when the love of God fills the heart. This love was imperative under Moses, as under Christ (Deut. vi. 5). The tenth commandment is but the law of love expressed in a negative way. Still, the full glory of that flower and crown of the law could not appear till the Sun of Righteousness arose. Then the Decalogue was exalted into the Beatitudes.

The Beatitudes, however, are not reached save by the Cross. There is a perfection taught by many which avoids the problem of sin, wrath, and hell, and shuns the reproach of the Cross. The true love of God, however, is not to be attained by mere discipline or cultivation; it is not produced by reason, or meditation, or mysticism, or philosophy. There are apparently lovely forms of devotion and charity, and

great sacrifices of philanthropy which are manifestations of other spirits than the Holy Ghost (1 Cor. xiii. 3). Man's natural enmity must be quenched by the love of God at the altar of propitiation in the blood of the Lamb. Then, and then only, is the true love of God begotten in the heart. Wesley says: "Whatever expressions any sinner who loves God uses to denote God's love to him, you will always on examination find that they directly or indirectly imply forgiveness. Pardoning love is the root of all." Faith in the blood of Christ produces two blessings: first a conscience justified, then a heart sanctified: the fruit of this is love to God and man in the fulfilment of all the law. Faith begins, love crowns the work. "The end of the charge is love, out of a pure heart, and a good conscience, and faith unfeigned" (1 Tim. i. 5). See also 1 Pet. i. 22; 2 Pet. i. 5-7.

The Apostolic Fathers believed that by faith and love all the devil's botany (Mark iv. 19) might be eradicated, according to that promise of our Lord, "Every plant which My heavenly Father planted not shall be rooted up" (Matt. xv. 13; Luke xvii. 6). "Let no plant of the devil be found among you," said Ignatius, "but continue in all holiness and sobriety, through Christ Jesus, both in body and spirit" (*Ad. Eph.*, x.). "Nothing of this is hid from you if ye have perfect faith in Jesus Christ and love, which are the beginning and the end of life. Faith is the beginning, love the end (*τέλος*). And the two, joined in unity, are of God. All other things pertaining to a perfect character follow. For no man that hath faith sinneth; and none that hath love hateth any man. The tree is made manifest by its fruits" (*Ibid.*, xiv.). "He that truly possesseth the Word of Jesus, can hear even His silence" (*i.e.*,

His works done in silence, in the secret of our hearts), "that he may be perfect." . . . "There is nothing hid from the Lord, but even our secret things are nigh unto Him. Let us therefore do all things as having God dwelling in us, that we may be His temples and He may be in us, and be our God" (*Ibid.*, xv.). To the Smyrnæans he says, "Since you are perfect, plan perfect things. For when you desire to do well, God is ready to enable you. *Τέλειοι ὄντες, τέλεια καὶ φρονεῖτε*" (*Ad. Smyrn.*, xi.). "He that has love," says Polycarp, "is far from all sin" (*Ad. Phil.*, iv.). "In love," says Clement, "all the elect of God were made perfect." . . . "Let us therefore pray and beseech of His mercy that we may live in love, without human propensity, blameless. All the generations from Adam unto this day are passed away; but those who were made perfect in love are in the region of the just, and shall appear in glory at the visitation of the kingdom of Christ" (1 *Ad. Cor.*, 49, 50).

The manifold energies of Divine love, working in the heart of sinful man towards a perfect cure, are beautifully expressed in the Beatitudes. Of these we reckon ten, taking the "Rejoice and be exceeding glad" of Matthew v. 12 as the climax of the whole. The first seven are qualities of the believer's own spirit; the final three represent the recoil of persecution which comes upon the saints out of the evil world. The first seven may be likened to the seven branches of the golden candlestick, of which the hunger and thirst after righteousness is the main and central stem. On the one side of this appear the qualities of true repentance, humility, sorrow for sin, and a chastened disposition; on the other, the qualities of true faith, mercy, purity of heart, and all

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manner of active benevolence and good works. For, as Wesley points out, "Peace in the sacred writings implies all manner of good; every blessing that relates either to the soul or the body, to time or eternity." Thus in the peace-makers does inward holiness bear all manner of fruit in good works. But this is not the end of the Beatitudes. Saints are called to suffer as well as to labour. Thrice blessed are they who so faithfully follow their Lord as to draw down upon themselves the malice of Satan and the wrath of the world. Great is their reward in heaven. We might liken these final Beatitudes to the fire which enveloped the burning bush, which typified the afflictions of Israel, and the power of the blessed Trinity, sanctifying them in and by the fire.

**Q. 44. What doth the preface to the ten commandments teach us?**

The answer of the Catechism is, That because God is the Lord, and our God, and Redeemer, therefore we are *bound* to keep all His commandments. And we may add, therefore we are *set free* to keep all His commandments. "I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen: and I have broken the bars of your yoke, and made you go upright" (Lev. xxvi. 13). Being redeemed, we love our Redeemer, and this is the love of God, that we keep His commandments (1 John v. 3). What we are bound to do, God gives us grace to do.

Wesley published for his people an abridgment of Bishop Hopkins' *Exposition on the Ten Commandments*. In the Preface he says that "the ten commandments are no other than a Divine compendium

of the whole duty of man. These, when the Son of God 'was made flesh, He came not to destroy, but to fulfil.' And 'not one jot or tittle (of these) shall pass away till all things are fulfilled.'" Wesley commends Bishop Hopkins because "he has not only shown, with the highest exactness, the true and the whole meaning of every commandment, the literal and the spiritual meaning in its length and breadth, its depth and height, but has continually built on the true foundation, living faith in the Son of God, and continually pointed us to love, the life, the soul, the end of every commandment. "He shows these," says Wesley, "in their true point of view, not as two distinct commandments, but as pervading, influencing, enlivening, and perfecting the whole, without which all our religion is a dead carcase."

Such an exposition of the Decalogue, following the commandments out in all their ramifications, and applying them in modern terms to the problems of modern life, would be a great boon as a handbook of practical righteousness, and such a work, well executed and well taught, would save us from many unsuspected Antinomian delusions, and from many terrible moral shipwrecks. Our repentance would be more real, our faith in Christ more fervent, our revivals less evanescent, and our moral character would take a deeper and more decided stamp. The careful work done by the teachers of the reformed religion in "breaking sanctification small," or applying the law to men's consciences in all the details of daily life and duty, is evidenced by such books as *Durham on the Ten Commandments* and *Boston's Sermons*, and still more by the impress they stamped on the nation. The work of Wesley and the first



Methodist preachers would have been impossible had not the Reformed Churches laid this basis for their evangelism: they themselves, to a greater degree than their successors, preached the law and called sinners to repentance. Continually to preach Gospel privileges without urging the demands of the law is, though pleasant to the flesh, a very dangerous evangelism.

Wesley's *Rules of Society* plainly imply a much fuller account of the scheme of Christian duty than they contain. The rules are grouped under three heads—(1) Doing no Harm; (2) Doing Good; (3) Attending upon all the Ordinances of God. Under each head certain duties are specified, evidently as examples of many more unmentioned; and these examples were plainly chosen with a view to the evils particularly prevalent in Wesley's day. Thus, under the heading, *Doing no Harm*, it is stated that the members of the societies should "continue to evidence their desire of salvation by avoiding evil of every kind; especially that which is most generally practised. *Such is*"—

1. Taking the name of God in vain.
2. Profaning the Day of the Lord.
3. Drunkenness.
4. Fighting, quarrelling, etc.
5. Buying and selling uncustomed goods.
6. Uncharitable or unprofitable conversation.
7. Doing to others as we would not they should do to us.
8. Doing what we know is not for the glory of God, in wearing costly apparel, taking diversions, and reading.
9. Softness and needless self-indulgence.
10. Laying up treasures upon earth.
11. Borrowing without the probability of paying.

Here we have no specific injunctions concerning breaches of the second, the fifth, the seventh, the ninth, or tenth commandments. Plainly

these rules imply a more systematic teaching of the law of God than that which they contain. Methodist ministers are too often heard at the present time declaring that even these specimen rules of Christian conduct cannot be kept. Wesley declares that all of them are the commands of God, delivered in His Word, the only rule of our faith and practice. If Wesley is right, those who seek to abolish the rules are aiming at rebellion and the subversion of the authority of the Most High. To be a Christian is a more serious undertaking than is generally supposed.

**Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?**

Wesley seems to have deleted the words "which is the Christian Sabbath" from the answer to this question merely for brevity's sake. One of his tracts is entitled *A Word to a Sabbath-breaker*. In his sermon on "The Reformation of Manners," he notes that the society established for that object brought to justice from August 1757 to January 1763 over ten thousand offenders. A large proportion of these were Sabbath-breakers. So far were the original Methodists from thinking that the Divine authority delegated to the civil magistrate ought not to be exerted for the honour of the Lord's Day. This great effort for the restoration of national righteousness was immediately followed by the great outpouring of the Holy Spirit in a remarkable work of sanctification, sometimes spoken of as the Methodist Pentecost.

**Q. 82. Is any man able perfectly to keep the commandments of God?**

We receive, with all our hearts, the doctrine of the Reformation as set forth in Article XV. of the

“Confession of Faith” professed by the Estates of Scotland in 1560, which runs thus:—

THE PERFECTION OF THE LAW, AND THE  
IMPERFECTION OF MAN.

“The Law of God we confess and acknowledge most just, most equal, most holy, and most perfect, commanding those things which, being wrought in perfection, were able to give life and to bring man to eternal felicity: but our nature is so corrupt, so weak and imperfect, that we are never able to fulfil the works of the Law in perfection: yea, if we say we have no sin (even after we are regenerate) we deceive ourselves, and the verity of God is not in us. And therefore it behoveth us to apprehend Christ Jesus with His justice and satisfaction, who is the end and accomplishment of the Law to all that believe, by whom we are set at this liberty, that the curse and malediction of the Law fall not upon us, albeit we fulfil not the same at all points; for God the Father beholding us in the body of His Son Christ Jesus, accepteth our imperfect obedience, as it were perfect, and covereth our works which are defiled with many spots, with the justice of His Son. We do not mean, that we are set so at liberty, that we owe no obedience to the Law (for that before we have plainly confessed); but this we affirm, that no man on earth (Christ Jesus only excepted) hath given, giveth, or shall give, in work, that obedience to the Law which the Law requireth; but when we have done all things, we must fall down, and unfeignedly confess that we are unprofitable servants: and therefore, whosoever boast themselves of the merits of their own works, or put their trust in the works of

supererogation, they boast themselves of that which is not, and put their trust in damnable Idolatry."

Having regard to the infinitely holy Law of God, which is the transcript of His own attributes, we can never—in works—render that obedience which the Law demands, and therefore our lame and pitiable efforts to keep that Law (even after we are entirely sanctified and cleansed by the blood of Christ from all unrighteousness) can never procure mercy by their merits, or bring us to eternal felicity. But on the contrary, the holiest man on earth requires the merits of Christ's atonement to cover the defects of his holiest works.

But whilst we hold this doctrine of the Confession of 1560, we also hold the doctrine of Patrick Hamilton, which John Knox has incorporated with the Confession in his *History of the Reformation of the Church of Scotland*. Patrick Hamilton maintains these theses:—

"He that loveth God, keepeth all His commandments. He that hath faith, keepeth all the commandments of God. He that keepeth one commandment of God, keepeth them all. He that keepeth not all the commandments, he keepeth none of them. A good tree beareth good fruit, and an evil tree evil fruit. A good man cannot do evil works, nor an evil man good works, for an evil tree cannot bear good fruit, nor a good tree evil fruit."

