

## THE THIRTY-NINE ARTICLES.

**History.** Up to the period of the Reformation the only formularies of faith which the Church possessed were the three Creeds, though the Church of Rome had shown a dangerous tendency towards adding, through the decisions of Councils, new dogmas, such as Transubstantiation, and new practices, such as the withholding of the cup from the laity. In the sixteenth century, however, when an endeavour was made in so many countries to return to primitive faith and practice, the Reformers soon found it necessary to define their position by (1) positively establishing their catholicity, (2) formally rejecting the errors of Rome, (3) repudiating the errors of fellow-reformers who, in the revulsion from superstition, were disposed to abuse the right of private judgment and rush into dangerous extremes. Another motive which powerfully influenced the Reformers, though it was not successful in its immediate object, was the desire to strengthen their position against Rome by union among themselves.

**The Confession of Augsburg** (1530) was the first and most important of the formularies of faith put forth by the Continental reformers. It was drawn up chiefly by Melancthon, revised by Luther, and presented to the Diet at Augsburg, with a view to bringing about a reconciliation between the Roman Catholics and Lutherans. It influenced most of the Confessions of Faith subsequently put forth by the Reformed National Churches, and furnished many valuable suggestions to the framers of our own Articles. In tone it was moderate, aiming at reformation rather than revolution. It was enlarged and amended in 1552 for presentation to the Council of Trent by the ambassadors of Würtemberg, and is hence known, in this new form, as **The Würtemberg Confession**.

**The Ten Articles** (1536). With a view to union against Rome negotiations were entered into between England and the Protestants who accepted the Confession of Augsburg, but Henry VIII. could not be induced to cast in his lot with the German princes. It was these negotiations which probably led to his putting forth, with the approval of the clergy in Convocation, the Ten Articles, the leading features of which were the following :

1. The substitution of the royal for the papal supremacy.

2. The prominence given to the authority of Holy Scripture.

3. The recognition of *three* Sacraments, viz. : Baptism, Penance, and the Sacrament of the Altar.

In these Articles the use of images is justified, saints are declared worthy of honour, and prayers for the dead are pronounced good and charitable, but it is distinctly stated that 'grace, remission of sins, and salvation cannot be obtained but of God only,' and that it is an abuse to think that the Pope's pardon can help departed souls, or that masses can deliver them from pain.

**The Thirteen Articles (1538).** In 1538 a Lutheran deputation of three divines visited England, with a view to inducing Henry VIII. to enter into some agreement with the German princes on matters of faith, and held various interviews with Cranmer, who was now Archbishop, and other commissioners appointed by the King. The Confession of Augsburg was made the basis of the discussion ; but the negotiations were broken off on account of Henry's unwillingness to concede the administration of the Lord's Supper in both kinds, to condemn private propitiatory masses, and to approve of the marriage of the clergy.

The result of the negotiations is seen in the Thirteen Articles, which were not published at the time, but were found amongst Cranmer's papers. They were based upon the Ten Articles and the Confession of Augsburg, and have a special interest for us as being the intermediate stage through which the language of the Augsburg Confession, so far as it was adopted, passed, before it was finally admitted into the Thirty-Nine Articles.

**The Six Articles (1539)** were drawn up at a time when Gardiner's influence had gained the ascendancy, and indicate a strong reaction from the endeavour to Lutherize the English Church. They were embodied in an Act of Parliament popularly known as 'The Bloody Statute of the Six Articles.' They enforced, under severe penalties, the acceptance of (1) Transubstantiation, (2) Communion in one kind, (3) Celibacy of the Clergy, (4) the Obligation of Vows of Chastity, (5) the use of Private Masses, and (6) Auricular Confession.

**The Forty-Two Articles (1553).** On the death of Henry VIII. in 1547 an opportunity was afforded to Cranmer and those who agreed with him to push forward the work of the Reformation. This opportunity was eagerly seized, and the result was seen, first, in the publication of the two Prayer-Books of Edward VI., and secondly in the setting forth in 1553 of a Book of Articles of Religion for the preserving and maintaining peace and unity of doctrine in the Church. Even as early as 1549 Cranmer had circulated a series of Articles in his own province for the purpose of testing the orthodoxy of teachers of religion, but this was not

enough. The growing divergencies between the Church of England and Rome on one side and the Continental Churches on the other rendered it necessary that the doctrines of the English Reformers should be explicitly set forth by authority. Cranmer had probably the chief hand in the composition of the Forty-two Articles. It is somewhat doubtful whether they were sanctioned by Convocation, though their title, when they were published, was 'Articles agreed on by the Bishops and other Learned Men in the Synod at London,' etc. Cranmer, in his defence, said that the King's Council had so entitled the work 'because it was set forth in the time of Convocation.' The Forty-Two Articles were published by the King's command in 1553,\* and all beneficed clergy were ordered to sign them under penalty of deprivation. King Edward VI. died the same year, and the Articles were at once abrogated.

**The Eleven Articles (1559).** On the accession of Elizabeth Archbishop Parker provisionally drew up eleven Articles for circulation amongst the clergy, dealing with the authority of Scripture, the rights of National Churches, the royal supremacy, and certain Romish errors. They contain no condemnation of Transubstantiation, but denounce the extolling of images and relics, and condemn private masses and communion in one kind.

**The Thirty-Eight Articles (1563).** The Forty-Two Articles of 1553, having been revised by Archbishop Parker, Bishop Cox, of Ely, and Bishop Guest, of Rochester, were presented to Convocation for consideration in 1562. Four of them were struck out, viz. :

1. Blasphemy against the Holy Ghost.
2. Of Grace.
3. Of the Moral Law.
4. Against the Millenarians.

Four new Articles were added, viz. :

1. Of the Holy Ghost.
2. Of Good Works.
3. Of the Non-participation of the Wicked in the Holy Communion. (This Article is not found in any copies printed before 1571.)

\* The Articles of 1553 are printed in 'A Short Catechisme, or playne instruction, conteynynge the summe of Christian learninge, sett fourth by the Kings maiesties authoritie, for all Scholemaisters to teache.

'To thys Catechisme are adioyned the Articles agreed upon by the Bishoppes and other learned and godly men, in the last conuocation at London, in the yeaere of our Lorde, M.D.LIII. for to roote out the discord of opinions, and stablish the agreement of trew religion,' etc.

1553. JOHN DAY.

The title at the head of the Articles is: 'Articles agreed upon in the Conuocation, and published by the Kinges Maiestie.'

## 4. Of Communion in both Kinds.

Seventeen Articles were modified. The Upper House of Convocation omitted, in addition to the ones cancelled, three Articles, viz.:

1. The Resurrection of the dead is not yet brought to pass.
2. The souls of them that depart this life do neither die with the bodies nor sleep idly.
3. All men shall not be saved at the length.

The number of the Articles was now reduced to thirty-nine, but, in the Latin version sanctioned by the Queen, the Article on the Non-participation of the Wicked was struck out, so that from 1563 to 1570 the number of the Articles authoritatively put forth was thirty-eight. In this version another change was made: the following clause was added to Article XX., Of the authority of the Church: 'Habet Ecclesia ritus statuendi jus et in fidei controversiis auctoritatem' ('The Church hath power to decree rites or ceremonies, and authority in controversies of faith').

The Thirty-Eight Articles were published with the sanction of the Convocations of both provinces, but did not receive the sanction of Parliament until 1571, when the Article struck out in 1563, on 'The Wicked which do not eat the Body of Christ,' was restored, and the number of the Articles was brought back to thirty-nine.

**The Lambeth Articles** (1595), drawn up by Archbishop Whitgift and certain other bishops and divines, are strongly Calvinistic. They never had any authority in England, but were incorporated with the Irish Articles in 1615. The Puritans vainly endeavoured to get them added to the Thirty-Nine at the Hampton Court Conference. The fate of the Lambeth Articles is interesting as showing the deliberate rejection by the Church of England of the distinctive doctrines of Calvinism.

The Declaration which is prefixed to the Thirty-Nine Articles was added in 1628. It was drawn up by Laud, and was put forth by royal authority without the sanction of Convocation. Its immediate object was to appease the controversy raging between the Armenians and the Calvinists.

The Thirty-Nine Articles were adopted by the Church of Ireland in 1635 and by the Synod of the Scottish Church in 1804.

In 1865 an Act of Parliament was passed providing that a clergyman on being instituted to a living shall on the first Sunday that he officiates 'publicly and openly in the presence of the congregation there assembled read the Thirty-Nine Articles of Religion, and immediately after reading the same make the declaration of assent.'

**Characteristics.** The Thirty-Nine Articles are not a complete statement of the Articles of the Christian faith, nor are they a

logical arrangement of Christian truth round some central dogma. Their contents are best understood by bearing in mind the objects which the Anglican Reformers had in view, viz., to demonstrate the organic identity of the post-Reformation Church of England with the primitive Church, and to point out wherein its teaching differs from that of the Church of Rome on one side, and that of various Protestant bodies on the other. Questions that were not in dispute at the time are either omitted altogether or touched upon very lightly.

**Analysis :**

- I. Articles relating to the *Godhead* (I. to V.).
- II. Articles relating to the *Rule of Faith* (VI. to VIII.).
- III. Articles relating to *man, considered individually, and to his salvation* (IX. to XVIII.), with special reference to Lutheran doctrines (IX. to XIV.) and Calvinistic (XV. to XVII.).
- IV. Articles relating to the *Church* in its corporate aspects (XIX. to XXXVI.), with special reference to divergencies from Rome.
- V. Articles dealing with the relation of the Church and of the individual to the *State* (XXXVII. to XXXIX.).

**I.—ARTICLES RELATING TO THE GODHEAD (I. to V.).****ARTICLE I.**

*Of Faith in the Holy Trinity.*

*De fide in Sacrosanctam Trinitatem.*

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

UNUS est vivus et verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentia, sapientia ac bonitatis; creator et conservator omnium tum visibilium tum invisibilium. Et in unitate hujus divinæ naturæ tres sunt Personæ, ejusdem essentia, potentia, ac æternitatis, Pater, Filius, et Spiritus sanctus.

**Source.**—This Article is mainly derived from the Augsburg Confession through the English Thirteen Articles (see Introduction).

**Object.**—The first Article is intended to condemn various heresies, ancient and modern, with regard to the nature of the Godhead, and to assert the Catholic doctrine of the Trinity.

There is a wonderful vitality about heresy which will not allow us to regard any of the condemnations pronounced by the Church on doctrinal errors as superfluous. Arianism, Sabellianism, and other heresies that might seem to have wholly passed away are constantly representing themselves in new forms. The reason is obvious. Heresy is not so capricious as it may seem. It springs from endeavours to explain, or explain away, the great mysteries of the Godhead, and as there is no fresh light to be thrown on these mysteries the endeavours can only repeat themselves. The Anabaptists at the Reformation fell into the gravest errors with regard to the Holy Trinity, some denying that there was more than one Person in the Godhead, and others denying the Divinity of the Son.

The existence of God does not admit of demonstration, yet the universality of the belief in God shows that it must rest upon some strong evidence. The argument from *causation* points to a great First Cause, a *Causa causarum*; the argument from the *adaptation of means to ends and from the power of self-adaptation*, everywhere visible in the universe, so far from being weakened by the theory of evolution, is really strengthened by it, and points unmistakably to the conclusion that the First Cause must be an intelligent Being; the *moral sense* of mankind, which we call conscience, points to a Moral Creator, from whom the sense of right and wrong, and the feeling expressed by the words 'I ought,' are derived. 'He that planted the ear, shall He not hear? or He that made the eye, shall He not see?' (Ps. xciv. 9). May we not ask with equal reasonableness, 'He that gave us the power of discerning good from evil, and loving good, is He not good?' The argument from *history* and from the shaping of our own lives points to a providential Ruler of the world. But it is to Divine Revelation that we are mainly indebted for our knowledge of God, and more particularly to that part which relates to the Son of God, who is expressly called *The Word*, as being the embodied revelation of the mind, will, and nature of the *Father*. Cf. St. John i. 18; xvii. 6; Heb. i. 2, 3.

The errors condemned in the first part of the Article are:

1. *Atheism*, which says there is no God.
2. *Theism*, which recognizes an intelligent First Cause, but denies the authority of the Holy Scriptures, and therefore does not accept as authoritative the revelation which God makes of Himself in His Word.
3. *Polytheism*, which believes in the existence of many gods of greater or less dignity and power.
4. *Pantheism*, which identifies God with Nature, and thereby destroys the idea of a divine personality separate and distinct from the created universe.

The errors condemned in the second part are:

1. *Sabellianism*, which regards the three Persons of the Holy Trinity as only different manifestations of the same one Divine Being.
2. *Arianism*, and its modern equivalent, Unitarianism, which deny the Godhead of the Son.
3. *Macedonianism*, which denies the Godhead of the Holy Spirit.

**Analysis:**

- I. The Being and Unity of God.
- II. The Attributes, positive and negative, of God.
- III. The Relation of God to the Universe.
- IV. The Trinity in Unity.

**Notes.**—'One,' as opposed to Tritheism and Polytheism. There is a distinction of Persons in the Godhead, but there is no division. God alone is self-existent. There is no power co-ordinate with His or independent of His.

'Living.' Lat., *vivus*, at once self-existent and the source of life.

'True.' Not *verax*, truthful, but *verus*, genuine, as opposed to the false gods of the heathen.

'Everlasting.' Lat., *æternus*, having neither beginning nor end.

'Without body.' Lat., *incorporeus*, immaterial, as opposed to the corporal nature of man. 'God is spirit' (St. John iv. 24, R.V. margin).

[Without] 'parts.' Lat., *impartibilis*, indivisible (see below).

[Without] 'passions.' Lat., *impassibilis*, incapable of suffering. Human feelings are sometimes ascribed to God in Holy Scripture, but only as an accommodation to man's understanding. He is not subject, as we are, to varying emotions. Sin alters our relation to God, but His love is not a varying mood; it is an essential and unalterable part of His nature.

'Of infinite power.' Lat., *immense potentia*, of immeasurable power. 'Immensus' in the *Te Deum* is translated 'infinite,' in the Athanasian Creed 'incomprehensible'; but in the latter case it may possibly mean not that which cannot be comprehended within definite limits, but that which is inconceivable (see p. 166). The only limit to the Divine Power is that which arises out of His own attributes: He cannot do that which is incompatible with His perfect love, truth, and justice. He cannot deny Himself.

[Of infinite] 'wisdom.' He cannot err in His choice of ends or means. Nowhere is His wisdom more conspicuously seen than in the Incarnation. Christ is described as not only 'the power of God,' but 'the wisdom of God' (1 Cor. i. 24).

[Of infinite] 'goodness.' Lat., *bonitatis*. In man goodness is mixed with evil, and is imperfect at its best; but in God there is

no evil. In the New Testament 'goodness' is used to translate *χρηστότης*, as in Rom. ii. 4; xi. 22. This word denotes the lovingkindness of God towards His creatures, and more especially towards man (*φιλανθρωπία*, Tit. iii. 4), as seen (1) in the ordinary conditions laid down for their highest welfare, and (2) in the provision made for their redemption.

