

— A BALLAD DODECET BOOK —

THE
SOLDIER'S
BIBLE
& CATECHISM

NO COWARD SOUL IS MINE

A field manual of Scripture,
repentance, courage, and restoration

ORIGINALLY PREPARED
FOR PARLIAMENT'S ARMY
BY CROMWELL AND
HIS CHAPLAINS



INCLUDING
THE SOLDIER'S
CATECHISM

by
THE BALLADEER

**THE
SOLDIER'S
BIBLE
& CATECHISM**

Edition 01-Revision 01

No Coward Soul Is Mine

**A field manual of Scripture, repentance,
courage, and restoration
for those who must stand.**

**Compiled, revised, and
introduced by
The Balladeer**

Rev. Victor Robert Farrell

THE SOLDIER'S BIBLE & CATECHISM

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Rev. Victor Robert Farrell

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THE SOLDIER'S BIBLE & CATECHISM

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This book is a Christian work of Scripture, repentance, courage, discipline, and restoration. It is not a manual for insurrection, revenge, or unlawful violence.

Scripture references in this edition are drawn from the New Separatist Bible and/or other Bible texts as noted.

Original historical source materials are retained, revised, quoted, or referenced for devotional, historical, and educational purposes.

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DEDICATION

For the soldier in the night.

For the veteran who still carries the field within him.

For the chaplain who must speak of God where words are thin.

For the father, mother, son, daughter, pastor, pilgrim, exile, and
disciple who must learn to stand without hatred, fight without
cruelty, repent without excuse, and hope without surrender.

And for all who, seeing the giants,
still believe the Lord is greater.

“No coward soul is mine.”

Emily Brontë

“Only do not rebel against THE LORD, neither fear the people
of the land; for they are bread for us. Their defence is departed
from them, and THE LORD is with us. Do not fear them.”

Numbers 14:9

“Be strong and of a good courage;
do not be afraid, neither be dismayed:
for THE LORD your God is with you wherever you go.”

Joshua 1:9

A NOTE ON THIS EDITION

This 2026 Free Edition of The Soldier's Bible is a revised and reframed edition of an earlier working text. The purpose of this edition is not to preserve every heat, phrase, emphasis, or urgency of the previous edition. The world has changed. I have changed. The work itself has also found its wider place.

The Soldier's Bible now stands within the larger world of The Ballad Dodecet, alongside the Twelve Christian Rights, www.Repent.International and www.Restore.International . Together these works seek to call men and women back to God, back to truth, back to repentance, back to courage, and back to the holy labour of restoration.

Some historical material has been retained because it is important. Some language has been revised because it needed discipline. Some framing has been removed because the new edition must serve the present hour with greater clarity, usefulness, and responsibility.

This book is not offered as a political weapon.

It is not offered as permission for hatred, personal vengeance, lawlessness, racial contempt, religious hostility, or reckless speech.

It is offered as a Christian field manual for the soul. Its concern is the formation of a fighting heart under the lordship of Christ: a heart first conquered by God, then trained in repentance, truth, courage, mercy, discipline, obedience, and hope.

Let the reader therefore proceed soberly.

The first enemy is not outside the gate.

The first enemy is the cowardice, sin, unbelief, pride, appetite, and fear within the human heart.

The first battlefield is the soul.

The first victory is repentance.

The final hope is Christ.

GOOD NEWS FOR EVERY SOLDIER

Before this book speaks of courage, it must speak of Christ.

Before it speaks of battle, it must speak of sin.

Before it speaks of standing, it must speak of repentance.

For no man can stand rightly before giants if he has not first bowed rightly before God.

The Gospel is not advice for the religious. It is not spiritual decoration for a hard life. It is not a patriotic hymn, a battlefield charm, or a private comfort to be kept in the pocket and ignored until death draws near.

The Gospel is the good news of God concerning His Son, Jesus Christ, the Messiah: crucified for sinners, risen from the dead, reigning now, and coming again to judge the living and the dead.

Your Creator has not left Himself without witness. He has spoken in creation, in conscience, in Scripture, and finally and fully in His Son. He has given His holy law, and that law searches every man. Here are the ‘Ten Words’:

1. I am The LORD your God, ...You shall have no other gods before me.
2. You shall not make to you 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, you shall not bow down yourself to them, nor serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate Me; And shewing mercy to thousands of them that love Me, and keep My commandments.
3. You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless that takes His name in vain.
4. Remember the Sabbath day, to keep it holy. Six days shall you labour, and do all your work, But the seventh day is the Sabbath

of the LORD your God, in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates, For in six days the LORD made heaven and earth, the sea, and all is in them, and rested the seventh day, wherefore the LORD blessed the Sabbath day, and hallowed it.

5. Honour your father and your mother, that your days may be long upon the land which the LORD your God gives you.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbour.
10. You shall not covet your neighbour's house, you shall not covet your neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything that is your neighbour's.

These commandments are not merely written against outward crimes. They search the heart. Christ taught us that murder begins before the blow is struck, that adultery begins before the act is committed, that falsehood begins before the mouth opens, and that evil does not first enter a man from the outside but rises from within.

Therefore, every man stands guilty before God.

The coward and the brave.

The civilian and the soldier.

The ruler and the subject.

The preacher and the hearer.

The clean-looking man and the obviously broken one.

All have sinned and fall short of the glory of God.

This is the bad news, and it must not be softened: you cannot save yourself. You cannot undo your sin by effort, ritual, religion, courage, military service, suffering, patriotism, sincerity, charity, good intentions, or personal sacrifice. The debt is too deep. The stain is too dark. The law

is too holy. The grave is too certain. The judgement of God is too righteous.

But now hear the good news.

God did not leave sinners without a Saviour.

Jesus Christ, the eternal Son of God, took flesh and became truly man. He lived without sin. He loved without corruption. He obeyed where we disobeyed. He told the truth where we lied. He was faithful where we betrayed. He stood where we fled.

Then He gave Himself for sinners.

At the cross, He bore the judgement His people deserved. He died the death of the guilty, though He Himself was innocent. He carried sin, shame, wrath, curse, and death. He did not merely inspire forgiveness. He purchased it.

On the third day, God raised Him from the dead.

The resurrection declares that the sacrifice was accepted, death was defeated, sin was answered, Satan was judged, and Christ is Lord.

Therefore, forgiveness is not a dream.

Mercy is not a rumour.

New life is not a metaphor.

Every soldier, veteran, sinner, sufferer, coward, fighter, failure, father, mother, son, daughter, prisoner, exile, and wanderer may come to Christ.

Not because you are worthy.

Because He is merciful.

Not because you are strong.

Because He is mighty to save.

Not because you have stood well.

Because He stood in your place.

The command of God is plain: repent and believe the Gospel.

Turn from sin. Turn from self-rule. Turn from the idols that have owned you. Turn from the lies you have loved. Turn from the darkness you have excused. Turn from the pride that has kept you from mercy.

Come to Christ.

Trust Him.

Confess Him.

Follow Him.

The Scripture says:

“If you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised Him from the dead, you shall be saved. For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.”

And again:

“Whoever shall call upon the name of the Lord shall be saved.”

This is the first courage required of every soul: to stop hiding from God.

This is the first repentance: to tell the truth.

This is the first restoration: to be made right with Him.

This is the first victory: to belong to Jesus Christ.

www.TheWayHome.UK

Rev. Victor Robert Farrell, June 2026, Scotland.

A PRAYER TO RECEIVE FORGIVENESS AND LIFE ETERNAL

Almighty God,

I come to You honestly.

I have sinned against You. I have broken Your commandments in thought, word, deed, desire, neglect, pride, fear, unbelief, and rebellion. I have not loved You with all my heart, soul, mind, and strength. I have not loved my neighbour as myself.

I cannot save myself.

I cannot cleanse myself.

I cannot make peace with You by my own works.

But I believe that You sent Your Son, Jesus Christ, to save sinners just like me.

I believe that He died in my place.

I believe that He took upon Himself the judgement my sin deserved.

I believe that He suffered, bled, and died on the cross so that I might be forgiven.

I believe that after being crucified for my sin, Jesus rose again from the dead, proving that He had conquered sin, death, hell, and the grave.

I now turn from my sin and come to Him.

Lord Jesus, forgive me.

Wash me.

Receive me.

Make me Yours.

Give me Your Holy Spirit.

Let me know that I am forgiven, accepted, and held by You forever.

Teach me to repent.

Teach me to obey.

Teach me to stand.

Transform me from within, and make me a faithful follower of Jesus Christ, my Saviour, Shepherd, Captain, King, and Lord.

Amen.

If you have prayed this prayer sincerely, do not keep it hidden. Tell another Christian. Find a Bible-believing church. Begin reading the Bible. Pray daily. Walk with other believers.

And please let us know, so that we may rejoice with you and help you take your first steps in following Christ.

Email: robert@whisperingword.com

Meet with other believers online at: www.Heartlands.church & www.TheCovenant.church

Bless you,

Rev. Victor Robert Farrell



A WINGED HUSSAR

PREFACE TO THE 2026 FREE EDITION

NO COWARD SOUL IS MINE

This book was first born for men who might die with mud on their boots and Scripture in their hands.

The original Soldier's Pocket Bible and The Soldier's Catechism belonged to an age when conscience, Parliament, crown, command, prayer, blood, duty, and death were not matters for polite academic discussion. They were immediate. They were costly. They were carried into the field.

Those old soldiers did not need religious decoration.

They needed the Word of God close enough to reach when fear came near.

That is why this book still matters.

- Not because we worship the past.
- Not because we romanticise war.
- Not because we want to dress modern anger in antique armour.

But because cowardice is still alive.

Unbelief is still alive.

Compromise is still alive.

Soft religion is still alive.

False peace is still alive.

And the giants are still standing in the land.

The Christian life has never been a gentle arrangement between respectable people and a manageable God. It is a summons. It is a command. It is a death and resurrection. It is the call of Christ to repent, believe, follow, endure, watch, pray, speak truth, resist evil, suffer faithfully, and stand.

The old edition of this work was written with much fire. Some of that fire was needed. Some of it needed a cleaner hearth. I have not rewritten this book in order to make it safe for cowards, comfortable for liars, or acceptable to a sleeping age. I have rewritten it so that the fire burns where it ought to burn: in the conscience, in the will, in the prayers, in the obedience, and in the soul of the reader.

This is not a book for thugs. It is not a book for men looking for permission to hate. It is not a book for political intoxication, private vengeance, or lawless fantasy.

It is a book for those who know that a man may win many arguments and still lose his soul; that a nation may preserve its comforts and surrender its courage; that a church may keep its buildings and lose its lampstand; that a soldier may survive the field and yet come home wounded in places no surgeon can see.

The first battle is the heart.

- That is where cowardice breeds.
- That is where lust recruits.
- That is where bitterness arms itself.
- That is where lies dig trenches.
- That is where idols raise their flags.
- That is where fear negotiates surrender before the fight has even begun.

So let no man read this book looking first for enemies outside himself.

Let him search his own camp.

Let him ask whether Achan has hidden spoil beneath the tent. Let him ask whether the sword in his hand is cleaner than the sin in his heart. Let him ask whether he wants the glory of God or merely the satisfaction of being proved right.

For a Christian soldier must be a repentant man before he is a fighting man.

-
- He must be under command before he gives command.
 - He must know mercy before he speaks of judgement.
 - He must love truth more than victory.
 - He must fear God more than men.

The spirit I am after here is not rage. It is not swagger. It is not theatrical masculinity. It is the spirit of Joshua and Caleb, who saw the same giants as everyone else and yet refused the cowardice of unbelief.

They did not say the giants were small. They said God was greater.

That is the heart The Soldier's Bible seeks to recover.

- A heart that does not panic before the Anakim.
- A heart that does not melt with the crowd.
- A heart that does not mistake delay for defeat.
- A heart that still believes obedience is possible.
- A heart that can kneel without shame and stand without fear.

Emily Brontë gave us the line, “No coward soul is mine.” It is not Scripture, but it is a trumpet note. The Christian can take up that cry only because Christ is risen, because death is beaten, because sin has been answered, because the Lamb has conquered, and because the Spirit of God does not form slaves to fear.

This book now stands within the wider work of The Ballad Dodecet. The Twelve Christian Rights tell us what must be honoured. Repentance tells us what must be confessed. Restoration tells us what must be rebuilt. The Soldier's Bible tells us how to stand.

And standing will be required.

- Perhaps not where you expect.
- Perhaps not with sword or shield.
- Perhaps at a hospital bed.

- Perhaps before a magistrate.
- Perhaps in a pulpit.
- Perhaps in a barracks.
- Perhaps at a kitchen table.
- Perhaps in the lonely hours when memory, grief, temptation, and accusation come like enemy scouts in the dark.

Wherever the field is appointed, the soul must be ready.

So read this book soberly.

Read it prayerfully.

Read it as one who may soon need courage.

Read it as one who already needs repentance.

Read it as one who knows that Christ does not recruit spectators.

The old soldiers carried small books because they could not carry libraries. They needed words for the hour of testing. They needed Scripture near the heart.

So do we.

May the LORD of hosts teach our hands to serve, our mouths to speak truth, our knees to bend, our hearts to repent, and our souls to stand.

No reckless souls.

No cruel souls.

No bitter souls.

No coward souls.

Christ-commanded souls.

Rev. Victor Robert Farrell – The Balladeer – Scotland, 2026.

A BRIEF NOTE ON THE NEW SEPARATIST BIBLE (NSB)

Most of the Bible verses quoted in this edition are taken from the New Separatist Bible, usually abbreviated as the NSB.

The New Separatist Bible is an unfinished Bible text and translation project. It was begun as an attempt to present the Scriptures in strong, readable British English, while retaining something of the weight, majesty, and otherness of the older English Protestant Bible tradition. The project has, for now, halted. It remains incomplete and should not be treated as a finished Bible edition.

The original intention of the NSB was to produce what I have called a “Confluence Bible.” By that I mean a Bible text shaped by several streams flowing together: chiefly the 1611 King James Authorized Version, with reference to the 1560 Geneva Bible, and with some modernisation of spelling, grammar, phrasing, and flow.

It was not designed primarily as an academic study Bible. Nor was it intended to replace serious Bible translation work. Its purpose was more direct and pastoral: to help the reader, especially the ordinary or non-Christian reader, follow the sense of Scripture through clearer headings, subheadings, and contextual arrangement.

Where possible, I also sought to retain something of the grandeur and force of the older English translations. The language of the Bible should not feel merely ordinary. It should be clear, yes, but it should also carry weight. Scripture is not casual speech. It is the Word of God.

Readers should therefore understand that the NSB quotations in this book are part of that unfinished confluence project. They are used here because they formed the working text of the earlier edition of *The Soldier’s Bible* and because they still carry the tone and force suited to this particular work.

Where the NSB wording is retained, it is retained as part of the devotional, historical, and literary character of this edition.

Rev. Victor Robert Farrell – The Balladeer – Scotland, 2026.