Wesley's work was twofold. By preaching justification by faith he reaffirmed the Reformation doctrine contained in Article XV. Preaching entire sanctification by faith, he reaffirmed and developed the early Reformation doctrine of holiness as maintained by Patrick Hamilton. But how are these to be held, it may be asked, without inconsistency and contradiction?

“No mere man since the Fall is able in this life perfectly to keep the commandments of God.” These words are true, if we mean that man in his present state is utterly unable to attain the perfection of obedience which Adam rendered in paradise. They are true, if we mean that there is no absolute perfection attainable on earth. There is no *perfection of degrees*, as it has been termed, none which does not admit of a continual increase.

The holiest men on earth have still more to learn in God's law. Though pardoned, renewed, and entirely sanctified, so that they love the Lord their God with all their heart and with all their soul, and with all their might, yet having regard to the requirements of the holy, spiritual, and perfect law, they must confess,

“ I have seen an end of all perfection : \*  
But Thy commandment is exceeding broad.”

(Ps. cxix. 96).

But though “we are never able to give, *in work*, that obedience to the law which the law requireth,” the Scripture shows that *in heart* men may serve God

\* That is, I have seen an end of every *finite thing*. The word rendered perfection here is תִּכְלָה, from the root כָּלָה to be consumed, finished, spent, to fail, or pass away. God's law is not amongst the things that are exhausted. It is infinite, as He is infinite. Contrast this word (used but thrice) with those derived from the root תָּמַם (over thirty times translated *perfect* in the Old Testament). The Psalmist never said, “I have seen an end of all perfection,” תָּם that is, an end of all *integrity, simplicity, uprightness, soundness, and purity*. Another Hebrew word is שָׁלֵם sixteen times rendered *perfect*, which is also translated *full, just, ready, peaceable, quiet, whole*. Such are the qualities of the perfect heart, which loves, and fain would, though as yet it cannot, give in perfect works a full obedience to the perfect law.

perfectly. There are multitudes of passages in the Word of God which declare this unmistakably.

“Thou shalt be perfect with the Lord thy God” (Deut. xviii. 13). “Ye therefore shall be perfect, as your heavenly Father is perfect” (Matt. v. 48). “The high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days” (2 Chron. xv. 17). “Noah was a righteous man, and perfect in his generations: Noah walked with God” (Gen. vi. 9). So of Job. i. 1. “Walk before Me, and be thou perfect” (Gen. xvii. 1). “I will walk within my house with a perfect heart” (Ps. ci. 2). “Mark the perfect man” (Ps. xxxvii. 37). “That ye may stand perfect, and fully assured in all the will of God” (Col. iv. 12). “Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God” (2 Cor. vii. 1).

See also Luke vi. 40; Heb. xiii. 21; 1 Peter v. 10; John xvii. 23; 1 John iv. 17; 1 John ii. 5; 2 Cor. xiii. 9; Heb. vi. 1. Also Ezek. xxxvi. 25, 29; Deut. xxx. 6; John iii. 8; Eph. v. 25, 27; 1 Thess. v. 23; Matt. xxii. 37; Titus ii. 11-14; Luke i. 69, etc.

It is undeniable, if we receive the Word of God, that there is a perfection commanded and bestowed upon believers in this life. “Christian perfection does not imply,” says Wesley, “an exemption either from ignorance, or mistake, or infirmities, or temptations. It is another term for holiness. We are no longer under the Adamic law, but under the law of love. ‘Love is the fulfilling of the law’ which is given to fallen man. Christian perfection is the loving the Lord our God with all our heart, and with all our soul, and with all our mind. When this love is shed abroad and fills the heart, it absolutely

destroys the carnal mind, which is enmity against God. The mind of Christ is now in the believer, and rules all his thoughts, words, and deeds. The tree is good, and the fruit is good—the fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance.”

In such a state of grace, must believers daily break the commandments in thought, word, and deed? Does not the Gospel come to us “that we may not sin”? (1 John ii. 1). “God shall redeem Israel from all his sins” (Ps. cxxx. 8). “He shall save His people from their sins.” “From all our filthiness, and from all our idols will He cleanse us” (Ezek. xxxvi. 25-27); “that we being delivered out of the hand of our enemies may serve Him without fear, in holiness and righteousness before Him all our days” (Luke i. 74, 75).

To establish the necessity of sin, the Westminster Divines have quoted three passages. Ecclesiastes vii. 20 may properly be translated: “There is not a just man upon earth, that doeth good, and may not sin.”

Dr Adam Clarke, who maintains this to be the right rendering, points to the same phrase as used in 1 Kings viii. 46: “If they sin against Thee, for there is no man that sinneth not,” and says that the second clause, thus translated, “renders the supposition in the first clause entirely nugatory.” For if there be no man that sinneth not, it is useless to say “If they sin.” Plainly, therefore, the meaning is, “*there is no man that may not sin.*”

The Shorter Catechism mutilates 1 John i. 8-10 by cutting out verse 9. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Let the whole context be read from i. 5 to ii. 6, and who can deny that it

teaches that the love of God must be so perfected in us that we keep His commandments and walk as He walked. Galatians v. 17 describes the state of carnal Christians who are warned against biting and devouring one another. They are bidden to crucify the flesh, and walk by the Spirit. "Whosoever abideth in Him sinneth not." "Whosoever is begotten of God doeth no sin, because His seed abideth in him, and he cannot sin, because he is begotten of God" (1 John iii. 9).

Mortification and vivification are, according to the Puritans and the Scripture, the two parts of sanctification. We must not only die unto sin, but then, as the Catechism reminds us, live unto righteousness.

The word *perfect*, τέλειος, conveys no idea of absolute perfection in Greek. Epictetus, in the *Encheiridion*, urging his disciples to delay no longer to live as philosophers should, says: "Ὁυκ ἔτι ἐι μαιράκιον, ἀλλὰ ἀνὴρ ἤδη τέλειος, 'Thou art *no longer a boy*, but already *a man full grown*'—a perfect man. "Ἦδη οὖν ἀξίωσον σεαυτὸν βιοῦν ὡς τέλειον, καὶ προκόπτοντα, 'Now, at last, therefore hold thyself worthy to live as *a man of full age*'—a perfect man—'and one who is pressing forward'" (*Ench.*, 50). So far were the ancients from thinking that perfection barred the way to further advance. "*Beoth fulfremede*," "Be ye full-framed," is the Anglo-Saxon version of "Be ye perfect" in Matthew v. 48. Christian perfection is the attainment of that maturity of vigour which prepares the "young man" to run his race. Bernard of Clairvaux says, "Indefessum proficiendi studium et jugis conatus ad perfectionem, perfectio reputatur" (*Epist.*, 253).

"The τέλειος," says Archbishop Trench, "is one who has attained his moral end, that for which he was



intended, namely, to be a man in Christ; however it may be true that, having reached this, other and higher ends will open out before him, to have Christ formed in him more and more."—*Synonyms*, p. 74.

The further course of holiness which lies before the τέλειοι—mature, entirely sanctified Christians—is laid out in Philippians iii. 8-16. It lies in pressing forward toward the goal, in the discipline of life, especially in conformity to Christ in sufferings. Romans viii. shows the same sequence of entire sanctification and sufferings. Daniel foretold three stages, "Many shall purify themselves, and make themselves white, and be refined." The rod of our High Priest, like that of Aaron, bears buds, blossoms, and fruit. A perfect bud may advance to a perfect flower, and then to a perfect fruit. St John twice reiterates the three stages of little children, young men, and fathers (1 John ii. 12-14). Let it be pondered that our blessed Lord, who knew no sin, was made perfect through suffering (Heb. ii. 10). If we obtain by His grace a perfect justification, and then a perfect sanctification, let us not shrink from any chastening which may be appointed, but run with patience the race that is set before us, looking unto Jesus, the Author and Perfecter of our faith (Heb. xii. 2).

#### Q. 86. What is faith in Jesus Christ?

Sanctification, as well as justification, is by faith (Acts xv. 8, xxvi. 18; Rom. v. 1; Heb. iv. 3).

Robert Blair, one of the founders of the Presbyterian Church in Ireland, is thus quoted in the *Scots Worthies*:—"I perceive that many who make a right use of faith in order to attain to the knowledge of their justification make no direct use of it in order

to sanctification. And that the living of the just by faith reacheth further than I formerly conceived, and that the heart is purified by faith. I had not learned to make use of faith as a mean and instrument to draw holiness out of Christ, though it may be I had both heard and spoken that by way of a transient notion. I saw it was no wonder this occasioned an obstruction in the progress of holiness, and I perceived that making use of Christ for sanctification without directly employing faith to extract the same out of Him was like one seeking water out of a deep well without a long cord to let down the bucket and draw it up again. I had come to the House of Mercy but had not found the right door, but by this discovery I found a patent (open) door at which to go in and receive provision and furniture from Christ Jesus."

Wesley says: "Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition, of sanctification, exactly as it is of justification. It is the *condition*; none is sanctified but he that believes: without faith no man is sanctified. And it is the *only condition*: this alone is sufficient for sanctification. Every one that believes is sanctified, whatever else he has or has not. In other words, no man is sanctified till he believes: every man, when he believes, is sanctified.

"But what is that faith whereby we are sanctified, saved from sin, and perfected in love? It is a Divine evidence and conviction, first, that God hath promised it in the Holy Scripture.

"It is a Divine evidence and conviction, secondly, that what God hath promised He is able to perform.

"It is, thirdly, a Divine evidence and conviction that He is able and willing to do it now.

“To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more: a Divine evidence and conviction that He doeth it. In that hour it is done: God says to the inmost soul, ‘According to thy faith be it unto thee!’ Then the soul is pure from every spot of sin; it is clean ‘from all unrighteousness.’ The believer then experiences the deep meaning of those solemn words, ‘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.’”

**Q. 87. What is repentance unto life?**

No one has so true a sense of his sin as the sinner that is sanctified and cleansed from all unrighteousness. “I will save you from all your uncleannesses. . . . Then shall ye remember your evil ways, and your doings that were not good, and ye shall loathe yourselves in your own sight for your iniquities and for your abominations” (Ezek. xxxvi. 29-31).

Our sorrow for sin must deepen as we grow in holiness. Those who are saved from inward sin cannot cut themselves off, in Pharisaic pride, from other men. Daniel and Nehemiah humbled themselves, not only for their own sins, but also for the sins of their fathers and the sin of their people.

The Jews considered that it was a mystery which Solomon himself was unable to solve, why the man who sprinkled the water of separation and the ashes of the red heifer for the cleansing of the unclean, though he was “a clean person” at the beginning of the ceremony, and made others clean, yet made himself unclean by the process. There is a kind of uncleanness contracted in bearing testimony against

evil, and those who do it are put out, as lepers, without the camp. Even Christians "hate him that reproveth in the gate." Jesus suffered thus without the gate. Let us therefore go forth unto Him without the camp, bearing His reproach. Such separations are but temporary. The man who sprinkled the ashes of the heifer returned to the camp, and was clean at even (Num. xix. 19).

**Q. 89. How is the word made effectual to salvation ?**

The Spirit makes the word effectual through faith unto salvation. Bunyan says the work of sanctification is wrought *at the Interpreter's house*. This accords with our Saviour's prayer, "Sanctify them in the truth: Thy word is truth" (John xvii. 17). Bunyan thus describes

**THE BATH OF SANCTIFICATION.**

"In the morning they arose with the sun, and prepared themselves for their departure: but the Interpreter would have them tarry a while; For, said he, you must orderly go from hence. Then said he to the damsel that first opened to them, Take them and have them into the garden to the bath, and there wash them, and make them clean from the soil which they have gathered by travelling. Then Innocent the damsel took them and had them into the garden, and brought them to the bath." . . . .