'Maker and Preserver.' Lat., *Creator et Conservator*. God did not create the world and then leave it to itself; it is by His will that it continues to exist, and it is He who still directs and controls it. What are called the laws of Nature are the laws of God impressed upon Nature. Apart from Him as their Originator and Upholder they are merely observed concurrences and sequences, that can furnish no explanation of their ultimate source, their final cause, or their present constancy.

'Visible and invisible,' i.e., both of the world of matter and of the world of spirit. The language of the Article implies that the material universe and all things other than God are not eternal, but have been, of His own will, called into existence by God.

'Of this Godhead.' Lat., *divinæ naturæ*, divine nature.

'Persons.' *Persona* in Latin meant (1) a mask, (2) a character in a drama, (3) an individual person. Personality implies individuality and moral consciousness. A person is an individual, intelligent, and morally conscious being. When this word is applied to the Divine Three, it must be understood to refer to Their eternal mutual relations, anterior to and independent of Their relations to mankind. It should also be borne in mind that while human individuals are mutually exclusive, the Divine Three are mutually inclusive, and contained in each other.

'Of one substance.' Lat., *ejusdem essentiae*, of the same essence. 'Substance' corresponds to the Greek *οὐσία*. Etymologically the Greek equivalent to *substantia* (that which stands under), is *ὑπόστασις* (*hypostasis*), and for a time these two words were used as theological equivalents, but the latter word came to be differentiated as the equivalent of the Latin *persona*. Human beings are divided and separate from each other, but the three Divine Persons, having no separate existence, can have no separate substances. They are of one Substance.

[Of one] 'power,' i.e., They are co-equal in power.

[Of one] 'eternity,' i.e., They are co-eternal in duration. The words 'begotten' and 'proceeding,' used respectively of the Son and the Holy Spirit, do not refer to historical events in time, but to eternal relations.

#### Proofs :

##### I. The Unity of God.

Deut. vi. 4: 'Hear, O Israel, the Lord our God is one Lord.  
Cf. 1 Cor. viii. 4.

## II. The Attributes of God.

### (a) *Living.*

Acts xiv. 15: 'We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God.' Cf. Rom. ix. 26.

### (b) *True.*

St. John xvii. 3: 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.'

### (c) *Everlasting.*

Ps. xc. 2 (A.V.): 'Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God.'

### (d) *Without body.*

St. John iv. 24 (R.V., margin): 'God is spirit.' Cf. v. 37; St. Luke xxiv. 39.

(e) *Without parts.* This is not directly asserted in the Bible, but is an inevitable inference from God's other attributes. Man has members that are essential to His completeness, and instrumental to his will, but God is not an aggregate of parts, nor is He tied down to the employment of means. He is everywhere in the integrity of His perfect and indivisible nature, and accomplishes His purposes not through any instrumentality of parts, but directly by the exercise of His sovereign will.

### (f) *Without passions.*

Numb. xxiii. 19: 'God is not a man that He should lie, neither the son of man that He should repent.' Cf. Mal. iii. 6; St. James i. 17.

### (g) *Of infinite power.*

St. Matt. xix. 26: 'With men this is impossible, but with God all things are possible.' Cf. Job xlii. 2; Dan. iv. 35.

### (h) *Of infinite wisdom.*

Rom. xi. 33: 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!' Cf. Ps. cxlvii. 5.

### (i) *Of infinite goodness.*

St. Luke xviii. 19: 'And Jesus said unto him, Why callest thou Me good? None is good save one, that is God.'

## III. The Relation of God to the Universe.

### (a) *The Maker.*

Gen. i. 1: 'In the beginning God created the heaven and the earth.' Cf. Jer. xxxii. 17; Rev. iv. 11.

### (b) *The Preserver.*

Heb. i. 3: 'Upholding all things by the word of His power.' Cf. Acts xvii. 28.

## IV. The Trinity in Unity.

Intimations in the Old Testament :

Gen. i. 26: 'Let Us make man in Our image, after Our likeness.' Cf. with ver. 27.

Gen. iii. 22: 'Behold, the man is become as one of Us.'

Ps. cx. 1: 'The Lord said unto my Lord, Sit Thou on My right hand until I make Thine enemies Thy footstool.'

Isa. vi. 3: 'Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory.' Cf. Ps. xcix. 3, 5, 9 (R.V.): 'Holy is He . . . Holy is He . . . for the Lord our God is Holy.'

Evidence of the New Testament :

**St. Matt. iii. 16, 17.** The account of our Lord's baptism, when the Father spake from heaven, and the Holy Ghost descended upon the Son in the form of a dove.

**St. John xiv. 16, 17** (R. V.): 'I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of truth.'

**St. Matt. xxviii. 19** (R. V.): 'Go 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.' (Note the singular 'Name,' not 'Names.')

#### V. The Unity in Trinity.

**St. John x. 30:** 'I and My Father are one' ('Εγὼ καὶ ὁ πατήρ ἓν εἰμεν'). (Note the plural *verb* and the neuter pronoun.)

### ARTICLE II.

*Of the Word or Son of God, which was made very Man.*

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

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

**Source.**—Article II. is derived mainly from the Augsburg Confession through the Thirteen Articles. The clause, 'begotten from everlasting of the Father, the very and eternal God, of one substance with the Father,' was adopted in 1563, from the Württemberg Confession.

The rapid development of heresies with regard to the nature of the Son of God is frequently referred to in the correspondence of English and Continental Reformers. Some heretics denied

\* The word 'and' does not occur in the edition of 1571.

FILIUS, qui est verbum Patris, ab æterno a Patre genitus, verus et æternus Deus, ac Patri consubstantialis, in utero beatæ virginis, ex illius substantiâ naturam humanam assumpsit: ita ut duæ naturæ, divina et humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus Christus, verus Deus et verus homo, qui vere passus est, crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, essetque hostia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

His Divinity, some His birth of the Virgin Mary according to the flesh, some His perfect humanity. These heresies have far-reaching consequences, implying, as they do, heretical views with regard to the purpose of the Incarnation, the efficacy of the Atonement, and our present relations to the Son of God.

**Object.**—The chief ancient heresies with regard to the nature of the Son of God were the following:

(a) Affecting His *Divine* nature.

1. *Arianism*, which denied that the Son of God was of the same Substance as the Father.
2. *Semi-Arianism*, which held that the Son was of *like* Substance, but not of the *same* Substance with the Father.
3. *Adoptionism*, which asserted that the Son was not the only begotten Son of God, but only the Son of God by adoption.

(b) Affecting His *human* nature:

1. *Docetism*, which denied the reality of our Lord's human body.
2. *Apollinarianism*, which denied that Christ had a reasonable human soul.
3. *The Monophysite* heresy denied that there are two natures in Christ.
4. *The Monothelites* asserted that Christ had only one will.

(c) Affecting the union of His *two natures*:

1. *The Nestorians* held that there were two Persons in Christ as well as two natures.
2. *The Eutychians* denied that there are two natures in Christ.

For further particulars relating to these heresies and their relation to Catholic doctrine see the Introduction to the Athanasian Creed.

The Council of Nicæa (325) affirmed that Christ is *truly* (ἀληθῶς) God; the Council of Constantinople (381), that He is *perfectly* (τελέως) man; the Council of Ephesus (431), that the two natures are *indivisibly* (ἀδιαίρετως) united; the Council of Chalcedon (451), that the Son of God is *distinctly* (ἀρτυχῶτως) God and man, without confusion of natures.

The Article was intended to set forth the Catholic doctrine on the more important points at issue.

#### **Analysis:**

- I. The Divine nature of the Son of God.
- II. His human nature.
- III. The perfection and permanency of the union of the two natures.
- IV. The reality and purpose of Christ's sacrifice.

**Notes.**—*The Word.* Christ is so called by St. John (i. 1) as being the medium through Whom the nature and will of God are revealed to us. What language is to thought, that the Son of God was to the Father (Heb. i. 1, 2). He was the image of the Father (Heb. i. 3). He declared to us the Father (St. John i. 18). Those who saw Him saw the Father (St. John xiv. 9). Those who heard Him heard the Father (St. John xiv. 24).

*'Begotten from everlasting.'* The word 'begotten' does not refer to an event occurring in time, but to a relationship subsisting from all eternity. The Son was not 'made,' nor 'created,' but 'begotten.'

*'Very,' i.e., true, genuine,* as opposed to the Arians and Unitarians. Cf. 'Very God of very God' (Nicene Creed).

*'Of one Substance with the Father.'* Lat., *Patri consubstantialis* ('of the same essence as the Father'). The word 'substance' is here used in the scholastic sense of *essence*, and should not be confounded with its modern material sense. In scholastic phraseology it denoted that 'something' which *underlies* (*substantia*, from *sub* and *stare*) properties or accidents. It was assumed that the latter may vary, but that the *substance* or *essence* was constant.

*'Took man's nature.'* The Divine nature did not *become* human, but *took* human nature to itself, so that two natures were united without being merged in one.

*'In the womb.'* Hence the Blessed Virgin was called *theotokos* (the Mother of God). The Nestorians taught that the Divine nature descended upon Christ *after* His birth.

*'Two whole and perfect natures.'* Lat., 'Ita ut duæ naturæ, divina et humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ' ('So that two natures, the Divine and the human, wholly and perfectly, were inseparably joined in unity of Person'). 'Perfect' has here no reference to moral perfection. It means that each nature was *complete*; the Divine was perfectly divine, and the human, in all respects, perfectly human. The two natures are not *blended* into one, that is neither human nor Divine, but they are joined together in one Person. This is called in the technical language of theology the *hypostatic union* (from *ὑπόστασις* = substance). As a consequence of this twofold nature, the language of Holy Scripture sometimes ascribes to the one Person acts and qualities which properly belong to only one of the two natures. This mode of expression is called *communicatio idiomatum* (sharing of properties). The English Article lays stress on the completeness of each of the two natures of Christ, the Latin Article on the completeness and permanence of the union.

This clause is opposed to the Eutychian heresy (see above).

*'Joined together in one Person.'* Opposed to the Nestorian heresy (see above).

*'Never to be divided.'* The union exists still. Christ did not lay aside His humanity at the Ascension, but took it with Him into heaven. See the argument based upon this doctrine in Heb. ii. 16; iv. 15, 16; v. 1, 2.

*'Truly suffered,'* in opposition to the Docetæ, who taught that the Son of God only *seemed* to suffer, and that His body was only a phantom.

*'To reconcile His Father to us.'* He died not merely as a martyr, or witness to the truth, but as a Sacrifice, in order that we might be reconciled to God and God to us. Naturally our condition is one of enmity against God, an attitude which, so long as we maintain it, inevitably calls forth His displeasure towards us. Christ reconciles us to the Father, and thereby the Father to us. In the Holy Scriptures the enmity is represented as on man's side (see Eph. ii. 16; 2 Cor. v. 19), and, so long as this enmity lasts, it must incur the Divine anger, though God Himself is ever yearning for reconciliation. This clause is opposed to the Socinian heresy.

*'For original guilt.'* Lat., *pro culpa originis* (see Article IX.).

*'For all actual sins of men,'* as opposed to the doctrine of the Calvinists, who taught that Christ did not die for the sins of all, but only for those of the elect.

#### Proofs:

##### I. The Divine Nature of the Son.

(a) *The Son the Word.*

St. John i. 1: 'In the beginning was the Word, and the Word was with God, and the Word was God.' Cf. Heb. i. 2.

(b) *Begotten from everlasting of the Father.*

St. John i. 18: 'No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him.' Cf. Rom. viii. 32; St. Matt. iii. 17.

(c) *Very and eternal God.*

Col. ii. 9: 'For in Him dwelleth all the fulness of the Godhead bodily.'

Rom. ix. 5: 'Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.' Cf. Tit. ii. 13.

Indirect evidence of the Divinity of our Lord is to be found in

- (1) the ascription to Him of Divine attributes, St. Matt. ix. 4;
- (2) His exercise of the Divine prerogative of forgiveness of sins, St. Matt. ix. 2; and (3) His acceptance of Divine homage, St. John xx. 28.

(d) *Consubstantial with the Father.*

This is an inference from the fact of His Godhead. If He were lower than God, or of a different substance from God, He would not be God.

##### II. The Human Nature of the Son.

St. John i. 14: 'The Word was made flesh, and dwelt among us.' Cf. St. Luke ii. 6, 7.

### III. The Completeness and Permanency of the Union between the Two Natures.

(a) *During His life on earth.* See above (I. and II.).  
 (b) *Since His Ascension.*

**Acts i. 11:** 'This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.'

### IV. The Reality, Purpose, and Result of His Sacrifice.

(a) *The Reality of His death.*

**St. John xix. 33:** 'When they came to Jesus, and saw that He was dead already, they brake not His legs.' Cf. St. Luke xxiii. 46.

(b) *The Purpose of His Sacrifice.* (1) To reconcile His Father to us; (2) to be a sacrifice for sin.

**2 Cor. v. 19:** 'God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.'

**Heb. ix. 26:** 'Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.' Cf. Tit. ii. 14.

(c) *The Result.*

**Col. i. 21:** 'And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled.'

**1 St. John ii. 1, 2:** 'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins.'

## ARTICLE III.

*Of the going down of Christ into Hell.* *De descensu Christi ad Inferos.*

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

QUEMADMODUM Christus pro nobis mortuus est et sepultus, ita est etiam credendus ad Inferos descendisse.

**Source.**—Composed by the English Reformers. The draft of 1553 contained the following additional clause, which was omitted at the revision of the Articles in 1563: 'For the body lay in the sepulchre until the Resurrection; but His ghost departing from Him, was with the ghosts that were in prison, or in hell, and did preach to the same as the place of St. Peter doth testify.'

**Object.**—This Article carries on the teaching of Article II., and testifies the doctrine of Christ's descent into Hades, the abode of departed spirits, a question concerning which there was at the time much dispute, owing probably to the related doctrines concerning Purgatory, and Prayer and Masses for the Dead. The clause quoted above was probably omitted, not because there was any doubt with regard to the fact mentioned in 1 St. Pet. iii. 19, but to avoid controversies about the meaning of that mysterious passage. The doctrine of the descent into

Hades is not mentioned in the Nicene Creed, but appears both in the Apostles' Creed and the so-called Creed of St. Athanasius. It was probably inserted in these Creeds to counteract the Apollinarian heresy, which denied that our Lord had a rational human soul. Apart from all controversy the doctrine is valuable as showing that our Lord shared our human experience in this as in other respects. He tasted of death (Heb. ii. 14) in its fullest sense, not merely in dying, but in the passage of the soul into the place appointed for departed spirits.

**Notes.**—*Hell*, i.e., Hades, the unseen place of departed spirits, called in Hebrew *Sheol*. The word 'hell' meant originally the covered place, from Anglo-Saxon *helan*, to cover or hide.\* The word, as used in the Creed and in this Article, should be carefully distinguished from its sense as an equivalent for the Hebrew word Gehenna, the place of torments. The Jews used three phrases to denote Hades, viz.: (1) 'Paradise' (St. Luke xxiii. 43); (2) 'Under the altar' (Rev. vi. 9); (3) 'Abraham's bosom' (St. Luke xvi. 22).

#### Proofs:

**Acts ii. 27:** 'Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine holy One to see corruption.'

**St. Luke xxiii. 43:** 'To-day shalt thou be with Me in Paradise.'

**Eph. iv. 9:** 'What is it but that He also descended first into the lower parts of the earth.'

**1 St. Pet. iii. 19, 20:** 'By which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah while the ark was a preparing.'