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7.1. *ANSWER | These words are holy Scripture, and therefore must be received with reverence, not explained away. The Christian must honour lawful authority, obey just laws, pray for rulers, pay what is owed, refuse private vengeance, avoid rebellion, and live peaceably as far as conscience before God allows. Yet this passage does not require us to obey unlawful commands. No Scripture does. We are bound to obey human authority only so far as that obedience agrees with the revealed will of God.* 59

8. QUESTION | WHAT IS IT THAT MOVES YOU TO TAKE UP THIS CAUSE AND STAND IN THIS CONFLICT?61

8.1. *ANSWER | The true love I bear for my Christian and Protestant country, expressed in these things: 61*

9. QUESTION | WHAT DO YOU THINK, THEN, OF THOSE CHRISTIANS WHO SIT STILL AND DO NOT PUT THEMSELVES FORWARD IN SUCH TIMES?62

9.1. *ANSWER | We must judge carefully, for not all delay is cowardice, and not all quietness is betrayal. Yet where the cause of Christ, truth, conscience, worship, family, Church, and country are plainly endangered, continued indifference is a fearful thing. 62*

10. QUESTION | WHAT DANGERS ARE SUCH NEUTRAL MEN NOW IN?.....63

10.1. *ANSWER | They are in great danger, for God takes special notice of a man's disposition, carriage, silence, fear, and standing in an evil day, and He will deal with each accordingly..... 63*

11. QUESTION | WHAT THEN DO YOU SAY OF THOSE WHO PROFESS CHRIST, YET JOIN THEMSELVES TO THE ENEMIES OF CHRIST, HIS CHURCH, HIS TRUTH, AND HIS PEOPLE?64

11.1. *ANSWER | I say that such men are in a fearful condition, and that their profession must be tested by their fruit. 64*

12. QUESTION | WHAT ARE THE REASONS, DO YOU THINK, THAT SO MANY PROFESSING CHRISTIANS AND PROTESTANTS JOIN THEMSELVES TO THE ENEMIES OF CHRIST AND HIS PEOPLE?.64

12.1. *ANSWER | There are many reasons, and all of them should cause us to tremble. Many are Christians and Protestants only in name. Their lips confess what their hearts do not love, and when the hour of testing comes, their true allegiance is revealed..... 64*

13. QUESTION | WHAT IS YOUR CHIEF AIM IN THIS CONFLICT?..66

13.1. *ANSWER | Our chief aim is the pulling down of Babylon in all her forms, and the righteous answering of what she has done to the saints of God. “O daughter of Babylon, who are to be destroyed; happy shall he be, that rewards you as you have served us.” (Psalm 137:8)..... 66*

14. QUESTION | WHAT HOPE DO YOU HAVE OF PREVAILING IN THIS CAUSE? 68

14.1. *ANSWER | We have encouragements enough to assure us of good success, such as:..... 68*

15. QUESTION | EXPLAIN MORE PARTICULARLY, AND IN ORDER; FIRST, WHAT HOPE DO YOU PERCEIVE FROM THE GOODNESS OF THE CAUSE? 69

15.1. *ANSWER | A righteous and good cause gives strong encouragement to those who stand in it. 69*

16. QUESTION | WHAT ENCOURAGEMENT CAN BE TAKEN FROM THE COURSE THAT HAS BEEN CHOSEN? 70

16.1. *ANSWER | Much encouragement may be taken from the course that has been chosen, because this cause was not entered lightly, rashly, proudly, or without prayer. 70*

17. QUESTION | WHAT HOPE DO YOU GAIN FROM THEM ALREADY INVOLVED IN THIS WARFARE? 70

17.1. *ANSWER | We take encouragement from those already engaged in this cause, where their lives, doctrine, courage, and conduct bear witness to the work of God among them. 70*

18. QUESTION | WHAT HOPE DO YOU GAIN FROM THE QUALITY OF YOUR ENEMIES? 71

18.1. *ANSWER | We genuinely conclude that God will not prosper them in any way: 71*

19. QUESTION | WHAT DO YOU GATHER FROM THE CHEERFULNESS OF SPIRIT IN THOSE INVOLVED IN THIS CAUSE OF CHRIST? 72

19.1. *ANSWER | We gather that God has raised up His servants to do some great work for Him; for holy cheerfulness in a solemn cause is no small sign of His hand upon a people. 72*

20. QUESTION | WHAT DO YOU CONCLUDE FROM THE GOOD SUCCESS ALREADY EXPERIENCED IN THIS CAUSE?..... 73

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21. QUESTION | WHAT HOPES DO YOU HAVE FROM YOUR BRETHREN ABROAD? 74

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22. QUESTION | BUT WHAT GROUNDS HAVE YOU TO COMFORT YOURSELVES FROM THE COVENANT WHICH YOU SAY SO MANY HAVE ENTERED INTO? 76

22.1. *ANSWER | We take much comfort from the Covenant, not as though any oath of man could save us, but because a solemn covenant before God may become a testimony of humiliation, repentance, seriousness, and reformation. 76*

23. QUESTION | BUT IS IT NOT A LAMENTABLE THING THAT CHRISTIANS OF THE SAME NATION SHOULD THUS WASH THEIR HANDS IN ONE ANOTHER'S BLOOD? 79

23.1. *ANSWER | I concede that it is. It is a grievous and lamentable thing when men of the same land, language, history, and outward profession come to such a pass that blood is shed between them. 79*

24. QUESTION | THERE ARE A GREAT MANY OF THE KING'S PARTY WHO HAVE BEEN HELD TO BE BOLD, HONEST MEN OF INTEGRITY AND FAITH. WILL YOUR WEAPONS MAKE NO DIFFERENCE BETWEEN THEM AND OTHERS? 81

24.1. *ANSWER | If they join themselves to the malignant party, and take their stand with those who oppose Christ, His Gospel, His Church, His people, and the lawful liberties of the land, then we cannot know them apart from the malignants with whom they march: 81*

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Figure 1 | Oliver Cromwell's 'Mortuary' Sword | His Weapon of Choice |



‘THE SOLDIER’S BIBLE & CATECHISM’

(Adapted from the Original Front Cover)

ISSUED FOR THE USE OF THE ARMY OF
THE LORD JESUS CHRIST.

CONTAINING, THE MOST (IF NOT ALL) OF THOSE
PLACES CONTAINED IN HOLY SCRIPTURE, WHICH
SHOW THE QUALIFICATIONS OF THE INNER MAN
THAT IS A NECESSARY TO BE
AN END-TIME CHRISTIAN SOLDIER,
TO FIGHT THE LORD'S BATTLES,
BEFORE THE FIGHT,
IN THE FIGHT, &
AFTER THE FIGHT,
IN WHICH, SCRIPTURES ARE REDUCED TO SEVERAL
HEADINGS, AND FITLY APPLIED TO
THE SOLDIER'S MANY OCCASIONS, AND
SO SUPPLYING THE WANT OF THE WHOLE BIBLE,
WHICH A SOLDIER CANNOT CONVENIENTLY
CARRY ABOUT HIM,
AND MAY ALSO BE USEFUL
FOR ANY CHRISTIAN TO MEDITATE UPON,
NOW, IN THIS MISERABLE TIME OF
‘END-TIME’ WARRING,
TOGETHER WITH THE SOLDIER'S PRAYER, BATTLE
HYMN, AND SOLDIERS CATECHISM

This Book of the Law shall not depart out of your mouth, but you shall meditate in it both day and night, that you may observe to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success.

(Joshua 1:8 NSB)



WALTER BEGLEY'S PREFACE TO HIS 1900 FACSIMILE EDITION OF 'THE SOLDIER'S BIBLE & CATECHISM'

Oliver Cromwell, Lord Protector of the English commonwealth, from 1653 till his death, in 1658, began his military career in 1642. In 1643 appeared this little manual for his soldiers. Though not prepared by Cromwell, it was published with his approbation, and was in general use among his soldiers.

Cromwell's success was due, in no small degree, to the strict morals and rigid discipline of his army, and to the inspiring power of religion. He declared:

"Truly, I think he that prays best fights best. I know nothing that will give like courage and confidence as the knowledge of God in Christ will; and I bless God to see any, even in this army, able and willing to impart the knowledge they have for the good of others. Accordingly," he says, "I raised such men as had the fear of God before them, and made some conscience of what they did; and from that day forward they never were beaten, but whenever they were engaged against the enemy they beat continually."

Cromwell's Ironsides, as they are usually called, fed their faith upon God's word, went into battle with psalm-singing and prayer, and fearing God only, were the best soldiers, perhaps, the world has ever seen. Their watchword was:

'THE LORD of hosts is with us, the God of Jacob is our refuge.'

Psalm 46:7 (NSB)

Whitelocke, describing them to Christina, Queen of Sweden, said: "The officers and soldiers of the Parliament held it not unlawful, when they carried their lives in their hands, and were going to adventure them in the high places of the field, to encourage one another out of His word who commands over all; and this had more weight and impression with it than any other word could have."

The original 'Soldier's Pocket Bible' is in very quaint and antique print and spelling. Only two copies are known to be extant — one in the British Museum, the other in the possession of George Livermore, Esq., of Cambridge, by whose courtesy the annexed copy is printed, quoting the Scripture passages from the received version.

THE SOLDIERS POCKET BIBLE



1) A SOLDIER MUST NOT DO WICKEDLY:



When your armies go out against your enemies, then keep yourself from every wicked thing.

(Deuteronomy 23:9 NSB)



And the soldiers in the same way earnestly enquired of Him, saying,

“And what shall we do?”

And He said to them,

“Don’t be a thug, neither accuse anyone falsely; and be content with your wages.”

(Luke 3:14 NSB)



And after all this, if you will not listen to Me, but walk contrary to Me..... they shall fall upon one another, as if it were before a sword, when no one is pursuing, and you shall have no power to stand before your enemies.

(Leviticus 26:27a & 37 NSB)



THE LORD shall cause you to be defeated before your enemies, you shall go out one way against them, and flee seven ways before them, and shall be scattered among all the kingdoms of the earth.

(Deuteronomy 28:25 NSB)



2) A SOLDIER MUST BE VALIANT FOR GOD'S CAUSE:



“...only be you valiant for me, and fight THE LORD’S battles.”

(1 Samuel 18:17b NSB)



Be of good courage, and let us act like men for our people, and for the cities of our God, and let THE LORD do that which seems good to Him.

(2 Samuel 10:12 NSB)



And all this assembly shall know that THE LORD does not save with sword and spear, for the battle is THE LORD'S, and He will give you into our hands.

(1 Samuel 17:47 NSB)



3) A SOLDIER MUST NOT RELY ON HIS OWN WISDOM, HIS OWN STRENGTH, OR ANY PROVISION FOR WAR:



Trust in THE LORD with all your heart; and lean not to your own understanding.

(Proverbs 3:5 NSB)



He will guard the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

(1 Samuel 2:9 NSB)



For I will not trust in my bow, neither shall my sword save me.

(Psalm 44:6 NSB)



No king is saved by the vastness of an army, and a mighty man is not delivered by great strength. An horse is a vain thing for safety, neither shall he deliver any by his great strength.

(Psalm 33:16,17 NSB)



There is no man that has power over the spirit to retain the spirit; neither has he power in the day of death, and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

(Ecclesiastes 8:8 NSB)



O our God, will you not judge them? For we have no might against this great company that comes against us; neither know we what to do, but our eyes are upon You.

(2 Chronicles 20:12 NSB)



4) A SOLDIER MUST PUT HIS CONFIDENCE IN GOD'S WISDOM AND STRENGTH:



Be strong in the Lord, and in the power of His might.

(Ephesians 6:10 NSB)



With Him is wisdom and strength, He has counsel and understanding.

(Job 12:13 NSB)



O God, you are more awesome than Your holy places; the God of Israel is He that gives strength and power to His people. Blessed be God.

(Psalm 68:35 NSB)



God is our refuge and strength; a very present help in trouble. (Psalm 46:1 NSB)



.... for God has power to help, and to cast down.

(2 Chronicles 25:8c NSB)



I will go in the strength of the Lord GOD, I will make mention of Your righteousness, even of Yours alone.

(Psalm 71:16 NSB)



Then said David to the Philistine, You come to me with a sword, and with a spear, and with a shield, but I come to you in the name of THE LORD of hosts, the God of the armies of Israel, whom you have defied.

(1 Samuel 17:45 NSB)



5) A SOLDIER MUST PRAY BEFORE HE GOES TO FIGHT:



Nevertheless we made our prayer to our God, and because of them, we set a watch against them day and night,....

(Nehemiah 4:9 NSB)



And Samson called to THE LORD, and said, O Lord GOD, remember me, I pray you, and strengthen me, I pray you, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

(Judges 16:28 NSB)



“O THE LORD, I pray you, turn the counsel of Ahithophel into foolishness!”

(2 Samuel 15:32b NSB)



If any of you lack wisdom, let him ask of God, that gives to all men liberally, and without any reproof, it shall be given him.

(James 1:5 NSB)



Give me understanding, and I shall keep Your law; yes, I shall observe it with my whole heart.

(Psalm 119:34 NSB)



O turn to me, and have mercy upon me; give your strength to your servant, and save the son of your maidservant.

(Psalm 86:16 NSB)



Plead my cause, O THE LORD, with them that strive with me, fight against them that fight against me. Take hold of shield and arm-guard, and stand up for my help.

(Psalm 35:1,2 NSB)



And the children of Israel said to THE LORD, “We have sinned. Do to us whatever seems good to You, only deliver us this day we ask You.”

(Judges 10:15 NSB)



6) A SOLDIER MUST CONSIDER AND BELIEVE GOD’S GRACIOUS PROMISES:



And they rose early in the morning, and went out into the wilderness of Tekoa, and as they went out, Jehoshaphat stood and said, “Hear me, O Judah, and you inhabitants of Jerusalem; Believe in THE LORD your God! So shall you be established. Believe His prophets, so shall you prosper.”

(2 Chronicles 20:20 NSB)



“For THE LORD your God is He that goes with you, to fight for you against your enemies, to save you.”

(Deuteronomy 20:4 NSB)



“THE LORD shall fight for you, and you shall hold your peace.”

(Exodus 14:14a NSB)



The Lord your God ye shall fear, and he shall deliver you out of the hand of all your enemies.

(2 Kings 17:39 NSB)



If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of your hand, O king.

(Daniel 3:17 NSB)



Moreover I will subdue all your enemies.

(1 Chronicles 17:10b NSB)



You shall seek them, and shall not find them, even those that contended with you. Those that war against you shall be as nothing, and as a non-existent thing.

(Isaiah 41:12 NSB)



No weapon that is formed against you shall prosper;

(Isaiah 54:17a NSB)



7) A SOLDIER MUST NOT FEAR HIS ENEMIES:



When you go out to battle against your enemies, and see horses, and chariots, and a people more than you, do not be afraid of them, for

THE LORD your God which brought you up out of the land of Egypt is with you.

(Deuteronomy 20:1 NSB)



You shall not fear them, for THE LORD your God, He shall fight for you.

(Deuteronomy 3:22 NSB)



Be strong and courageous, do not be afraid nor dismayed about the king of Assyria, nor about all the multitude that is with him, for there be more with us than with him, with him is an arm of flesh; but with us is THE LORD our God to help us, and to fight our battles.

(2 Chronicles 32:7,8a NSB)



And say to him, listen now and calm down; fear not, neither be fainthearted about these two stubs of smoking firebrands,

(Isaiah 7:4a NSB)



And fear not them which kill the body.

