



We
BELIEVE

The Nicene Creed (325 AD)

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son
is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic* and apostolic church.
We acknowledge one baptism
for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

**universal*

**The Apostles' Creed (2nd Century AD)
(Ecumenical Version)**

I believe in God, the Father Almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic** church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Definition of Chalcedon (451 AD)

Following the holy fathers, we teach with one voice that the Son of God and our Lord Jesus Christ is to be confessed as one and the same Person, That He is perfect in Godhead and perfect in manhood, truly God and truly man, of a reasonable soul and body consisting of one substance with the Father as regards His Godhead, and at the same time of one substance with us as regards His manhood, like us in all respects, apart from sin.

Begotten of His Father before the ages as regards His Godhead, but in these last days born for us and for our salvation of the Virgin Mary, the God- bearer.

This one and the same Jesus Christ, the only-begotten Son of God, must be confessed to be in two natures, without confusion, without changes, without division, not as parted or separated into two persons, but one and the same Son and only-begotten God the Word, our Lord Jesus Christ.

Even as the prophets from earliest times spoke of Him, And our Lord Jesus Christ Himself taught us, and the creed of the fathers has handed down to us.

The Articles of Religion of the Methodist Church

Article I — Of Faith in the Holy Trinity

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

Article II — Of the Word, or Son of God, Who Was Made Very Man

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; 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 guilt, but also for actual sins of men.

Article III — Of the Resurrection of Christ

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

Article IV — 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.

Article V — Of the Sufficiency of the Holy Scriptures for Salvation

The 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 faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the church. The names of the canonical books are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, 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 Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

Article VI — 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 who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

Article VII — Of Original or Birth Sin

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the 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 of his own nature inclined to evil, and that continually.

Article VIII — 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 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.

Article IX — Of the Justification of Man

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.

Article X — Of Good Works

Although 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 spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

Article XI — Of Works of Supererogation

Voluntary works—besides, over and above God's commandments—which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly: When you have done all that is commanded you, say, We are unprofitable servants.

Article XII — Of Sin After Justification

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to

be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

Article XIII — Of the Church

The visible church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

Article XIV — Of Purgatory

The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

Article XV — Of Speaking in the Congregation in Such a Tongue as the People Understand

It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood by the people.

[For the contemporary interpretation of this and similar articles, (i.e. Articles XIV, XV, XVI, XVIII, XIX, XX, and XXI) in consonance with our best ecumenical insights and judgment, see "Resolution of Intent: With a View to Unity," The Book of Resolutions, 2008, p.292].

Article XVI — Of the Sacraments

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.

Article XVII — Of Baptism

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The Baptism of young children is to be retained in the Church.

Article XVIII — Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

Article XIX — Of Both Kinds

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

Article XX — Of the One Oblation of Christ, Finished upon the Cross

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

Article XXI — Of the Marriage of Ministers

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

Article XXII — Of the Rites and Ceremonies of Churches

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word.

Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

Article XXIII — Of the Rulers of the United States of America

The President, the Congress, the general assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

Article XXIV — Of Christian Men's Goods

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Article XXV — Of a Christian Man's Oath

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

[The following Article from the *Methodist Protestant Discipline* is placed here by the Uniting Conference (1939). It was not one of the Articles of Religion voted upon by the three churches.]

Of Sanctification

Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our hearts and to walk in his holy commandments blameless.

[The following provision was adopted by the Uniting Conference (1939). This statement seeks to interpret to our churches in foreign lands Article XXIII of the Articles of Religion. It is a legislative enactment but is not a part of the Constitution. (See Judicial Council Decisions 41, 176, and Decision 6, Interim Judicial Council.)]

Of the Duty of Christians to the Civil Authority

It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be.

The Confession of Faith of the Evangelical United Brethren Church

Article I — God

We believe in the one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, justice, goodness and love, and rules with gracious regard for the well-being and salvation of men, to the glory of his name. We believe the one God reveals himself as the Trinity: Father, Son and Holy Spirit, distinct but inseparable, eternally one in essence and power.

Article II — Jesus Christ

We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As ministering Servant he lived, suffered and died on the cross. He was buried, rose from the dead and ascended into heaven to be with the Father, from whence he shall return. He is eternal Savior and Mediator, who intercedes for us, and by him all men will be judged.

Article III — The Holy Spirit

We believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son. He convinces the world of sin, of righteousness and of judgment. He leads men through faithful response to the gospel into the fellowship of the Church. He comforts, sustains and empowers the faithful and guides them into all truth.