This last passage occurs in the Epistle appointed for Easter Even.

## ARTICLE IV.

*Of the Resurrection of Christ.*

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

*De resurrectione Christi.*

CHRISTUS vere a mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit; cum quibus in cœlum ascendit, ibique reside, quoad extremo die ad judicandos homines reversurus sit.

**Source.**—Composed by the English Reformers, 1553. The language seems to have been influenced by the treatise *Reformatio*

\* Cf. the proper name Hellier, which means a tiler. In Sussex English 'heal' is still used in the sense of to cover over, e.g., 'I shall heal those potatoes to-morrow.'



*Legum Ecclesiasticarum.* The title of the Latin Article up to 1571 was *Resurrectio Christi.*

**Object.**—Supplementary to Articles II. and III. Some of the Anabaptists denied the Resurrection, and contended that the flesh of Christ was not created of the substance of the Blessed Virgin, but came down from heaven, and is now so deified as to be properly Divine. The intention of the Article is to assert, for our comfort and encouragement, that the manhood which Christ took at His incarnation was not laid aside at His death, but is preserved by Him still. He rose in it, ascended to heaven in it, sits in it at the right hand of God, and will judge the earth in it at the last day.

**Analysis :**

- I. The Reality of Christ's Resurrection.
- II. The re-assumption of His Body and of all other things appertaining to humanity.
- III. His Ascension with His Body into heaven.
- IV. His session with His Body at the right hand of God.
- V. His coming with His Body to judge all men at the last day.

**Notes.**—*'From death.'* Lat., *a mortuis* (from the dead).

*'Perfection,'* completeness. Lat., *ad integritatem.*

*'Wherewith.'* Lat., *cum quibus*, viz.: with His flesh and His bones, and with all other things pertaining to the integrity of human nature. Note the plural *quibus*. Our Lord rose with His own true human body, bearing the wound-prints, capable of being seen and handled, and without losing its identity. His body was independent, as on certain occasions it was before (see St. Matt. xiv. 25 ; St. Mark. vi 48) of the limitations of time and space.

**Proofs :**

**I. The Reality of Christ's Resurrection.**

(a) *Foretold by Christ Himself.*

**St. Matt. xvi. 21 :** 'From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.'

**St. Matt. xvii. 23 :** 'And the third day He shall be raised again.'

(b) *Appearances of our Lord after His Resurrection.*

1. To Mary Magdalene (St. Mark xvi. 9).
2. To the holy women (St. Matt. xxviii. 9).
3. To St. Peter (St. Luke xxiv. 34 ; 1 Cor. xv. 5).
4. To two disciples going to Emmaus (St. Mark xvi. 12 ; St. Luke xxiv. 15).
5. In the Upper Chamber (St. Mark xvi. 14 ; St. Luke xxiv. 36 ; St. John xx. 19).
6. In the Upper Chamber on the following Sunday (St. John xx. 26).
7. To seven of the disciples by the Lake of Tiberias (St. John xxi. 1).

8. To five hundred brethren at once (1 Cor. xv. 6).

9. To St. James (1 Cor. xv. 7).

10. To the eleven at the Ascension (St. Mark xvi. 19 ; St. Luke xxiv. 50).

11. To St. Paul (Acts ix. 4 ; 1 Cor. xv. 8).

(c) *Prominence given by the Apostles to the Resurrection in their Teaching.*

**Acts i. 21, 22 :** 'Whereof of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection.'

**Acts ii. 32 :** 'This Jesus hath God raised up, whereof we all are witnesses.'

**Acts iv. 10 :** 'Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.'

**Acts xiii. 30 :** 'But God raised Him from the dead.'

**Acts xvii. 3 :** 'Opening and alleging, that Christ must needs have suffered, and risen again from the dead.'

**Acts xvii. 31 :** 'Whereof He hath given assurance unto all men in that He hath raised Him from the dead.'

The whole argument of 1 Cor. xv. turns on Christ's resurrection. 'And if Christ be not raised your faith is vain' (ver. 17).

Various attempts have been made to get rid of the miracle of the Resurrection. It has been suggested that our Lord was not really dead when He was laid in the sepulchre ; the chief priests and elders represented that His body was stolen by His disciples (St. Matt. xxviii.) ; a more recent suggestion is that, in the fevered state of mind of the disciples produced by the Crucifixion, they mistook the projections of their own heated imaginations for objective realities. The first theory is directly contradicted by the assertion that when the soldiers came to break His legs as He hung upon the cross they desisted from their intention because 'He was dead already' (St. John xix. 33). The second is not only contradicted by the Gospel narrative, but is utterly improbable in itself, seeing that the Apostles were overwhelmed with fear for themselves, and would not be likely to run the risk of an encounter with the Roman guard. The last theory might be conceivable in the case of a single witness, but it is incompatible with a large multitude of witnesses, and with the varied circumstantial details of our Lord's numerous appearances.

**II. The Taking up again of His Body.**

**St. Luke xxiv. 39 :** 'Behold My hands and My feet. that it is I Myself ; handle Me and see, for a spirit hath not flesh and bones, as ye see Me have.'

**III. His Ascension with His Body into Heaven.**

The argument in the Epistle to the Hebrews turns upon the permanent humanity of Christ.

**Heb. iv. 15 :** 'For we have not an high priest which cannot be touched with the feeling of our infirmities.'

**Acts i. 11 :** 'This same Jesus-which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.'

**IV. His Session at the Right Hand of God.**

**St. Mark xvi. 19 :** 'So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.'

**Acts vii. 56:** 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God.'

**Eph. i. 20:** 'Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.' *Cf.* Heb. i. 3.

**V. His coming again with His Body to judge all men at the last day.**

**2 John 7 (R.V.):** 'For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh.'

**Acts xvii. 31 (R.V.):** God 'hath appointed a day in the which He will judge the world in righteousness by the Man whom He hath ordained.'

**2 Cor. v. 10:** 'For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.'

## ARTICLE V.

### *Of the Holy Ghost.*

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

**Source.**—This Article had no equivalent in the Forty-Two Articles of 1553. It was taken, almost word for word, from the Württemberg Confession of 1552.

**Object.**—The intention of this Article was not merely to complete the dogmatic teaching of the Church with regard to the Holy Trinity, but to counteract erroneous beliefs with regard to the Third Person. Arius, led astray by His denial of the Godhead of the Son, had spoken of the Holy Spirit as the 'creature of a creature.' Macedonius had taught that He was only a minister and servant of the Father, like the holy angels. See Preface to Athanasian Creed.

### **Analysis:**

I. The Holy Spirit 'proceeds' from the Father and the Son.

II. He is consubstantial and coequal with the Father and the Son.

III. He is very and eternal God.

The First Person of the Holy Trinity is *uncreated*; the Second is *begotten* of the Father; the Third *proceedeth* from the Father and the Son.

**Notes.**—'*Proceeding from.*' The reference is not to the temporal mission of the Holy Spirit, referred to in St. John xv. 26, but to the Eternal Procession. The word 'from,' when applied to the latter, represents the Greek ἐκ = out of; when applied to the former, it represents παρά = 'from the side of.' *Cf.* St. John xvi. 27; xvii. 8. It is ἐκ = out of, which is used in the Creed.

### *De Spiritu Sancto.*

SPIRITUS Sanctus, a Patre et Filio procedens, ejusdem est cum Patre et Filio essentiae, majestatis, et gloriae, verus ac aeternus Deus.

'*Of one substance.*' Lat., *Ejusdem essentiae*, of the same substance. '*Very,*' i.e., true, genuine.

The double Procession of the Holy Spirit must not be taken as implying that the Father and the Son are two separate Founts of Godhead. The Father is the Sole Fount of Deity, and the Holy Spirit proceeds from Him *through* the Son.

The *Filioque* ('and [from] the Son') clause was not added to the Nicene Creed until the provincial Council of Toledo, A.D. 589. It was not generally accepted in the Western Church until the Pontificate of Nicholas I. in the ninth century. The original Creed of Nicæa, A.D. 325, ended with the words, 'I believe in the Holy Ghost.' The words, 'The Lord and Life-giver, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets,' were added at the Council of Constantinople (A.D. 381). The Council of Chalcedon (A.D. 451) ordered that no further addition should be made to the Creed without the authority of a General Council, and it is on this ground that the Eastern Church has always resisted the *Filioque* clause.

### **Proofs:**

#### **I. The Procession from the Father.**

**St. Matt. x. 20:** 'The Spirit of your Father' (τὸ Πνεῦμα τοῦ Πατρὸς).

**1 Cor. ii. 12:** 'We have received not the spirit of the world, but the Spirit which is of God' (τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ).

#### **II. The Procession from the Son.**

**Rom. viii. 9:** 'If any man have not the Spirit of Christ (Πνεῦμα Χριστοῦ) he is none of His.'

**Gal. iv. 6:** 'God hath sent forth the Spirit of His Son.'

**1 St. Pet. i. 11:** 'The Spirit of Christ which was in them' (viz., the prophets). The Holy Spirit is spoken of as:

(a) The Spirit of the Father, and also as the Spirit of the Son.

(b) As sent by the Father, and as sent by the Son. *Cf.* St. John xiv. 26 with xv. 26.

(c) As given by the Father, and as given by the Son. See St. John xiv. 16, and *cf.* xx. 22.

#### **III. The Consubstantiality and Co-eternity of the Holy Spirit with the Father and the Son.**

(a) DIVINE ATTRIBUTES ARE ASCRIBED TO HIM.

1. *Eternity.*

**Heb. ix. 14:** 'How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?'

2. *Omniscience.*

**1 Cor. ii. 10:** 'For the Spirit searcheth all things, yea, the deep things of God.'

(b) DIVINE WORKS ASCRIBED TO HIM.

1. *The New Birth.*

**St. John iii. 5:** 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'

2. *Inspiration.*

**2 St. Pet. i. 21:** 'Holy men of God spake as they were moved by the Holy Ghost.'

## (c) RECOGNITION OF CO-EQUALITY.

1. *In the Baptismal Formula.***St. Matt. xxviii. 19:** 'Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.'2. *In the Apostolic Benediction.***2 Cor. xiii. 14:** 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.'

## IV. The Divinity of the Holy Spirit.

**1 Cor. iii. 16:** 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?'**Acts v. 3, 4:** 'Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but unto God.'*Cf. also Isa. vi. 8, 9 with Acts xxviii. 25, and 1 Cor. iii. 16 with vi. 19.*

## II. ARTICLES RELATING TO THE RULE OF FAITH (VI. TO VIII.).

## ARTICLE VI.

*Of the Sufficiency of the Holy Scriptures for Salvation.**De divinis Scripturis, quod sufficientiant ad salutem.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary\* to salvation. In the name of Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

SCRIPTURA sacra continet omnia, quæ ad salutem sunt necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, non sit a quoquam exigendum, ut tanquam Articulus fidei credatur, aut ad salutis necessitatem requiri putetur. Sacræ Scripturæ nomine, eos Canonicos libros Veteris et Novi Testamenti intelligimus, de quorum auctoritate, in Ecclesia nunquam dubitatum est.

## OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

## DE NOMINIBUS ET NUMERO LIBRORUM SACRÆ CANONICÆ SCRIPTURÆ VETERIS TESTAMENTI.

*Genesis,  
Exodus,  
Leviticus,  
Numbers,  
Deuteronomy,*

*Genesis,  
Exodus,  
Leviticus,  
Numeri,  
Deuteron.,*

*Joshua,  
Judges,  
Ruth,*

*The First Book of Samuel,  
The Second Book of Samuel,  
The First Book of Kings,  
The Second Book of Kings,  
The First Book of Chronicles,  
The Second Book of Chronicles,  
The First Book of Esdras,  
The Second Book of Esdras,  
The Book of Esther,  
The Book of Job,  
The Psalms,  
The Proverbs,  
Ecclesiastes, or Preacher,  
Cantica, or Songs of Solomon,  
Four Prophets the greater,  
Twelve Prophets the less.*

*Josuaë,  
Judicium,  
Ruth,  
Prior liber Samuelis,  
Secundus lib. Samuelis,  
Prior liber Regum,  
Secundus liber Regum,  
Prior liber Paralipom.,  
Secundus liber Paralipomen.,  
Primus liber Esdræ,  
Secundus liber Esdræ  
Liber Hester  
Liber Job,  
Psalmi,  
Proverbia,  
Ecclesiastes vel Concionator,  
Cantica Salomonis,  
IV Prophetæ Majores,  
XII Prophetæ Minores.*

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

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

*The Third Book of Esdras,  
The Fourth Book of Esdras,  
The Book of Tobias,  
The Book of Judith,  
The rest of the Book of Esther,  
The Book of Wisdom,  
Jesus the Son of Sirach,  
Baruch the Prophet,  
The Song of the Three Children,  
The Story of Susanna,  
Of Bel and the Dragon,  
The Prayer of Manasses,  
The First Book of Maccabees,  
The Second Book of Maccabees.*

*Tertius liber Esdræ,  
Quartus liber Esdræ,  
Liber Tobie,  
Liber Judith,  
Reliquum libri Hester,  
Liber Sapientiæ,  
Liber Jesu filii Sirach,  
Baruch propheta,  
Canticum trium puerorum,  
Historia Susannæ,  
De Bel et Dracone,  
Oratio Manasses,  
Prior lib. Machabeorum,  
Secundus liber Machabeorum.*

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.\*

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

**Source.**—This Article, as it stood in the forty-two Articles of 1553, commenced as follows: 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is neither read therein, nor may be proved thereby, although it be sometime received of the faithful, as godly, and profitable for an order and

\* The edition of 1571 reads 'requisite necessary'; the Parker MS. 'requisite as necessary.'

\* Ed. 1571, 'for Canonical.'

comeliness; yet no man ought to be constrained to believe it, as an article of faith, or repute it requisite to the necessity of salvation.' The clause in the present Article beginning, 'In the name of Holy Scripture' down to 'doubt in the Church' was added in 1563 from the Württemberg Confession.

**Object.**—This Article was intended to serve a threefold object, viz.:

1. To assert the sufficiency of Holy Scripture for the establishment of whatever doctrines are necessary to salvation, as against the teaching of Rome,\* which asserts the co-ordinate authority of tradition, 'the unwritten word.'

2. To determine the limits of the Holy Scriptures, and to distinguish between the Canonical and the non-Canonical Scriptures.

3. To condemn those fanatics who disparaged all 'book-religion,' and relied on the immediate illumination of the Holy Spirit.

#### Analysis:

I. The sufficiency of the Holy Scriptures without tradition.

II. The difference between the Canonical and non-Canonical Scriptures.

III. The attitude of the Church of England towards the Apocrypha.

**Notes.**—'*Necessary to salvation.*' The Article distinctly declares that the Holy Scriptures as recognized by the Church of England contain whatever knowledge is necessary to enable us to fulfil the Christian covenant into which we have been admitted. They teach us, either explicitly or implicitly, what we ought to believe, what we ought to do, and what means of grace are accessible to us.