(Matthew 10:28 NSB)



8) A SOLDIER MUST LOVE HIS ENEMIES AS THEY ARE HIS ENEMIES, AND HATE THEM AS THEY ARE GOD'S ENEMIES:



But I say to you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

(Matthew 5:44 NSB)



“Should you help the ungodly, and love them that hate THE LORD?”

(2 Chronicles 19:2b NSB)



Do not I hate them, O THE LORD, that hate You? And am not I grieved with those that rise up against You? I hate them with perfect hatred, I count them my enemies.

(Psalm 139:21 NSB)



9) A SOLDIER MUST CRY UNTO GOD IN HIS HEART IN THE VERY INSTANT OF BATTLE:



And when Judah looked back, behold, the battle was before and behind, and they cried to THE LORD, and the priests sounded with the trumpets.

(2 Chronicles 13:14 NSB)



And Asa cried to THE LORD his God, and said,

“THE LORD, it is nothing with You to help, whether with many, or with them that have no power. Help us, O THE LORD our God! For we rest on You, and in Your name we go against this multitude. O THE LORD, You are our God; let not man prevail against You.”

(2 Chronicles 14:11 NSB)



And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, “It is the king of Israel.” Therefore they surrounded him to fight, but Jehoshaphat cried out, and THE LORD helped him; and God moved them to leave him.

(2 Chronicles 18:31 NSB)



**10) A SOLDIER MUST CONSIDER THAT SOMETIMES GOD'S
PEOPLE HAVE THE WORST IN BATTLE AS WELL AS
GOD'S ENEMIES:**



“Don’t let this thing upset you, for the sword devours one as well as another.”

(2 Samuel 11:25b NSB)



All things come alike to all: One event happens to the righteous and the wicked; To the good, the clean, and the unclean; To him who sacrifices and him who does not sacrifice. As is the good, so is the sinner; He who takes an oath as he who fears an oath.

(Ecclesiastes 9:2 NSB)



So there went up there from the people about three thousand men, and they fled before the men of Ai.

(Joshua 7:4 NSB)



And the hand of Midian prevailed against Israel.

(Judges 6:2 NSB)



And the Philistines fought, and Israel was defeated and there was a very great slaughter, for there fell of Israel thirty thousand footmen; and every man fled to his tent.

(1 Samuel 4:10. NSB)



And it came to pass, when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed.

(Exodus 17:11 NSB)



For these things I weep; my eye, my eye runs down with water, because the comforter that should relieve my soul is far from me, and my children are desolate, because the enemy prevailed.

(Lamentations 1:16 NSB)



**11) SOLDIERS AND ALL OF US MUST CONSIDER THAT
THOUGH GOD'S PEOPLE HAVE THE WORST, YET IT
COMES FROM THE LORD:**



Who gave Jacob for a spoil, and Israel to the robbers? Did not THE LORD, even He against whom we have sinned? For they would not walk in His ways, neither were they obedient to His law.

(Isaiah 42:24 NSB)



Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and THE LORD have not done it?

(Amos 3:6 NSB)



And THE LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which lived in Harosheth of the Gentiles.

(Judges 4:2 NSB)



The yoke of my transgressions was bound; They were woven together by His hands, and thrust upon my neck. He made my strength fail; The Lord delivered me into the hands of those whom I am not able to withstand.

(Lamentations 1:14 NSB)



The Lord has cast off his altar, He has abhorred His sanctuary, He has given up the walls of her palaces into the hand of the enemy; they have

made a noise in the house of THE LORD, as in the day of a solemn feast.

(Lamentations 2:7 NSB)



12) A SOLDIER MUST RECOGNISE THAT FOR THE INIQUITIES OF GOD'S PEOPLE, THEY ARE SOMETIMES DELIVERED INTO THE HANDS OF THEIR ENEMIES:



“Why has THE LORD done this to this land? What is the meaning of the heat of this great anger?” Then men shall say, “Because they have forsaken the covenant of THE LORD, God of their fathers...”

(Deuteronomy 29:24-25a NSB)



And THE LORD said to Joshua, “Get up you; why are you lying like that on your face? Israel has sinned, and they have also transgressed My covenant which I commanded them. For they have even taken some of the accursed things, and have both stolen and deceived; and they have also put it among their own stuff.”

(Joshua 7:10,11 NSB)



“THE LORD your God has pronounced this evil upon this place. Now THE LORD has brought it, and done just as He has said, because you have sinned against THE LORD, and have not obeyed His voice, therefore this thing is come upon you.”

(Jeremiah 40:2a,3 NSB)



All that found them have devoured them, and their adversaries said, “We’re not guilty! It’s because they have sinned against THE LORD, the dwelling place of justice, even THE LORD, the hope of their fathers.”

(Jeremiah 50:7 NSB)



Wherefore doth a living man complain, a man for the punishment of his sins?

(Lamentations 3:39 NSB)



- 13) THEREFORE, BOTH SOLDIERS AND ALL GOD'S PEOPLE
UPON SUCH OCCASIONS MUST SEARCH OUT THEIR
SINS:**



Let us search and try our ways, and turn again to THE LORD.

(Lamentations 3:40. NSB)



Up! Sanctify the people, and say, “Sanctify yourselves against tomorrow, for this is what THE LORD God of Israel says, ‘There is an accursed thing in the middle of you, O Israel, you cannot stand before your enemies, until you take away the accursed thing from among you.’”

(Joshua 7:13 NSB)



- 14) ESPECIALLY LET SOLDIERS AND ALL OF US UPON
SUCH OCCASIONS SEARCH WHETHER WE HAVE NOT
PUT TOO LITTLE CONFIDENCE IN THE ARM OF THE
LORD, AND TOO MUCH IN THE ARM OF FLESH:**



For my people have committed two evils; they have forsaken Me, the fountain of living waters, and carved out for themselves cisterns, even broken cisterns, that can hold no water. → Yes, you shall go out with him, with your hands upon your head, for THE LORD has rejected your trusted alliances, and you shall not prosper in them.

(Jeremiah 2:13 & 37. NSB)



¶ *This is what THE LORD says; “Cursed be the man that trusts in man, and makes flesh his arm, and whose heart departs from THE LORD.*

(Jeremiah 17:5 NSB)



**15) AND LET SOLDIERS AND ALL OF US CONSIDER THAT
TO PREVENT THIS SIN, AND FOR THE COMMITTING OF
THIS SIN, THE LORD HATH MANY TIMES GIVEN
VICTORY TO A FEW:**



And THE LORD said to Gideon, “The people that are with you are too many for Me to give the Midianites into their hands, lest Israel parade themselves against Me, saying, ‘My own hand has saved me.’ → And THE LORD said to Gideon, “By the three hundred men who lapped I will save you, and deliver the Midianites into your hand, so let all the other people, every man go home.

(Judges 7:2 & 7. NSB)



And the children of Benjamin were numbered at that time out of the cities as twenty six thousand men that drew a sword, →. And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew a sword, all these were men of war. → And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in battle formation to fight against them at Gibeah.

And the children of Benjamin came out of Gibeah, and destroyed down to the ground of the Israelites that day twenty two thousand men! . → And Benjamin went out against them from Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword. → And the children of Israel went up against the children of Benjamin on the third day, and put themselves in battle formation against Gibeah, as at other times → But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flames from the city ascended up to heaven. And when the men of Israel turned again, the men of Benjamin were astonished, for they saw that evil had come

upon them. Therefore, they turned their backs before the men of Israel to the way of the wilderness; but the battle overtook them; and those who came out of the cities they destroyed in the middle of them. In this way, they surrounded the Benjamites, and chased them, and trod them down with as far as the front of the east of Gibeah. And there fell of Benjamin. eighteen thousand men; and all these were men of valour. And they turned and fled toward the wilderness to the rock of Rimmon, and they picked them off in the highways some five thousand men; and pursued hard after them to Gidom, and killed two thousand men of them. So that all which fell that day of Benjamin were twenty five thousand men that drew the sword; all these were men of valour.

(Judges 20:15a, 17, 20-21, 25, 30, 40-46. NSB)



And Abijah set the battle in formation with an army of valiant men of war, even four hundred thousand chosen men, Jeroboam also set the battle in formation against him with eight hundred thousand chosen men, all being mighty men of valour. And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, "Hear me! You Jeroboam, and all Israel; → And now you think you can withstand the kingdom of THE LORD in the hand of the sons of David; because you are a great multitude, and there are golden calves with you which Jeroboam made you for gods? → And now you think you can withstand the kingdom of THE LORD in the hand of the sons of David; because you are a great multitude, and there are golden calves with you which Jeroboam made you for gods? Have you not cast out the priests of THE LORD, the sons of Aaron, and the Levites, and have made for yourselves priests after the manner of the nations of other countries. so that whoever comes to consecrate himself with a young bullock and seven rams, the same person may be a priest to them that are 'no gods!?' But as for us, THE LORD is our God, and we have not forsaken Him; and the priests, which minister to THE LORD, are the sons of Aaron, and the Levites carry out their ministry,¹ And they burn to THE LORD every morning, and every evening burnt sacrifices and sweet incense, the showbread also they set in order upon the pure table; and the candlestick of gold, with the lamps to burn every evening, for we keep the charge of THE LORD our God; but you have forsaken Him! And, behold, God Himself is with us as our captain, and His priests with sounding trumpets to sound judgement against you. O children of Israel, don't fight against THE LORD God of your fathers; for you shall not prosper." But Jeroboam caused an ambush to come around behind them, so they were before Judah, and the ambush was

behind them. And when Judah looked back, behold, the battle was before and behind, and they cried to THE LORD, and the priests sounded with the trumpets. Then the men of Judah gave a shout, and as the men of Judah shouted, it came to pass, that God struck Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah, and God delivered them into their hand. And Abijah and his people killed them with a great slaughter, so there fell down slain of Israel five hundred thousand chosen men.

(2 Chronicles 13:3-4, 8-17 NSB)



And Asa had an army of men that carried shields and spears, out of Judah three hundred thousand; and out of Benjamin, that bore shields and drew bows, two hundred and eighty thousand, all these were mighty men of valour. ¶ And there came out against them Zerah the Ethiopian with an host of a million men, and three hundred chariots; and came to Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried to THE LORD his God, and said, “THE LORD, it is nothing with You to help, whether with many, or with them that have no power. Help us, O THE LORD our God! For we rest on You, and in Your name we go against this multitude. O THE LORD, You are our God; let not man prevail against You.”

(2 Chronicles 14: 8-11. NSB)



- 16) A SOLDIER AND ALL OF US KNOW, THAT THE VERY NICK OF THE TIME THAT GOD HATH PROMISED US HELP, IS WHEN WE SEE NO HELP IN MAN:**



In the mount of THE LORD it shall be seen.

(Genesis 22:14b NSB)



And Moses said to the people, “Do not fear, stand still, and see the salvation of THE LORD, which He will show to you today, for the

Egyptians whom you have seen today, you shall see them again no more forever. .”

(Exodus 14:13. NSB)



O our God, will You not judge them? For we have no might against this great company that comes against us; neither do we know what to do, but our eyes are upon You. → You shall not need to fight in this battle, don't move, stand yourselves still, and see the salvation of THE LORD for you, O Judah and Jerusalem, fear not, nor be dismayed; tomorrow go out against them, for THE LORD will be with you.

(2 Chronicles 20:12& 17 NSB)



Vengeance and recompence belongs to Me, their foot shall slip in due time, for the day of their destruction is at hand, and the things that shall come upon them make haste. For THE LORD shall judge His people, and Himself have compassion for His servants, when He sees that their power is gone, and no one is left, neither slave nor free.

(Deuteronomy 32: 35, 36. NSB)



For my strength is made perfect in weakness.

(2 Cor. 12:9 NSB)



“This is the Word of THE LORD to Zerubbabel, saying, ‘Not by might, nor by power,’ but by My spirit, says THE LORD-SABAOTH.”

(Zechariah 4:6 NSB)



Because the oppression of the poor, because of the sighing of the needy, now I will arise, says THE LORD; I put him in the safety for which he pants.

(Psalm 12:5. NSB)



Now will I arise, says THE LORD; now I will be exalted; now I will I lift Myself up.

(Isaiah 33:10 NSB)



- 17) WHEREFORE, IF OUR FORCES BE WEAKENED, AND THE ENEMY STRENGTHENED, THEN LET SOLDIERS AND ALL OF US KNOW THAT WE HAVE A PROMISE OF GOD'S HELP WHICH WE HAD NOT WHEN WE WERE STRONGER; AND, THEREFORE, LET US PRAY MORE CONFIDENTLY:**



O THE LORD, be gracious to us; we have waited for You, every morning and in the time of trouble, be the arm of their salvation

(Isaiah 33:2 NSB)



“Hear, THE LORD, the voice of Judah, and bring him to his people, let his hands be sufficient for him; and You be an help to him from his enemies.”

(Deuteronomy 33:7 NSB)



I looked on my right hand, and see, there was no man that would acknowledge me, refuge fails me; no man cares for my soul. I cried to you, O THE LORD, I said, “You are my refuge and my portion in the land of the living.”

(Psalm 142:4,5 NSB)



Be not far from me; for trouble is near; and there is no one to help.

(Psalm 22:11. NSB)



O remember not against us our former wicked deeds, let Your tender mercies come quickly to meet us, for we are brought very low.

(Psalm 79:8 NSB)



Take hold of shield and arm-guard, and stand up for my help.

(Psalm 35:2 NSB)



Help us, O God of our salvation, for the glory of Your name, and deliver us, and purge away our sins, for Your name's sake.

(Psalm 79:9 NSB)



18) LET SOLDIERS AND ALL OF US KNOW, THAT IF WE OBTAIN ANY VICTORY OVER OUR ENEMIES, IT IS OUR DUTY TO GIVE ALL THE GLORY TO THE LORD, AND SAY :



THE LORD is a man of war, THE LORD is His name → Your right hand, O THE LORD, has become glorious in power, Your right hand, O THE LORD, has dashed in pieces the enemy. And in the greatness of Your excellency You have overthrown them that rose up against You, You sent out Your wrath, which consumed them as stubble.

(Exodus 15:3,6,7 . NSB)



This is THE LORD'S doing; it is marvellous in our eyes.

(Psalm 118:23 NSB)



And there was no day like that before it or after it, that THE LORD listened to the voice of a man, for THE LORD fought for Israel.

(Joshua 10:14 . NSB)



Therefore I will look to THE LORD; I will wait for the God of my salvation, my God will hear me.

(Micah 7:7 NSB)



Who delivered us from so great a death, and does deliver, in Whom we trust that He will yet deliver us;.

(2 Corinthians 1:10 NSB)



Now therefore, our God, we thank You, and praise Your glorious name.

(1 Chronicles 29:13 NSB)



seeing that You our God have punished us less than our wicked deeds deserve, and have given us such a deliverance as this; Should we again break Your commandments,

(Ezra 9:13b,14a NSB)



I will walk before THE LORD in the land of the living.

(Psalm 116:9 NSB)



I have sworn, and I will perform it, that I will keep Your righteous judgments.

(Psalm 119: 106. NSB)



19) A SOLDIER'S PRAYER.

“Arise, O, THE LORD, lift up Your hand; forget not the humble.
Give us help from our trouble, for vain is the help of man.
THE LORD, it is nothing with You to help,
Whether with many or with them that have no power!

