



God hath commanded, for God's sake; but must not trust in such works, to merit grace before God thereby: for we receive forgiveness of sins and righteousness through faith in Christ, as Christ himself speaks, LUKE xvii. *When we have done all, say: we are unprofitable servants.* So also the fathers teach; for Ambrose says; God hath determined, that whosoever believeth in Christ shall be saved: And not through works, but only through faith, without merit, have the forgiveness of sins."

ARTICLE VII.

"We also teach, that there is and at all times remains a holy Christian Church, which is the assembly of all believers; in which the Gospel is preached purely, and the holy sacraments administered agreeably to the Gospel."

"For this is enough towards true unity of the Christian churches, that they be unanimous herein, in preaching the gospel according to its pure sense, and administering the sacraments conformably to the word of God. Nor is it necessary to true unity of the Christian churches, that every-where an uniformity of ceremonies, which are established by men, should be retained. Paul says, Eph. iv. *One body, One spirit, as ye are called in One hope of your calling: One Lord, One faith, One baptism.*"

ARTICLE VIII.

"Likewise, although the Christian church is properly nothing but the assembly of all
believers

believers and saints, yet since in this life many false christians and hypocrites, yea open sinners, remain amongst the godly, the sacraments are notwithstanding valid, although the priest by whom they are administered, be not pious: As Christ himself hath intimated, Matthew xxiii. 2. *The Pharisees sit in Moses's seat, &c.*"

ARTICLE IX.

"Concerning baptism we teach, that it is necessary; and that through it, grace is tendered; that also children ought to be baptized; who through such baptism are delivered up unto God, and become pleasing unto him."

ARTICLE X.

"Concerning the supper of the Lord, we teach thus, that the true body and blood of Christ are really present in the Lord's supper with the visible bread and wine, and are imparted and received."

ARTICLE XI.

"Concerning confession is taught, that private absolution should be kept up in the church and not be omitted. Although in confession there is no necessity to recount all misdeeds and sins, since this is also not possible. Ps. xix. *Who can understand his errors?*"

ARTICLE XII.

ARTICLE XIII.

“Concerning repentance it is taught, that those, who have sinned after baptism, may obtain remission of sins, and absolution shall not be refused them by the church any time, when they do so repent. Now true and genuine repentance is properly sorrow and grief, or to be in terror on account of sin, and yet at the same time, to believe in the Gospel and in absolution, that sin is forgiven and grace purchased through Jesus Christ, which faith doth again comfort and pacify the heart.”

“Afterwards shall also amendment follow, and that a man leave off from sins; for this should be the fruit of repentance, as John says, Matth. iii. *Bring forth fruits meet for repentance.*”

ARTICLE XIII.

“Concerning the use of the sacraments we teach, that the sacraments were instituted, not only to be marks and testimonies, whereby Christians may be outwardly known, but that they are marks and testimonies of the divine will towards us, to the awakening and strengthening our faith thereby. Wherefore they also require faith; and are then rightly used, when they are received in faith and our faith is strengthened thereby.”

ARTICLE XIV.

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“Concerning Church government is taught, that without a regular call, no one shall publicly preach or teach in the church, nor administer the sacraments.”

ARTICLE XV.

“Concerning Church regulations made by men, we teach, that those should be kept, which can be kept without sin; and which serve unto peace and good order in the Church; as certain holidays, festivals, and the like; but the people are to be informed at the same time, that the conscience must not be burthened therewith, as if such things were necessary to salvation. For touching this it is taught, that all ordinances and traditions made by men, in order to reconcile God and merit grace thereby, are contrary to the Gospel and to the doctrine of faith in Christ. Wherefore cloister-vows (vows of celibacy,) and other traditions of the difference of meats, days, &c. by which men think to merit grace and to make satisfaction for sin, are not valid, and contrary to the Gospel.”

ARTICLE XVI.

“Concerning the state and secular government we teach, that all magistracy in the world, and settled government, and laws, and good order, were created and instituted by
God

God : and that all Christians may without sin bear the office of rulers, princes and judges, agreeably to imperial and other statutes in use, may decide cases and pronounce judgment, may punish evil-doers with the sword, carry on just wars and fight, may buy and sell, take an imposed oath, have possessions, live in wedlock, &c."

"For the Gospel doth not inculcate an outward or temporal, but an inward and everlasting state and righteousness of the heart, and doth not overturn secular rule and government, nor marriage : but requires, that we observe all these as the real ordinances of God ; and in such states, that every one according to his vocation, show forth Christian charity and genuine good works."

"Therefore it is the duty of Christians to be subject to the magistracy, and obedient to its commands in every thing that can be done without sin."

"For if indeed the command of the magistrates cannot be done without sin, one must obey God rather than men. Acts v."

ARTICLE XVII.

"We also teach, that our Lord Jesus Christ will at the last day come to judgment, and will raise all the dead. To the elect and believers, he will give eternal life and everlasting joy. But wicked men and devils, he will condemn to hell and everlasting punishment."

ARTICLE XVIII.