'*Canonical.*' The Greek word *Kanōn* denotes (1) a measuring rod, and hence (2) an authoritative standard. Hence in ecclesiastical language it came to denote the standard or rule of faith. Thus the Creed was called 'the Canon of Truth,' and the Canonical Books were so called because they were the standard by which the doctrine and practice of the Church were tested.

'*Never any doubt in the Church,*' i.e., in the Catholic Church. In some parts of the Church there were doubts for a time with regard to some of the Books now universally regarded as

\* See p. 576. The Greek Church says: 'It is evident how the articles of the faith have their authority and sanction, partly from the Holy Scripture, partly from the ecclesiastical tradition . . . There are, therefore, two oracles of doctrines; some Scripture hands down, viz., such as are contained in the theological books of the Holy Scripture and some handed down by word of mouth by the Apostles; and these have been interpreted by the Councils and the holy Fathers, and on these two the Faith is founded' ('Orthodox Confession of the Greek Church,' p. 18).

Canonical, e.g., Hebrews, the Epistles of SS. James and Jude, 2 St. Peter, 2 and 3 St. John, and the Apocalypse.

'*Hierome,*' the Old English form of Hieronymus, or Jerome. See Calendar, September 30. The passage referred to is the following: 'As therefore the Church, indeed, reads Judith and Tobit and the Books of the Maccabees, but does not receive them among the Canonical Scriptures, so also it reads these two volumes' (viz., the Books of Wisdom and Ecclesiasticus) 'for the edification of the people, not for the establishing the authority of the dogmas of the Church.'

'*Instruction of ministers,*' i.e., morals. Lat., *et [ad] formandos mo es.* The Church of England

1. Admits the *Benedicite* into Matins from the Septuagint interpolation between verses 23 and 24 of Daniel iii.;

2. Reads certain portions of the Apocrypha (the Sapiential Books) in the daily Lessons;

3. Includes passages from Tobit in the Offertory Sentences;

4. Quotes Tobit and Wisdom in the Homilies;

5. Incorporates passages from the Apocrypha in (a) Collect for Ash Wednesday (Wisd. xi. 24), (b) Third Collect for Good Friday, (c) Second of the three final prayers in the Communion Office, (d) The preface to the Marriage Service. Cf. Tobit vi. 17. (e) The Litany. Cf. Tobit iii. 3 (Vulgate). In the First Prayer-Book of Edward VI. there was a reference to Raphael's blessing Tobias and Sara. This was struck out in 1552.

**The Canon of the Old Testament** follows the Hebrew Canon, as received by the Jews of Palestine, quoted by our Lord and His Apostles, and accepted by the Jews of the present day. The Septuagint or Greek version of the Old Testament contained, in addition to the Books in the Hebrew Canon, certain other Books, written during the last three centuries B.C., and commonly known as the Apocrypha, a Greek word meaning *concealed* or *hidden*. The word 'apocryphal' has come to mean in modern English fictitious, or, at any rate, doubtful, and this use of the word has led many people to regard the Apocrypha as a collection of works either fictitious or of doubtful historical value. This does the Apocryphal books injustice. They contain valuable historical information, and high moral and spiritual teaching. During the first four centuries the Hebrew Canon was received as we receive it. St. Augustine was the first of the Fathers who included in it the Apocrypha, and his example was followed by the Council of Carthage, A.D. 397. The Council of Trent declared that the Apocrypha was of equal authority with the Hebrew Canon.

The English Old Testament corresponds with:

1. The list given by Josephus (A.D. 70) and accepted by modern Jews.

2. The list given by Melito, Bishop of Sardis (A.D. 160), who went to Palestine for the express purpose of ascertaining what Books the Jews accepted, and whose list agrees with that of St. Jerome.

3. Origen's Hexapla (A.D. 200).

4. Jerome's Version (A.D. 400).

5. The Babylonian Talmud (A.D. 550).

'Our Lord and His Apostles make 283 quotations from the Old Testament, and not one of these is from the Apocrypha, whereas, of the Books which we hold to be Canonical there are only six which are not quoted' (viz., Judges, Ezra, Nehemiah, Esther, Ecclesiastes, Canticles).—Norris, 'Manual on the Prayer-Book,' p. 390 and note.

#### Proofs :

**St. Luke xxiv. 27 :** 'And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.'

**St. Luke xxiv. 44 :** 'And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me.' *The Apostles* appealed to the same Scriptures for the establishment of the truths they proclaimed, and to them only. There would seem to be a reference in Heb. xi. 34, 35 to the Books of the Maccabees; but this, even if we were certain of it, is a purely historical reference.

**Acts xvii. 11 :** 'These—viz., the Bereans—'were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things—viz., the teachings of St. Paul—'were so.'

**Rom. xv. 4 :** 'For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.'

**2 Tim. iii. 15-17 (R. V.) :** 'From a babe thou hast known the Sacred Writings, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.'

**The Canon of the New Testament.** The New Testament grew, like the Old, book by book, but the writers were confined to a single age, viz., that of the Apostles. Inspiration was promised to the Apostles and claimed by them.

#### Proofs :

**St. Mark xiii. 11 :** 'It is not ye that speak, but the Holy Ghost.'

**St. John xiv. 26 :** 'The Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall . . . bring all things to your remembrance, whatsoever I have said unto you.'

**St. John xvi. 13 :** 'Howbeit when He, the Spirit of truth, is come, He will guide you into all truth.'

**1 Cor. ii. 13 :** 'Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.' See also ver. 10; 1 Thess. iv. 15; 1 Cor. xiv. 37; Gal. i. 11, 12.

In process of time collections were made of such Books as were considered apostolic and authoritative. The famous Muratorian fragment, so called from its having been published by Muratori, A.D. 1740, from a MS. in the Ambrosian Library at Milan, was probably copied from an original written about A.D. 160-170. It contains in its list the Gospels of St. Luke and St. John, the Acts, thirteen Epistles of St. Paul, 1 and 2 St. John, St. Jude and the Apocalypse. As the MS. is fragmentary, no inference can be drawn from its omissions with regard to the canonicity of the Epistles of St. James, 3 St. John, 1 and 2 St. Peter, and the Epistle to the Hebrews.

*Early versions* of the recognized Apostolic writings throw valuable light on the canonicity of the New Testament. Of these the more famous are :

1. The *Peshito*, or Syriac Version (? second century).

2. The *Vetus Italica*, a Latin Version made for the churches of North Africa (second century).

The former contains all the books of our New Testament except 2 St. Peter, 2 and 3 St. John, St. Jude, and the Apocalypse; the latter contains all except the Epistle to the Hebrews, St. James, and 2 St. Peter. Taken together, they contain all our Books except 2 St. Peter. They include no apocryphal Book.

The Canon of the New Testament was finally settled at the Council of Carthage, A.D. 397. The books of the New Testament are not enumerated because Christians are generally agreed with regard to them.

It should be observed that the New Testament writers make the same claims to Divine inspiration as the Old Testament writers.

**1 Thess. iv. 15 :** 'This we say unto you by the word of the Lord.'

**1 Cor. xiv. 37 :** 'If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.'

**Gal. i. 11, 12 (R. V.) :** 'I make known to you, brethren, as touching the Gospel which was preached by me, that it is not after man . . . nor was I taught it, but it came to me through revelation of Jesus Christ.'

**Eph. iii. 2, 3 :** 'If ye have heard . . . how that by revelation He made known unto me the mystery.'

**Tradition.**—At first the whole of the teaching of the Apostles was purely oral, but the necessity for preserving it from corruption and for securing that it should be preserved in all its fulness soon led to the writing of the Gospels and the Acts. Over and above the words and the deeds of the Lord contained in the Gospels, many of His sayings and doings were doubtless preserved amongst His disciples. St. John professes only to have made a selection.

**St. John xx. 31, 31 :** ' And many other signs truly did Jesus in the presence of His disciples, which are not written in this book ; but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name.'

**St. John xxi. 25 :** ' And there were also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.'

Previous to His death our Lord had told His disciples that He had yet many things to say unto them which they could not then bear, and doubtless some of these things were communicated to them during the forty days that followed His resurrection, though we have no detailed record of them. It seems highly probable that it was during these forty days the Apostles received oral instruction with regard to the minor rites and the constitution of the Church.

**Acts i. 3 :** ' To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.'

Similarly, it is probable that many of the sayings and doings of the Apostles escaped unrecorded, though it is incredible that any part of their teaching should have disappeared that was essential to our salvation, the Church itself being a standing security for the preservation of Apostolical doctrine and institutions.

**2 Thess. ii. 15 :** ' Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.'

St. Peter evidently contemplated making provision for the preservation of his teaching.

**2 St. Pet. i. 15 :** ' Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.'

*The Church of Rome* holds that all that is necessary to salvation is *not* expressly contained in the Holy Scriptures—that, besides the written Word of God, we need the unwritten word which is contained in the Apostolical traditions, and that the unwritten word is of equal value and authority with the written. The Council of Trent declared that 'The Synod . . . perceiving that this truth and discipline are contained in the written books and in the unwritten traditions, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves at the dictation of the Holy Spirit, have come down even to us, transmitted, as it were, from hand to hand: the Synod, following the examples of the orthodox Fathers, receives and venerates with equal piety, affection, and reverence all the Books both of the Old and New Testaments, seeing that one God is the Author of both, and also the traditions themselves, whether pertaining to faith

or manners, as having been orally dictated by Christ or by the Holy Ghost, and preserved by a continuous succession in the Church Catholic.' Tradition is thus regarded as an independent authority and co-ordinate with Holy Scripture, and the Holy Scriptures are pronounced, by implication, *not* sufficient in themselves for the determination either of faith or morals.

*The Church of England* recognizes the value of ecclesiastical tradition in the interpretation of Holy Scripture, and in determining whether ecclesiastical institutions are justified by primitive teaching and practice, but places its authority on an entirely different level, and denies that any doctrine or practice resting on tradition alone is essential to salvation.

*The Fathers* appealed to the Bible alone or to the Creeds as embodying the teaching of the Bible. They recognized no independent and co-ordinate authority like tradition. Thus, St. Athanasius says : ' In these alone (viz., the Books of the Old and New Testaments) is the doctrine of our religion set forth. Let no one add thereto or take therefrom.' He distinguishes the uncanonical books as of lower value, though profitable for instruction.

## ARTICLE VII.

### *Of the Old Testament.*

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

### *De Veteri Testamento.*

TESTAMENTUM Vetus Novo contrarium non est, quandoquidem tam in Veteri, quam in Novo, per Christum, qui unicus est Mediator Dei et hominum, Deus et homo, æterna vita humano generi est proposita. Quare male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam lex a Deo data per Mosen (quoad cæremonias et ritus) Christianos non astringat, neque civilia ejus præcepta in aliqua republica necessario recipi debeant, nihilominus tamen ab obedientia mandatorum (quæ moralia vocantur) nullus (quantumvis Christianus) est solutus.

**Source.**—Composed by the English Reformers in 1552. The latter part, beginning ‘Although the Law,’ etc., was added in 1562, being transferred from the 19th of the Forty-two Articles. The original title was ‘The Old Testament is not to be refused.’

**Object.**—This Article was intended to condemn two opposite errors current amongst the Anabaptists:

1. That the Old Testament writings were intended exclusively for the people who lived under the Old Dispensation, and that the Moral Law is not obligatory on Christians.

2. That the whole Civil and Ceremonial Law is still obligatory.

**Analysis:**

I. The Old Testament not contrary to the New, salvation by Christ being offered in both.

II. The Old Testament saints looked for more than transitory promises.

III. The ritual and civil part of the Mosaic Law no longer obligatory.

IV. The Moral Law is still binding on Christian men.

**Notes.**—‘*Old fathers.*’ Lat., *veteres.* The saints of the Old Testament.

‘*Transitory promises,*’ *i.e.*, promises that would be fulfilled and exhausted in their own time.

‘*Civil precepts,*’ *i.e.*, such as relate to the administration of the Hebrew nation.

‘*Called moral,*’ *viz.*, the Ten Commandments.

**Proofs:**

I. The Old Testament not contrary to the New.

**St. Matt. v. 17, 18:** ‘Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.’

**Gal. iii. 24 (R.V.):** ‘So that the law hath been our tutor to bring us unto Christ.’

**Acts x. 43:** ‘To Him give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins.’

**Rom. iii. 21:** ‘But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.’

**EVIDENCE FROM THE OLD AND NEW TESTAMENT THAT SALVATION IS OFFERED BY CHRIST.**

1. *Prophecy of a Messiah.*—This runs all through the Old Testament. At first the prophecy is merely of a human Saviour, the seed of the woman. By degrees it is narrowed to the race of Shem, the seed of Abraham, the tribe of Judah. In the Prophets details are supplied with regard to His character, offices, treatment, sufferings, death and resurrection. That we are justified in interpreting these prophecies of Christ is clear from His own constant appeal to them.

**St. John v. 39 (R.V.):** ‘Ye search the Scriptures because ye think that in them ye have eternal life, and these are they which bear witness of Me.’

**St. John v. 46:** ‘For had ye believed Moses, ye would have believed Me: for he wrote of Me.’

The *Apostles* made a similar appeal to Old Testament prophecy.

**Acts xviii. 28:** ‘For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ.’

**Acts xxvi. 22:** ‘I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.’

**Acts xxviii. 23:** ‘Persuading them concerning Jesus, both out of the Law of Moses and out of the prophets.’

2. *Types and Symbols of Christ.*—The constantly repeated sacrifices of the Mosaic Law all seemed to point forward to some one great sacrifice by which they should ultimately be superseded. So the Aaronic priesthood, with its imperfections and its devolutions from father to son, seemed to point forward to a great High Priest who should enter the Holy of Holies once for all. (See Epistle to the Hebrews, *passim.*)

**Heb. x. 1:** ‘For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.’

II. The Old Testament Saints looked for more than transitory promises.

It is not asserted that they understood the full Messianic significance of type and prophecy, but that they looked forward to Christ as the promised Saviour.

**St. John viii. 56:** ‘Your father Abraham rejoiced to see My day; and he saw it, and was glad.’ Cf. St. John v. 39, 46; St. Luke xxiv. 27.

**Heb. xi. 10:** ‘For he looked for a city which hath foundations, whose builder and maker is God.’

**Heb. xi. 14:** ‘For they that say such things declare plainly that they seek a country.’

**Heb. xi. 26:** ‘Esteeming the reproach of Christ greater riches than the treasures in Egypt.’

III. The Ceremonial and Civil Law no longer obligatory.

(a) *The Ceremonial Law.*—The whole argument of the Epistle to the Galatians is a condemnation of those Judaizing Christians who wished to impose Jewish ceremonial on Gentile Christians. St. Paul shows that such a course would make the Cross of Christ of none effect. If the Gospel needed to be eked out by the law, it would be imperfect. The Sacrifice of Christ would not be full, perfect, and sufficient.

**Gal. v. 4:** ‘Christ is become of no effect unto you, whosoever of you are justified by the law.’

**Heb. viii. 13:** ‘In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.’

(b) *The Civil Law.*—The Jewish people were under a theocracy, and the civil precepts had, therefore, a religious character. Modern states are under human rulers and human laws.

(c) *The Moral Law.*—So far is this from being abolished that our Lord showed in His Sermon on the Mount that it has a wider and deeper reach than the Jews ever understood. Thus the command ‘Thou shalt do no murder’ is shown to forbid not only the shedding of blood, but the angry thoughts and opprobrious language that lead to murder.