Help us, O, THE LORD, our God, for we rest on You, and in
Your name we go against this multitude.
O, THE LORD, thou art our God.
O, our God, wilt thou not judge them ?

For we have no might against this
Great company that cometh against us,
Neither know we what to do
But our eyes are upon You.

Our enemies are lively and strong;
They that hate us wrongfully are multiplied.
Our own familiar friend, in whom we trusted,
Has lifted up his heel against us.

Arise, O, THE LORD, in Thine anger,
Lift up Yourself because of the rage of our enemies, and
Awake for us to the judgment Thou hast commanded.
Judge us, O, God, and plead our cause against an ungodly nation.

' Oh ! deliver us from the deceitful and unjust man.
Deliver us, O, God, out of the hand of the wicked,
Out of the hand of the unrighteous and cruel man.
Let them not say in their hearts,
‘Aha! so would we have it;
We have swallowed them up!’

Let them be confounded and put to shame that seek after our life;
Let them be turned back and brought to confusion that desire our hurt.
Slay them not, but scatter them by Your power, and
Bring them down, O, THE LORD, our shield.

Put them in fear, O, THE LORD,
That the nations may know themselves to be but men.

Grant not, O, THE LORD, the desire of the wicked;
Further not his wicked device, lest they exalt themselves; but
Grant to us, that we, being delivered out of the hand of our enemies,
May serve You without fear, in holiness and righteousness before You
All the days of our life.

Oh THE LORD, though our iniquities testify against us,
Do it for Your name's sake; for our backslidings are many
We have sinned against You.

We have sinned against You,
Because we have forsaken You THE LORD ;
But now deliver us out of the hands of our enemies, and
We will serve You.

Hear now in Heaven,
Your dwelling-place, and
Answer and forgive; and
This we beg for the sake of
Jesus Christ, our Lord.
Amen.

20) SIX BATTLE HYMNS FOR SOLDIERS.

(1) THE ORIGINAL PAMPHLET HYMN

Father of Earth and Heaven, I call Your name —
Round me the smoke and shout of battle roll;
My eyes are dazzled with the blinding flame —
Father sustain an untried soldier's soul.
Of life or death, whatever be the goal
That crowns or closes round this struggling hour.
Thou know'st if ever from my spirit stole
One deeper prayer, 't was that no cloud might lower
On my brief fame. Oh, hear, God of eternal power !

O God, thou art merciful ! The wintry storm,
The cloud that pours the thunder from its womb,
But show the sterner grandeur of Your form ;
The lightning's, glancing through the midnight gloom,
To Faith's raised eye, as calm, as lovely come,
As splendor of the autumnal evening's star.
As roses shaken by the breeze's plume,
When light and fragrant breathes the dewy air,
And on the golden west the sunset flames afar.

God, thou art mighty! At Your footstool bound,
Lie prostrate. Chance and Faith, and Life and Death,
Nor in the angel circle burning round,
Nor in the million worlds that roll beneath,
Is one that can resist Your wrath's hot breath.
Love in Your frown! in You smile victory !
Hear my last prayer! I ask no mortal wreath;
Let me but once my rescued country see,
Then take my spirit, Christ, all merciful, to thee !
Now for the fight—now for the cannon peal !
All round me blood and toil, and cloud and fire;
Glorious the shout, the shock, the crash of steel,
The musket roll, the rocket's blasting spire ;
They shake, like broken waves, their squares retire!
Horsemen, now slack the rein—now give the heel-
Think of the insulted wife, the murdered sire —
On, comrades, on! in thunder on them wheel !
This hour to Liberty shall set the triumph seal !

(2) IRON SIDES

O THE LORD Sabaoth,
Our Lord of Mighty Hosts
O God of angel armies come and
Reign from coast to coast
Above our boasting needs
That heeds our quaking heart
Come strike our raging waters Lord
Make all our Red seas part

O THE LORD Sabaoth,
Come bare Your guns of war
Come crush the crouching demons
Now camped upon our shore
Rise up Victorious Son
Prepare our conquering meal
Place all our foes our cares and woes
Beneath our sharpened heel

Jesus our Mighty King,
Our heart and voice will sing
Proclaim Your care in answered prayer
And to Your name we'll cling
Mark well O saints of God
Your cry and battle boast
The name that gives our heart riposte
THE LORD Sabaoth

Mark well O saints of God
Your cry and battle boast
The name His warriors love the most
THE LORD Sabaoth

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To be sung to the Tune of | 'Arabeth,' meaning, 'Lion House.'

-----O-----

*God is our refuge and strength, A very present help in trouble.
Therefore we will not fear, Even though the earth be removed, And
though the mountains be carried into the midst of the sea; Though its
waters roar and be troubled, Though the mountains shake with its
swelling. Selah There is a river whose streams shall make glad the city
of God, The holy place of the tabernacle of the Most High. God is in
the midst of her, she shall not be moved; God shall help her, just at the
break of dawn. The nations raged, the kingdoms were moved; He
uttered His voice, the earth melted. The Lord of hosts is with us; The
God of Jacob is our refuge. Selah. Come, behold the works of the Lord,
Who has made desolations in the earth. He makes wars cease to the
end of the earth; He breaks the bow and cuts the spear in two; He burns
the chariot in the fire. Be still, and know that I am God; I will be
exalted among the nations, I will be exalted in the earth! The Lord of
hosts is with us; The God of Jacob is our refuge. Selah.*

(Psalm 46 NSB)

Oliver Cromwell's 'New Model Army,' and his 'Ironsides' in particular, were never defeated, indeed, the whole of Europe feared them. A band of praying, born again Evangelical men, they went into battle with this one cry, "Jehova Sabaoth!" 'or, 'THE LORD SABAOTH,' 'The Lord of Hosts!'

245 times in the Bible God is called 'THE LORD SABAOTH.' Indeed, the Bible consistently declares God to be the Lord of every host. Whether they be planets or cancer cells, giant street gangs or German measles, all the trillions in full bank accounts or those startling figures shouting at you from bursting credit card bills. God is Lord over all. He is the Lord of ALL Hosts.

(3) SONS OF THUNDER

Forgive our meekness Lord
When You bid our hearts be bold
And Command us now to arm ourselves
With tools of glittering gold

Forgive our stillness Lord
When You bid us all to move
To tread upon the pounding waves
Your sustaining power to prove

Forgive for our quietness Lord
When You bid us now to shout
To scold all filthy fiends of hell
Command the demons out

Forgive our blindness Lord
Our happy matted eyes
Our willing, waxen deafness that
Hugs our friendly lies

Forgive our patience Lord
Our pious and quiet excuse
Whilst angels from the throne of God
Strain their wings to be let loose

So now send Your faltering host
A bunch of David's men
Those bold impatient restless rogues
Full of the Holy Ghost!
Yes, send Your faltering host
A bunch of David's men
Those bold impatient restless rogues

Full of the Holy Ghost

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To be sung to the Tune of | 'Campionis,' meaning, 'Champion'

-----O-----

“Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons: Simon, to whom He gave the name Peter; James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, ‘Sons of Thunder’”

(Luke 9:54 NSB)

“And when His disciples James and John saw this, they said, “Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?”

(Mark 3:14-17 NSB)

When the spiritual bloodstream of the church has grown so thin that all it can produce are careful men, polished men, respectable men, agreeable men, harmless men, and quiet men trained never to disturb the furniture, then we are in deep trouble.

Such men may do well enough on manicured lawns, at committee tables, in polite services, and among the safely managed rituals of religious respectability. But they will not shake gates. They will not face giants. They will not cast out demons. They will not trouble Babylon. They will not stand in the evil day.

What is needed now is not swagger, brutality, or noise for its own sake. We have had enough of that. What is needed is holy boldness: men and women whose hearts have been seized by Christ, whose consciences have been cleaned by repentance, whose mouths have been opened by truth, and whose courage has been kindled by the Holy Ghost.

Do we dare ask God for such people? Do we dare ask Him for thunder again? Then let us ask.

Lord, send us the sons of thunder. Send us the daughters of courage. Send us those bold, impatient, restless souls who cannot be bribed into silence, soothed into sleep, or frightened from obedience.

Bring them to us, Lord.

Amen.

(4) OUR BLOOD WASHED WAYS

Behold the stiller of all storms
The calmer of all seas
The Conqueror of the raging hosts
From whom the darkness flees

Captain, Master, Word of God
Light of our blood washed ways
With great delight we'll sing Your praise
Through heaven's endless days

Behold the killer of all dread
That camps about our fears
Who calls the Devil to his death
And at his boasting sneers

Captain, Master, Word of God
Light of our blood washed ways
With great delight we'll sing Your praise
Through heaven's endless days

Behold the thriller of our dreams
The 'Yes' to our desires
The Loving Kindness of our God
Whose goodness never tires

Captain, Master, Word of God
Light of our blood washed ways
With great delight we'll sing Your praise
Through heaven's endless days

So do it now dear Lord, we pray
Come do it in our land
Relent, redeem, restore repay
We most earnestly demand

Then Captain, Master, Word of God
Light of our blood washed ways
With great delight we'll sing Your praise

To be sung to the Tune of | ‘Gywllym,’ meaning, ‘Strong Willed-Warrior Helmet’

-----O-----

Lamps of fire were burning before the throne, which are the seven Spirits of God. Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: “Holy, holy, holy, Lord God Almighty, Who was and is and is to come!” Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: “You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created.” (Revelation 4:5-11 NSB)

This hymn is another attempt to recover holy strength in our approach to God — and our approach to God matters.

Too much modern worship has forgotten who stands before whom. We shuffle where we should tremble. We mumble where we should confess. We entertain ourselves where we should adore. We praise the King of Kings as though He were a pleasant idea rather than the Living God before whom heaven and earth will flee away.

The greatness of God in all His goodness, love, holiness, mercy, and power must be seen, embraced, feared, and rejoiced in. Only a great God can make His people large-hearted enough to rise above their troubles and stand beyond the turning reach of the enemy.

Jesus must be restored in our minds, our mouths, our churches, and our songs to His rightful place: Lord over all.

You may stroke a house cat.

You do not pat a lion.

(5)CROWN LANDS

Come back O loving Lord
With goodness in Your hands
Turn all our rebel towns into
Your own crown lands

Forgive O Mighty Judge
Go gaze on Calvary's cross
Upon our hard and graceless hearts
Your love emboss

Come fill us with fresh hope
Establish all our plans
Come raise us on Your shoulders as
Your blood bought lambs

Rule us O our Great King
With Your rod of grace and iron
Crestfallen standards tread beneath
Your rampant Lion

Come back O loving Lord
With goodness in Your hands
Turn all our rebel towns into
Your own crown lands

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To be sung to the Tune of | ‘Cachamwri,’ meaning, ‘The Servant King’

-----O-----

“Then the runners went throughout all Israel and Judah with the letters from the king and his leaders, and spoke according to the command of the king: “Children of Israel, return to the Lord God of Abraham, Isaac, and Israel; then He will return to the remnant of you who have escaped from the hand of the kings of Assyria. And do not be like your fathers and your brethren, who trespassed against the Lord God of their fathers, so that He gave them up to desolation, as you see.

Now do not be stiff-necked, as your fathers were, but yield yourselves to the Lord; and enter His sanctuary, which He has sanctified forever, and serve the Lord your God, that the fierceness of His wrath may turn away from you.

(2 Chronicles 30:6-8 NSB)

I wrote this hymn on New Year's Day, 2013.

Once again, I had watched the firework displays rise over the great cities of the earth: millions spent in light, noise, colour, and celebration, as rebel communities welcomed another year of God's undeserved mercy. Another day. Another breath. Another year beneath the patience of heaven.

And yet so many of these cities remain raised against the King of heaven: brilliant, wealthy, restless, proud, wounded, entertained, and lost.

I found myself wondering what a city might become if every street, square, home, school, court, shop, tower, market, and hidden room truly belonged to God. What would an earthly metropolis look like, this side of Maranatha, if every inch of it were gladly yielded as Crown Lands of the God of heaven?

I do not know whether we shall see such a city before the Lord returns.

But I know we may pray for it.

This hymn is a prayer for that day: a day of mercy, repentance, return, rebuilding, and holy harvest in our rebel cities.

(6)DOMUS GAUDIUM

(MEN)

They've gone to be with God

(ALL)

And we'll see them once again

In better days, in endless days

In days not filled with pain

(MEN)

They've gone to see our King

(ALL)

And not with eyes of faith

But face to face, to bathe in grace

In peace perfumed and safe

(MEN)

They await their great reward

(ALL)

For finishing their race

A crown of victory sports their brow

And waiting friends embrace

(MEN)

They speak to our poor hearts

(ALL)

That firm we stand and fight

Continue on, continue strong

With valor joy and might

(MEN)

So shall we be with them

(ALL)

Soon with our conquering King

Rejoice in one victorious song

As all are gathered in

(MEN)

They've gone to be with God

(ALL)

And we'll see them once again

In better days, in endless days

In days not filled with pain

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-----O-----

So we are always confident, knowing that while we are at home in the body we are absent from the Lord. For we walk by faith, not by sight. We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. The Judgment Seat of Christ 9 Therefore we make it our aim, whether present or absent, to be well pleasing to Him. For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

(2 Corinthians 5:6-10 NSB)

I have conducted more than a few funerals.

Most of them, I must say, have been for those who made no clear profession of Christian faith. I have stood at crematorium lecterns while jazz bands played at the foot of coffins, while Kylie Minogue cheerfully announced, "I should be so lucky," and while mourners filed out to the whistled march of *Colonel Bogey*. Sometimes it has been touching. Sometimes strange. Sometimes almost unbearable.

But the funeral of a Christian fighter ought to carry a different weight.

There should, of course, be mourning. Death is an enemy, and grief is not unbelief. Yet Christian mourning is never naked despair. It is grief with a trumpet in it. It is sorrow standing beside resurrection. It is tears mingled with hope, farewell joined to expectation, and loss held beneath the promise of reunion. The Christian fighter does not vanish into darkness. He goes to be with Christ.

The church, therefore, does not merely dispose of a body or manage an occasion. It gathers like a true family, a happy platoon, even a regiment of grace, to honour one who has finished his course and gone ahead.

We say au revoir, not goodbye. For soon, and very soon, we shall see him again.

Domus Gaudium: House of Joy.

PART TWO



YOUR COUNTRY NEEDS YOU!

Figure 2 | Oliver Cromwell | T. R. Oliver Croftbarell | St. Ives | Cornwall |



CROMWELL'S SOLDIER'S CATECHISM

WRITTEN FOR THE ENCOURAGEMENT AND INSTRUCTION OF
ALL THAT HAVE TAKEN UP ARMS, ESPECIALLY THE
COMMON SOLDIERS.

Originally prepared in the age of Parliament's Army and here retained as
historical and devotional source material.