"When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, Fair as the moon. Then he called for the seal, wherewith they used to be sealed that are washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet

to go. Now the seal was the contents and sum of the passover which the children of Israel did eat (Exod. xiii. 8-10) when they came out of the land of Egypt; and the mark was set between their eyes. This seal added greatly to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenance more like those of angels.

“Then said the Interpreter again to the damsel that waited upon these women, Go into the vestry, and fetch out garments for these people. So she went and fetched out white raiment, and laid it down before him; so he commanded them to put it on: it was fine linen, white and clean. When the women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one had in herself, which they could see in each other. Now therefore they began to esteem each other better than themselves For, You are fairer than I, said one; and, You are more comely than I, said another. The children also stood amazed, to see into what fashion they were brought.

“The Interpreter then called for a man-servant of his, one Great-heart, and bid him take sword, and helmet, and shield; and, Take these my daughters, said he, conduct them to the house called Beautiful, at which place they will rest next. So he took his weapons, and went before them; and the Interpreter said, God speed. Those also that belonged to the family, sent them away with many a good wish. So they went on their way, and sang:

This place hath been our second stage:  
Here we have heard and seen  
Those good things, that from age to age  
To others hid have been.”

THE  
CONFESSION OF FAITH

Professed and Believed by the Protestants

WITHIN THE REALM OF

SCOTLAND

PUBLISHED BY THEM IN PARLIAMENT

AND BY THE ESTATES THEREOF  
RATIFIED AND APPROVED

AS WHOLESOME AND SOUND DOCTRINE  
GROUNDED UPON THE INFALLIBLE TRUTH OF

GOD'S WORD

ANNO DOMINI 1560

*“And this glad tidings of the kingdom shall be preached  
through the whole world for a witness unto all nations;  
and then shall the end come.”—MATTHEW xxiv.*

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THE  
SCOTTISH CONFSSION  
OF 1560.

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*The Preface.*

THE ESTATES OF SCOTLAND with the inhabitants of the same professing the Holy Evangel of Christ Jesus, to their natural countrymen, and to all other realms and nations, professing the same Lord Jesus with them, wish grace, peace, and mercy from God the Father of our Lord Jesus Christ, with the Spirit of righteous judgment, for salutation.

LONG have we thirsted, dear brethren, to have notified unto the world the sum of that doctrine which we profess, and for the which we have sustained infamy and danger. But such has been the rage of Satan against us, and against the eternal verity of Christ Jesus lately born amongst us, that to this day no time has been granted unto us to clear our consciences, as most gladly we would have done; for how we have been tossed a whole year past, the most part of



Europe, as we suppose, does understand. But seeing that, of the infinite goodness, above expectation, of our God, who never suffers His afflicted to be utterly confounded, we have obtained some rest and liberty, we could not but set forth this brief and plain confession of such doctrine as is proponed unto us, and as we believe and profess; partly for satisfaction of our brethren, whose hearts we doubt not have been and yet are wounded by the despiteful railing of such as yet have not learned to speak well, and partly for stopping of the mouths of impudent blasphemers, who boldly condemn that which they have neither heard nor yet understand. Not that we judge that the cankered malice of such is able to be cured by this simple Confession. No, we know that the sweet savour of the Evangel is, and shall be, death to the sons of perdition. But we have chief respect to our weak and infirm brethren, to whom we would communicate the bottom of our hearts, lest that they be troubled or carried away by the diversity of rumours which Satan spreads abroad against us, to the defecting of this our most godly enterprise. Protesting, that if any man will note in this our Confession any article or sentence repugnant to God's holy Word, that it would please him of his gentleness and for Christian charity's sake to admonish us of the same in writing; and we of our honour and fidelity do promise unto him satisfaction from the mouth of God, that is, from His holy Scriptures, or else reformation of that which he shall prove to be amiss. For

God we take to record in our consciences, that from our hearts we abhor all sects of heresy, and all teachers of erroneous doctrine; and that with all humility we embrace the purity of Christ's Evangel, which is the only food of our souls; and therefore so precious unto us, that we are determined to suffer the extremity of worldly danger, rather than that we will suffer ourselves to be defrauded of the same. For hereof we are most certainly persuaded, "That whosoever denies Christ Jesus, or is ashamed of Him, in presence of men, shall be denied before the Father, and before His holy angels." And therefore, by the assistance of the mighty Spirit of the same, our Lord Jesus, we firmly purpose to abide to the end in the Confession of this our Faith.

*Of God.—Cap. I.*

We confess and acknowledge one only God, to whom only we must cleave, [whom only we must serve],\* whom only we must worship, and in whom only we must put our trust; who is eternal, infinite, unmeasurable, incomprehensible, omnipotent, invisible: one in substance, and yet distinct in three persons, the Father, the Son, and the Holy Ghost: By whom we confess and believe all things in heaven and in earth, as well visible as invisible, to have been created, to be retained in their being, and to be ruled and

\* Words in square brackets are not in MSS., but are found in old printed copies of the Confession.

guided by His inscrutable Providence, to such end as His eternal wisdom, goodness, and justice has appointed them, to the manifestation of His own glory.

*Of the Creation of Man.—Cap. II.*

We confess and acknowledge this our God to have created man, to wit, our first father Adam, of whom also God formed the woman to His own image and similitude; to whom He gave wisdom, lordship, justice, free-will, and clear knowledge of Himself; so that in the whole nature of man there could be noted no imperfection. From which honour and perfection man and woman did both fall; the woman being deceived by the serpent, and man obeying to the voice of the woman, both conspiring against the Sovereign Majesty of God, who, in expressed words, before had threatened death, if they presumed to eat of the forbidden tree.

*Of Original Sin.—Cap. III.*

By which transgression, commonly called Original Sin, was the image of God utterly defaced in man; and he and his posterity of nature became enemies to God, slaves to Satan, and servants to sin; insomuch that death everlasting has had, and shall have, power and dominion over all that have not been, are not, or shall not be regenerate from above: which regeneration is wrought by the power of the Holy Ghost, working in the hearts of the elect

of God an assured faith in the promise of God, revealed to us in His word; by which faith they apprehend Christ Jesus, with the graces and benefits promised in Him.

*Of the Revelation of the Promise.—Cap. IV.*

For this we constantly believe, that God, after the fearful and horrible defection of man from His obedience, did seek Adam again, call upon him, rebuke his sin, convict him of the same, and in the end made unto him a most joyful promise, to wit, "That the seed of the woman should break down the serpent's head"; that is, he should destroy the works of the devil. Which promise, as it was repeated and made more clear from time to time, was embraced with joy, and most constantly retained of all the faithful, from Adam to Noah, from Noah to Abraham, from Abraham to David, and so forth to the incarnation of Christ Jesus: who all (we mean the faithful fathers under the law) did see the joyful days of Christ Jesus, and did rejoice.

*The Continuance, Increase, and Preservation of the Kirk.—Cap. V.*

We most constantly believe, that God preserved, instructed, multiplied, honoured, decorated, and from death called to life His Kirk in all ages, from Adam until the coming of Christ Jesus in the flesh: for Abraham He called from his father's country, him He instructed, his seed He multiplied,

the same He marvellously preserved and more marvellously delivered from the bondage [and tyranny] of Pharaoh; to them He gave His laws, constitutions, and ceremonies; them He possessed in the land of Canaan; to them, after judges, and after Saul, He gave David to be king, to whom He made promise, "That of the fruit of his loins should one sit for ever upon his regal seat." To this same people, from time to time, He sent prophets to lead them back to the right way of their God, from the which oftentimes they declined by idolatry, and albeit, for their stubborn contempt of justice, He was compelled to give them into the hands of their enemies, as before was threatened by the mouth of Moses, insomuch that the holy city was destroyed, the temple burned with fire, and the whole land left desolate the space of seventy years; yet of mercy did He lead them back again to Jerusalem, where the city and temple were rebuilt, and they, against all temptations and assaults of Satan, did abide until the Messias came, according to the promise.

*Of the Incarnation of Christ Jesus.—  
Cap. VI.*

When the fulness of time came, God sent His Son, His Eternal Wisdom, the substance of His own glory, into this world, who took the nature of Manhood of the substance of a woman, to wit, of a virgin, and that by the operation of the Holy Ghost: And so was born the just seed of David, the Angel of the great counsel of God;

the very Messias promised, whom we acknowledge and confess Emmanuel; very God and very man, two perfect natures united and joined in one person. By this our Confession we condemn the damnable and pestilent heresies of Arius, Marcion, Eutyches, Nestorius, and such others as either deny the eternity of His Godhead or the verity of His human nature, either confound them, or divide them.

*Why it behoved the Mediator to be very God and very Man.—Cap. VII.*

We acknowledge and confess that this most wondrous conjunction betwixt the Godhead and the Manhood in Christ Jesus did proceed from the eternal and immutable decree of God, whence also our salvation springs and depends.

*Election.—Cap. VIII.*

For that same Eternal God, and Father, who of mere mercy elected us in Christ Jesus, His Son, before the foundation of the world was laid, appointed Him to be our Head, our Brother, our Pastor, and great Bishop of our souls. But because that the enmity betwixt the justice of God and our sins was such that no flesh by itself could or might have attained unto God, it behoved that the Son of God should descend unto us, and take Himself a body of our body, flesh of our flesh, and bone of our bones, and so become the perfect Mediator betwixt God and man; giving power to so many as believe in Him to be the

sons of God, as Himself does witness: "I pass up to My Father and unto your Father, to My God and unto your God." By this most holy fraternity, whatsoever we have lost in Adam is restored to us again. And for this cause are we not afraid to call God our Father, not so much because He hath created us (which we have in common with the reprobate), as for that He has given to us His only Son to be our Brother, and given unto us grace to [acknowledge and] embrace Him for our only Mediator, as before is said. It behoved further, the Messias and Redeemer to be very God and very man, because He was to underlie the punishment due for our transgressions, and to present Himself in the presence of His Father's judgment, as in our person to suffer for our transgression and inobedience, by death to overcome him that was author of death. But because the only Godhead could not suffer death, neither could the only Manhood overcome the same; He joined both together in one person, that the imbecility of the one should suffer, and be subject to death (which we had deserved), and the infinite and invincible power of the other, to wit, of the Godhead, should triumph and procure for us life, liberty, and perpetual victory. And so we confess, and most undoubtedly believe.

*Christ's Death, Passion, Burial, etc.—*  
*Cap. IX.*

That our Lord Jesus Christ offered Himself a voluntary sacrifice unto His Father for us; that

He suffered contradiction of sinners ; that He was wounded and plagued for our transgressions ; that He, being the clean and innocent Lamb of God, was condemned in the presence of an earthly judge, that we might be absolved before the tribunal seat of our God ; that He suffered not only the cruel death of the Cross, which was accursed by the sentence of God, but also that He suffered for a season the wrath of His Father, which sinners had deserved. But yet we avow that He remained the only and well-beloved and blessed Son of His Father, even in the midst of His anguish and torment, which He suffered in body and soul, to make the full satisfaction for the sins of His people. After which, we confess and avow, that there remains no other sacrifice for sins ; which if any affirm, we nothing doubt to avow that they are blasphemers against Christ's death, and the everlasting purgation and satisfaction purchased for us by the same.