**St. Matt. v. 19:** ‘Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.’ Cf. ver. 27, 28.

## ARTICLE VIII.

*Of the Three Creeds.*

THE Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

**Source.**—Composed by the English Reformers, 1552.

**Object.**—The English Reformers were very anxious to assert the Catholic position of the English Church. They did not put forth any new creed, but declared that the three ancient Creeds of the Church are to be thoroughly received and believed as being capable of unanswerable proofs from the Holy Scriptures, which, in Article VI., are declared to be the Church's rule of faith.

**Analysis:**

I. The Three Creeds to be thoroughly received and believed.

II. They may be proved by most certain warrants of Holy Scripture.

**Notes.**—*'The Three Creeds.'* Lat., *Symbola tria*. The word *Creed* is from Lat. *Credo*, I believe. The earliest name given to these confessions of faith was *Symbolum*, i.e., a watchword, the Creed being a sign by which Christians were to be known. The so-called Creed of St. Athanasius differs from the other two (1) in not having grown out of the profession made at Baptism, (2) in not being introduced by the words 'I believe.' It is of the nature of a hymn rather than of a Creed. The order in which the Creeds are mentioned should be noted. The Nicene Creed, which had been daily used in the Mass, is mentioned first, as the oldest, and having the authority of a General Council. Then comes the Creed of St. Athanasius, which had been sung daily at Prime after the Psalms, and lastly the *Apostles' Creed*. For the history of each Creed see *antéa*. For explanation of *Apostles' Creed* see Catechism.

*'Thoroughly.'* Lat., *omnino*, i.e., in their entirety, without any omission or reservation.

*'Most certain warrants.'* Lat., *firmissimis testimoniis*, most conclusive testimonies.

**Proofs:**

I. **Traces of Creeds in the New Testament.**—From the first there must have been some sort of formal acceptance of the truths of the Gospel required from those who were admitted into the Church and into

*De tribus Symbolis.*

SYMBOLA tria, Nicænum, Athanasii, et quod vulgo Apostolorum appellatur, omnino recipienda sunt, et credenda, nam firmissimis Scripturarum testimoniis probari possunt.

Holy Orders. Reference is reasonably believed to be made to a primitive creed in the following passages:

**Rom. vi. 17:** 'Ye have obeyed from the heart that form of doctrine which was delivered you.'

**1 Tim. vi. 20:** 'O Timothy, keep that which is committed to thy trust.'

**2 Tim. i. 13:** 'Hold fast the form of sound words which thou hast heard of me.'

**2 Tim. i. 14:** 'That good thing (R.V., marg., 'the good deposit') which was committed unto thee, keep by the Holy Ghost which dwelleth in us.'

**Jude 3:** 'That ye should earnestly contend for the faith which was once (R.V., 'once for all') delivered unto the saints.'

**1 Tim. vi. 12:** 'Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.'

Quotations from actual creeds are supposed to be found in 1 Cor. viii. 6; 1 Cor. xv. 3, 4; 1 Tim. iii. 16.

**II. Pre-Nicene Creeds.**

(a) From the Apology of Aristides (A. D. 138-161),

'We believe in one God Almighty,  
Maker of heaven and earth;  
And in Jesus Christ His Son,  
Born of the Virgin Mary;  
He was pierced by the Jews;  
He died and was buried;  
The third day He rose again;  
He ascended into heaven;  
He is about to come to judge.'

(b) From the Apology of Athenagoras (A. D. 177).

'We acknowledge one uncreated, and eternal, and invisible, and impassible, and incomprehensible, and illimitable God,' etc.

(c) St. Irenæus (martyred A. D. 202).

'We believe in one God, the Father Almighty, who made heaven and earth, and the seas, and all that in them is. And in one Jesus Christ, the Son of God, who was made flesh for our salvation. And in the Holy Ghost, who preached through the prophets. And His birth of a Virgin, and His Passion, and His resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus our Lord, and His coming from heaven in the glory of the Father, to gather up again all things unto Himself, and to raise up all flesh of the human race.'

(d) Tertullian (died A. D. 220).

'[I believe in] one God Almighty, the Creator of the world; and in His Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate; on the third day He rose again from the dead; He was received into heaven; He is now seated at the right hand of the Father; He will come to judge the quick and the dead, through the resurrection also of the flesh.'



### III ARTICLES RELATING TO MAN AND HIS SALVATION (IX. to XVIII.).

#### ARTICLE IX.

*Of Original or Birth-sin.*

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

**Source.**—This Article is based upon the Second Article of the Augsburg Confession (*De Peccato Originis*), A.D. 1530, and was derived through the Thirteen Articles of 1538. The expression '*originalis justitia*' (original righteousness) does not occur in the Augsburg Confession.

**Object.**—Having dealt with the fundamental doctrines of the Christian faith in Articles I. to V., and the rule of faith in Articles VI. to VIII., the Articles now take up various other

*De peccato originali.*

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

doctrines of the Christian faith relating more particularly to men as individuals (IX. to XVIII.). The Ninth Article deals with Original sin, and is expressly directed against the Pelagians, whose views were revived at the Reformation by the Anabaptists. In the Article of 1553 the words 'as the Pelagians do vainly talk' were followed by 'which also the Anabaptists do nowadays renew.' The Anabaptists said that children were free from all stain of sin until they began to follow in the footsteps of Adam, and that therefore they had no need of Baptism until then.

#### Analysis:

##### I. Definition of original sin.

- (a) Negative. Not the mere imitation of Adam;
- (b) Positive. 'The fault and corruption of the nature of every man.'

##### II. Consequences of original sin.

- (a) 'Man is very far gone (*quam longissime*) from original righteousness.'
- (b) He is 'of his own nature inclined to evil.'
- (c) Original sin deserves God's wrath and condemnation.

##### III. This infection of nature remains even in those that are regenerate.

**Notes.**—'*Original sin.*' Lat., *Peccatum originis*, sin of origin. Birth-sin as distinguished from actual sin committed by the individual.

'*In the following.*' Lat., *in imitatione*, in copying the example of Adam. The race is corrupt, independently of the actual sins of individuals, through the sin of our first parents.

'*The Pelagians.*' Pelagius was a monk of British origin. His name is supposed to be a Grecized form of Morgan. He was born about A.D. 370; visited Rome, where he met with his distinguished friend and follower Cœlestius, A.D. 401; withdrew, in consequence of Alaric's threatened invasion, to North Africa, and was condemned by Pope Zosimus in A.D. 418. He held:

1. That Adam was mortal from the first and would have died, in the course of nature, even if he had not sinned;
2. That Adam's successors are all born pure, and fall from original righteousness only through following his example;
3. That they do not derive from Adam any hereditary depravity of nature.

'The root of the evil in Pelagius's system is his totally inadequate conception of the nature of sin. With him "sin" is only a name for an act which, once committed, is over and done with, and leaves no effect behind; so that human nature, whether in the individual or in the race, is uninfluenced by past sins' (Rev. E. Tyrrell Green, 'Thirty-nine Articles'). The whole doctrine

of heredity is opposed to the doctrine of Pelagius. Every act committed by the individual has a tendency to reproduce itself in the individual, and every act of the individual has a tendency to reproduce itself in his offspring.

'*Fault and corruption.*' Lat., *vitium et depravatio*. The Latin word *depravatio* means (1) physical deformity, (2) moral deformity, corruption. The Augsburg Confession speaks of original sin as *morbus seu vitium originis* ('a disease or defect of origin').

'*Naturally is engendered.*' The word 'naturally' excludes our Lord, whose birth was supernatural (St. Luke i. 34, 35).

'*Very far gone.*' Lat., *quam longissime*. Not absolutely, but very far. The image of God in man, though greatly defaced, was not wholly obliterated by the fall of Adam. The consequences of the Fall are presented in the Article as (1) a privation, (2) a depravation. Man lost the original righteousness with which he was created, and therewith the life of close communion with God. At the same time he underwent a corruption of nature. A tendency to evil was introduced into his nature, and this tendency is perpetually at conflict with his desire to do what is right. Our Church gives no encouragement to the opinion of Calvin that the image of God was entirely obliterated by the Fall 'both in Adam and in all his posterity.'

'*Original righteousness,*' i.e., the sinless state of man before the Fall. The phrase was taken immediately from the Thirteen Articles.

'*It deserveth God's wrath.*' In opposition to the teaching of Pelagius, who denied that the penalty of Adam's sin attaches to his posterity. The antecedent to 'it' is 'original sin.'

'*Damnation,*' i.e., condemnation. Some of the Saxon and Swiss Reformers went so far as to say that original sin deserves eternal death.

'*This infection of nature.*' Lat., *hæc natura depravatio* ('this corruption of nature').

'*Regenerated.*' Lat., *renatis*, viz., those who are born again, the baptized. Baptism washes away the guilt of original sin and of all the actual sins that are truly repented of, but does not remove the tendency to evil inherited from Adam.

'*Phronema sarkos,*' i.e., the direction of the thoughts, desires and energies to the gratifying of the flesh. Cf. Rom. viii. 5: 'For they that are after the flesh do mind the things of the flesh' (*τὰ τῆς σαρκὸς φρονεῖσιν*). Cf. the Greek original of St. Matt. xvi. 23; Rom. xii. 16; Phil. iii. 19; Col. iii. 2.

'*Baptized.*' Lat., *renatis*. It will be observed that the word *renatis* in the Latin version occurs twice—once as the equivalent of 'the baptized,' and the other time as the equivalent of 'regenerated.'

'*Concupiscence,*' i.e., lust. The Council of Trent denied that the concupiscence remaining in the baptized is truly and properly sin.

'*The Apostle doth confess.*' The reference seems to be to Rom. vii. 7, R. V.: 'I had not known coveting, except the law had said, Thou shalt not covet' (margin, 'or lust').

'*The nature of sin.*' Lat., *peccati in sese rationem*. The Article does not go so far as to say that it is truly and properly sin. Sin lies not in the desire, but in the cherishing and gratification of the desire in the defiance of the law of God.

### Proofs:

#### I. The fact of Original Sin.

Ps. li. 5 (A. V.): 'Behold I was shapen in iniquity; and in sin did my mother conceive me.'

Isa. liiii. 6: 'All we like sheep have gone astray; we have turned every one to his own way.'

Jer. xvii. 9 (R. V.): 'The heart is deceitful above all things, and it is desperately sick.'

St. Mark vii. 21, 22: 'From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.'

St. Mark x. 18 (R. V.): 'None is good save One, even God.'

Rom. v. 12, 14 (R. V.): 'Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all have sinned. . . . Death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression' (i.e., even upon those who sinned not in the manner of Adam).

1 St. John i. 8: 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.'

#### II. The Privative Effect of Original Sin.

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

#### III. The Depraving Effect of Original Sin.

Gen. viii. 21: 'For the imagination of man's heart is evil from his youth.'

Gal. v. 17: 'For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.'

#### IV. The Punishment of Original Sin.

Rom. v. 18 (R. V.): 'So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life.'

Eph. ii. 3: 'And were by nature the children of wrath, even as others.'

#### V. The Effect of Baptism on Original Sin.

(a) *The guilt removed.*

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

(b) *The tendency to evil left unremoved.*

Rom. viii. 7: 'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.'

(c) *Concupiscence.*

**Rom. vi. 12:** 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.'

**St. James i. 15:** 'When lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death.'

## ARTICLE X.

*Of Free Will.*

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

**Source.**—The first part of this Article was added in 1563, the words from 'that he cannot,' etc., down to 'calling upon God,' being taken from the Württemberg Confession of 1552. The second part of the Article is taken almost word for word from St. Augustine's treatise 'De Gratia et Libero Arbitrio,' chap. xvii. In 1571 the expression 'working with us' was substituted for 'working in us,' to bring out the fact that man is not a passive instrument of Divine grace, but can actively co-operate with it. The title of the Article is unfortunate, the subject being strictly 'Of the Necessity of Divine Grace.' The Article says nothing about free-will, except by implication.

**Object.**—Article X. is supplementary to Article IX. It states the need of Divine grace as against the Pelagians and Anabaptists, who held that the human will was capable of doing what is right without any special grace of Christ; and against the Calvinists, who assert that Divine grace is irresistible and supersedes the will.

**Analysis:**

- I. Man's natural incapacity for good consequent upon the Fall.
- II. The need of Divine grace.
- III. The two ways in which Divine grace acts, viz.:
  - (a) As a *preventing* grace (*gratia præveniens*) to give us a good will;
  - (b) As a *co-operating* grace (*gratia co-operans*) to help us in carrying out that good will.

*De Libero Arbitrio.*

EA est hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus, et bonis operibus, ad fidem et invocationem Dei convertere ac præparare non possit. Quare absque gratia Dei (quæ per Christum est) nos præveniente, ut velimus, et co-operante dum volumus, ad pietatis opera facienda, quæ Deo grata sunt et accepta, nihil valemus.

**Notes.**—'He cannot turn and prepare himself by his own natural strength and good works.' This does not absolve him from responsibility, because, as the second part of the Article shows, what he cannot do in his own strength he can do with the help of Divine grace. At Creation man had the power of freely choosing good or evil (*liberum arbitrium*). Since the Fall he has been in bondage to sin, and his power of freely choosing good has been held captive. Through the grace of Christ his power of choosing good and doing good is now restored.

The Council of Trent anathematizes those who say that the power of choosing good or evil (*liberum arbitrium*) is extinct, and declares that 'the power of free choice, however attenuated and biassed in its powers, is by no means extinguished.'

'Grace' means (1) a favour, (2) the undeserved favour of God towards man, as seen in the Incarnation, (3) the strengthening power freely bestowed upon man for Christ's sake, and conveyed through the Holy Spirit.

'By Christ.' Lat., *Quæ per Christum est*. Cf. 'I can do all things through Christ which strengtheneth me.'

'Preventing us,' i.e., going before us. The very first motions of the heart and mind towards turning to God come from God. Cf. Collects for the First Sunday after the Epiphany, Easter Day, Ninth and Seventeenth Sundays after Trinity, Post Communion Collect, 'Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help.' It will be observed that we ask for preventing grace in the first clause of this Collect, and for co-operating grace in the second.

'With us.' Not merely 'in us.' Our better self, called into action by God's preventive grace, is enabled to co-operate with God. Cf. Phil. ii. 13.

**Proofs:****I. Man's natural incapacity for good consequent upon the Fall.**

**Rom. vii. 14:** 'For we know that the law is spiritual; but I am carnal, sold under sin.'

**Rom. viii. 8:** 'So then they that are in the flesh cannot please God.'

**II. Need of Divine grace.***(a) Preventing.*

**St. John vi. 44:** 'No man can come to Me except the Father which hath sent Me draw him.'

**St. John xv. 5 (R.V.):** 'Apart from Me ye can do nothing.'

**Eph. ii. 8:** 'By grace are ye saved through faith, and that not of yourselves; it is the gift of God.'

**Phil. ii. 13 (R.V.):** 'It is God which worketh in you, both to will and to work for His good pleasure.'

*(b) Co-operating.*

**St. John xv. 4, 5:** 'As the branch cannot bear fruit of itself' (i.e., from its own vital energy), 'except it abide in the vine: no more can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit.'