Revised and introduced for this edition by Rev. Victor Robert Farrell -
The Balladeer

The original Soldier's Catechism was preserved in facsimile from one of
the only two copies then known to exist, and was published with a short
preface by its possessor, **Rev. Walter Begley**, London: Elliot Stock, 62
Paternoster Row, E.C. 1900

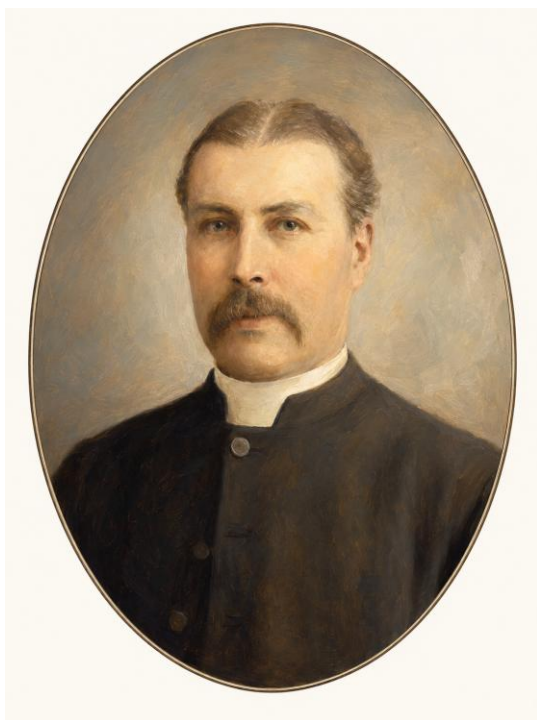


Figure 3A | Rev. Walter Begley | T. R. Oliver Croftbarel | England |



PREFACE TO THE ORIGINAL SOLDIERS CATECHISM BY WALTER BEGLEY

THE Puritan is not a soldier by choice, quite the contrary; he has the strongest aversion to bloody-minded men, and would desire as earnestly as ever Gladstone did to be delivered from blood-guiltiness ; but when King Charles I. left no other door open, the Puritan went boldly through in the fear of God and for justice as between man and man. But many of these men, nay, most of them, had what we now call the 'Nonconformist conscience,' and that had to be dealt with, soothed, satisfied, convinced, justified.

This was the work of the ' Souldier's Catechisme,' and I think it will be admitted that it was work admirably done, and exactly suited to the men it was meant for. It was not written above their heads, as so many a learned treatise on the King's supremacy ; it was not in the language of Babylon, which their soul abhorred, but it was the language of Zion, which they had learned and loved from childhood.

In the great Civil War the Press was a very powerful instrument, the advantage strongly lying on the side of the Roundhead Party, as their pamphleteers were of the people, and wrote so as to be 'understood of the people.' Two instances will make this clear. In 1643, just before the ' Souldier's Catechisme ' was issued to the army, there appeared the 'Rebell's Catechism,' composed in an easy and familiar way, to let them see the heinousness of their offence, the weakness of their strongest subterfuges, and to recall them to their duties both to God and man. It was a quarto, much too big for any rebel's pocket, and the way it tried to recall them to their duties can be judged by some of the marginal references, viz., (V. Stanford's Pleas, cap. 2 ; Coke on Littleton, l. 2, c. 11, 200; Stat. 25, Ed. 3, cap. 2; Eucher. Lugdunens, et alii ; Bract., I. i, c. 3, 4, etc. The book (penes me) is anonymous, but is attributed to Peter Heylin, D.D., a well-known Royalist controversialist.) What rebel, I wonder, would look at it twice, even for curiosity ?

Next year (1644) there appeared on the Puritan side ' The Cavalier's New Common Prayer unclasp't.' This bitterly sarcastic and amusing production (penes me) with a strong spice of seeming Puritanic irreverence, must have made many a Roundhead give way to laughter 'holding both his sides.' This is a rare pamphlet, fetching £3. 18s. at Sotheby's in 1897. Being 4to size, it is occasionally found bound up with other pamphlets,

and thus copies have been preserved ; binding is often the only chance of salvation a pamphlet has ; and possibly the uncommonly small size of the ' Souldier's Catechisme ' and the character of the people who carried it on their persons will account for there being only two known. For these Puritans were not bibliophiles, although they were given to bibliolatry, and would no more have thought of binding their soldiers' guides than we should think of binding our Bradshaws.

However, the point is that the Roundheads were by far the shrewdest combatants in this paper war, and the present little book was one of their most effective weapons.

Like the Maccabees of old, the Puritan warriors of Cromwell's time had the sword in their hand and the praises of God in their mouth. In their forced marches and rapid movements they could not be burdened with many impedimenta, but there would be room under the commonest soldier's leathern jacket for his little Pocket Bible and Catechism which had been composed for him and had received the 'imprimatur' of the Parliamentary censors.

The literature specially designed for soldiers is very limited both in amount and variety. This is just what we should naturally expect. A soldier on active service was supposed to have something more important to do than to read. If not too tired he might fight his battles o'er again round the camp fire, he might argue, discuss, approve, or object, but a solitary reader would be scouted, unless his book were a spiritual guide to strengthen him in the fight, i.e., God's Word, or something strictly founded on it. But, shortly after the election of the Long Parliament, and especially in the years 1642-4, it began to be clear to all who had any foresight that the common soldiers were the persons who would have to be reckoned with eventually, so pamphlets or rather tracts, as we should call them, began to be issued for the soldier's religious and political edification. They have most of them quite disappeared, though a stray copy may be found here and there in our great libraries. One such is ' The Christian Souldier; or Preparation for Battaile,- A Legend containing true rules for a Souldier, in whom at once is met Religion and Resolution.' Published by a well-wisher to the Gown and Sword, T. J., 1642, in 4to. This is Royalist in tendency. Not one seems to be issued by the authorities except the 'Souldier's Catechisme.'

It should never be forgotten, most of all in this material semi-pagan age in which we live, or to which we are apparently drifting, that Puritanism is a permanent element in human nature. One might even say, in spite of its

frequent exaggerated forms, that it is one of the strongest, noblest and most valuable elements that help to build up the ordinary citizen. It is of this stuff that great and enduring nations are made. It is this sober, serious, honest, religious frame of mind that has so greatly helped to make both England and New England the great countries they now are. A sense of justice and right living combined with a serious view of life would form its chief characteristics. Privilege and tyranny are the object of its bitterest hate, more especially in things spiritual.

Its influence has been mostly of the silent sort. Not much chronicled in the records of the court, the castle, or the camp; an alien, as a rule, to the great conquerors, diplomats and historic personages who fill up the roll of fame, but chiefly dwelling in the homes and the hearts of humbler men of whom the world hears little.

There have been exceptions, when 'the hour' has brought forth 'the man,' and typical of these are such men as Cromwell and Judas Maccabeus, patriots and soldiers and puritans 'par excellence.'

The author of this little book is unknown. It was most probably written to order at the suggestion of the chiefs of the Puritan Party connected with the Parliament's army, where now Cromwell was a rising and leading commander. It was evidently meant to be a companion to what is known as Cromwell's Pocket Bible of the year before (1643). Books written to order were by no means unusual with the Puritan Party. Milton's 'Eikonoklastes,' and his 'Pro Populo Anglicano Defensio,' were both written at the express command of Cromwell and the other leaders in the Council of State.

It has been said with a great degree of truth that if 'Eikon Basilike' had been issued only a few weeks earlier, it would have kept the King's head on his shoulders. It is an equally just observation that this little 'vade mecum' for the Roundhead soldiers helped considerably to catechise the King's head 'off' his shoulders, for if it had not been for the strong feeling in the predominant portion of the army, fostered by such a skilfully-worded religious primer as this Soldier's Catechism is, the chiefs of the Republican Party would never have dared to 'slay the Lord's anointed' openly in the presence of thousands of his subjects.

As I stated in the prospectus, this literary curiosity has been practically unknown for more than 300 years. No historians, delighting in local colour, have ever brought this little book on the scene, for the good reason that they did not know of its existence. Only one notice of it has

come to my knowledge, and that was more than 200 years ago viz., in 1684 when a certain John Turner, referring to Charles II and the Soldier's Catechism, writes: 'It was without question none of the meanest instruments in bringing his royal father to the block'

How strange that a printed historical document,

' Big with the fate ' of King and State,
Should thus be brought to light so late !

I offer this fac-simile of one of the rarities of my library to the consideration of the historical student and the general public, ending this brief preface on the day when the newspapers have scattered far and wide the patriotic Chatham speech of Lord Rosebery, himself eulogist and admirer of our Cromwell. In it he tells Englishmen everywhere that they are in the midst of ' the most formidable war ' our country has ever engaged in, a war rendered still more formidable by the unanimous opinion of all Europe being arrayed against us.

He bids us, however, not fear for the issue, and with the quiet steady confidence of a veteran Ironside, adds this cheering remark, 'They have not got to the bottom of Old England's resources yet.' If we cherish the serious God-fearing resolution of Cromwell's ' Souldiers ' they never will.

So may it be.

WALTER BEGLEY. HAMPSTEAD, January 24, 1900.

THE SOLDIER'S CATECHISM

Prepared for Christian disciples who must learn to stand.

Consisting of two parts:

1. The Instruction of the Christian Soldier
2. The Qualifications of the Christian Soldier

Written for the encouragement and instruction of all who serve in the cause of Christ and His people, especially the common soldier, the faithful disciple, and all who would fight the good fight of faith.

‘Be of good courage, and let us act like men for our people, and for the cities of our God, and let THE LORD do that which seems good to Him’

(2 Samuel 10:12 NSB)

‘When your armies go out against your enemies, then keep yourself from every wicked thing.’

(Deuteronomy 23:9 NSB)

Rev. Victor Robert Farrell – The Balladeer – June 2026



THE SOLDIER'S CATECHISM PREPARED FOR THE CHRISTIAN SOLDIER AND STEADFAST DISCIPLE

1. QUESTION | What is your profession?

1.1. ANSWER | I am a Christian and a soldier.

2. QUESTION | Is it lawful and right for a Christian to be a soldier and to fight?

2.1. ANSWER | Yes and doubly so for we have more than enough Biblical arguments to warrant it:

- 2.1.1. God calls Himself a man of war and Lord of Hosts!
- 2.1.2. Abraham had a regiment of men trained for battle.
- 2.1.3. King David was employed in fighting THE LORD'S battles.
- 2.1.4. God the Holy Spirit is specific to make mention of David's mighty men.
- 2.1.5. God Himself taught David to fight.
- 2.1.6. The noble gift of valour is given for the purpose of soldiering.
- 2.1.7. The New Testament makes mention of two worthy centurions.
- 2.1.8. John the Baptist did not require soldiers to leave their profession. (Luke 3:14)
- 2.1.9. Many comparisons with the soldiering profession are mentioned in the New Testament.
- 2.1.10. There have been many famous Christian Martyrs involved in soldiering.

3. QUESTION | What does our Saviour mean, then, by those words, “Resist not evil”? (Matthew 5:39)

3.1. ANSWER | Christ does not there forbid all lawful defence, nor all public restraint of evil, nor the just use of force by those properly called to bear it. Rather, He forbids private revenge, personal retaliation, proud quarrelling, and the spirit that returns injury for injury.

- 3.1.1. Scripture is the best interpreter of Scripture. Therefore, Matthew 5:39 must not be read in isolation from the rest of the Word of God. The same Bible that forbids vengeance also teaches justice, protection of the innocent, lawful authority, courage in danger, and resistance to evil in its proper place.
- 3.1.2. Therefore, the Christian must never take up arms from hatred, rage, pride, cruelty, or private revenge. But there are cases where lawful defence, the protection of others, and the restraint of wickedness may be warranted before God.

4. QUESTION | What side are you on? And for whom do you fight?

4.1. ANSWER | I stand for the honour of God, the truth of the Gospel, the recovery of wandering Christians, and the preservation of all that is good, just, lawful, and faithful under the lordship of Jesus Christ.

- 4.1.1. I stand against every power, doctrine, spirit, movement, or counsel that denies Christ, corrupts His Gospel, devours His people, or leads souls away from repentance, truth, holiness, mercy, and obedience.
- 4.1.2. I stand against all wicked counsel that contradicts the Word of God and seeks to cloud the conscience, enslave the mind, corrupt the family, weaken the church, or destroy the fear of the LORD.
- 4.1.3. I stand for the Christian faith once delivered to the saints, for the lawful liberties of conscience and worship,

and for the recovery of those blinded by worldliness, false teaching, fear, compromise, and unbelief.

- 4.1.4. I stand for the preservation of whatever remains true, noble, righteous, merciful, and God-honouring in the life of this land, and for the rebuilding of what has been broken through repentance, truth, courage, and obedience to Christ.
- 4.1.5. I fight to recover Christians and Christianity from the claws of all that is Anti-Christ.
- 4.1.6. I fight for the Christian laws and liberties of my country, where they accord with the Word of God, and against every attempt to overthrow them by those who hate Jesus, deny that He has come in the flesh, and seek to set up laws contrary to Christ.
- 4.1.7. I fight for the preservation and recovery of those Christian foundations which, under God, once gave strength, restraint, glory, and safety to our kingdom; for when such foundations are lost, a people may quickly become vassals and slaves to whatever expression of Anti-Christ's kingdom is presently at work.

5. QUESTION | Then are you not setting yourself against lawful authority, the King, Parliament, and the government ordained by God?

5.1. ANSWER | No. Surely not. Yet many have abused the world with this base and absurd objection. Our aim is not to destroy lawful office, but to rescue it from corruption, false counsel, and the enemies of Christ and His people.

- 5.1.1. Civil authority is ordained by God for the punishment of evil and the protection of good.
- 5.1.2. Therefore, the Christian is not free to despise authority, stir up disorder, pursue private vengeance, or cloak rebellion in religious language.
- 5.1.3. Yet no earthly ruler, court, parliament, crown, party, or state possesses authority above God.
- 5.1.4. When any authority commands what God forbids, or forbids what God commands, the Christian must obey God rather than men.

5.1.5. Therefore, our first duty is not to rage against rulers, but to fear God, speak truth, keep conscience, do justice, love mercy, defend the weak, and stand faithfully under Christ.

5.1.6. Where lawful means of appeal, witness, protest, reform, protection, and defence remain open, the Christian must use them with patience, courage, prayer, and restraint.

I stand in defence and maintenance of the true Protestant Christian faith, now opposed by many Anti-Christ powers, corrupt counsels, false religions, and worldly systems which labour to silence the Gospel, overthrow conscience, corrupt worship, and advance doctrines contrary to the truth of God once delivered to the saints.

5.1.7. We seek to preserve the honour of the King, together with every just duty, office, and prerogative belonging to his place under God.

5.1.8. We endeavour to defend that which the King himself is bound to defend, both by oath and by office.

5.1.9. We stand against the enemies of Jesus Christ who, under the name and authority of the Crown, make war against the Church and the people of God.

5.1.10. If the King should join himself to those who seek the ruin of his people and the overthrow of true religion, then surely both we and all faithful subjects may lawfully stand in defence of both, as the people did against Saul in the case of Jonathan. (1 Samuel 14:45)

5.1.11. In this, we do no more in principle than our brethren of Scotland did in August 1640, when, under Alexander Leslie, they entered this kingdom with an army during the Second Bishops' War, defeated the King's forces at Newburn on 28 August 1640, and occupied Newcastle shortly thereafter; whose action was afterwards cleared from all rebellion by the settlement between King and Parliament, receiving statutory form in the Pacification between England and Scotland, which received Royal Assent on 10 August 1641

6. QUESTION | Has not the State repeatedly professed the maintenance of Christianity, its laws, liberties, and religion in this land? Why then should we fear the subversion of them?