*Resurrection.—Cap. X.*

We undoubtedly believe that, insomuch as it was impossible that the dolours of death should retain in bondage the Author of life, our Lord Jesus Christ, crucified, dead, and buried, who descended into hell, did rise again for our justification, and destroying him who was author of death, brought life again to us that were subject to death and to the bondage of the same. We know that His resurrection was confirmed by the testimony of His very enemies ; by the



resurrection of the dead, whose sepulchres did open, and they did arise and appeared to many within the city of Jerusalem. It was also confirmed by the testimony of His angels, and by the senses and judgments of His apostles, and of others who had conversation, and did eat and drink with Him after His resurrection.

*Ascension.—Cap. XI.*

We nothing doubt but that the self-same body, which was born of the Virgin, was crucified, dead, and buried, and did rise again, did ascend into the heavens for the accomplishment of all things; where, in our names and for our comfort, He has received all power in heaven and in earth; where He sits at the right hand of the Father, inaugurate in His kingdom, Advocate and only Mediator for us; which glory, honour, and prerogative He alone amongst the brethren shall possess, till that all His enemies be made His footstool, as we undoubtedly believe they shall be in the final judgment; to the execution whereof we certainly believe that our Lord Jesus shall visibly return as we believe that He was seen to ascend. And then we firmly believe, that the time of refreshing and restitution of all things shall come, insomuch that they that from the beginning have suffered violence, injury, and wrong for righteousness' sake, shall inherit that blessed immortality promised from the beginning: but contrariwise, the stubborn, inobedient, cruel, oppressors, filthy persons

adulterers, and all sorts of unfaithful men shall be cast into the dungeon of outer darkness, where their worm shall not die, neither yet their fire be extinguished. The remembrance of the which day, and of the judgment to be executed in the same, is not only to us a bridle whereby our carnal lusts are refrained; but also such inestimable comfort, that neither may the threatening of worldly princes, nor yet the fear of temporal death and present danger, move us to renounce and forsake that blessed society which we the members have with our Head and only Mediator, Christ Jesus, whom we confess and avow to be the Messias promised, the only Head of His Kirk, our just Lawgiver, our only High Priest, Advocate, and Mediator. In which honours and offices, if man or angel presume to intrude themselves, we utterly detest and abhor them, as blasphemous to our Sovereign and Supreme Governor, Christ Jesus.

*Faith in the Holy Ghost.—Cap. XII.*

This our faith, and the assurance of the same, proceeds not from flesh and blood, that is to say, from no natural powers within us, but is the inspiration of the Holy Ghost. Whom we confess God, equal with the Father and with the Son; who sanctifieth us, and bringeth us into all truth by His own operation; without whom we should remain for ever enemies to God, and ignorant of His Son, Christ Jesus. For of nature we are so dead, so blind, and so perverse, that neither can

we feel when we are pricked, see the light when it shines, nor assent to the will of God when it is revealed ; only the Spirit of the Lord Jesus quickeneth that which is dead, removeth the darkness from our minds, and boweth our stubborn hearts to the obedience of His blessed will. And so as we confess that God the Father created us when we were not, and as His Son, our Lord Jesus, redeemed us when we were enemies to Him, so also do we confess that the Holy Ghost does sanctify and regenerate us, altogether without respect to any merit proceeding from us, be it before, or be it after our regeneration. In more plain words, as we willingly spoil ourselves of all honour and glory of our own creation and redemption, so do we also of our regeneration and sanctification : for of ourselves we are not sufficient to think one good thought ; but He who has begun the good work in us is only He that continueth us in the same, to the praise and glory of His undeserved grace.

*The Cause of Good Works.—Cap. XIII.*

So that the cause of good works we confess to be, not our freewill, but the Spirit of the Lord Jesus ; who, dwelling in our hearts by true faith, brings forth such good works as God hath prepared for us to walk in : for we most boldly affirm, that blasphemy it is to say that Christ Jesus abides in the hearts of such as in whom there is no Spirit of sanctification. And therefore we fear not to affirm, that murderers, oppressors,

cruel persecutors, adulterers, whoremongers, filthy persons, idolaters, drunkards, thieves, and all workers of iniquity, have neither true faith, nor any portion of the Spirit of sanctification, which proceedeth from the Lord Jesus, so long as they obstinately continue in their wickedness. For how soon that ever the Spirit of the Lord Jesus, which God's elect children receive by true faith, takes possession in the heart of any man, so soon does He regenerate and renew the same man; so that he begins to hate that which before he loved, and begins to love that which before he hated; and from thence comes that continual battle which is betwixt the flesh and the Spirit in God's children; while the flesh and natural man, according to its own corruption, lusts for things pleasing and delectable unto itself, grudges in adversity, is lifted up in prosperity, and at every moment is prone and ready to offend the Majesty of God. But the Spirit of God, which giveth witness to our spirit that we are the sons of God, makes us to resist the Devil, to abhor filthy pleasures, to groan in God's presence for deliverance from this bondage of corruption; and finally, so to triumph over sin that it reign not in our mortal bodies. Carnal men, being destitute of God's Spirit, have not this battle; but do follow and obey sin with greediness, and without repentance, even as the Devil and their corrupt lusts do prick them. But the sons of God, as before is said, do fight against sin, do sob and mourn, when they perceive themselves tempted to iniquity; and, if they fall, they rise again with

earnest and unfeigned repentance. And these things they do not by their own power; but the power of the Lord Jesus, without whom they were able to do nothing, worketh in them all that is good.

*What Works are reputed good before  
God.—Cap. XIV.*

We confess and acknowledge that God has given to man His holy law, in which not only are forbidden all such works as displease and offend His Godly Majesty; but also are commended all such as please Him, and as He hath promised to reward. And these works be of two sorts; the one are done to the honour of God, the other to the profit of our neighbours; and both have the revealed will of God for their assurance. To have one God; to worship and honour Him; to call upon Him in all our troubles; to reverence His holy name; to hear His Word; to believe the same; to communicate with His holy Sacraments,—are the works of the First Table. To honour father, mother, princes, rulers, and superior powers; to love them; to support them, yea, to obey their charges, unless repugnant to the commandment of God; to save the lives of innocents; to repress tyranny; to defend the oppressed; to keep our bodies clean and holy; to live in sobriety and temperance; to deal justly with all men, both in word and in deed; and, finally, to repress all appetite for our neighbour's hurt,—are the good works of the

Second Table, which are most pleasing and acceptable unto God, as those works that are commanded by Himself. The contrary whereof is sin most odious, which always displeases Him, and provokes Him to anger. Not to call upon Him alone when we have need; not to hear His Word with reverence; to contemn and despise it; to have or to worship idols; to maintain and defend idolatry; lightly to esteem the reverent name of God; to profane, abuse, or contemn the Sacraments of Christ Jesus; to disobey or resist any that God has placed in authority, while they pass not over the bounds of their office; to murder, or to consent thereto; to bear hatred, or to suffer innocent blood to be shed if we may gainstand it; and, finally, the transgressing of any other commandment in the First or Second Table, we confess and affirm to be sin, by which God's hot displeasure is kindled against the proud and unthankful world. So that good works we affirm to be these only that are done in faith, and at God's commandment, who in His law has expressed what be the things that please Him. And evil works, we affirm, not only those that are expressly done against God's commandment, but those also that, in matters of religion and worshipping of God, have no other assurance but the invention and opinion of man, which God from the beginning has ever rejected; as, by the prophet Isaiah and by our Master Christ Jesus, we are taught in these words—"In vain they do worship Me, teaching the doctrines the precepts of men."

*The Perfection of the Law and Imperfection  
of Man.—Cap. XV.*

The law of God we confess and acknowledge most just, most equal, most holy, and most perfect; commanding those things which, being wrought in perfection, were able to give life, and able to bring man to eternal felicity. But our nature is so corrupt, so weak, and imperfect, that we are never able to fulfil the works of the law in perfection; yea, "If we say we have no sin" (even after we are regenerate), "we deceive ourselves, and the truth of God is not in us." And therefore it behoved us to apprehend Christ Jesus, with His justice and satisfaction, who is the end and accomplishment of the law to all that believe; by whom we are set at this liberty, that the curse and malediction of God fall not upon us, albeit we fulfil not the same in all points. For God the Father, beholding us in the body of His Son Christ Jesus, accepteth our imperfect obedience as it were perfect, and covereth our works, which are defiled with many spots, with the justice of His Son. We do not mean that we are so set at liberty that we owe no obedience to the law, for that before we have plainly confessed; but we affirm that no man on earth, Christ Jesus only excepted, hath given, giveth, or shall give in work, that obedience to the law which the law requireth. But when we have done all things, we must fall down and unfeignedly confess "That we are unprofitable servants." And therefore whosoever boast themselves of the

merits of their own works, or put their trust in the works of supererogation, boast themselves of that which is not, and put their trust in damnable idolatry.

*Of the Kirk.—Cap. XVI.*

As we believe in one God, Father, Son, and Holy Ghost, so do we most earnestly believe that from the beginning there has been, now is, and to the end of the world shall be a Church; that is to say, a company and multitude of men chosen of God, who rightly worship and embrace Him, by true faith in Christ Jesus, who is the only Head of the same Kirk, which also is the body and spouse of Christ Jesus; which Kirk is Catholic, that is, universal, because it contains the elect of all ages, of all realms, nations, and tongues, be they of the Jews, or be they of the Gentiles, who have communion and society with God the Father, and with His Son Christ Jesus, through the sanctification of His Holy Spirit; and therefore it is called the communion, not of profane persons, but of saints, who, as citizens of the heavenly Jerusalem, have the fruition of the most inestimable benefits, to wit, of one God, one Lord Jesus, one faith, and of one baptism; out of the which Kirk there is neither life nor eternal felicity. And therefore we utterly abhor the blasphemy of those that affirm that men which live according to equity and justice shall be saved, what religion soever they have professed. For as without Christ Jesus there is neither life nor salva-



tion, so shall there none be participant thereof but such as the Father has given unto His Son Christ Jesus, and those that in time come to Him, avow His doctrine, and believe into Him—we comprehend the children with the faithful parents. This Kirk is invisible, known only to God, who alone knoweth whom He has chosen, and comprehends as well, as said is, the elect that be departed, commonly called the Kirk Triumphant, as those that yet live and fight against sin and Satan as shall live hereafter.

*The Immortality of the Souls.—*  
*Cap. XVII.*

The elect departed are in peace, and rest from their labours; not that they sleep and come to a certain oblivion, as some fantastic heads do affirm, but they are delivered from all fear, all torment, and all temptation, to which we and all God's elect are subject in this life; and therefore do bear the name of the Kirk militant. As contrariwise, the reprobate and unfaithful departed have anguish, torment, and pain, that cannot be expressed; so that neither are the one nor the other in such sleep that they feel not joy or torment, as, in the parable of Christ Jesus in the sixteenth of Luke, His words to the thief, and these words of the souls crying under the altar, "O Lord, Thou that art righteous and just, how long shalt Thou not revenge our blood upon them that dwell upon the earth!" do plainly testify.