Article IV — The Holy Bible

We believe the Holy Bible, Old and New Testaments, reveals the Word of God so far as it is necessary for our salvation. It is to be received through the Holy Spirit as the true rule and guide for faith and practice. Whatever is not revealed in or established by the Holy Scriptures is not to be made an article of faith nor is it to be taught as essential to salvation.

Article V — The Church

We believe the Christian Church is the community of all true believers under the Lordship of Christ. We believe it is one, holy, apostolic and catholic. It is the redemptive fellowship in which the Word of God is preached by men divinely called, and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church exists for the maintenance of worship, the edification of believers and the redemption of the world.

Article VI — The Sacraments

We believe the Sacraments, ordained by Christ, are symbols and pledges of the Christian's profession and of God's love toward us. They are means of grace by which God works invisibly in us, quickening, strengthening and confirming our faith in him. Two Sacraments are ordained by Christ our Lord, namely Baptism and the Lord's Supper.

We believe Baptism signifies entrance into the household of faith, and is a symbol of repentance and inner cleansing from sin, a representation of the new birth in Christ Jesus and a mark of Christian discipleship.

We believe children are under the atonement of Christ and as heirs of the Kingdom of God are acceptable subjects for Christian Baptism. Children of believing parents through Baptism become the special responsibility of the Church. They should be nurtured and led to personal acceptance of Christ, and by profession of faith confirm their Baptism.

We believe the Lord's Supper is a representation of our redemption, a memorial of the sufferings and death of Christ, and a token of love and union which Christians have with Christ and with one another. Those who rightly, worthily and in faith eat the broken bread and drink the blessed cup partake of the body and blood of Christ in a spiritual manner until he comes.

Article VII — Sin and Free Will

We believe man is fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil. Except a man be born again, he cannot see the Kingdom of God. In his own strength, without divine grace, man cannot do good works pleasing and acceptable to God. We believe, however, man influenced and empowered by the Holy Spirit is responsible in freedom to exercise his will for good.

Article VIII — Reconciliation Through Christ

We believe God was in Christ reconciling the world to himself. The offering Christ freely made on the cross is the perfect and sufficient sacrifice for the sins of the whole world, redeeming man from all sin, so that no other satisfaction is required.

Article IX — Justification and Regeneration

We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ.

We believe regeneration is the renewal of man in righteousness through Jesus Christ, by the power of the Holy Spirit, whereby we are made partakers of the divine nature and experience newness of life. By this new birth the believer becomes reconciled to God and is enabled to serve him with the will and the affections.

We believe, although we have experienced regeneration, it is possible to depart from grace and fall into sin; and we may even then, by the grace of God, be renewed in righteousness.

Article X — Good Works

We believe good works are the necessary fruits of faith and follow regeneration but they do not have the virtue to remove our sins or to avert divine judgment. We believe good works, pleasing and acceptable to God in Christ, spring from a true and living faith, for through and by them faith is made evident.

Article XI — Sanctification and Christian Perfection

We believe sanctification is the work of God's grace through the Word and the Spirit, by which those who have been born again are cleansed from sin in their thoughts, words and acts, and are enabled to live in accordance with God's will, and to strive for holiness without which no one will see the Lord.

Entire sanctification is a state of perfect love, righteousness and true holiness which every regenerate believer may obtain by being delivered from the power of sin, by loving God with all the heart, soul, mind and strength, and by loving one's neighbor as one's self. Through faith in Jesus Christ this gracious gift may be received in this life both gradually and instantaneously, and should be sought earnestly by every child of God.

We believe this experience does not deliver us from the infirmities, ignorance, and mistakes common to man, nor from the possibilities of further sin. The Christian must continue on guard against spiritual pride and seek to gain victory over every temptation to sin. He must respond wholly to the will of God so that sin will lose its power over him; and the world, the flesh, and the devil are put under his feet. Thus he rules over these enemies with watchfulness through the power of the Holy Spirit.

Article XII — The Judgment and the Future State

We believe all men stand under the righteous judgment of Jesus Christ, both now and in the last day. We believe in the resurrection of the dead; the righteous to life eternal and the wicked to endless condemnation.

Article XIII — Public Worship

We believe divine worship is the duty and privilege of man who, in the presence of God, bows in adoration, humility and dedication. We believe divine worship is essential to the life of the Church, and that the assembling of the people of God for such worship is necessary to Christian fellowship and spiritual growth.

We believe the order of public worship need not be the same in all places but may be modified by the church according to circumstances and the needs of men. It should be in a language and form understood by the people, consistent with the Holy Scriptures to the edification of all, and in accordance with the order and Discipline of the Church.