6.1. ANSWER | NO. Our aim is to rescue lawful office, public duty, and Christian responsibility from corruption, false counsel, and the abominations of Anti-Christ:

- 6.1.1. Many such things have been said, and some may have been said sincerely. Yet words alone do not preserve a people, a church, or a nation.
- 6.1.2. Even where a ruler intends sincerely and well, the sons of Zeruiah may be too strong for him; that is, evil counsellors, corrupt officers, ambitious men, and hostile powers may use lawful office for unlawful ends.
- 6.1.3. A Christian profession in public office is of little worth if the laws, courts, schools, churches, and institutions of the land are steadily turned against the Word of God.
- 6.1.4. It is not reasonable to imagine that those hostile to the Gospel will faithfully defend the Christian faith, or that lawless men will preserve the just laws and liberties of the land.
- 6.1.5. A State may retain Christian forms while emptying them of Christian truth.
- 6.1.6. A nation may keep its ceremonies while losing its conscience.
- 6.1.7. A church may keep its buildings while surrendering its lampstand.
- 6.1.8. By sad experience we learn that great promises, public declarations, and solemn protestations may be broken in many ways, even where God has been called to witness.
- 6.1.9. Therefore, the Christian must not be deceived by titles, oaths, offices, ceremonies, traditions, inherited language, or public assurances, where the substance of obedience to Christ has been denied.
- 6.1.10. The question is not merely what has been promised, but what is now being practised.

- 6.1.11. Where rulers, institutions, or churches profess Christ with their lips but deny Him in their judgements, policies, doctrines, and deeds, the faithful must bear witness, call for repentance, defend conscience, preserve the truth, and seek lawful reformation under God.
- 6.1.12. For faithless powers have often claimed that promises need not be kept with those they despise. But the people of God must remember that truth is not guarded by promises alone, but by repentance, obedience, justice, courage, and the fear of the LORD.
- 6.1.13. We endeavour to defend, by lawful and faithful means, those Christian oaths, offices, liberties, duties, histories, and foundations which once gave moral shape and restraint to our public life.
- 6.1.14. We stand against every enemy of Jesus Christ who, under the name of the State, seeks to corrupt justice, silence conscience, weaken the Church, make war upon the saints, and subject the people of God to laws and powers contrary to Christ.
- 6.1.15. If any ruler, elected head, officer, court, party, or institution joins itself to those who seek the ruin of Christ's people and the overthrow of Biblical Christianity, then surely the faithful may lawfully stand in defence of conscience, truth, worship, family, Church, and country, as the people of God stood against Saul in the case of Jonathan. (1 Samuel 14:45 NSB)
- 6.1.16. An army, institution, or power ordered against Christ cannot be trusted to defend the Protestant Christian faith. It is folly to expect the enemies of the Gospel to preserve what they are labouring to overthrow.
- 6.1.17. Our land and courts are no longer safely guarded by the fear of the LORD. Apostasy, false doctrine, pagan confusion, corrupt counsel, and Anti-Christ systems have entered many places of judgement, learning, worship, and public authority. Such powers will not defend true Christianity, but will seek to silence the Gospel, bind conscience, corrupt worship, scatter the flock, and make faithful witness costly in the land.

7. QUESTION | How can you, who call yourself a Christian soldier serving Christ, answer the clear teaching of Paul in Romans 13:1–5?

‘Let every soul be subject to the higher powers. For there is no authority but of God, and the powers that be are ordained of God. Whoever therefore resists such authorities, resists the ordinance of God, and they that resist shall receive damnation to themselves. For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authorities? Do what is good, and you will have praise from the same, For he is the minister of God to you for good. But if you do that which is evil, be afraid; for he does not bear the sword in vain, for he is the minister of God, an avenger, to execute wrath upon him that does evil. Therefore you must be subject, not only because of wrath but also for conscience sake.

(Romans 13:1-5 NSB)

7.1. ANSWER | These words are holy Scripture, and therefore must be received with reverence, not explained away. The Christian must honour lawful authority, obey just laws, pray for rulers, pay what is owed, refuse private vengeance, avoid rebellion, and live peaceably as far as conscience before God allows. Yet this passage does not require us to obey unlawful commands. No Scripture does. We are bound to obey human authority only so far as that obedience agrees with the revealed will of God.

7.1.1. Romans 13 does not teach that rulers may command what God forbids, forbid what God commands, or turn their God-given office into an instrument of wickedness without being answerable to the Lord.

7.1.2. Paul says that the ruler is God’s minister for good, appointed to restrain evil and protect what is right. Therefore, when authority punishes good and rewards evil, it has departed from the purpose for which God ordained it.

7.1.3. No ruler, parliament, crown, court, army, officer, party, or state possesses authority above God. All earthly power is delegated power, and all delegated power remains accountable to the Lord who gave it.

7.1.4. They are grossly mistaken who say that any king, ruler, elected head, or officer of state is the highest power in an

absolute sense. A ruler may be the highest person in his dominions, but he is not above God, nor above the just laws and lawful courts by which his own office is bounded.

- 7.1.5. Where the laws and courts of a land are themselves ordered under God and directed toward justice, they stand above the personal will of any ruler, officer, party, or faction. Therefore, to honour lawful authority is not to surrender conscience to one man's will, but to uphold justice under God.
- 7.1.6. Suppose even that a ruler were, by constitution, the highest earthly power; if he intends or permits the ruin of his subjects, the destruction of true religion, or the overthrow of justice, then both nature and grace teach that a people may seek lawful preservation under God.
- 7.1.7. Scripture is the best interpreter of Scripture. The same Bible that commands honour toward authority also records the faithful disobedience of the Hebrew midwives, the refusal of Daniel to cease praying, the courage of Shadrach, Meshach, and Abednego before the king's image, and the apostolic answer: "We ought to obey God rather than men."
- 7.1.8. Therefore, the Christian may not use Romans 13 as an excuse for cowardice, nor may he use resistance to tyranny as a cloak for pride, rage, lawlessness, or revenge.
- 7.1.9. The path of the Christian is narrower and holier than both servile obedience and reckless rebellion. He must honour authority where authority serves God's purpose, and he must obey God where man commands sin.
- 7.1.10. Where lawful appeal, protest, witness, reform, defence, and protection remain open, these must be pursued with patience, prayer, courage, restraint, and clean conscience.
- 7.1.11. If lawful office is captured by corrupt counsellors, hostile powers, false teachers, ambitious officers, or enemies of Christ and His people, then the Christian must not blindly confuse the abuse of authority with the ordinance of God.
- 7.1.12. If the law says one thing, but those entrusted with power act against it; if justice is named, but injustice is practised; if conscience is promised liberty, but truth is quietly suppressed; then it becomes a miserable thing for any people to be told that obedience to such corruption is obedience to God.

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- 7.1.13. Such enemies and incendiaries, whether in church, court, parliament, palace, academy, media, market, or state, may kindle dry wood in a heart-hardened nation. Yet the Christian must still refuse hatred, reject private vengeance, seek truth, preserve peace where possible, protect the innocent where necessary, and stand under Christ without fear.
- 7.1.14. Thus Romans 13 does not make the State absolute. It makes the State accountable. It teaches the Christian to honour lawful authority, but never to worship it.
- 7.1.15. Suppose even that rulers, elected or born, held the highest earthly office in the land; if they intend or permit the destruction of justice, conscience, true religion, lawful liberty, and the people entrusted to their care — even to the utter ruin of the Protestant State — then they remain answerable to God, to lawful judgement, and to every righteous means of appeal, witness, reform, and protection still open under God.

8. QUESTION | What is it that moves you to take up this cause and stand in this conflict?

8.1. ANSWER | The true love I bear for my Christian and Protestant country, expressed in these things:

- 8.1.1. The preservation of our Christian Parliament, just laws, Christian liberties, and freedom of conscience under God.
- 8.1.2. The defence of the Christian faith against every power, doctrine, spirit, and movement that would overthrow the Gospel, silence the Church, corrupt worship, or subjugate the people of God.
- 8.1.3. The care of our children and posterity, that they may not inherit a land stripped of truth, courage, conscience, worship, and the knowledge of Christ.
- 8.1.4. The forwardness, courage, and encouragement of faithful Christians who understand the danger and will not sit still while the foundations are destroyed.

- 8.1.5. The counsel, consent, and provocation of God's faithful ministers, who call the people of Christ to repentance, prayer, courage, witness, and lawful reformation.
- 8.1.6. The duty laid upon all lawful authorities, institutions, churches, and Christian people to uphold justice, restrain evil, defend conscience, protect the weak, and preserve what remains faithful under God.
- 8.1.7. The necessity that now lies upon all who fear God in the land: to repent, to stand, to speak truth, to resist evil without hatred, and to seek the restoration of all things under the lordship of Jesus Christ.

9. QUESTION | What do you think, then, of those Christians who sit still and do not put themselves forward in such times?

9.1. ANSWER | We must judge carefully, for not all delay is cowardice, and not all quietness is betrayal. Yet where the cause of Christ, truth, conscience, worship, family, Church, and country are plainly endangered, continued indifference is a fearful thing.

- 9.1.1. Some may not yet be convinced of the necessity of the hour, and such should be patiently instructed from Scripture, history, reason, and conscience.
- 9.1.2. Some are lukewarm professors, having a name that they live, while their hearts are dull toward Christ and His cause.
- 9.1.3. Some are ruled by private interests, preferring ease, reputation, comfort, income, safety, or social peace above faithfulness to God.
- 9.1.4. Some are faint-hearted, fearing the cost of obedience more than the displeasure of the Lord.
- 9.1.5. Some, though outwardly numbered among the people of God, may prove by their silence, compromise, or opposition that they are secret enemies of Christ and His cause.
- 9.1.6. Therefore, let every man examine himself before God. The question is not whether he has made noise, but whether he has been faithful. For Christ does not require empty bravado, but He does require courage, obedience,

repentance, truth, and love that will not abandon the field when the evil day comes.

10. QUESTION | What dangers are such neutral men now in?

10.1. ANSWER | They are in great danger, for God takes special notice of a man's disposition, carriage, silence, fear, and standing in an evil day, and He will deal with each accordingly.

- 10.1.1. In God's account, neutrality toward Christ and His cause is no safe place. For the Lord Himself has said, "He that is not with Me is against Me."
- 10.1.2. Those who will not stand for Christ, truth, conscience, worship, family, Church, and country in the hour of testing cannot expect the honour due to faithful men.
- 10.1.3. They are in danger of becoming useless to both Church and Commonwealth: too fearful to defend the good, too cautious to confront evil, and too comfortable to suffer for righteousness' sake.
- 10.1.4. They are in danger of being spewed out of Christ's mouth, as He warned the lukewarm church of Laodicea. (Revelation 3:16)
- 10.1.5. They should tremble at the curse pronounced against Meroz, because they came not to the help of the LORD, to the help of the LORD against the mighty. (Judges 5:23)
- 10.1.6. Therefore, let every silent man examine his silence, every cautious man examine his caution, every comfortable man examine his comfort, and every fearful man examine his fear. For Christ does not call His people to reckless noise, but neither does He bless cowardly neutrality when truth is being overthrown.)

11. QUESTION | What then do you say of those who profess Christ, yet join themselves to the enemies of Christ, His Church, His truth, and His people?

11.1. ANSWER | I say that such men are in a fearful condition, and that their profession must be tested by their fruit.

- 11.1.1. If they maintain the cause of Anti-Christ while claiming the name of Christ, they contradict their own confession.
- 11.1.2. If they strengthen the hands of those who oppose the Gospel, corrupt worship, silence conscience, and trouble the people of God, they become a shame and stain upon the name they profess.
- 11.1.3. No weapon formed against the truth of God shall finally prosper.
- 11.1.4. The Lord is able to overthrow those who rise against His people and undo the works of darkness in His own time and way: “I will undo all that afflict thee.” (Zephaniah 3:19)
- 11.1.5. Those who take up the sword of malice, falsehood, persecution, or betrayal may find that their own weapons turn against them: “Their sword shall enter into their own heart.” (Psalm 37:15)
- 11.1.6. The blood, suffering, confusion, and harm caused by such compromise shall be on their hands, and will not be hidden from the Judge of all the earth.
- 11.1.7. Therefore, let such men repent while mercy is still offered. Let them come out from the counsels of darkness, return to Christ, confess the truth, and seek forgiveness before the day of reckoning comes.

12. QUESTION | What are the reasons, do you think, that so many professing Christians and Protestants join themselves to the enemies of Christ and His people?

12.1. ANSWER | There are many reasons, and all of them should cause us to tremble. Many are Christians and Protestants only in name. Their lips confess what their

**hearts do not love, and when the hour of testing comes,
their true allegiance is revealed.**

- 12.1.1. Many are drawn into compromise through fear of suffering, loss, poverty, rejection, public shame, or the cost that faithfulness to Christ may bring upon their estate, name, family, comfort, or future.
- 12.1.2. Many hazard the ruin of their country, church, and posterity in order to preserve themselves from consequence, exposure, correction, or deserved judgement.
- 12.1.3. Many join themselves to the stronger-looking side in the hope of repairing their broken fortunes, advancing their ambitions, protecting their position, or gaining advantage from the times.
- 12.1.4. Many are afraid of true reformation, because reformation searches the heart, exposes idols, humbles pride, overturns false peace, and demands repentance they are not willing to give.
- 12.1.5. Many are drawn by worldliness, false teaching, fear of man, hatred of holiness, and friendship with powers that promise safety while leading souls away from Christ.
- 12.1.6. Many have hazarded the ruin of their country to save their own pitiful selves, name and family.
- 12.1.7. Many act from a desperate spirit of malignancy and an implacable enmity against the true people of God, the truth of the Gospel, and all that is good.
- 12.1.8. Therefore, let no man boast in his label, party, tradition, church connection, or former profession. The hour of testing reveals the heart. Christ knows His own, and His own must follow Him.

13. QUESTION | What is your chief aim in this conflict?

13.1. ANSWER | Our chief aim is the pulling down of Babylon in all her forms, and the righteous answering of what she has done to the saints of God. “O daughter of Babylon, who are to be destroyed; happy shall he be, that rewards you as you have served us.” (Psalm 137:8)

- 13.1.1. The overthrow of every Anti-Christ system that exalts itself against Christ, corrupts His Gospel, deceives His people, silences conscience, devours the weak, and makes war upon the saints.
- 13.1.2. The suppression of every false and tyrannical church order that places human power, dead ceremony, corrupt hierarchy, worldly ambition, or institutional pride above the lordship of Jesus Christ and the authority of His Word.
- 13.1.3. The reformation of a corrupt, lazy, superstitious, hireling, and soul-murdering clergy, wherever such shepherds are found; those who starve the flock, flatter the age, bless what God condemns, condemn what God blesses, and trade the fear of the LORD for the approval of men.
- 13.1.4. The cleansing of the Church from false doctrine, cowardly silence, spiritual abuse, worldly compromise, theatrical religion, dead formalism, and every abomination that hides beneath holy language.
- 13.1.5. The advancement of Christ’s Kingdom and the purity, simplicity, reverence, and power of His ordinances.
- 13.1.6. The bringing of justice upon the enemies of the Church and State, not by private vengeance or lawless rage, but by truth, exposure, lawful judgement, repentance where God grants it, and the righteous rule of Christ over all.
- 13.1.7. The regulating and cleansing of courts, councils, parliaments, offices, schools, institutions, and places of public judgement which have become seats of iniquity, confusion, partiality, cowardice, corruption, and unrighteousness.
- 13.1.8. The recovery of Christian law, Christian liberty, Christian conscience, and Christian public duty, where such

things accord with the Word of God and serve justice, mercy, truth, and the common good.