*Of the notes by which the True Kirk is discerned from the false, and who shall be judge of the doctrine.—Cap. XVIII.*

Because that Satan from the beginning has laboured to deck his pestilent synagogue with the title of the Kirk of God, and has inflamed the hearts of cruel murderers to persecute, trouble, and molest the true Kirk and members thereof, as Cain did Abel; Ishmael, Isaac; Esau, Jacob; and the whole priesthood of the Jews, Jesus Christ Himself and His apostles after Him; it is a thing most requisite that the true Kirk be discerned from the filthy synagogue, by clear and perfect notes, lest we, being deceived, receive and embrace to our own condemnation the one for the other. The notes, signs, and assured tokens whereby the immaculate spouse of Christ Jesus is known from that horrible harlot the Kirk malignant, we affirm are neither antiquity, title usurped, lineal descent, place appointed, nor multitude of men approving an error; for Cain in age and title was preferred to Abel and Seth. Jerusalem had prerogative above all places of the earth, where also were the priests lineally descended from Aaron; and greater multitude followed the Scribes, Pharisees, and Priests than unfeignedly believed and approved Christ Jesus and His doctrine; and yet, as we suppose, no man of sound judgment will grant that any of the forenamed were the Kirk of God. The notes, therefore, of the true Kirk of God we believe, confess, and avow to be, first, the true

preaching of the Word of God; into the which God has revealed Himself to us, as the writings of the prophets and apostles do declare. Secondly, the right administration of the Sacraments of Christ Jesus, which must be annexed to the Word and promise of God, to seal and confirm the same in our hearts. Lastly, ecclesiastical discipline uprightly ministered, as God's Word prescribes, whereby vice is repressed, and virtue nourished. Wheresoever then these former notes are seen, and of any time continue, be the number never so few above two or three, there, without all doubt, is the true Kirk of Christ, who, according to His promise, is in the midst of them; not that Kirk universal, of which we have before spoken, but particular; such as was in Corinth, Galatia, Ephesus, and other places in which the ministry was planted by Paul, and were of himself named the Kirks of God. And such Kirks, we the inhabitants of the realm of Scotland, professors of Christ Jesus, confess us to have in our cities, towns, and places reformed; for the doctrine taught in our Kirks is contained in the written Word of God, to wit, in the books of the Old and New Testaments. In these books we mean, which of the ancient have been reputed canonical, in the which we affirm that all things necessary to be believed for the salvation of mankind are sufficiently expressed; the interpretation whereof, we confess, neither appertaineth to private nor public person, nor yet to any kirk for any pre-eminence or prerogative, personal or local, which one has above another; but appertaineth to the

Spirit of God, by the which also the Scripture was written. When controversy then happeneth for the right understanding of any place or sentence of Scripture, or for the reformation of any abuse within the Kirk of God, we ought not so much to look what men before us have said or done, as unto that which the Holy Ghost uniformly speaks within the body of the Scriptures, and unto that which Christ Jesus Himself did, and commanded to be done. For this is a thing universally granted, that the Spirit of God, which is the Spirit of unity, is in nothing contrarious unto Himself. If then the interpretation, determination, or sentence of any doctor, Kirk, or Council, repugn to the plain Word of God written in any other place of the Scripture, it is a thing most certain, that theirs is not the true understanding and meaning of the Holy Ghost, supposing that councils, realms, and nations have approved and received the same. For we dare not receive and admit any interpretation which directly repugneth to any principal point of our faith, or to any other plain text of Scripture, or yet unto the rule of charity.

*The Authority of the Scriptures.—*  
*Cap. XIX.*

As we believe and confess the Scriptures of God sufficient to instruct and make the man of God perfect, so do we affirm and avow the authority of the same to be of God, and neither to depend on men nor angels. We affirm, therefore, that such as

allege the Scripture to have no other authority, but that which is received from the Kirk, to be blasphemous against God, and injurious to the true Kirk, which always heareth and obeyeth the voice of her own spouse and pastor, but taketh not upon her to be mistress over the same.

*Of General Councils, of their Power, Authority, and Causes of their Convention.—Cap. XX.*

As we do not rashly condemn that which godly men assembled together in General Council, lawfully gathered, have approved unto us ; so without just examination dare we not receive whatsoever is obrused unto men, under the name of General Councils. For plain it is, that as they were men, so have some of them manifestly erred, and that in matters of great weight and importance. So far, then, as the Council proveth the determination and commandment that it giveth by the plain Word of God, so far do we reverence and embrace the same. But if men, under the name of a Council, pretend to forge unto us new articles of our faith, or to make constitutions repugning to the Word of God, then utterly we must refuse the same, as the doctrine of devils which draws our souls from the voice of our only God, to follow the doctrines and constitutions of men. The cause, then, why General Councils convened, was neither to make any perpetual law, which God before had not made, nor yet to forge new articles of our belief, nor to give the Word of God

authority, much less to make that to be His Word, or yet the true interpretation of the same, which was not before by His holy will expressed in His Word. But the cause of Councils, we mean of such as merit the name of Councils, was partly for confutation of heresies, and for giving public confession of their faith to the posterity following; which both they did by the authority of God's written Word, and not by any opinion or prerogative that they could not err, by reason of their general assembly. And this we judge to have been the chief cause of General Councils. The other was for good policy and order to be constitute and observed in the Kirk, in which, as in the house of God, it becomes all things to be done decently and in order. Not that we think that one policy and one order in ceremonies can be appointed for all ages, times, and places; for as ceremonies, such as men have devised, are but temporal, so may and ought they to be changed when they rather foster superstition, than edify the Kirk using the same.

*Of the Sacraments.—Cap. XXI.*

As the Fathers under the Law, besides the verity of the sacrifices, had two chief Sacraments, to wit, Circumcision and the Passover, the despisers and contemners whereof were not reputed God's people; so do we acknowledge and confess that we now, in the time of the Evangel, have two Sacraments only, institute by the Lord Jesus, and commanded to be used of all those that will be

reputed members of His body, to wit, Baptism and the Supper, or Table of the Lord Jesus, called the Communion of His body and blood. And these Sacraments, as well of the Old as of the New Testament, were institute of God, not only to make a visible difference betwixt His people and those that were without His league, but also to exercise the faith of His children; and by participation of the same Sacraments, to seal in their hearts the assurance of His promise, and of that most blessed conjunction, union, and society, which the elect have with their Head, Christ Jesus. And thus we utterly condemn the vanity of those that affirm Sacraments to be nothing else but naked and bare signs. No, we assuredly believe that by Baptism we are ingrafted in Christ Jesus to be made partakers of His justice, by the which our sins are covered and remitted; and, also, that in the Supper, rightly used, Christ Jesus is so joined with us, that He becomes the very nourishment and food of our souls. Not that we imagine any transubstantiation of bread into Christ's natural body, and of wine into His natural blood, as the Papists have perniciously taught and damnably believed; but this union and communion which we have with the body and blood of Christ Jesus in the right use of the Sacraments, is wrought by operation of the Holy Ghost, who by true faith carries us above all things that are visible, carnal and earthly, and makes us to feed upon the body and blood of Christ Jesus, which was once broken and shed for us, which now is in the heaven, and appeareth

in the presence of the Father for us. And yet, notwithstanding the far distance of place, which is betwixt His body now glorified in the heaven and us now mortal in this earth, yet we most assuredly believe that the bread which we break is the communion of Christ's body, and the cup which we bless is the communion of His blood. So that we confess and undoubtedly believe that the faithful, in the right use of the Lord's Table, so do eat the body and drink the blood of the Lord Jesus, that He remaineth in them and they in Him; yea, that they are so made flesh of His flesh, and bone of His bones, that, as the Eternal Godhead hath given to the flesh of Christ Jesus (which of its own condition and nature was mortal and corruptible) life and immortality, so doth Christ Jesus His flesh and blood eaten and drunken by us, give to us the same prerogative. Albeit we confess that these are neither given unto us at that only time, nor yet by the proper power and virtue of the Sacraments alone, yet we affirm that the faithful in the right use of the Lord's Table have such conjunction with Christ Jesus as the natural man cannot comprehend: yea, and farther we affirm that, albeit the faithful oppressed by negligence, and human infirmity, do not profit so much as they would at the very instant action of the Supper, yet shall it after bring forth fruit, as lively seed sown in good ground; for the Holy Spirit, which can never be divided from the right institution of the Lord Jesus, will not frustrate the faithful of the fruit of that mystical action. But all this, we say, comes by true faith, which



apprehendeth Christ Jesus, who only makes His Sacraments effectual unto us; and, therefore, whosoever slandereth us, as that we affirmed or believed Sacraments to be only naked and bare signs, do injury unto us, and speak against a manifest truth. But liberally and frankly we must confess that we make a distinction betwixt Christ Jesus in His natural substance and the elements in the Sacramental signs; so that we will neither worship the signs in place of that which is signified by them, nor yet do we despise and interpret them as unprofitable and vain; but we use them with all reverence, examining ourselves diligently before we do so, because we are assured by the mouth of the Apostle "That such as eat of that bread, and drink of that cup, unworthily, are guilty of the body and blood of the Lord Jesus."

*Of the right Administration of the  
Sacraments.—Cap. XXII.*

That Sacraments be rightly ministered, we judge two things requisite. The one, that they be ministered by lawful ministers, whom we affirm to be only they that are appointed to the preaching of the Word, or into whose mouths God has put some sermon of exhortation, they being men lawfully chosen thereto by some kirk. The other, that they be ministered in such elements, and in such sort as God hath appointed. Else we affirm that they cease to be right Sacraments of Christ Jesus. And, therefore, it is, that we flee the

society of the Papistical Kirk, in participation of their Sacraments; first, because their ministers are no ministers of Christ Jesus; yea, which is more horrible, they suffer women, whom the Holy Ghost will not suffer to teach in the congregation, to baptize. And, secondly, because they have so adulterate, both the one Sacrament and the other, with their own inventions, that no part of Christ's action abideth in the original purity; for oil, salt, spittle, and such-like in baptism, are but men's inventions; adoration, veneration, bearing through streets and towns, and keeping of bread in boxes or buists,\* are profanation of Christ's Sacraments, and no use of the same. For Christ Jesus said, "Take, eat," etc., "Do ye this in remembrance of Me." By which words and charge He sanctified bread and wine to be the Sacrament of His body and blood; to the end that the one should be eaten, and that all should drink of the other; and not that they should be kept to be worshipped and honoured as God, as the blind Papists have done heretofore, who also have committed sacrilege, stealing from the people the one part of the Sacrament, to wit, the blessed cup. Moreover, that the Sacraments be rightly used, it is required that the end and cause why the Sacraments were institute be understood and observed, as well by the minister as by the receivers; for, if the opinion be changed in the receiver, the right use ceaseth. Which is most evident from the rejection of the sacrifices (as also if the teacher teach false doctrine) which were odious and abominable

\* Chests.

unto God, albeit they were His own ordinances, because wicked men use them for another end than God had ordained. The same affirm we of the Sacraments in the Papistical Kirk, in which we affirm the whole action of the Lord Jesus to be adulterate, as well in the external form as in the end and opinion. What Christ Jesus did and commanded to be done, is evident, by the three Evangelists, [who speak of the Sacrament,] and by Saint Paul. What the priest does at his altar we need not to rehearse. The end and cause of Christ's institution, and why the self-same should be used, is expressed in these words—"Do this in remembrance of Me. As oft as ye shall eat of this bread and drink of this cup, ye shall show forth" (that is, extol, preach, and magnify) "the Lord's death till He come." But to what end, and in what opinion the priests say their masses, let the words of the same, their own doctors and writings witness; to wit, that they, as mediators betwixt Christ and His Kirk, do offer unto God the Father a sacrifice propitiatory for the sins of the quick and the dead. This doctrine, as blasphemous to Christ Jesus, and making derogation to the sufficiency of His only sacrifice, once offered for purgation of all those that shall be sanctified, we utterly abhor, detest, and renounce.

*To whom Sacraments Appertain.—*  
*Cap. XXIII.*

We confess and acknowledge that baptism appertaineth as well to the infants of the faithful

as to those that be of age and discretion. And so we condemn the error of the Anabaptists, who deny baptism to appertain to children before they have faith and understanding. But the Supper of the Lord we confess to appertain only to such as have been of the household of faith and can try and examine themselves, as well in their faith as in their duty towards their neighbours. Such as eat [and drink] at that holy table without faith, or being at dissension or division with their brethren, do eat unworthily: and therefore it is, that in our kirks our ministers take public and particular examination of the knowledge and conversation of such as are to be admitted to the Table of the Lord Jesus.