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"Concerning free will it is taught, that man hath in some measure, a free will, to live honest outwardly, and to chuse between those things, which reason comprehends. But without grace, help, and operation of the holy Spirit, a man is not able to be pleasing to God, from the heart to fear God, to love or to believe in him, or to cast away out of the heart the innate evil lust. But such things are effected through the holy spirit, which is given through God's word. For Paul says, 1 Cor. ii. *The natural man receiveth not the things of the Spirit of God.*"

"And that it may be known that herein we teach nothing new, these are the clear words of St. *Austin* concerning free-will, as are here written out of *Hypnognostics*, Book iii. "We acknowledge, that there is in all men a free-will; for they all have a natural implanted understanding and reason: not that they are able to transact any thing with God, as from the heart to love God, and to fear him; but only in the external works of this life they have liberty to chuse good or bad; the good I mean which nature is able to do; as to work in the field, or not; to eat, to drink, to go to a friend or not; to put on or put off a garment, to build, to take a wife, to follow a trade; and to do such like things which are profitable and good: all which, however is not, neither
N "subsists

“subsists without God; but all is from him
 “and through him. On the other hand also,
 “man by his own choice can undertake some-
 “thing bad, as to kneel before an idol, to
 “commit murder, &c.”

ARTICLE XIX.

“Concerning the cause of sins, it is taught among us, that although God Almighty created and upholds all nature, yet the perverse will doth work sin in all who are wicked and despisers of God: such as the will of the devil and of all the ungodly is, who, as soon as God withdrew his hand, turned himself from God unto evil, as Christ speaks, John. viii. *The devil when he speaketh a lie speaketh of his own.*”

ARTICLE XX.

Of Faith and Good Works.

Forasmuch as the doctrine of faith, which is the chief point in Christianity, had *for a long time, as it must be acknowledged, not been insisted upon, but merely the doctrine of works,* our people have given the following explanation concerning it:

“First, that our works are not able to reconcile us to God, and purchase grace, but that this is only effected through faith, when one believes that our sins are forgiven us for Christ’s sake; who alone is the Mediator to reconcile us to the Father. Now whoever supposes, that

that he can by works accomplish this and merit grace, he despises Christ, and seeks a way of his own to God contrary to the Gospel.”

“This doctrine of faith is openly and clearly treated of by Paul in divers places, particularly in Eph. ii. *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, &c.*”

“And that herein no new sense is introduced, may be demonstrated out of St. Austin; who treats of this point with accuracy, and also thus teacheth: That we through faith in Christ obtain Grace, and are justified before God, and not through works, as his book *de spiritu & litera* shows throughout.”

“Now although this doctrine is much despised by inexperienced people, yet it is found, that to tender and alarmed consciences it is very comfortable and wholesome: for the conscience cannot come to rest and peace through works, but only through faith, by which it is enabled firmly to conclude within itself, that for Christ’s sake it hath a gracious God, as Paul says, Rom. v. *Being justified by faith we have peace with God.*”

“Instruction is also given, that we do not here speak of such faith, which the devils and wicked men have, who believe the history, that Christ hath suffered and is risen from the dead. But we speak of true faith, which believes, that we through Christ do obtain grace and the forgiveness of sins. And whoever knows, that through Christ he hath a gracious
 God,

God, doth consequently know God, call upon him, and is not without God like the Heathen. For the devil and the wicked do not believe this article, (the forgiveness of sin) and therefore they are at enmity with God, cannot call upon him, hope for no good from him. Wherefore, as we have now shown, the Scripture speaketh of faith, and calls not by that name such a knowledge as devils and wicked men have. For concerning faith, it is thus taught, *Heb. xi.* that faith is not only to know the histories but to have a confidence towards God of receiving his promise: and *St. Austin* puts us in mind that we are to understand that word (*faith*) in the Scripture, to mean so much as confidence towards God, and that he is gracious unto us, and not merely such knowledge of histories as the devils also have."

"Further it is taught, that good works shall and must be done; not that any one should trust in them to merit grace thereby, but for God's sake, and to the praise of God; yet faith doth always alone lay hold of grace and forgiveness of sin. And since through faith the holy Spirit is given, thus also the heart is made fit to do good works. For before that, as long as it is without the holy Spirit, it is too weak; and besides it is in the power of the devil, who impels the poor human nature to many sins; as we see in the philosophers, who undertook to live honestly and unblameably, yet have not accomplished it, but have fallen into many great and open sins. Thus it goes with that man, who is without the
true

true faith, and without the holy Spirit, and governs himself by his own human powers alone."

"Wherefore the doctrine of faith is not to be reproached, as if it forbade good works; but rather to be commended, for that it teaches to do good works, and offers help, whereby one may attain to good works. For without faith and without Christ human nature and ability is far too weak to do good works, as to call upon God, to show patience in sufferings, to love one's neighbour, diligently to discharge offices entrusted to us, to be obedient, to avoid evil lusts. Such noble and truly good works cannot be done without the help of Christ as he himself speaks, *John xv.* *without me ye can do nothing.*"

ARTICLE XXI.

"Concerning the worship of Saints, our people teach thus: that we ought to remember the saints, in order to strengthen our faith, when we see how grace was shown unto them, and how they were helped through faith; that so we may take example from their good works, each according to his calling; for instance, as his imperial majesty may blessedly and piously follow the example of David, and carry on war against the Turks; for both are in a royal office, which requires, that they protect and succour their subjects. But it cannot be proved by Scripture that a man shall call upon the Saints or seek help from them; for there is but one only reconciler and mediator