After Article X., in 1553 came an Article on grace, which was omitted in 1563, probably because it was considered superfluous. It ran as follows :

‘OF GRACE.

‘The grace of Christ, or the Holy Ghost by Him given, doth take away the stony heart and giveth a heart of flesh. And although those that have no will to good things, He maketh them to will, and those that would evil things, He maketh them not to will the same ; yet nevertheless He enforceth not the will. And therefore no man when he sinneth can excuse himself as not worthy to be blamed or condemned by alleging that he sinned unwillingly or by compulsion.’

ARTICLE XI.

*Of the Justification of Man.*

*De Hominis Justificatione.*

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

TANTUM propter meritum Domini ac Servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo reputamur. Quare sola fide nos justificari, doctrina est saluberrima, ac consolatoris plenissima, ut in homiliade justificatione hominis fusius explicatur.

**Source.**—The first part is adapted from the Article on Justification in the Württemberg Confession ; the second is slightly altered from the corresponding Article of 1553, which ran : ‘Justification by only faith in Jesus Christ in that sense, as it is declared in the homily of justification, is a most certain and wholesome doctrine for Christian men.’

**Object.**—This Article answers the question suggested by Article X., ‘If man can do no good thing in his own strength, how can he be accounted righteous before God ?’ It is directed against the teaching of the Mediæval Church concerning human merit, and also against that of the Anabaptists who ‘boast themselves to be righteous and to please God, not purely and absolutely for Christ’s sake, but for their own mortification of themselves, for their own good works and persecution if they suffer any’ (Hermann’s ‘Consultatio’).

**Analysis :**

I. We are justified only for the merits of Christ.

II. We are not justified for our own merits.

III. We are justified by faith only.

**Notes.**—‘*Of Justification.*’ It is noteworthy that the noun ‘justification’ does not occur in the Article. The words ‘we

are accounted righteous’ in the first half evidently correspond, however, to ‘we are justified’ in the second. ‘Justify,’ in Bible language, means (1) to acquit, (2) to hold righteous, and is applied not to actions or words, as in modern English, but to persons only.

Prov. xvii. 15 : ‘He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.’

St. Matt. xii. 37 : ‘By thy words thou shalt be justified, and by thy words thou shalt be condemned.’

St. Luke vii. 29 : ‘All the people . . . justified God.’

St. Luke vii. 35 : ‘Wisdom is justified of all her children.’

1 Tim. iii. 16 : He—viz. Christ—was ‘justified in the Spirit.’

‘*Justification,*’ as applied to man, includes (1) the remission of sins, (2) reconciliation to God, from whom we are alienated by original and actual sin. The Council of Trent included under the term ‘justification’ ‘sanctification and renewal of the inner man through the voluntary acceptance of grace and gifts whereby man from being unjust is made just, and from being an enemy is made a friend, so that he may be an heir according to the hope of eternal life.’ The Church of England separates ‘sanctification’ from ‘justification.’

The *moving cause* of our justification is the free mercy of God ; the *meritorious cause* is Christ ; the *efficient cause* is the Holy Spirit ; the *instrumental cause* is Baptism ; the *conditional cause* is faith.

‘*Accounted.*’ Lat., *reputamur*. The Council of Trent held that we are *made* righteous. Most of the Continental Reformers held that we are not only accounted righteous on account of Christ through faith, but that God ‘imputes this faith for righteousness.’ The Latin Article says that we are accounted righteous not ‘*propter fidem*’ but ‘*per fidem*,’ not *because of* faith, but *through* faith. So in the New Testament we are said to be justified ‘*by faith*’ (πίστει, Rom. iii. 28), ‘*out of faith*’ (ἐκ πίστεως, Rom. v. 1), ‘*through faith*’ (διὰ πίστεως, Rom. iii. 22), but never on account of faith (διὰ πίστιν).

‘*Only.*’ Not by works nor by faith and works combined. The faith that is required of us is not mere belief in a dogma, but a loving trustfulness in God’s mercy through Christ. Nor is it an idle belief, but a living, operative faith that works by love. This is the true reconciliation between the seemingly opposite statements of St. Paul and St. James. St. Paul denies that works justify ; St. James asserts that there can be no faith which does not manifest itself in works. The two statements are perfectly compatible. What St. Paul calls ‘a living faith’ is precisely what St. James means by a ‘faith made perfect by works.’ St. James does not say that we are justified by works ; St. Paul does not say that we are justified by a barren and inoperative

faith. Neither apostle says that faith justifies. We are justified only on account of the merit of Christ. The faith that is the indispensable condition of justification manifests its reality by works.

'Wholesome,' *i.e.*, healthful. Lat., *saluberrima*.

'Largely,' *i.e.*, fully, at greater length. Lat., *fusius*.

'The Homily of Justification.' There is no homily bearing this title. The reference is evidently to the 'Homily of Salvation,' in which the doctrine of justification is fully treated. The following passage from this homily should be carefully studied :

'And therefore St. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith : which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified ; but it shutteth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether' (*i.e.*, they do not co-operate with faith in presenting the essential condition of justification). 'Nor that faith also doth not shut out the justice of our good works, necessarily to be done afterward of duty towards God (for we are most bounden to serve God in doing good deeds commanded by Him in His Holy Scripture all the days of our life), but it excludeth them so that we may not do them to this intent to be made good by doing of them.'

See also the homily that precedes and the homily that follows the 'Homily of Salvation.'

#### Proofs :

#### I. We are justified only for the merits of Christ.

Rom. viii. 33 : 'It is God that justifieth.'

Rom. iii. 24 : 'Being justified freely by His grace through the redemption that is in Christ Jesus.'

Rom. v. 18 : 'Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.'

#### II. We are not justified for our own merits.

Rom. iii. 20 : 'By the deeds of the law there shall no flesh be justified in His sight.'

Gal. ii. 16 : 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by (*ἐκ πιστεως*) the faith of Christ, and not by the works of the law : for by the works of the law shall no flesh be justified.'

#### III. We are justified by faith only.

Rom. i. 17 : 'The just shall live by faith.'

Rom. iii. 22 : 'Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.'

Rom. iii. 30 : 'Seeing it is one God which shall justify the circumcision by faith and uncircumcision through faith.'

Gal. v. 6 : 'For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love.'

## ARTICLE XII.

### Of Good Works.

ALBERT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment ; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith ; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

### De Bonis Operibus.

BONA opera, quæ sunt fructus fidei, et justificatos sequuntur, quanquam peccata nostra expiare, et divini judicii severitatem ferre non possunt ; Deo tamen grata sunt, et accepta in Christo, atque ex vera et viva fide necessario profiunt, ut plane ex illis, æque fides viva cognosci possit, atque arbor ex fructu judicari.

**Source.**—This Article was added in 1563. It derived some of its phrases from the Article on the same subject in the Württemberg Confession.

**Object.**—In Article XI. good works are declared by implication to have no power of justification, but the Church was far from desiring to undervalue their importance. Article XII. is intended to show that though good works cannot put away our sins or stand the searching scrutiny of Divine judgment, yet they are pleasing to God, and are inseparable from a true faith. They 'follow after' justification, and spring out of a true and living faith. The distinct enunciation of this doctrine was rendered the more necessary because some of the Reformers pushed the doctrine of justification by faith to the extreme, even Luther himself having gone so far as to say that 'Not he is just who works much, but he who, without works, believes much in Christ.' It is one thing to deny that works justify, and quite another thing to depreciate good works.

#### Analysis :

- I. Good works are the fruit of faith.
- II. They follow *after* justification, and therefore cannot be a meritorious cause of justification.
- III. They cannot expiate sin or endure the severity of God's judgment.
- IV. Still, they are pleasing to God, and so surely follow faith as to be a test of its reality.

**Notes.**—'Follow after justification.' Lat., 'justificatos sequuntur' ('follow the justified'). The phrase is derived from St. Augustine's 'De Fide et Operibus' : 'Sequuntur enim [bona opera] justificatum, non præcedunt justificandum' ('Good works

go not before in him which shall afterward be justified ; but good works do follow after, when a man is first justified.' Thus translated in the homily 'Of Fasting').

'Put away our sins.' Lat., *expiare* ('atone'). No human merit can take the place of the blood of Christ, which alone can expiate sin (1 St. John i. 7).

'Endure the severity of God's judgment.' At their best our works are imperfect, sometimes in their motive, sometimes in their performance, often in both. This is one of the phrases borrowed from the Württemberg Confession : 'For all the good works that we do are imperfect, neither can they bear the severity of the Divine judgment.' The Council of Trent declared that the good works of those who are justified are meritorious. The Pelagians even went so far as to say that even before Christ's coming there had been sinless men whose works could endure the strictest scrutiny of Divine judgment.

'Pleasing and acceptable.' They constitute no claim on God, though of His mercy He rewards us according to them. Romish theologians hold that they are rewarded *de condigno*, i.e., because of their merit.

'Lively,' i.e., living. Lat., *viva*. Cf. 'lively oracles,' Acts vii. 38 ; 'lively hope,' 1 St. Pet. i. 3 ; 'lively stones,' 1 St. Pet. ii. 5. In each of these cases the Revised Version renders 'living.' Faith is the living root of which good works are the natural fruit.

'Evidently,' i.e., manifestly. Cf. 'He saw in a vision evidently' (R.V. 'openly'), Acts x. 3. 'Before whose eyes Jesus Christ hath been evidently' (R.V. 'openly'), 'set forth,' Gal. iii. 1.

#### Proofs :

##### I. Good works are the fruit of faith.

St. James ii. 17, 18 : 'Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works ; show me thy faith without thy works, and I will show thee my faith by my works.'

St. John xv. 8 : 'Herein is My Father glorified, that ye bear much fruit.'

Cf. St. Matt. vii. 16-20 ; Tit. ii. 14.

##### II. Good works follow after justification.

Eph. ii. 8, 10 : 'For by grace are ye saved, through faith, and that not of yourselves ; it is the gift of God ; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.'

St. James ii. 26 : 'For as the body without the spirit is dead, so faith without works is dead also.'

Cf. Gal. vi. 9 ; 1 St. Peter ii. 15.

##### III. Good works cannot expiate sin or endure the severity of God's judgment.

1 St. John i. 7, 8 : 'The blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves.'

St. Luke xvii. 10 : 'So likewise ye, when ye shall have done all those

things which are commanded you, say, We are unprofitable servants ; we have done that which was our duty to do.'

Ps. cxliii. 2 : 'In Thy sight shall no man living be justified.'

#### IV. Good works are pleasing to God, spring necessarily out of a true and living faith and are a test of it.

See above, I. and II.

1 St. Peter ii. 5 : 'Spiritual sacrifices acceptable to God by Jesus Christ.'

Ps. lxii. 12 (A.V.) : 'Also unto Thee, O Lord, belongeth mercy, for Thou renderest to every man according to his work.'

St. Matt. xvi. 27 : 'For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works.'

## ARTICLE XIII.

### *Of Works before Justification.*

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

**Source.**—Composed by the English Reformers in 1552. In an early draft the first clause ran : 'Works that are done before justification.' This explains the title. At present there is no reference in the Article to justification by that name. It has been suggested that a more accurate title would be, 'Of Works before Faith,' or 'Of Works before Grace.'

**Object.**—The intention of this Article was to condemn the doctrine of the school-men that men may merit the Divine favour by actions done in their own strength, and without any inspiration of the Holy Spirit. They recognized two forms of merit, viz. :

Merit *de congruo*, as it was called, which was ascribed to works done by man's unaided strength, because of the congruity or harmony between such works and the revealed will of God ; and

Merit *de condigno* (Lat., *condignus*, 'worthy'), which was ascribed to works done with the help of Divine grace.

The former were held to be rewarded out of God's liberality

the latter out of His justice. As the last Article denied the doctrine of merit *de condigno*, so this denies the doctrine of merit *de congruo*.

It will be observed that, as Article XII. deals with good works done *after* justification, so this Article deals with works done *before* justification.

The Council of Trent laid down the following Canon on this subject: 'If anyone shall say that all works that are done before justification, in whatever way they are done, are truly sins, or deserve the hatred of God, or that the more earnestly anyone strives to dispose himself to grace, the more gravely he sins; let him be anathema.' Our own Article says not that such works are sins, but that they have the nature of sin, a carefully-chosen phrase already employed in Article IX. They have the nature of sin, inasmuch as they often proceed from sinful motives, such as pride and vain-glory, and show a spirit of independence of Divine help and guidance. It is not meant that the heathen can do nothing that pleases God. The Article relates to people who have access to the truth and to the means of grace. Cornelius did good works that were acceptable to God before his conversion. It should be borne in mind that even the heathens were not left wholly without light, and that God gives to all men, according to their willingness to act upon the light they already have, further light. We ought not to assume that the heathen are wholly without the grace of Christ and the inspiration of the Holy Spirit.

#### Analysis :

- I. Works done before grace are not pleasing to God.
- II. They cannot make men meet to receive grace—*i.e.*, they do not deserve grace of congruity.
- III. They have the nature of sin.

**Notes.**—'Before the grace of Christ,' *i.e.*, before that initial grace which goes before us that we may have a good will, and cooperates with us when we have that good will (see conclusion of Article X.).

'Neither do they make men meet to receive grace or deserve grace of congruity.' An expansion of the Latin 'Neque gratiam (ut multi vocant) de congruo merentur.' For *grace of congruity* see above. No works of ours done independently of God can entitle us to His favour.

'School-authors.' The school-men, as they are called, were a succession of divines who endeavoured to reduce theology to a philosophical system. They flourished between the ninth and the end of the thirteenth century. Among the most famous were Albertus Magnus (died 1280), St. Thomas Aquinas (died 1274), and Duns Scotus (died 1308).

'The nature of sin.' Lat. 'Peccati rationem habere. The Calvinists went much further than this, and said that works done by man in his natural state are wholly sinful. As a matter of fact, man is never left in his natural state, if by that expression be meant left wholly unaided by God. In some way or other the true light 'lighteth every man that cometh into the world' (St. John i. 9), so that even the heathen may 'feel after God and find Him,' seeing that He is 'not far from every one of us' (Acts xvii. 27).

Luther attacked merit of *congruity before* justification with the same zeal as he condemned merit of *condignity after* justification, both doctrines being opposed to his favourite doctrine of justification by faith; but he was obliged to recognize the possibility of prevenient grace even in the case of the heathen who knew not Christ. When the case of Cornelius was objected to him, he replied that he included Cornelius among those who had faith.

#### Proofs :

##### I. Works done before grace are not pleasing to God.

Rom. viii. 7, 8: 'The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.'

Rom. ix. 31, 32: 'Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith.'

Heb. xi. 6: 'Without faith it is impossible to please God.'

St. John xv. 5 (R. V.): 'Apart from Me ye can do nothing.'

##### II. Works done before grace cannot make men meet to receive grace.

Rom. iv. 2: 'For if Abraham were justified by works, he hath whereof to glory, but not before God.'

Tit. iii. 5: '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.'

##### III. Works done before grace have the nature of sin.

Rom. xiv. 23: 'For whatsoever is not of faith is sin.'