*Of the Civil Magistrate.—Cap. XXIV.*

We confess and acknowledge empires, kingdoms, dominions, and cities to be distinct and ordained by God: the powers and authorities in the same, be it of emperors in their empires, of kings in their realms, dukes and princes in their dominions, or of other magistrates in free cities, to be God's holy ordinance, ordained for manifestation of His own glory, and for the singular profit and commodity of mankind. So that whosoever goes about to take away or to confound the whole state of civil policies, now long established, we affirm not only to be enemies to mankind, but also wickedly to fight against God's expressed will. We farther confess and acknowledge that such persons as are placed in authority are to be

loved, honoured, feared, and holden in most reverent estimation ; because they are the lieutenants of God, in whose session God Himself doth sit and judge (yea, even the judges and princes themselves), to whom by God is given the sword, to the praise and defence of good men, and to revenge and punish all open malefactors. Moreover, to kings, princes, rulers, and magistrates, we affirm that chiefly and most principally the reformation and purgation of religion appertains ; so that not only they are appointed for civil policy, but also for maintenance of the true religion, and for suppressing of idolatry and superstition whatsoever, as in David, Jehoshaphat, Hezekiah, Josiah, and others, highly commended for their zeal in that case, may be espied. And therefore we confess and vow, that such as resist the supreme power, doing that thing which appertains to his charge, do resist God's ordinance, and therefore cannot be guiltless. And farther, we affirm that whosoever deny unto them their aid, counsel, and comfort, while the princes and rulers vigilantly travail in the executing of their office, that the same men deny their help, support, and counsel to God, who by the presence of His lieutenant craveth it of them.

*The Gifts freely given to the Kirk.—  
Cap. XXV.*

Albeit that the word of God truly preached, the Sacraments rightly ministered, and discipline executed according to the Word of God, be the certain and infallible signs of the true Kirk ; yet

do we not so mean that every particular person joined with such a company, is an elect member of Christ Jesus. For we acknowledge and confess that darnel, cockle, and chaff may be sown, grow, and in great abundance lie in the midst of the wheat; that is, the reprobate may be joined in the society of the elect, and may externally use with them the benefits of the Word and Sacraments; but such, being but temporal professors in mouth and not in heart, do fall back and continue not to the end; and therefore have they no fruit of Christ's death, resurrection, nor ascension. But such as with heart unfeignedly believe, and with mouth boldly confess the Lord Jesus, as before we have said, shall most assuredly receive these gifts; first, in this life, remission of sins, and that by faith only in Christ's blood, insomuch that, albeit sin remain and continually abide in these our mortal bodies, it is not imputed unto us, but is remitted and covered with Christ's justice.\* Secondly, in the general judgment there shall be given to every man and woman resurrection of the flesh; for the sea shall give her dead, the earth those that therein be enclosed; yea, the Eternal, our God, shall stretch out His hand upon the dust, and the dead shall arise incorruptible, and that in the substance of the self-same flesh that every man now bears, to receive, according to their works, glory or punishment. For such

\* Further, we believe that sin ought not continually to abide in us. Sin is not only to be remitted, but removed. It may not only be covered by Christ's justice imputed; it may also be done away, by Christ's holiness imparted.

as now delight in vanity, cruelty, filthiness, superstition, or idolatry, shall be adjudged to the fire inextinguishable, in the which they shall be tormented for ever, as well in their own bodies, as in their souls, which now they give to serve the devil in all abomination. But such as continue in well-doing to the end, boldly professing the Lord Jesus, [we constantly believe that they shall receive glory, honour and immortality, to reign for ever in life everlasting with Christ Jesus,] to whose glorified body all His elect shall be made like, when He shall appear again to judgment, and shall render up the kingdom to God His Father, who then shall be, and ever shall remain all in all things, God blessed for ever: To whom, with the Son, and with the Holy Ghost, be all honour and glory, now and ever. Amen.

*Arise, O Lord, and let Thy enemies be confounded:  
Let them flee from Thy presence that hate Thy godly  
name: Give Thy servants strength to speak Thy  
Word in boldness: and let all nations attain to Thy  
true knowledge.*

These Acts and Articles were read in face of Parliament and ratified by the Three Estates of the Realm at Edinburgh, on the 17th day of August in the year of God 1560.

# PATRICK'S "PLACES"

OR

THE ARTICLES OF

PATRICK HAMILTON, THE MARTYR

*THE FIRST PREACHER OF THE SCOTTISH REFORMATION*

CONCERNING

THE LAW AND THE GOSPEL

FAITH AND WORKS

*The Earliest Doctrinal Statement of the  
Scottish Reformation, inserted by*

JOHN KNOX

*in his "History of the Reformation in Scotland."*





Patrick Hamilton's "Places,"  
OR THESES CONCERNING  
THE LAW AND ITS OFFICE,  
AS GIVEN BY JOHN KNOX IN HIS HISTORY.

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*Of the Law.*

The law is a doctrine that biddeth good, and forbiddeth evil, as the commandments here contained do specify.

*The Ten Commandments.*

1. Thou shalt worship but one God. 2. Thou shalt make thee none image to worship it. 3. Thou shalt not swear by His name in vain. 4. Hold the Sabbath day holy. 5. Honour thy father and thy mother. 6. Thou shalt not kill. 7. Thou shalt not commit adultery. 8. Thou shalt not steal. 9. Thou shalt bear no false witness. 10. Thou shalt not desire ought that belongeth to thy neighbour.

All these commandments are briefly comprised in these two hereunder ensuing. *Love the Lord thy God with all thine heart, with all thy soul, and with all thy mind: this is the first and great command-*

*ment. The second is like unto this, Love thy neighbour as thyself. On these two commandments hang all the law and prophets (Matt. xxii. 40).*

*Certain General Propositions proved by the  
Scripture.*

I. He that loveth God, loveth his neighbour. *If any man say, I love God, and yet hateth his neighbour, he is a liar: he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (1 John iv. 20).*

II. He that loveth his neighbour as himself, keepeth the whole commandments of God. *Whatsoever ye would that men should do unto you, even so do unto them, for this is the law and the prophets (Matt. vii. 12). He that loveth his neighbour, fulfilleth the law; For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness against thy neighbour, Thou shalt not desire, and so forth; and if there be any other commandment, all are comprehended under this saying, Love thy neighbour as thyself (Rom. xiii.; Gal. v.).*

He that loveth his neighbour, keepeth all the commandments of God. *He that loveth God, loveth his neighbour (1 John iv.): ergo, he that loveth God, keepeth all His commandments.*

III. He that hath the faith, loveth God: *My Father loveth you, because you love Me, and believe that I came of God (John xvi. 27).* He that hath the faith, keepeth all the commandments of God; he that hath the faith, loveth God; and he that

loveth God, keepeth all the commandments of God: *ergo*, he that hath faith, keepeth all the commandments of God.

IV. He that keepeth one commandment, keepeth them all; for without faith it is impossible to keep any of the commandments of God; and he that hath faith, keepeth all the commandments of God: *ergo*, he that keepeth one commandment of God, keepeth them all.

V. He that keepeth not all the commandments of God, he keepeth none of them; he that keepeth one of the commandments of God, he keepeth all: *ergo*, he that keepeth not all the commandments, he keepeth none of them.

VI. It is not in our power without grace to keep any of God's commandments; without grace it is impossible to keep one of God's commandments, and grace is not in our power: *ergo*, it is not in our power to keep any of the commandments of God.

Even so may you reason concerning the Holy Ghost and faith.

VII. The law was given us to show us our sin: *By the law cometh the knowledge of sin* (Rom. iii. 20); *I knew not what sin meant, but through the law, I knew not what lust had meant, except the law had said, Thou shalt not lust. Without the law sin was dead* (Rom. vii. 7), that is, it moved me not, neither wist I that it was sin, which notwithstanding was sin, and forbidden by the law.

VIII. The law biddeth us do that which is impossible for us; for it bids us keep all the commandments of God, and yet it is not in our

power to keep any of them: *ergo*, it biddeth us do that which is impossible for us.

Thou wilt say, Wherefore doth God command us that which is impossible for us? I answer, To make thee know that thou art but evil, and that there is no remedy to save thee in thine own hand, and that thou mayst seek remedy at some other: for the law doth nothing but command thee.

*Of the Gospel.*

The Gospel is as much to say in our tongue, as good tidings, like as every one of these sentences be.

Christ is the Saviour of the world.

Christ is our Saviour.

Christ died for us.

Christ died for our sins.

Christ offered Himself for us.

Christ bare our sins upon His back.

Christ bought us with His blood.

Christ washed us with His blood.

Christ came into the world to save sinners.

Christ came into this world to take away our sins.

Christ was the price that was given for us and our sins.

Christ was made debtor for our sins.

Christ hath paid our debt, for He died for us.

Christ hath made satisfaction for us, and for our sins.

Christ is our righteousness.

Christ is our wisdom.

Christ is our sanctification.

Christ is our redemption.

Christ is our satisfaction.

Christ is our goodness.

Christ hath pacified the Father of heaven.

Christ is ours, and all His.

Christ hath delivered us from the law, from the devil, and hell.

The Father of heaven hath forgiven us for Christ's sake.

Or any such other as declare unto us the mercies of God.

*The Nature of the Law and of the Gospel.*

The Law	{	Showeth us our sin.
		Showeth us our condemnation.
		Is the word of ire.
		Is the word of despair.
		Is the word of displeasure.

The Gospel	{	Showeth us a remedy for it.
		Showeth us our redemption.
		Is the word of grace.
		Is the word of comfort.
		Is the word of peace.

*A Disputation betwixt the Law and the Gospel.*

The Law saith,	{	Pay thy debt.
		Thou art a desperate sinner.
		Thou shalt die.

The Gospel saith,	{ Christ hath paid it. Thy sins are forgiven thee. Be of good comfort, thou art saved.
The Law saith,	{ Make amends for thy sin. The Father of heaven is wroth with thee. Where is thy righteousness, goodness, and satisfaction? Thou art bound and obliged unto me, the devil and hell.
The Gospel saith,	{ Christ hath made it for thee. Christ hath pacified Him with His blood. Christ is thy righteousness, goodness, and satisfaction. Christ hath delivered thee from them all.

### *Of Faith.*

Faith is to believe God, like as *Abraham believed God, and it was counted to him for righteousness* (Gen. xv. 6). He that believed God, believed His Word. To believe in Him, is to believe His Word, and account it true that He speaketh. He that believeth not God's Word, he counteth Him false, and a liar, and believeth not that He may and will fulfil His Word; and so he denieth both the might of God and Himself.

IX. Faith is the gift of God. Every good thing is the gift of God (Jas. i. 17). Faith is good: *ergo*, faith is the gift of God.

X. Faith is not in our power. The gift of God

is not in our power, faith is the gift of God: *ergo*, faith is not in our power.

XI. He that lacketh faith cannot please God. *Without faith it is impossible to please God* (Heb. xi. 6). All that cometh not of faith, is sin; for without faith can no man please God: besides that, he that lacketh faith, he trusteth not God; he that trusteth not God, trusteth not in His Word; he that trusteth not in His Word, holdeth Him false, and a liar; he that holdeth Him false and a liar, he believeth not that He may do that He promiseth, and so denieth he that He is God. O how can a man, being of this fashion, please God! No manner of ways, yea, suppose he did all the works of man and angel.