- 13.1.9. The upholding and reforming of lawful Parliament and public government, where these remain a rightful inheritance of the people under God and a restraint against tyranny, lawlessness, faction, and arbitrary power.
- 13.1.10. The preservation, proclamation, and faithful application of the Gospel of Jesus Christ to our children, our posterity, and the generations yet to come.
- 13.1.11. The restoration of holy order in household, church, and nation: fathers repentant and faithful, mothers honoured and strengthened, children taught and protected, pastors courageous and clean, rulers accountable before God, and the people called back to the fear of the LORD.
- 13.1.12. Therefore, our aim is not destruction for destruction's sake, nor vengeance for the pleasure of the flesh, but repentance, reformation, restoration, justice, mercy, truth, courage, and the public honour of Jesus Christ as Lord over all.
- 13.1.13. The removal, by lawful and righteous means, of all Anti-Christ leadership from the visible Church, especially where public office is used to deny Christ, corrupt doctrine, silence conscience, bless rebellion, or scatter the flock.
- 13.1.14. The recovery of biblical order in church and home, including the repentance of men, the restoration of faithful male headship, the honouring and strengthening of women, and the protection and discipling of children under Christ.
- 13.1.15. The continued restraint and curtailment of every Crown, office, court, parliament, party, institution, and power where it exceeds its lawful bounds, forgets its accountability to God, or becomes an instrument of tyranny, corruption, or Anti-Christ rebellion.
- 13.1.16. The advancement of Christ's Kingdom, together with the simplicity, purity, reverence, and power of His ordinances.
- 13.1.17. The bringing to justice of all enemies of the Church of God and of every lawful Christian order, not by private vengeance, cruelty, or lawless rage, but by truth, exposure,

repentance where God grants it, and righteous judgement under God.

13.1.18. The upholding and reformation of lawful Parliament and public government, where these serve as a rightful inheritance of the people under God and a restraint against tyranny, lawlessness, faction, and arbitrary power.

13.1.19. The preservation, continuing proclamation, and faithful application of the Gospel of Jesus Christ to our children, our posterity, and the generations yet to come.

14. QUESTION | What hope do you have of prevailing in this cause?

14.1. ANSWER | We have encouragements enough to assure us of good success, such as:

14.1.1. From the justice and goodness of the cause itself; for a cause rooted in truth, repentance, righteousness, mercy, conscience, and the honour of Christ is not a small thing before God.

14.1.2. From the course that has been taken; for fair, peaceful, lawful, prayerful, and Christian means must be sought before harder duties are considered.

14.1.3. From the condition of those engaged in this work; for many have entered it not for private gain, applause, revenge, or ambition, but out of conscience toward God and love for Christ, His Church, His truth, and His people.

14.1.4. From the quality of the enemies set against the cause; for falsehood, cowardice, corruption, cruelty, pride, unbelief, and Anti-Christ rebellion cannot finally prevail against the Lord and His Anointed.

14.1.5. From the cheerfulness, courage, and readiness of faithful hearts; for when God makes His people willing in the day of His power, their obedience itself becomes a sign of His mercy at work.

14.1.6. From the many mercies, deliverances, victories, recoveries, and encouragements already given; for what God has done before strengthens faith for what He may yet do again.

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- 14.1.7. From the fellowship and assistance of brethren of like mind, whether near or far, who stand with us in prayer, counsel, conviction, witness, and holy courage.
 - 14.1.8. From the covenantal seriousness of those who have bound themselves before God to repentance, truth, reformation, restoration, and the faithful preservation of the Gospel for generations yet to come.
 - 14.1.9. Therefore, our hope is not in numbers, noise, weapons, wealth, office, popularity, or earthly strength. Our hope is in the LORD, who judges righteously, remembers His covenant, hears the prayers of His people, and is able to build again what sin has broken.

15. QUESTION | Explain more particularly, and in order; first, what hope do you perceive from the goodness of the cause?

15.1. ANSWER | A righteous and good cause gives strong encouragement to those who stand in it.

- 15.1.1. A good cause puts life, strength, hope, and courage into men's hearts; for conscience is a mighty companion when it is clean before God.
- 15.1.2. A good cause has God ever siding with it; not because men are perfect, but because truth, righteousness, mercy, repentance, and justice belong to Him.
- 15.1.3. A good cause daunts and dismays the adversary; for even wicked men often tremble when they know, in conscience, that they fight against truth.
- 15.1.4. A good cause will undoubtedly prevail at last; for though it may be delayed, mocked, opposed, wounded, and buried for a season, the LORD will not allow truth to perish forever.
- 15.1.5. Therefore, our confidence is not in ourselves, but in the goodness of the cause under God. If the cause is His, then courage is duty, patience is wisdom, and hope is obedience.

16. QUESTION | What encouragement can be taken from the course that has been chosen?

16.1. ANSWER | Much encouragement may be taken from the course that has been chosen, because this cause was not entered lightly, rashly, proudly, or without prayer.

16.1.1. All fair, peaceful, lawful, and Christian ways were first attempted before stronger duties were considered.

16.1.2. The Lord was solemnly and generally sought before this work was undertaken, for no righteous cause should begin in the strength of the flesh.

16.1.3. This cause was undertaken with good advice and guidance from a multitude of counsellors, and not from the heat, pride, temper, or private judgement of one man alone.

16.1.4. It was begun with prayer and repentance, and it must still be followed with the prayers, fastings, humiliations, and holy seriousness of all the faithful in the land.

16.1.5. Therefore, we take encouragement from this: that the cause has not been pursued as a work of rage, ambition, revenge, or disorder, but as a sober duty under God, tested by Scripture, conscience, counsel, prayer, and necessity.

17. QUESTION | What hope do you gain from them already involved in this warfare?

17.1. ANSWER | We take encouragement from those already engaged in this cause, where their lives, doctrine, courage, and conduct bear witness to the work of God among them.

17.1.1. Because faithful and godly ministers side with this cause: not as flatterers of men, servants of faction, or stirrers of disorder, but as watchmen who call the people to repentance, truth, prayer, courage, and obedience to Christ.

17.1.2. Because many of those who lead are men of public spirit, not swallowed up by private ambition, personal gain, party vanity, or worldly advancement, but committed to the

welfare of Christ's Church, the good of the people, and the honour of God.

- 17.1.3. Because those who stand in this cause are generally full of courage and resolution, not from fleshly confidence, rage, or presumption, but from conscience, prayer, conviction, and the fear of the LORD.
- 17.1.4. Because there are many faithful, sober, disciplined, and God-fearing soldiers in this army, hazarding themselves not for plunder, cruelty, reputation, or revenge, but for the Gospel of Jesus Christ and the defence of what is true, just, and good.
- 17.1.5. Therefore, we take hope not merely from numbers, rank, force, or outward strength, but from the presence of faithful ministers, selfless leaders, courageous hearts, disciplined servants, and those who would rather suffer for righteousness than prosper through compromise.

18. QUESTION | What hope do you gain from the quality of your enemies?

18.1. ANSWER | We genuinely conclude that God will not prosper them in any way:

- 18.1.1. We may soberly conclude that God will not finally prosper them, for those who set themselves against Christ, His Gospel, His Church, His people, and the power of godliness cannot stand forever.
- 18.1.2. Because, for the most part, we have to deal with those whose hearts, counsels, doctrines, and works are openly opposed to the truth of God and the lordship of Jesus Christ.
- 18.1.3. Because they are often found to be cursers, blasphemers, mockers, scoffers, profaners of holy things, and despisers of the fear of the LORD.
- 18.1.4. Because they set up their own laws, appetites, ideologies, ceremonies, liberties, tyrannies, and corruptions against the law of God and the Gospel of His Son.
- 18.1.5. Because, where their spirit is fully revealed, it proves itself inhuman, barbarous, cruel, manipulative, lawless,

merciless, and destructive of all that is true, holy, innocent, and good.

18.1.6. Because they hate the power of godliness, despise repentance, corrupt conscience, mock holiness, devour the weak, and trouble the faithful wherever they are able.

18.1.7. Because they are enemies not merely of our comfort, party, inheritance, or nation, but of the one true God and the public honour of Jesus Christ; therefore the LORD will scatter them, and Christ will destroy every work of darkness in His own time and way.

18.1.8. Yet let no Christian glory in the destruction of the wicked as though he himself were clean by nature. We too were once enemies in our minds by wicked works, until mercy found us. Therefore our hope is not in their ruin for its own sake, but in the certainty that Christ will judge evil, defend His people, vindicate His truth, and bring every proud thing low before His throne.

19. QUESTION | What do you gather from the cheerfulness of spirit in those involved in this cause of Christ?

19.1. ANSWER | We gather that God has raised up His servants to do some great work for Him; for holy cheerfulness in a solemn cause is no small sign of His hand upon a people.

***“Let the saints be joyful in glory! Let them sing aloud upon their beds
Let the high praises of God be in their mouth, and a two-edged sword in
their hand To execute vengeance upon the heathen, and punishments
upon the people; To bind their kings with chains, and their nobles with
manacles of iron; To execute upon them the judgment written, this
honour have all His saints. Praise you THE LORD!”***

(Psalm 149:5-9 NSB)

19.1.1. It is a sign that God has awakened His people for a work greater than their own comfort, reputation, safety, or ease.

***“Praise you THE LORD for the avenging of Israel, when the people
willingly offered themselves.***

(Judges 5:2 NSB)

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- 19.1.2. It is a sign that God will prosper those whom He has made willing in the day of His power.
- 19.1.3. It is a sign that we are so well assured of the rightness of our cause that we will both live and die for it. It is a sign that those who are willing and cheerful in this business will continue courageously, for joy in God gives strength where mere anger soon burns out.
- 19.1.4. It is a sign that they are well assured of the goodness of their cause, and therefore are prepared to live, labour, suffer, and, if God requires it, die in faithfulness to Christ.
- 19.1.5. Yet this cheerfulness must be holy, not carnal; sober, not boastful; obedient, not bloodthirsty. The saints may sing, but they must not swagger. They may rejoice in the LORD, but they must never take pleasure in cruelty, vengeance, or the suffering of men.
- 19.1.6. Therefore, the cheerfulness of Christ's people is not the happiness of those who love conflict, but the glad resolve of those who know that the LORD reigns, that Christ shall prevail, and that no faithful labour in Him is ever in vain.

20. QUESTION | What do you conclude from the good success already experienced in this cause?

20.1. ANSWER | We conclude that Almighty God has shown Himself favourable to this cause, not because we are worthy in ourselves, but because He is merciful, righteous, and faithful to His own name.

- 20.1.1. That the LORD has already given mercies, deliverances, recoveries, and encouragements sufficient to strengthen our hearts and confirm us in the work.
- 20.1.2. That He has already abated much of the courage of our enemies, exposed their counsels, frustrated their designs, and shown that pride and Anti-Christ rebellion cannot stand securely before Him.
- 20.1.3. That we have every reason to trust God for the future, since He has already helped us in the past; for former mercies are not to be forgotten, but gathered up as fuel for faith, prayer, obedience, and perseverance.

- 20.1.4. That the LORD will glorify Himself more and more on behalf of His Church, defending His truth, preserving His people, humbling the proud, strengthening the weak, and making His name known.
- 20.1.5. Yet we must not turn success into presumption. Victory belongs to the LORD, and every mercy received should make us more thankful, more watchful, more repentant, more humble, and more obedient.
- 20.1.6. Therefore, we take courage from what God has done, but we do not boast in ourselves. Our confidence is not in our strength, our wisdom, our number, our history, or our cause as we imagine it, but in the living God who hears, judges, saves, chastens, restores, and reigns.

21. QUESTION | What hopes do you have from your brethren abroad?

21.1. ANSWER | We have cause to acknowledge God's great mercy in bringing our brethren of Scotland, and all faithful brethren abroad, to our assistance at such a time as this.

- 21.1.1. Their fellowship is a mercy, for no faithful people should imagine themselves alone when God has raised up others of like mind, faith, courage, and conviction.
- 21.1.2. Their number, preparation, courage, and resolution are no small encouragement, especially where they have shown themselves ready to stand in the cause of Christ, truth, conscience, lawful reformation, and the liberty of the Church under God.
- 21.1.3. They have given sufficient testimony of their love, faithfulness, and concern toward us; not merely in words, but in prayer, counsel, sympathy, encouragement, sacrifice, and practical assistance.
- 21.1.4. They are concerned in this quarrel as we are, for the cause of Christ is not bounded by one parish, county, kingdom, or nation. What touches the Gospel, the Church, the people of God, and the honour of Christ concerns all faithful Christians.

21.1.5. Therefore, we take hope from the fellowship of brethren near and far, knowing that the LORD often strengthens His people by joining them to others who see the same danger, love the same truth, and seek the same restoration under God.

21.1.6. Historical Note

The reference here to “our brethren of Scotland” belongs first to the earlier Covenanter alliance with the English Parliament during the 1640s, especially under the Solemn League and Covenant. These were not Cromwell’s later enemies in the Scottish campaigns of 1650–1651, but the Scottish Covenanter allies who, in the earlier phase of the conflict, came south in support of Parliament and the Protestant cause.

The later history of the Covenanters became more tangled and more tragic. After the Restoration, many Scottish Presbyterians suffered severely for refusing royal supremacy over the Church of Christ. Among the strictest and most uncompromising of these were the Cameronians, or Society People, named after Richard Cameron, the “Lion of the Covenant,” who was killed at Airds Moss in 1680.

The Cameronians stood in the line of those who would not surrender Christ’s crown rights over His Church. Later, after the Revolution settlement, and under the new Protestant monarchy of William III, James Douglas, Earl of Angus, raised the Cameronian regiment near Douglas on 14 May 1689 from men of that same Covenanting stream. Thus the name carries both martyr-memory and soldier-memory: field preaching, persecution, armed witness, Protestant endurance, and the fierce cry that Christ, not Caesar, is Head of the Church.

That memory was carried into regimental life. The Cameronians were known for attending church under arms, with sentries posted before worship began, recalling the armed watch kept at the old conventicles when Presbyterian worshippers gathered under threat of arrest, attack, or death. The sword did not rule the sermon; rather, the sword remembered that the sermon had once needed guarding.

The regiment later became The Cameronians (Scottish Rifles). In 1968, rather than be absorbed into another regiment through amalgamation, the Cameronians chose disbandment. Even in that ending there was a kind of witness: better to lay down the colours with memory intact than to survive by becoming something else.

The history of the British Isles is anything but simple. Crown, Parliament, Kirk, Covenant, Commonwealth, Restoration, Revolution, persecution, settlement, and regiment all run through one another like tangled roots. Yet that tangled history is part of the soil from which this book grows.

This note is included because Scotland is not incidental to this story. The Soldier's Bible belongs to a wider British Protestant memory, and that memory cannot honestly be told without the Covenanters, the Killing Time, the Lion of the Covenant, the conventicles, and the Cameronians.