## ARTICLE XIV.

### Of Works of Supererogation.

### De Operibus Supererogationis.

VOLUNTARY works besides, over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogance and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for

OPERA quæ supererogationis appellant, non possunt sine arrogantia et impietate prædicari. Nam illis declarant homines, non tantum se Deo reddere, quæ tenentur, sed plus in ejus gratiam facere, quam deberent, cum aperte Christus dicat; Cum feceritis omnia quæcunque præcepta

His sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We be unprofitable servants.

**Source.**—Composed by the English Reformers, 1552.

**Object.**—This Article is supplementary to the other Articles on Good Works, and is intended to condemn the doctrine of Works of Supererogation. Article XII. teaches that good works which are the fruits of faith are only acceptable to God in Christ; Article XIII. that works done apart from the grace of God have even the nature of sin; Article XIV. that it is impossible to do more good works that are obligatory upon us.

**Analysis:**

I. What are called Works of Supererogation cannot be taught without arrogance or impiety.

II. The best works are imperfect.

**Notes.**—‘*Supererogation.*’ The Latin word *erogare* means (1) to vote money out of the treasury, (2) to spend. *Supererogare* means (1) to spend more than is needed; (2) to give to God more than is demanded of us.

**St. Luke x. 35:** ‘Whatsoever thou *spendest more* (i.e., over and above) . . . I will repay thee.’ (Vulgate: ‘quodcumque supererogaveris’).

‘*Voluntary Works.*’ The Latin simply says, ‘Works which they call of Supererogation.’ The word ‘voluntary’ seems to be used in the sense of ‘gratuitous,’ over and above what is demanded of ordinary men.

‘*Which they call,*’ viz., the school-authors mentioned in the previous Article.

‘*Works of Supererogation.*’ Roman divines distinguish between certain commandments of God which are obligatory upon all men and other commandments that are called ‘Counsels of Perfection,’ which are assumed to be over and above what is absolutely necessary to salvation, and are only intended for such as are able to receive them. Such counsels of perfection are not really commanded, but are commended under certain circumstances. Instances are found in martyrdom, vows of poverty, celibacy, etc. Bellarmine defines a ‘counsel of perfection’ as a good work not enjoined by Christ, but pointed out; not commanded, but commended. The distinction was based upon such passages as:

**St. Matt. xix. 11, 12:** ‘All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother’s womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made

themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.’

**St. Matt. xix. 20, 21:** ‘The young man said unto Him, All these things have I kept from my youth up. What lack I yet? Jesus said unto him, If thou wilt (R. V. ‘wouldest’) be perfect, go and sell that thou hast and give to the poor.’

**1 Cor. vii. 25:** ‘Concerning virgins I have no commandment of the Lord, yet I give my judgment.’

This belief in works of Supererogation was greatly strengthened by (1) the excessive veneration paid to the saints, (2) the belief in the superior sanctity of a celibate life and voluntary poverty, (3) the supposed meritoriousness of ascetic practices such as were followed by hermits and monks.

A further development of the belief in works of supererogation was the doctrine that the excess of merit produced by them was at the disposal of the Church, and was available for the benefit of those who fell short of their duty. A sort of treasury of merits was supposed to exist upon which the Church at its discretion could draw for the benefit of those who came short of what was required from them.

‘*Arrogance,*’ inasmuch as such a claim is wholly opposed to the humility of the Gospel.

‘*Impiety,*’ inasmuch as it places such supposed merits on a level with the all-sufficient merits of Christ. Where all is owing there can be no excess of service. Where the best of service is unprofitable there can be no excess of merit.

In the case of the rich young ruler our Lord counselled voluntary poverty not as a work of supererogation, but as the indispensable condition of his escaping his particular danger. In the cases of celibacy commended by our Lord and St. Paul it should be observed that the commendation is limited to particular individuals, or to particular times, such as the ‘present distress’ when St. Paul was writing.

When we bear in mind that we are commanded to love God with all our heart and soul and strength and mind (St. Luke x. 27), and that we are to be perfect even as our heavenly Father is perfect (St. Matt. v. 48), it will be seen that there is no place in our fallen human nature for any excess of virtue.

**Proofs:**

I. The so-called works of supererogation imply arrogance and impiety.

**St. Matt. v. 48:** ‘Be ye therefore perfect, even as your Father which is in heaven is perfect.’

**St. Luke x. 27:** ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.’

II. The best works are imperfect.

**St. Luke xvii. 10:** ‘When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.’



## ARTICLE XV.

*Of Christ alone without Sin.*

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

**Source.**—Composed by the English Reformers, 1552.

**Object.**—This Article was directed against two different forms of error: (1) the error of the Anabaptists, who contended that a man who is reconciled to God is without sin, so that nothing of the old Adam remains in his nature; and (2) the error of those who exaggerated the virtues of the saints, and attributed absolute sinlessness to the Blessed Virgin.

**Analysis:**

I. Christ, though truly Man, was wholly free from sin.

II. The effect of His sinlessness seen in the efficacy of His Sacrifice.

III. No other human being is free from sin.

**Notes.**—*In the truth of our nature,* i.e., in the entirety and reality of our human nature. Just as He was perfect God, consubstantial with the Father and the Holy Ghost, so He was perfect man, consubstantial with the rest of mankind, 'of a reasonable soul and human flesh subsisting.'

'Clearly void,' i.e., absolutely free. Lat., *prorsus immunis*.

'Sacrifice.' Lat., *immolationem*.

'Of Himself.' His sacrifice was, in this respect, unique. He was at once Priest and Victim.

'Take away the sins.' Not merely the guilt and punishment of sins, but the sins themselves.

'As St. John saith.' 1 St. John iii. 5.

*De Christo, qui solus est sine peccato.*

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

'All we the rest.' Lat., *nos reliqui*. The word 'all' is emphatic, as may be seen in the Latin, and excludes, by implication, the Romish dogma of the Immaculate Conception of the Blessed Virgin, her absolute freedom from all taint of original sin: Holy Scripture speaks of her as 'highly favoured' or 'full of grace,' and as 'blessed among women,' but nowhere ascribes to her absolute sinlessness. The first indication of a belief in her sinlessness appears in a passage of St. Augustine, in which he not unreasonably deprecates needless discussions about a question so closely bound up with the mystery of the Incarnation: 'Concerning the Virgin Mary, I would not for the honour of our Lord that any question should be raised when we are discussing about sin. For how do we know what more grace was imparted to her to overcome all sin who had the honour to conceive and bear Him who certainly had no sin?' In 1136 the doctrine of the sinlessness of the Virgin was recognized as a dogma by the Canons of Lyons, and in 1140 they instituted a special festival in its honour, a step which called from St. Bernard a strong condemnation, on the ground that it was 'unknown to Church practice, unapproved by reason, and uncommended by ancient tradition.' Duns Scotus and the Franciscans began to teach about 1300 the doctrine of the Immaculate Conception, but St. Thomas Aquinas and the Dominicans opposed it. It was recognized for the first time in the English Calendar in Archbishop Islip's Constitutions, 1362. The Council of Trent, in its decree on Original Sin, expressly excepted from its declarations 'The Blessed and Immaculate Virgin Mary.' It was not until 1854 that the doctrine of the Immaculate Conception of the Blessed Virgin was formally recognized as a dogma of the Romish Church, when Pope Pius IX. issued the Bull 'Ineffabilis.' This Bull says: 'We declare, pronounce, and define the doctrine to have been revealed by God, and on that account to be firmly and constantly believed by all the faithful, which holds that the most blessed Virgin Mary, in the first moment of her conception was, by the singular grace and privilege of Almighty God in regard to the merits of Christ Jesus, the Saviour of the human race, preserved free from all stain of original sin' (ab omni originalis culpæ labe).

The Church of England has shown her sense of the high dignity and privilege bestowed upon our Lord's mother by assigning to her two red-letter days and three black-letter days in the Calendar, though, as we have pointed out elsewhere, the honour assigned her is invariably regarded with reference to the supreme honour due to her Son. The Collect for Christmas Day dwells on our Lord's birth of a 'pure virgin,' and the Homily of Repentance speaks of 'her undefiled substance'; but in no

part of our formularies is she declared to be free from the taint of original sin. Perfect sinlessness would have rendered her independent of our common salvation, and the humanity which our Lord derived from her, instead of being like ours, would have been unique. The conclusion seems to be overlooked that, if our Lord's sinlessness necessitated the sinlessness of His mother, it equally necessitated the sinlessness of all her ancestors, among whom we find such sin-stained women as Tamar and Rahab and the wife of Uriah.

'*Although baptized and born again.*' Lat., *regenerati*. Baptism washes away the guilt of original sin, but not the liability to actual sin; Christ has taught us to pray daily for forgiveness of our actual sins.

#### Proofs:

#### I. Christ, though truly man, was wholly free from sin.

**St. Luke i. 35:** 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.'

**St. John viii. 29:** 'For I do always those things that please Him' [viz., the Father].

**St. John viii. 46:** 'Which of you convinceth' (R. V. 'convicteth') 'Me of sin?'

**St. John xiv. 30:** 'The Prince of this world cometh, and hath nothing in Me.'

**Heb. iv. 15:** 'For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.'

**1 St. John iii. 5:** 'And ye know that He was manifested to take away our sins, and in Him is no sin.'

#### II. The effect of His sinlessness seen in the efficacy of His sacrifice.

**2 Cor. v. 21:** 'For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.'

**1 St. Pet. ii. 22, 24:** 'Who did no sin, neither was guile found in His mouth . . . who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness.'

**1 St. Pet. i. 18, 19:** 'Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [mode of life] received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot.'

**1 St. John ii. 2:** 'And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'

#### III. No other human being free from sin.

**St. James iii. 2:** 'For in many things we offend all'—i.e., we all offend. The emphatic position of 'all' should be noticed.

**1 St. John i. 8:** 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.'

## ARTICLE XVI.

### *Of Sin after Baptism.*

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

**Source.**—Composed by the English Reformers, 1552. The original title was *De Peccato in Spiritum Sanctum* ('Of Sin against the Holy Ghost'). In 1563 the title was changed to *De lapsis post Baptismum* ('Concerning those who have fallen after Baptism'). The Articles of 1553 contained one on 'Blasphemy against the Holy Ghost,' which followed the Article 'Of Sin against the Holy Ghost.' It was struck out in 1563, probably from a well-grounded reluctance to define the unpardonable sin. It ran as follows: 'Blasphemy against the Holy Ghost is, when a man of malice and stubbornness of mind, doth rail upon the truth of God's Word manifestly perceived and, being enemy thereunto, persecuteth the same. And because such be guilty of God's curse, they entangle themselves with a most grievous and heinous crime, whereupon this kind of sin is called and affirmed of the Lord unpardonable.'

**Object.**—This Article was intended to condemn those who held that every mortal sin committed after Baptism is unpardonable. This view was held by the Montanists and Novatians,\* and was revived by the Anabaptists at the time of the Reformation. A section of the latter school appeared about 1549 in Essex and

\* Novatian, a presbyter of Rome in the third century, taught that Christians who had apostatized were guilty of unpardonable sin, and could not be absolved even on their repentance.

### *De peccato post Baptismum.*

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

Kent, and taught that all hope of pardon is taken away from those who, after receiving the Holy Ghost, fall into sin, and that a man once reconciled to God cannot sin.

**Analysis:**

- I. After receiving the Holy Ghost we may depart from grace.
- II. Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost.
- III. Restoration possible after post-Baptismal sin.
- IV. Forgiveness not to be denied to the truly penitent.

**Notes.**—*Deadly sin.* Lat., *peccatum mortale.* Cf. 'If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it' (1 St. John v. 16). The name 'mortal sin' was given to sin committed, not in some moment of weakness and under the stress of sudden temptation, but deliberately, with a full consciousness of the guilt incurred.

'*Willingly.*' Lat., *voluntarie, i.e.,* with the full consent of the will.

'*We may depart from grace given.*' See Proofs. The Church uniformly recognizes this fact in her formularies. In the Office for Baptism we pray that the child 'may ever remain in the number of God's faithful and elect children'; in the Catechism, that he may 'continue in that state of salvation' into which he has been called. Elsewhere we pray that we may embrace and 'ever hold fast the blessed hope of everlasting life,' that God will 'not take His Holy Spirit from us,' 'that we may so faithfully serve God in this life that we fail not finally to attain His heavenly promises,' and that we may not be suffered, 'at our last hour, for any pains of death to fall from' Him.

'*Place of forgiveness.*' Lat., *locus veniæ.* Cf. Heb. xii. 17, where Esau is said to have 'found no place of repentance, though he sought it carefully with tears.' This does not mean that Esau wished to repent but could not, for God calls all men to repentance, and therefore repentance must be possible to all, but that Esau vainly sought the undoing of the temporal consequences of his sin. It was possible for him to repent, but not to recover the blessing that he had lost. The antecedent to 'it' in the verse quoted is not 'place of repentance,' but 'blessing'; the words 'For he found,' etc., being parenthetical (see R. V.). R. Wolfe (1563) reads here *locum penitentiæ*, following the Vulgate of Heb. xii. 17.

The Church, while distinctly declaring that the unpardonable sin is not every deadly sin willingly committed after Baptism, avoids any dogmatic definition of sin against the Holy Ghost.

Our Lord's warning against this sin was occasioned by the scribes' ascription of His power over devils to Beelzebub, the prince of the devils. They were face to face with miracles which were beneficent in their object, and could only have been wrought by the power of God, and yet they resisted the evidence of reason, of conscience, and the testimony of Christ Himself. This was obviously a very heinous sin, and yet Christ said that it might be forgiven, but He added that sin against the Holy Ghost, by which He seems to have meant sin against the attestation of the Holy Spirit who should be given after His Ascension, should not be forgiven. We should infer, therefore, that the sin referred to is not any single act, but rather a state of heart consequent upon long continuance in sin against light and knowledge, and manifesting itself in the deliberate rejection of the highest evidence that can be brought to bear upon man's heart and mind. It is unpardonable, not because of any unwillingness on the part of God to pardon, but because of the unwillingness of man to accept the terms of pardon.

**Proofs:**

**I. After receiving the Holy Ghost we may depart from grace.**

See Proofs of Article XV. The holy angels showed that they were capable of falling. Our Lord spoke of the salt losing its savour, of the seed becoming unfruitful, of the branch cast forth from the vine. St. Peter speaks of those who after having escaped the pollutions of the world are 'again entangled therein and overcome' (2 St. Pet. ii. 20).

**1 Cor. ix. 27:** 'But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway' (R. V. 'be rejected').

**Heb. iii. 6:** 'But Christ as a son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.'

**Heb. vi. 4-6:** 'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance.' The impossibility is moral, not absolute. The apostate can come under no higher influences than those of which he has already had experience, and his persistent hardness of heart renders it increasingly unlikely that he will respond to the appeals which he has already rejected.

**Heb. x. 38:** 'Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.'

**II. Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost.**

**St. Matt. xii. 31, 32:** 'Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.'

**1 St. John v. 17:** 'All unrighteousness is sin: and there is a sin not unto death.'

### III. Restoration possible after post-Baptismal Sin.

**Gal. vi. 1:** 'Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.'

**St. James v. 19, 20:** 'Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.'

### IV. Forgiveness not to be denied to the truly penitent.

**2 Cor. ii. 6, 7:** 'Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.'

**St. John xx. 23:** 'Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.'

**Acts viii. 22:** 'Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.' This was said to Simon Magus, a baptized believer.