XII. All that is done in faith pleaseth God. *Right is the Word of God, and all His works in faith* (Ps. xxxiii. 4): *Lord, Thine eyes look to faith* (Jer. v. 3), that is as much as to say, Lord, Thou delightest in faith: God loveth him that believeth in Him; how can they then displease Him?

XIII. He who hath faith, is just and good. *A good tree bringeth forth good fruit* (Matt. vii. 17): *ergo*, all that is done in faith pleaseth God.

XIV. He that hath faith, and believeth God, cannot displease Him. He that believeth God believeth His Word; he that believeth His Word, wotteth well that He is true and faithful, and cannot lie; but knoweth well that he both may and will fulfil His Word: How can he then displease Him? For thou canst do no greater honour unto God than to count Him true. Thou wilt then say, that theft, murder, adultery, and



all vices please God : no, verily, for they cannot be done in faith ; for a good tree beareth good fruit. He that hath faith wotteth well that he pleaseth God, for all that is done in faith pleaseth God.

XV. Faith is a sureness: *Faith is a sure confidence of things which are hoped for, and a certainty of things which are not seen* (Heb. xi. 1). *The same Spirit certifieth our spirit, that we are the children of God* (Rom. viii. 16). Moreover, he that hath the faith wotteth well that God will fulfil His Word : *ergo*, Faith is a sureness.

### *A Man justified by Faith.*

*Abraham believed God, and it was imputed to him for righteousness.* We suppose, therefore, that a man is justified (saith the apostle) without the works of the law (Rom. iii. 28). He that worketh not, but believeth in Him that justifieth the ungodly, his faith is counted unto him for righteousness (Rom. iv. 4). The just man liveth by faith (Hab. ii. 4; Rom. i. 17). We know that a man that is justified, is not justified by the works of the law, but by the faith of Jesus Christ, and not by the deeds of the law.

### *Of the Faith of Christ.*

The faith of Christ is, to believe in Him, that is, to believe in His Word, and to believe that He will help thee in all thy need, and deliver thee from all evil. Thou wilt ask me, What word? I answer, the Gospel. He that believeth in Christ shall be saved. He that believeth the Son hath everlasting

life ; *Verily, verily, I say unto you, He that believeth in Me, hath everlasting life* (John vi. 47). *This I write unto you, that believing in the name of the Son of God, ye may know that ye have eternal life* (1 John v. 13). *Thomas, because thou hast seen Me, thou believest ; but happy are they that have not seen, and yet believe in Me* (John xx. 29). All the prophets to Him bear witness, that whosoever believeth in Him shall have remission of their sins (Acts x. 43). *What must I do that I may be saved?* the apostle answereth, *Believe in the Lord Jesus Christ, and thou shalt be saved* (Acts xvi. 30). If thou acknowledge with thy mouth that Jesus is the Lord, and believe in thine heart that God raised Him up from the dead, thou shalt be safe (Rom. x. 9). He that believeth not in Christ shall be condemned. He that believeth not the Son, shall never see life, but the ire of God abideth upon him (John iii. 36). The Holy Ghost shall reprove the world of sin, *because* (saith Christ) *they believe not in Me*. They that believe in Jesus Christ are sons of God. Ye are all the sons of God, because ye believe in Jesus Christ.

He that believeth in Christ, the Son of God, is safe. *Peter said, Thou art Christ, the Son of the living God*. Jesus answered and said unto him, *Happy art thou, Simon the son of Jonas, for flesh and blood hath not opened unto thee that, but My Father which is in heaven* (Matt. xvi. 16). We have believed and known that Thou art Christ, the Son of the living God. I believe that Thou art Christ, the Son of the living God, which should come into the world. These things are written, that ye might

believe that Jesus Christ is the Son of God, and that in believing ye might have life (John xx. 30). I believe that Jesus is the Son of the living God.

XVI. He that believeth God, believeth the Gospel. He that believeth God, believeth His Word, and the Gospel is His Word: therefore he that believeth God believeth His Gospel. As Christ is the Saviour of the world, Christ is our Saviour, Christ bought us with His blood, Christ washed us with His blood, Christ offered Himself for us, Christ bare our sins upon His back.

XVII. He that believeth not the Gospel, believeth not God; he that believeth not God's Word, believeth not Himself, and the Gospel is God's Word: *ergo*, he that believeth not the Gospel, believeth not God Himself; and consequently, they that believe not, as is above written, and such other, believe not God.

XVIII. He that believeth the Gospel, shall be saved: *Go ye into all the world, and preach the Gospel unto every creature; he that believeth and is baptized, shall be saved; but he that believeth not shall be condemned* (Mark xvi. 15).

### *A Comparison betwixt Faith and Incredulity.*

Faith	{	Is the root of all good. Maketh God and man friends. Bringeth God and man together.
Incredulity	{	Is the root of all evil. Maketh them deadly foes. Bringeth them asunder.

All that proceedeth from faith, pleaseth God.  
 All that proceedeth from incredulity, displeaseth  
 God.

Faith only maketh a man good and righteous.  
 Incredulity maketh him unjust and evil.

Faith only maketh a man	{	The member of Christ. The inheritor of heaven. The servant of God.
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Faith	{	Showeth God to be a sweet Father. Holdeth stiff by the Word of God. Counteth God to be true. Knoweth God. Loveth God and his neighbour. Only saveth. Extolleth God and His works.
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Incredulity	{	Maketh man a member of the devil. Maketh him inheritor of hell. Maketh him the servant of the devil. Maketh God a terrible judge. Causeth man wander here and there. Maketh God false, and a liar. Knoweth Him not. Loveth neither God nor neighbour. Only condemneth. Extolleth flesh and her own deeds.
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### *Of Hope.*

Hope is a trusty looking for of things that are  
 promised to come unto us, as we hope the ever-  
 lasting joy which Christ hath promised unto all

that believe in Him. We should put our hope and trust in God only, and in no other thing. It is good to trust in God, and not in man. He that trusteth in his own heart, he is a fool; *it is good to trust in God, and not in princes; they shall be like unto images that make them, and all that trust in them. He that trusteth in his own thoughts doth ungodly: cursed be he that trusteth in man. Bid the rich men of this world, that they trust not in their unstable riches, but that they trust in the living God: it is hard for them that trust in money to enter into the kingdom of God* (1 Tim. vi. 17). Moreover, we should trust in Him surely, that can help us, yea, we should trust in Him only. Well is him that trusteth in God, and woe to them that trust Him not. Well is the man that trusteth in God, for God shall be his trust: He that trusteth in Him shall understand the truth. *They shall all rejoice that trust in Thee, they shall all ever be glad, and Thou wilt defend them.*

### *Of Charity.*

Charity is the love of thy neighbour: the rule of charity is, to do as thou wouldst were done unto thee; for charity esteemeth all alike, the rich and the poor, the friend and the foe, the thankful and unthankful, the kinsman and stranger.

### *A Comparison betwixt Faith, Hope, and Charity.*

Faith cometh of the Word of God, Hope cometh of faith, and Charity springeth of them both.

Faith believes the Word, Hope trusteth after that which is promised by the Word, and Charity doth good unto her neighbour, through the love that she hath to God, and gladness that is within herself.

Faith looketh to God and His Word: Hope looketh unto His gift and reward: Charity looketh unto her neighbour's profit.

Faith receiveth God, Hope receiveth His reward, Charity looketh unto her neighbour with a glad heart, and that without any respect of reward.

Faith pertaineth to God only, Hope to His reward, and Charity to her neighbour.

### *Of Good Works.*

No manner of works make us righteous: we believe that a man shall be justified without works. No man is justified by the deeds of the law, but by the faith of Jesus Christ; and we believe in Jesus Christ, that we may be justified by the faith of Christ, and not by the deeds of the law. If righteousness come by the law, then Christ died in vain. That no man is justified by the law, it is manifest; for a righteous man liveth by his faith, but the law is not of faith. Moreover, since Christ, the maker of heaven and earth, and all that therein is, behoved to die for us, we are compelled to grant, that we were so far drowned in sins, that neither the deeds, nor all the creatures that ever God made, or might make, might help us out of them: *ergo*, no deeds nor works can make us righteous. No works make us unrighteous; for if any work made us unrighteous, then the contrary works

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would make us righteous; but it is proved that no works can make us righteous: *ergo*, no works make us unrighteous.

*Works make us neither good nor evil.*

It is proved, that works neither make us righteous nor unrighteous; *ergo*, no works either make us good or evil: for righteous and good are one thing, and unrighteous and evil another. Good works make not a good man, nor evil works an evil man; but a good man maketh good works, and an evil man evil works; good fruit maketh not the tree good, nor evil fruit the tree evil; but a good tree beareth good fruit, and an evil tree evil fruit. A good man cannot do evil works, nor an evil man good works; for an evil tree cannot bear good fruit, nor a good tree evil fruit. A good man is good before he do good works, and an evil man is evil before he do evil works; for the tree is good before it bear good fruit, and evil before it bear evil fruit. Every man is either good or evil. Either make the tree good, and the fruit good also, or else make the tree evil, and the fruit likewise evil. Every man's work is either good or evil; for all fruit is either good or evil. Either make the tree good, and the fruit also, or else make the tree evil, and the fruit of it likewise evil. A good man is known by his works, for a good man doth good works, and an evil, evil works; ye shall know them by their fruits; for a good tree bringeth forth good fruit, and an evil tree evil fruit. A man is likened to the tree, and his works to the fruit of the tree. *Beware of false prophets, which come unto you in*

*sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruit.*

*None of our Works either save us,  
or condemn us.*

It is proved, that no works make us either righteous or unrighteous, good or evil; but first we are good before that we do good works, and evil before we do evil works: *ergo*, no work either saveth us, nor condemneth us. Thou wilt say, Then maketh it no matter what we do? I answer thee, yes; for if thou do evil, it is a sure argument that thou art evil, and wantest faith; if thou do good, it is an argument that thou art good, and hast faith; for a good tree beareth good fruit, and an evil tree evil fruit: yet good fruit maketh not the tree good, nor evil fruit the tree evil; so that man is good before he do good works, and evil before he do evil works. The man is the tree, the works are the fruit: faith maketh the good tree, incredulity the evil tree; such a tree, such a fruit; such man, such works; for all that is done in faith pleaseth God, and are good works, and all that is done without faith displeaseth God, and are evil works. Whosoever thinketh to be saved by his works, denieth that Christ is our Saviour, and that Christ died for him, and finally all things that belongeth to Christ: For how is He thy Saviour, if thou mightst save thyself with thy works? Or to what end should He have died for thee, if any works of thine might have saved thee? What is this to say, Christ died for thee? is it not that thou



shouldst have died perpetually, and that Christ to deliver thee from death died for thee, and changed thy perpetual death into His own death? For thou madst the fault, and He suffered the pain, and that for the love He had to thee, before ever thou wast born, when thou hadst done neither good nor evil. Now, since He hath paid thy debt, thou diest not, no, thou canst not, but shouldst have been damned, if His death were not; but, since He was punished for thee, thou shalt not be punished. Finally, He hath delivered thee from condemnation, and desiring nothing of thee, but that thou shouldst acknowledge what He hath done for thee, and bear it in mind, and that thou wouldst help others for His sake both in word and deed, even as He hath helped thee for nought, and without reward. Oh how ready would we be to help others, if we knew His goodness and gentleness towards us? He is a good and a gentle Lord, and He doth all things for nought; let us, I beseech you, follow His footsteps, whom all the world ought to praise and worship.  
*Amen.*