Article XIV — The Lord's Day

We believe the Lord's Day is divinely ordained for private and public worship, for rest from unnecessary work, and should be devoted to spiritual improvement, Christian fellowship and

service. It is commemorative of our Lord's resurrection and is an emblem of our eternal rest. It is essential to the permanence and growth of the Christian Church, and important to the welfare of the civil community.

Article XV — The Christian and Property

We believe God is the owner of all things and that the individual holding of property is lawful and is a sacred trust under God. Private property is to be used for the manifestation of Christian love and liberality, and to support the Church's mission in the world. All forms of property, whether private, corporate or public, are to be held in solemn trust and used responsibly for human good under the sovereignty of God.

Article XVI — Civil Government

We believe civil government derives its just powers from the sovereign God. As Christians we recognize the governments under whose protection we reside and believe such governments should be based on, and be responsible for, the recognition of human rights under God. We believe war and bloodshed are contrary to the gospel and spirit of Christ. We believe it is the duty of Christian citizens to give moral strength and purpose to their respective governments through sober, righteous and godly living.

Westminster Shorter Catechism (1647 AD)

1. What is the chief end of man? Man's chief end is to glorify God, and to enjoy Him forever.
2. What rule hath God given to direct us how we may glorify and enjoy Him? The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him.
3. What do the Scriptures principally teach? The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.
4. What is God? God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth.
5. Are there more Gods than one? There is but one only, the living and true God.
6. How many persons are there in the Godhead? There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.
7. What are the decrees of God? The decrees of God are His eternal purpose, according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.

8. How doth God execute His decrees? God executeth His decrees in the works of creation and providence.

9. What is the work of creation? The work of creation is God's making all things of nothing, by the word of His power, in the space of six days, and all very good.

10. How did God create man? God created man male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

11. What are God's works of providence? God's works of providence are, His most holy, wise, and powerful preserving and governing all His creatures, and all their actions.

12. What special act of providence did God exercise toward man in the estate wherein he was created? When God had created man, He entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

13. Did our first parents continue in the estate wherein they were created? Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

14. What is sin? Sin is any want of conformity unto, or transgression of, the law of God.

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

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

17. Into what estate did the fall bring mankind? The fall brought mankind into an estate of sin and misery.

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

19. What is the misery of that estate whereinto man fell? All mankind, by their fall, lost communion with God, are under His wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

20. Did God leave all mankind to perish in the estate of sin and misery? God having, out of His mere good pleasure, from all eternity, elected some to everlasting life, did enter into a

covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a redeemer.

21. Who is the redeemer of God's elect? The only redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, forever.

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

23. What offices doth Christ execute as our redeemer? Christ, as our redeemer, executeth the offices of a prophet, of a priest, and of a king, both in His estate of humiliation and exaltation.

24. How doth Christ execute the office of a prophet? Christ executeth the office of a prophet, in revealing to us, by His Word and Spirit, the will of God for our salvation.

25. How doth Christ execute the office of a priest? Christ executeth the office of a priest, in His once offering up of Himself a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us.

26. How doth Christ execute the office of a king? Christ executeth the office of a king, in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies.

27. Wherein did Christ's humiliation consist? Christ's humiliation consisted in His being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

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

29. How are we made partakers of the redemption purchased by Christ? We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by His Holy Spirit.

30. How doth the Spirit apply to us the redemption purchased by Christ? The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

31. What is effectual calling? Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

32. What benefits do they that are effectually called partake of in this life? They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.

33. What is justification? Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone.

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

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

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

37. What benefits do believers receive from Christ at death? The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves until the resurrection.

38. What benefits do believers receive from Christ at the resurrection? At the resurrection, believers, being raised up to glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

39. What is the duty which God requireth of man? The duty which God requireth of man is obedience to His revealed will.

40. What did God at first reveal to man for the rule of his obedience? The rule which God at first revealed to man for His obedience was the moral law.

41. Where is the moral law summarily comprehended? The moral law is summarily comprehended in the Ten Commandments.

42. What is the sum of the Ten Commandments? The sum of the Ten Commandments is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

43. What is the preface to the Ten Commandments? The preface to the Ten Commandments is in these words, _ I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. _

44. What doth the preface to the Ten Commandments teach us? The preface to the Ten Commandments teacheth us that because God is the Lord, and our God, and redeemer, therefore we are bound to keep all His commandments.

45. Which is the first commandment? The first commandment is, _ Thou shalt have no other gods before me. _

46. What is required in the first commandment? The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify Him accordingly.

47. What is forbidden in the first commandment? The first commandment forbiddeth the denying, or not worshipping and glorifying, the true God as God, and our God; and the giving of that worship and glory to any other, which is due to Him alone.