**1 St. John ii. 1, 2:** 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'

## ARTICLE XVII.

### *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of

### *De Prædestinatione et Electione.*

PRÆDESTINATIO ad vitam, est æternum Dei propositum, quo ante jacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decrevit, eos quos in Christo elegit ex hominum genere, a maledicto et exitio liberare, atque (ut vasa in honorem efficta) per Christum ad æternam salutem adducere. Unde qui tam præclaro Dei beneficio sunt donati, illi Spiritu ejus, opportuno tempore operante, secundum propositum ejus vocantur, vocationi per gratiam parent, justificantur gratis, adoptantur in filios, unigeniti\* Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, et demum ex Dei

His only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

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

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

**Source.**—Composed by the English Reformers, 1552. The language bears a close resemblance to the definition of Predestination in Peter Martyr's Commentary on the Epistle to the Romans (probably written during his stay in England, 1548-53).

misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis et electionis nostræ in Christo pia consideratio, dulcis, suavis, et ineffabilis consolationis plena est vere piis et his qui sentiunt in se vim Spiritus Christi, facta carnis et membra quæ adhuc sunt super terram mortificantem, animumque ad cœlestia et superna rapientem: tum quia fidem nostram de æterna salute consequenda per Christum plurimum stabilit atque confirmat, tum quia amorem nostrum in Deum vehementer accendit: ita hominibus curiosis, carnalibus, et Spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est præcipitium, unde illos diabolus protrudit, vel in desperationem, vel in æque perniciosam impurissimæ vitæ securitatem. Deinde, promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter positæ sunt; et Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus diserte revelatam.

\* Bishop Burnet, following John Day (1571), prints: 'In filios Dei, unigeniti ejus Jesu Christi,' etc. Green prints 'ejus.' Bishop Browne prints 'Dei,' and omits 'ejus.' Hardwick Cardwell, and 'Prayer Book Interleaved' omit both.

The concluding paragraph, beginning 'Furthermore,' etc., which originally ran 'Furthermore, although the decrees of Predestination are unknown to us, yet we must receive,' etc., bears some resemblance to the language of Melancthon. The words 'in Christ,' in the first sentence, were added in 1562.

**Object.**—The doctrines of Predestination, Election and Reprobation, assumed a very prominent place in the teaching of Calvin and his followers, and gave rise to long and heated controversies. The object of this Article was to discourage these disputes by reminding us of the great mystery on which they turn, the need of distinguishing between God's general and particular decrees, and the vast importance of accepting no view that weakens the sense of human responsibility or is incompatible with Divine justice.

#### Analysis :

##### I. Definition of Predestination to life.

(Nothing is said in the Article about Predestination to death.)

##### II. Effect of the doctrine of Predestination on

(a) the godly,

(b) the ungodly.

##### III. Doctrine of Individual Predestination denied.

**Notes.**—'*Predestination.*' The difficulties that gather round this doctrine arise out of endeavours (1) to escape what seems to be the logical corollary of Divine foreknowledge, and (2) to reconcile human views of Predestination with (a) Divine justice, (b) the general offer of salvation in Holy Writ to all mankind, and (c) man's free will. The Article makes no endeavour to escape these difficulties, and confines itself strictly to the statements of Holy Scripture on the subject, leaving the reconciliation untouched, and directing our attention to the practical aspects of the doctrine, and to the danger of applying general statements, without any regard to limiting conditions, to individual cases. It is somewhat rashly assumed that foreknowledge necessarily involves predestined events. Experience teaches us that, even with our limited knowledge, we may accurately forecast how a man whom we know will act in given circumstances. Yet our foreknowledge does not in any way coerce him in his actions.

The general teaching of Holy Scripture on the subject may be thus summed up :

1. From the beginning it was God's will and purpose to gather a Church out of the world (Eph. i. 4).
2. The members of that Church are chosen out of the mass of mankind, and are called 'the elect' (1 St. Pet. i. 2).
3. This election proceeds entirely out of God's sovereign will (Rom. ix. 21).
4. God's unchanging wish is that all men should be saved, and come to a knowledge of the truth (1 Tim. ii. 4).

5. Those who have had no opportunity to respond to the Gospel call will be judged according to their opportunities (Rom. ii. 11-16).
6. Every member of the Church is predestinated to salvation, and has power to attain it; but may forfeit his privilege, and in that case his failure is entirely due to his own wilfulness (St. John vi. 39).
7. The glory to which members of the Church are called is absolute as regards present glory, conditional as regards eternal glory (Rom. viii. 28-30, R. V. Note the past tenses).
8. The election of some does not necessarily imply the predestination to eternal death of others.
9. God elects individuals not for their own sake, but for the accomplishment of designs affecting the whole race (St. John xv. 16).
10. There is no authority for saying that some are predestined to eternal death. The potter makes vessels for different uses, and different degrees of honour, but none merely for their destruction (Rom. ix. 21).

The history of the doctrine throws considerable light on the doctrine itself: *The Early Fathers* recognize election, but it is an election to grace, not to final glory.

*St. Augustine* held that out of the mass of human souls, all alike deserving condemnation, God selected some to become vessels of mercy, and abandoned others as vessels of wrath. In the case of souls elected to grace, *St. Augustine* held that predestination to grace was accompanied by a gift of perseverance.

*The Council of Orange* (529) held that all the baptized are capable by Christ's aid, if they will only work faithfully, of obtaining eternal salvation.

*Gottschalk*, a Gallican monk (died A.D. 868), carried the doctrine of predestination to extremes, and held that the elect were called to eternal happiness and the reprobate condemned to eternal misery, without any reference to moral deserts.

*St. Thomas Aquinas* (died A.D. 1274) regarded Election not as an arbitrary or capricious selection of those who should be saved, but as part of a Divine order regulated by the foreknowledge which God has of each man's disposition.

*Luther* and his immediate followers did not give Predestination a prominent place in their teaching. There is no Article on the subject in either the Augsburg or Württemberg Confession.

*Calvin* (1509—1564) held that God imparts His grace to such only as He purposes to save, and that all others are doomed to eternal misery. 'All are not created under similar conditions,' he says, 'but eternal life is pre-ordained to some, and eternal condemnation to others.'

*Arminius* (1560—1609) held that God offers His grace to all men without distinction, and leaves men free to accept or refuse it. Predestination, therefore, depends not on any arbitrary decree, but on God's foreknowledge of man's conduct.

*The Church of England* invariably speaks of Election, not as an election to final glory, but to membership in the Church. The 'elect' are the baptized who have yet to make their 'calling and election sure' (2 St. Pet. i. 10). We are elected to the means of salvation in order that we may attain to the end, but it depends upon ourselves whether we make, by the grace of God, a right use of the means. Cf. 'May ever remain in the number of God's faithful and elect children' (Baptismal Office). 'Who sanctifieth me and all the elect people of God.' This is in accordance with the language of the New Testament, where we find baptized Christians addressed, without distinction, as 'called,' 'elect,' 'called to be saints' (see Rom. i. 7).

'Constantly,' i.e., without wavering, firmly. Lat., *constanter*. Not as in modern English with reference to frequency. Cf.

'And after his example *constantly* [i.e. unflinchingly] speak the truth' (Collect for St. John the Baptist's Day). 'She [Rhoda] *constantly* affirmed that it was even so' (Acts xii. 15); 'These things I will that thou affirm *constantly*' (Tit. iii. 8).

'*Damnation*,' i.e., condemnation.

'*Vessels made to honour*.' The reference is to Rom. ix. 21.

'*Freely*,' i.e., without any expiation for sin on their part, Christ alone being the meritorious cause of their justification.

'*Curious*,' i.e., over-inquisitive, those who seek to pry into mysteries beyond their reach.

'*Downfall*.' Lat., *præcipitium*, which means (1) a steep place, (2) the act of falling. The following word, 'whereby,' shows that 'downfall' is used in the second sense. The word *unde* in the Latin Article shows that '*præcipitium*' is used in the first sense.

'*Wretchlessness*,' i.e., recklessness. Lat., *securitatem*, carelessness. Chaucer speaks of 'recchelesnesse in spekinge,' and again of lies that come 'of recchelesnesse with-outen avyement,' i.e., of carelessness where there is no deliberate intention to deceive. The belief in unconditional predestination to eternal salvation operates mischievously in two ways. In the case of those who do not consider themselves included in the number of the predestinate, it inspires despair. In the case of those who hold themselves absolutely safe, it has a tendency to beget neglect of good living. The gospel would cease to be a gospel (good tidings), if any of those to whom it is addressed were predestinated to eternal death. God calls some to special privileges, not in any spirit of favouritism, but that they may be made instrumental in the salvation of others.

'*Receive*.' Lat., *amplecti*, embrace. The promises are addressed to all, and should be embraced by all.

'*Generally*,' Lat. *generaliter*, i.e., in general terms, universally, as applying to the whole human race (*genus*), or to classes (*genera*), and not merely to a few favoured individuals. Cf. '*generally necessary*' (Catechism). 'God in Christ is *generally* the medicine which doth cure the whole human race' (Hooker). The invitations in Holy Scripture are universal, and it is inconceivable that they should be addressed to those who cannot respond to them. Similarly the promises are universal and subject only to their acceptance. Cf., 'Come unto Me, *all ye* that labour,' etc. (St. Matt. xi. 28); '*... Whosoever* believeth in Him should . . . have everlasting life' (St. John iii. 16).

#### Proofs :

#### I. Definition of Predestination to eternal life as set forth in Holy Scripture.

**Eph. i. 4, 5:** 'According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of

children by Jesus Christ to Himself, according to the good pleasure of His will.'

**Gal. iii. 13:** 'Christ hath redeemed us from the curse of the law, being made a curse for us.'

**Rom. ix. 21:** 'Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?'

**2 Thess. ii. 14:** 'Whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.'

**Rom. viii. 29:** 'For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.'

**1 Thess. iv. 7:** 'For God hath not called us unto uncleanness, but unto holiness.'

**Eph. i. 11:** 'In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.'

#### II. Effect of the doctrine of Predestination upon :

(a) *The godly.*

**Eph. i. 18:** 'That ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.' Cf. 2 Thess. ii. 16.

(b) *The ungodly.*

**Col. ii. 8, 18:** 'Beware lest any man spoil you through philosophy and vain deceit . . . intruding into those things which he hath not seen.'

#### III. Predestination not limited to individuals.

**St. John iii. 16:** 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

**1 Tim. ii. 4:** 'Who will have all men to be saved, and to come unto the knowledge of the truth.'

### ARTICLE XVIII.

*Of obtaining eternal Salvation only by the Name of Christ.*

*De speranda æterna Salute tantum in Nomine Christi.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

SUNT et illi anathematizandi, qui dicere audent unumquemque in lege aut secta quam profiteri esse servandum, modo juxta illam et lumen naturæ accurate vixerit, cum sacræ literæ tantum Jesu Christi nomen prædicent, in quo salvos fieri homines oporteat.

**Source.**—Composed by the English Reformers, 1552. The Latin title in 1553 and 1563 was 'Tantum in nomine Christi speranda est æterna salus.' This was altered to the present title in 1571. The Article of 1553 ran, 'They also are to be had

accursed and abhorred.' The words 'and abhorred' were dropped in 1571. They appear in the 'Little Book'\* referred to by Hardwick (see the facsimile in Lamb's 'Historical Account'), although he omits to record the fact in his collation, p. 289*b*.

**Object.**—The previous Article is directed against those who would restrict the offer of salvation to a favoured few; this against those Latitudinarians who hold that salvation is not even restricted to believers in the name of Christ, but is open to all men, no matter what their creed, who consistently regulate their life by their faith. This is the opinion which is expressed in Pope's couplet:

'For modes of faith let graceless zealots fight;  
His can't be wrong whose life is in the right.'

This view assumes that conduct and faith are independent of each other, whereas conduct grows out of belief, just as conduct, in its turn, reacts upon belief. Cf. 'Whosoever will be saved, before all things (*ante omnia*) it is necessary that he hold the Catholic Faith.' We give practical recognition to this order in the Church Catechism by teaching the Creed before the 'Duties.'

#### Analysis:

I. Condemnation of Latitudinarianism.

II. Ground of this condemnation, viz., there is one only way of salvation revealed to us.

**Notes.**—'Also.' The reference seems to be to the words in Article XVI.: 'And therefore they are to be condemned.'

'Accursed.' Lat., *anathematizandi*, i.e., condemned, pronounced heretical, excommunicated. This is the only one of the Thirty-Nine Articles which contains an anathema, and the reason probably is that Latitudinarianism, by assuming that all religions are equally acceptable to God if only conscientiously held, strikes at the root of all religion. If God has been pleased to reveal one only way of salvation, it must be at our peril that we neglect it. The Article says nothing about the salvability of the heathen. It simply recognizes the fact that, a way of salvation having been revealed to us, it cannot be a matter of indifference whether we follow that way or choose out other supposed ways for ourselves. Our responsibility for our belief depends on (1) the accessibility of the truth, (2) the pains we take to arrive at the truth by ways

\* The 'Little Book' is first mentioned in the official 'Journal of the House of Commons' under December 5, 1566. 'The Bill, with a little book printed 1562, for the sound *Christian* religion.' D'Ewes says, 'read the first time.' This 'Little Book' was printed by Jugge and Cawood; it is without date, and omits the Article 'Of the wicked,' etc. The earliest editions of the English Articles of 1562 at the British Museum are in quarto; they include this Article, and are dated 1571, the same year as Elizabeth's Act.

appointed of God, (3) the extent to which we allow our conduct to prejudice us against the truth or to predispose us towards it.

The heathen who have never had access to the light of the Gospel will doubtless be judged by the light they have had and the use they have made of it. Cf. St. Luke xii. 48; Acts x. 34, 35; Rom. ii. 12-16. The case of the centurion Cornelius, who, before his conversion to Christianity, received the assurance, 'Thy prayers and thine alms are come up for a memorial before God,' shows that God recognizes sincerity of purpose, even when there is only an imperfect knowledge of the truth. What we have to guard against is the view that saving faith is independent of objective truth. When we say, 'Extra ecclesiam nulla salus' ('Outside the Church there is no salvation'), we do not mean that outside the Church there is no eternal salvation, but that there is no present way of salvation such as that into which we are brought in Holy Baptism. As we have seen elsewhere, 'saved' and 'salvation' are constantly used in our formularies to denote present salvation, which is at once the earnest and the means of everlasting salvation.

'By the Law or Sect.' Lat., *in lege aut secta*. The English Articles of 1552, 1562, 1571 and the 'Little Book' all read 'by the law.' The preposition 'by' seems preferable to 'in.' A man may be saved by God's mercy in any sect, but not *by* that sect, i.e., not in virtue of his belonging to that sect.

'Set out.' Lat., *prædicent*, i.e., make known, proclaim, publish.

#### Proofs:

##### I. Condemnation of Latitudinarianism.

St. John iii. 18: 'He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.'

St. John iii. 36: 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.'

##### II. The one only way of salvation that is revealed.

Acts iv. 12: 'Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.'

St. John xiv. 6: 'No man cometh unto the Father but by Me.'

St. Mark xvi. 16: 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned' (i.e., condemned).