*He that thinketh to be saved by his Works,  
calleth himself Christ.*

For he called himself a Saviour, which appertaineth to Christ only. What is a Saviour? but he that saveth; and thou sayst, I have my self, which is as much as to say, I am Christ; for Christ is only the Saviour of the world. We should do no good works to the intent to get the inheritance of heaven, or remission of sins through them; for

whosoever believeth to get the inheritance of heaven, or remission of sins through works, he believeth not to get that for Christ's sake. And they who believe that their sins are not forgiven them, and that they shall not be saved for Christ's sake, they believe not the Gospel; for the Gospel saith, Thou shalt be saved for Christ's sake, sins are forgiven you for Christ's sake. He that believeth not the Gospel, believeth not God, and consequently, they that believe to be saved by their works, or to get remission of sins by their own deeds, believe not God, but account Him a liar, and so utterly deny Him to be God. Thou wilt say, Shall we then do no good works? I say not so, but I say, we should do no good works, to the intent to get the kingdom of heaven, or remission of sins; for, if we believe to get the inheritance of heaven through good works, then we believe not to get it through the promise of God; or, if we think to get remission of our sins by good works, we believe not that they are forgiven us by Christ; and so we count God a liar: for God saith, Thou shalt have the inheritance of heaven for My Son's sake. You say, it is not so, but I will gain it through mine own works. So I condemn not good works, but I condemn the false trust in any works; for all the works that a man putteth confidence in, are therewith intoxicate or poisoned, and become evil. Wherefore do good works, but beware thou do them not to get any good through them; for, if thou do, thou receivest the good, not as the gift of God, but as debt unto thee, and makest thyself fellow with

God, because thou wilt take nothing from Him for nought. What? needeth He any thing of thine, who giveth all things, and is not the poorer? Therefore do nothing to Him, but take of Him, for He is a gentle Lord, and with a gladder heart will give us all things that we need, than we take it of Him. So that, if we want any thing, let us blame ourselves. Press not then to the inheritance of heaven, through presumption of thy good works; for if thou doest, thou countest thyself holy and equal unto Him, because thou wilt take nothing of Him for nought; and so shalt thou fall as *Lucifer* fell from heaven for his pride.

## NOTE.

Patrick Hamilton, "the protomartyr of the Scottish Reformation," son of Sir Patrick Hamilton of Kincavel, was born about the end of the 15th century. His mother, Catharine Stewart, was granddaughter of King James II. He graduated as Master of Arts in the University of Paris in 1520, and came under the influence of Erasmus at Louvain, and of Luther and Melancthon at Wittenberg. He was present at the foundation of the first Evangelical University at Marburg in 1527. There he met Tyndale and Frith, the translators of the English Bible. Hamilton wrote his "*Places*" at Marburg. He was the first man, after the erection of the University, who put forth such a series of theses to be publicly defended. The boldness and precision of "this his littill pithie werk" caused Knox to insert it in his *History of the Reformation in Scotland*. Patrick Hamilton returned to Scotland in the autumn of 1527, and after a brief period of preaching, was apprehended, tried for heresy, and burned to death at St Andrews, 29th February 1528. His death only hastened the Reformation. "Within the whole realm," says Knox, "there was none found who began not to inquire, Wherefore was Master Patrick Hamilton burnt?" "The reek" of his burning "infected as many as it blew upon." His life is the first in Howie's *Scots Worthies*.

CREEDS  
AND MONUMENTS  
OF THE  
EARLY CHURCH

**T**O carry the chain of creed and confession back to the beginnings of Christianity, we add two monuments of the primitive Scottish Church, and the great symbols of East and West—the Nicene and the Apostles' Creed.

The West followed St Mark in setting forth the Humanity, the active, practical, and saving work of our LORD. The East meditated deeply with St John on His Divinity, and defined the nature, relations, and existences of the Three in One.

The early Scottish creed displays an affinity with the Eastern type. This creed opens with the same bold defiance of all idolatry, which, in later times, became the dominant note of the Reformed Church. It is clearer and fuller than the great creeds of East and West on the baptism of the Holy Spirit, and His work of regeneration in the believer's soul. The ancient Scottish clergy declared themselves to be the disciples of St John.

May the doctrine of St John, the doctrine of perfect love, flourish in our midst anew.

THE  
CREED OF THE ANCIENT SCOTS,  
FROM  
"THE CONFESSION OF PATRICK,"  
THE APOSTLE OF IRELAND.

**T**HERE is no other GOD, neither ever was, neither before, nor shall be hereafter, except GOD THE FATHER, unbegotten, without beginning, from whom is all beginning, upholding all things; as we declare:

And HIS SON JESUS CHRIST, whom with the Father, we testify to have ever been, before the origin of the world, spiritually with the Father; in an inexplicable manner begotten before all beginning; and by Himself were made the things visible and invisible; He was made man, vanquished death, and was received into the heavens to the Father, who has given to Him all power above every name of those that are in heaven, on earth, and under the earth, that every tongue should confess to Him that Jesus Christ is Lord and God: In Him we believe, and expect His coming to be ere long the Judge of the living and of the dead, who will render to every one according to his deeds.

And He hath poured on us abundantly the HOLY SPIRIT, a gift and pledge of immortality; who makes the faithful and obedient to become sons of God, and joint heirs of Christ; whom we confess and adore—ONE GOD in the Holy Trinity of the Sacred Name.

THE HYMN, OR "BREASTPLATE"  
OF PATRICK,

THE APOSTLE OF IRELAND.

I BIND as armour on my breast  
The Threefold Name whereon I call,  
Of Father, Son, and Spirit blest,  
The Maker and the Judge of all.

I bind as armour on my breast  
The power in flesh made manifest  
Of Him, the Son, from Heaven who came,  
His baptism in the Jordan's wave,  
His cross of pain and bitter shame,  
His burial, and His opened grave;  
And God's eternal power, whereby  
He rose, ascended up on high,  
And will return to judge and save.

In hope a heavenly crown to win,  
I bind as armour on my breast  
The obedience and the love wherein  
Angels and seraphs are possessed,  
With faithful prayer and worthy deed  
Of all the saints in history's roll,  
Who kept unstained their holy creed  
And virgin purity of soul.

As armour on my breast I bind  
The powers of God in heaven and earth;  
The fleetness of the rushing wind,  
The brightness of the morning's birth;

The splendour of the fiery glow,  
The whiteness of the winter snow,  
The lightning's wildly flashing mirth;  
The strength that girds the rocky steep,  
The vastness of the unfathomed deep.

I bind as armour on my breast  
The Wisdom which shall be my guide;  
The Shield whose shelter bids me rest  
In peace, whatever ills betide;  
The Eye of God, to search my thought;  
His Ear, my prayer of faith to hear;  
His Word, to make my words be fraught  
With courage which His foes shall fear;  
His angel host, to guard my path  
Against all human guile and wrath,  
Against the tempter's lures to sin,  
Against the lusts that strive within.

All these upon my breast I bind  
Against my foes in earth and hell;  
Against the sorcerer's chanted spell,  
And sway of idols o'er the mind;  
Falsehoods of heresy, and powers  
That rule the heathen in the hours  
Of darkness; women's evil wiles;  
And all the knowledge that defiles.

Guard me and shield me, Christ, my Lord !  
Guard me against my foe's desire;  
Guard me in dangers of the fire,  
Guard me in dangers of the sea;  
Guard me, O Lord, in serving Thee,  
And make me share the great reward.



Christ be within me and around ;  
Christ on my left hand and my right ;  
May Christ in all my thoughts be found,  
Christ in all breadth, and depth, and height !

May Christ be in their eyes that see  
Thy servant, and their ears that hear ;  
Christ in his thoughts who thinks on me,  
Christ on his lips who draweth near.

I bind as armour on my breast  
The Threefold Name whereon I call,  
Of Father, Son, and Spirit blest,  
The Maker and the Judge of all.

Salvation is of Thee, the Incarnate Word ;  
Now and for ever save us, Christ our Lord !

#### NOTE.

Patrick, the apostle of Ireland, was born, probably at Dumbarton, about A. D. 373. When sixteen years of age, he was carried captive by pirates, and remained in affliction for six years, tending cattle in Antrim amongst the Scots who afterwards invaded Britain, and gave their name to Scotland. During this captivity Patrick sought and found the LORD. After his escape and return to Britain, he longed to preach the Gospel to his captors, and, in obedience to a vision, set sail for Ireland about the year 432. After some missionary expeditions, he found it necessary to confront the heathenism and sun worship of the Irish at the royal capital, Tara, on which occasion he composed the above noble hymn, which remains as a monument of the holy faith and missionary zeal which planted the Gospel amongst our forefathers. Patrick's autobiography displays deep acquaintance with the Scriptures, simplicity, and purity of faith. Most characteristic of his creed is the truth of the indwelling of the Holy Spirit. "He who gave His life for thee is He who speaks in thee." He felt the Spirit's supplications, within, yet above the inner man. "It was," says he, "as if He had joined Himself to me." Ireland repaid her debt for Patrick's labours by sending over to Britain, in the next century, Columba and his associates, who brought the Picts, and the English of Northumbria, to faith in Christ.

# THE CREED OF THE EAST.

## THE NICENE CREED.

**W**E BELIEVE in one GOD, THE FATHER Almighty, Maker of heaven and earth, and of all things visible and invisible :

And in one LORD, JESUS CHRIST, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of light, Very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried ; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : whose kingdom shall have no end :

And in THE HOLY GHOST, 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. And in one catholic and apostolic Church. We acknowledge one baptism for the remission of sins : we look for the resurrection of the dead, and the life of the world to come. Amen.

### NOTE.

The Council of Nicæa was summoned in A.D. 325 by the Emperor Constantine the Great, to settle the controversy with the Arians, who denied that Christ was the same in substance with the Father, or equal with Him in power and glory. The Nicene Creed was the result. The latter clauses concerning the Holy Spirit, the Church, and the world to come were added at the Council of Constantinople, A.D. 381. The words "and the Son" were added by the Western, but rejected by the Eastern Church.

# THE CREED OF THE WEST,

COMMONLY CALLED

## THE APOSTLES' CREED.

I BELIEVE in GOD THE FATHER Almighty,  
Maker of heaven and earth: and in JESUS  
CHRIST, his only Son our Lord, who was con-  
ceived by the Holy Ghost, born of the Virgin  
Mary, suffered under Pontius Pilate, was crucified,  
dead, and buried: he descended into hell; the  
third day he rose again from the dead; he  
ascended into heaven, and sitteth on the right  
hand of God the Father Almighty: from thence  
he shall come to judge the quick and the dead.  
I believe in THE HOLY GHOST; the holy  
catholic church; the communion of saints; the  
forgiveness of sins; the resurrection of the body;  
and the life everlasting. Amen.

### NOTE.

The Apostles' Creed originated most probably in an expansion of the baptismal formula (Matt. xxviii. 19, 20). It did not come, like the creed of the Eastern Church, out of great controversies, with the authority of General Councils. It utters the faith of the individual believer; and was at first kept by the initiated, and seldom committed to writing. It appears almost simultaneously in Africa and Italy in public writings at the end of the fourth century. A few words and clauses were added between the years A.D. 400 and A.D. 750, when it came, without observation, to its present complete form. We cannot believe the tradition that it was composed by a council of the Twelve Apostles at Jerusalem; but it may be called the Apostles' Creed in the sense that it is the Apostles' Doctrine. Calvin declared that it contains "nothing which cannot be established by solid Scripture proofs"; Luther that "Christian truth could not possibly be put into a shorter or clearer statement."

## THE GREAT COMMISSION.

MATTHEW xxviii. 19, 20.

**G**O YE therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

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