48. What are we specially taught by these words, before me, in the first commandment? These words, before me, in the first commandment teach us that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

49. Which is the second commandment? The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.

50. What is required in the second commandment? The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His Word.

51. What is forbidden in the second commandment? The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in His Word.

52. What are the reasons annexed to the second commandment? The reasons annexed to the second commandment are, God's sovereignty over us, His propriety in us, and the zeal He hath to His own worship.

53. Which is the third commandment? The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

54. What is required in the third commandment? The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

55. What is forbidden in the third commandment? The third commandment forbiddeth all profaning or abusing of anything whereby God maketh Himself known.

56. What is the reason annexed to the third commandment? The reason annexed to the third commandment is that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape His righteous judgment.

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

58. What is required in the fourth commandment? The fourth commandment requireth the keeping holy to God such set times as He hath appointed in His Word; expressly one whole day in seven, to be a holy Sabbath to Himself.

59. Which day of the seven hath God appointed to be the weekly Sabbath? From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

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

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

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

63. Which is the fifth commandment? The fifth commandment is, Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

64. What is required in the fifth commandment? The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

65. What is forbidden in the fifth commandment? The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several places and relations.

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

67. Which is the sixth commandment? The sixth commandment is, Thou shalt not kill.

68. What is required in the sixth commandment? The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

69. What is forbidden in the sixth commandment? The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

70. What is the seventh commandment? The seventh commandment is, Thou shalt not commit adultery.

71. What is required in the seventh commandment? The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior. 72. What is forbidden in the seventh commandment? The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

73. Which is the eighth commandment? The eighth commandment is, Thou shalt not steal.

74. What is required in the eighth commandment? The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

75. What is forbidden in the eighth commandment? The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbor's, wealth, or outward estate.

76. Which is the ninth commandment? The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

77. What is required in the ninth commandment? The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness bearing.

78. What is forbidden in the ninth commandment? The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

79. Which is the tenth commandment? The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

80. What is required in the tenth commandment? The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

81. What is forbidden in the tenth commandment? The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.

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

83. Are all transgressions of the law equally heinous? Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

84. What doth every sin deserve? Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

85. What doth God require of us, that we may escape His wrath and curse, due to us for sin? To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

86. What is faith in Jesus Christ? Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the gospel.

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

88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption? The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, His ordinances, especially the Word, sacraments, and prayer; all which are made effectual to the elect for salvation.

89. How is the Word made effectual to salvation? The Spirit of God maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

90. How is the Word to be read and heard, that it may become effectual to salvation? That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

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

92. What is a sacrament? A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

93. Which are the sacraments of the New Testament? The sacraments of the New Testament are baptism, and the Lord's Supper.

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

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

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

97. What is required to the worthy receiving of the Lord's Supper? It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

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

99. What rule hath God given for our direction in prayer? The whole Word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught His disciples, commonly called, The Lord's Prayer.

100. What doth the preface of the Lord's Prayer teach us? The preface of the Lord's Prayer, which is, "Our Father which art in heaven," teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

101. What do we pray for in the first petition? In the first petition, which is, "Hallowed be thy name," we pray, that God would enable us and others to glorify Him in all that whereby He maketh Himself known, and that He would dispose all things to His own glory.

102. What do we pray for in the second petition? In the second petition, which is, "Thy kingdom come," we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

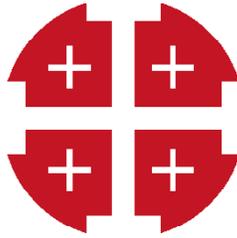
103. What do we pray for in the third petition? In the third petition, which is, "Thy will be done in earth as it is in heaven," we pray that God, by His grace, would make us able and willing to know, obey, and submit to His will in all things, as the angels do in heaven.

104. What do we pray for in the fourth petition? In the fourth petition, which is, "Give us this day our daily bread," we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy His blessing with them.

105. What do we pray for in the fifth petition? In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by His grace we are enabled from the heart to forgive others.

106. What do we pray for in the sixth petition? In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

107. What doth the conclusion of the Lord's Prayer teach us? The conclusion of the Lord's Prayer, which is, "For thine is the kingdom, and the power, and the glory, forever. Amen," teacheth us to take our encouragement in prayer from God only, and in our prayers to praise Him, ascribing kingdom, power, and glory to Him; and in testimony of our desire and assurance to be heard, we say, Amen.



TRI-LAKES

United Methodist Church



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Building followers of
Jesus Christ who love
and serve God
and neighbor



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Loving God and neighbor through acts of
Worship, Devotion, Service and Compassion