22. QUESTION | But what grounds have you to comfort yourselves from the Covenant which you say so many have entered into?

22.1. ANSWER | We take much comfort from the Covenant, not as though any oath of man could save us, but because a solemn covenant before God may become a testimony of humiliation, repentance, seriousness, and reformation.

22.1.1. Because it is a testimony of our general humiliation before God, and a good beginning of our reformation.

22.1.2. Because it is the joy and desire of faithful Christians throughout the land, who long to see Christ honoured, His Church purified, His Gospel preserved, and His people brought again under the fear of the LORD

22.1.3. Because Anti-Christ corruption, false religion, tyranny of conscience, dead ceremony, faithless leadership, and every proud power that exalts itself against Christ receive a deadly blow when a people bind themselves before God to repentance, truth, reformation, and obedience.

22.1.4. Because the cause has prospered since the Covenant was undertaken, and many mercies, victories, recoveries, deliverances, and encouragements have been granted, not to make us boastful, but to make us thankful.

22.1.5. Among the former encouragements remembered were Gloucester, Newbury, Winceby, Newark Castle, Hull, Lincoln, Gainsborough, Arundel Castle, Nantwich, Alton,

Winchester, and many other places where the enemy was checked, defeated, resisted, or driven back.

22.1.6. These successes are not to be read as proof that every man involved was righteous, nor that every action was pure, but as mercies that called the people to greater humility, deeper repentance, and firmer trust in God.

22.1.7. Therefore, we comfort ourselves from the Covenant because it reminds us that this cause must not be carried by pride, faction, rage, or self-confidence, but by solemn return to God, public repentance, faithful obedience, and a holy desire for reformation under the lordship of Jesus Christ.

Historical Note

The Covenant referred to here is the Solemn League and Covenant of 1643, entered into by the English Parliament and the Scottish Covenanters during the First English Civil War. It followed the earlier Scottish National Covenant of 1638, by which many in Scotland had bound themselves to defend Reformed religion and resist the imposition of episcopal government upon the Kirk.

The Solemn League and Covenant was both a religious vow and a political-military alliance. The English Parliament needed Scottish assistance against King Charles I. The Scottish Covenanters desired the preservation and further reformation of Protestant religion in the three kingdoms: Scotland, England, and Ireland. The Covenant therefore joined Parliamentary England and Covenanted Scotland in a common cause.

Those who entered into it did so with solemn seriousness. They bound themselves before God to defend the Reformed faith, seek further reformation, preserve the liberties of the kingdoms, and oppose what they understood to be Popery, tyranny, and corruption in Church and State.

For the soldiers and ministers who valued it, the Covenant was not merely a political treaty. It was a public act of humiliation, repentance, unity, and resolve under God. It gave many Protestants a shared language, a shared cause, and a shared sense that they were not fighting for private ambition, but for religion, liberty, Parliament, posterity, and the honour of Christ.

This is why the original catechism treats the Covenant as a ground of comfort. It was seen as a sign that the cause had been solemnly

brought before God, and that English Parliamentarians and Scottish Covenanters stood, for a time, together in one Protestant cause.

A Present Question

The question presses upon us: is there now need for a new solemn covenant?

Not a covenant of civil war. Not a military league. Not a party oath. Not a reckless imitation of another age. The sins, offices, kingdoms, churches, and dangers of our own time are not identical to theirs, and history must not be worn as costume.

Yet the need for solemn Christian resolve remains.

There may indeed be need for a fresh covenantal banner under which repentant Christians may stand: pastors, fathers, mothers, households, churches, soldiers, veterans, teachers, writers, workers, and all who fear the LORD and desire the restoration of what has been broken.

Such a covenant would not save. Christ alone saves.

But it could gather scattered convictions into one clear confession. It could say what must be repented of, what must be restored, what must be defended, what must be taught to our children, what must not be surrendered, and before whom we must all give account.

It would need to be rooted in Scripture, governed by repentance, cleansed of hatred, free from private vengeance, obedient to Christ, and committed to lawful, courageous, public faithfulness.

For a covenant is more than a document.

It is a banner.

It tells the fearful where to stand. It tells the wavering what has been confessed. It tells the children what must be remembered. It tells the enemy that the people of God are not merely angry, but bound — bound first to Christ, then to truth, repentance, courage, mercy, household faithfulness, and restoration under God.

Such a banner may yet be needed.

And if it is raised, it must be raised with trembling.

The foundation for such a covenant may already have been laid in the Twelve Christian Rights. These rights are not merely slogans, nor are they political decorations for a fallen age. Properly understood, they are covenantal claims: truths to be confessed, duties to be embraced, gifts to be guarded, and boundaries to be defended under God.

From them, there may arise not merely a new national covenant, but a new international covenant: a solemn Christian confession for households, churches, pastors, fathers, mothers, sons, daughters, teachers, workers, soldiers, carers, writers, and all who desire to stand beneath the lordship of Jesus Christ.

Such a covenant would call Christians across nations to repentance before restoration, courage without cruelty, liberty under God, the defence of the weak, the honouring of worship, the recovery of conscience, the protection of children, the strengthening of households, and the public confession that Christ is Lord over all.

It would not save. Christ alone saves. But it could become a banner under which scattered Christians may stand, not as rebels against lawful order, but as repentant witnesses to a higher throne, a truer law, a deeper mercy, and a coming Kingdom that cannot be shaken.

(www.TheCovenantInternational)

23. QUESTION | But is it not a lamentable thing that Christians of the same nation should thus wash their hands in one another's blood?

23.1. ANSWER | I concede that it is. It is a grievous and lamentable thing when men of the same land, language, history, and outward profession come to such a pass that blood is shed between them.

23.1.1. War within a nation is no small sorrow. Civil bloodshed is a judgment, not a trophy. It reveals that something has already gone terribly wrong in the soul of a people.

23.1.2. Yet as the case now stands, there may come an inevitable and absolute necessity of defence laid upon the good people of the land, when evil men have drawn the sword, invaded persons, threatened households, assaulted lawful liberties, and set themselves against whatever is most dear under God.

23.1.3. Is it not high time to stand upon our guard when our enemies have drawn their swords upon us to invade our persons, our families, our churches, our consciences, our

lawful liberties, and whatever else the LORD has entrusted to our care?

- 23.1.4. God Himself calls His people to remember the blood of His saints, the sufferings of His servants, the outrages committed against the innocent, and the violence done against truth, worship, conscience, and righteousness.
- 23.1.5. The whole Church of God calls upon us to come to the help of the LORD and His people against the mighty, not in private vengeance, hatred, or cruelty, but in faithful courage, lawful defence, and holy resistance to evil. "Curse Meroz," said the angel of the LORD, "curse its inhabitants bitterly, because they did not come to the help of the LORD, to the help of the LORD against the mighty." (Judges 5:23)
- 23.1.6. Our children and posterity call upon us to maintain, preserve, and pass on those liberties, duties, Scriptures, Gospel truths, and Christian foundations which we received from our forefathers, and which we have no right to surrender through cowardice, comfort, or unbelief.
- 23.1.7. Therefore, when men who bear the name of countrymen, kinsmen, neighbours, or fellow Christians join themselves to Anti-Christ powers, persecute the people of God, destroy lawful liberties, trample conscience, and make war against the truth of Christ, they must no longer be judged merely by their outward labels, but by their cause, fruit, and works.
- 23.1.8. In such a case, false profession must not blind us. The man who calls himself a Christian while fighting against Christ, His Gospel, His Church, His people, and the power of godliness, must be regarded according to the side he has chosen.
- 23.1.9. The old catechism therefore speaks with fearful severity: "Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood." (Jeremiah 48:10)
- 23.1.10. Yet this word must be handled with trembling. It gives no licence toward murder, revenge, lawlessness, personal hatred, cruelty, racial contempt, religious malice, or private violence. The sword belongs only where God, lawful authority, just cause, righteous defence, and necessary

restraint place it. No man may baptise his rage and call it zeal.

23.1.11. Still, neither may a Christian baptise cowardice and call it peace. There is a false pity which spares the wolf and abandons the sheep. There is a false neutrality which washes its hands while the innocent bleed. There is a false softness which refuses to resist evil because resistance is costly.

23.1.12. Therefore, we lament the bloodshed, but we do not repent of necessary defence. We mourn the division, but we do not surrender the truth. We grieve that countrymen may become enemies, but we will not pretend that those who make war against Christ and His people are made harmless by familiar names.

23.1.13. The Christian soldier must therefore carry both sorrow and steel: sorrow that such conflict has come, and steel to stand faithfully where God, conscience, lawful duty, and the defence of the innocent require it.

Cursed be he that does the work of The LORD deceitfully, and cursed be he that keeps back his sword from blood.

(Jeremiah 48:10 NSB)

24. QUESTION | There are a great many of the King's party who have been held to be bold, honest men of integrity and faith. Will your weapons make no difference between them and others?

24.1. ANSWER | If they join themselves to the malignant party, and take their stand with those who oppose Christ, His Gospel, His Church, His people, and the lawful liberties of the land, then we cannot know them apart from the malignants with whom they march:

24.1.1. A man's former reputation does not sanctify his present rebellion against truth. Honourable names, brave histories, religious speech, family standing, public esteem, and old professions of faith cannot make an evil cause righteous.

24.1.2. If a man joins himself to those who persecute the godly, trample conscience, destroy lawful liberties, defend Anti-Christ corruption, and make war against the work of

restoration, then his chosen fellowship reveals his present standing.

- 24.1.3. We do not judge merely by rumours, labels, parties, bloodlines, or outward appearance. But when a man openly identifies himself with the enemies of Christ and His people, we must judge him by his fruit, his cause, his company, and his works.
- 24.1.4. It is to be feared that such men were never truly of us, when they prove so cruel against us. For those who depart from the truth and then turn fiercely upon the faithful reveal a dreadful condition of heart. “They went out from us, but they were not of us.” (1 John 2:19)
- 24.1.5. Hypocrites, commonly, when they are unmasked, prove the most dangerous enemies. The man who once wore the language of faith, but afterwards joins himself to the enemies of Christ, often fights with a special bitterness, as though he must prove his loyalty to the darkness by hating the light he once professed.
- 24.1.6. Therefore, let no man shelter under the memory of a better name while giving his strength to a wicked cause. The question is not only what he once seemed to be, but where he now stands, whom he now serves, and what work his hand now advances.
- 24.1.7. Yet this also must be handled with fear before God. We may not delight in suspicion, invent enemies, despise due process, or treat every mistaken man as malicious. Some are misled. Some are fearful. Some are confused. Some are trapped by loyalty, blood, habit, or false teaching. Wherever repentance appears, mercy must be ready.
- 24.1.8. But where men knowingly and stubbornly take part with the enemies of Christ, and by word, counsel, office, weapons, influence, money, or silence strengthen the hand of evil, they must not be excused merely because they once bore a fair name.
- 24.1.9. False profession must not be allowed to disarm faithful discernment. The wolf does not become safe because he once wore a shepherd’s cloak.
- 24.1.10. Therefore, our weapons do not distinguish according to reputation alone, but according to cause, conduct, allegiance,

and present fruit. If a man stands with the malignant enemy, he must be regarded according to the side he has chosen.

24.1.11. Still, we pray that God would bring such men to repentance before judgment, restore those who are merely misled, expose those who are false, and preserve His people from both gullibility and cruelty.

24.1.12. The Christian soldier must therefore be neither naïve nor bloodthirsty: not naïve, because fair names may cover foul allegiance; not bloodthirsty, because judgment belongs to God, and all necessary action must remain under lawful authority, righteous cause, and holy restraint.

25. QUESTION | Who do you think were the authors and occasioners of this unnatural war?

25.1. ANSWER | First, we must confess that our own sins have brought this judgment upon us. We have deserted Jesus Christ our Saviour, neglected His Word, despised His Gospel, dishonoured His name, weakened our households, corrupted our worship, and tolerated what should have been resisted with repentance, prayer, truth, and courage:

25.1.1. Therefore, we do not begin by blaming others only. Judgment begins at the house of God. Our cowardice, compromise, worldliness, prayerlessness, and unbelief have opened doors through which many enemies have entered.

25.1.2. Yet under that chief cause, there are also instruments, authors, and occasioners of this unnatural conflict: an alliance of the ungodly arrayed against the remnant Christian Church, Christian culture, and the inheritance once received from faithful forefathers.

25.1.3. First, the secret workers of mischief: those hidden counsellors, well-funded networks, activist institutions, corrupt agencies, ideological foundations, and anti-God parties which labour quietly but relentlessly to unmake Christian truth, Christian worship, Christian conscience, Christian family, Christian law, and Christian inheritance.

25.1.4. These are firebrands of mischief, not always wearing the same name, but often serving the same end: the dethroning of Christ from public life, the silencing of His Word, the

confusing of children, the weakening of households, the shaming of faithful Christians, and the enthroning of man in the place of God.

- 25.1.5. Second, the bishops and rotten clergy: those shepherds who feed themselves and not the flock, who bless what God condemns, condemn what God commands, sell peace where there is no peace, flatter power, despise repentance, and betray the people of God from within the house that should have guarded them.
- 25.1.6. Third, the delinquent cowards who cannot abide the trial of justice: those guilty men who fear exposure more than sin, who hide behind office, influence, money, reputation, procedure, and party, and who would rather burn down the house than stand before the truth.
- 25.1.7. Fourth, the formal gospelers and respectable unbelievers of the land: those who keep the shell of religion but hate the power of reformation; who love ceremony without repentance, tradition without obedience, respectability without holiness, and public virtue without the lordship of Christ.
- 25.1.8. These, with all the atheistic, anti-Christian, and malignant parties of the age, have helped occasion the conflict: some by open hostility, some by false teaching, some by institutional corruption, some by cowardly silence, some by persecuting the faithful, and some by making common cause with the enemies of Christ.
- 25.1.9. Yet still we return to the first matter: our sins have brought this judgment upon us. If we had been faithful, watchful, repentant, prayerful, courageous, and obedient, the enemy would not have found such easy entrance.
- 25.1.10. Therefore, the answer is not accusation alone, but repentance first, discernment next, courage thereafter, and reformation under Jesus Christ our Lord.

26. QUESTION | Do not many whom you count your enemies also stand for religion, faith, liberty, justice, and truth?

26.1. ANSWER | Many claim to do so. But claims of religion must be tested by doctrine, fruit, worship, allegiance, conduct, companions, and works.

- 26.1.1. Surely they are mad who think that Anti-Christ powers, corrupt religious systems, terrorist movements, tyrannical ideologies, and anti-God systems will truly fight in defence of the Gospel of Jesus Christ.
- 26.1.2. They are very simple who expect tender care for true religion from those who have become its chief persecutors: corrupt prelates, rotten clergy, faithless institutions, false teachers, ideological captains, and every party that names God while opposing His Word.
- 26.1.3. Neither is it to be imagined that men so loose, lewd, cruel, corrupt, profane, violent, or lawless should truly intend the preservation of religion, liberty, justice, family, conscience, or anything else that is good.
- 26.1.4. Some may speak loudly of religion while their armies, offices, parties, donors, networks, and allies are filled with those who hate the Gospel, despise the people of God, mock repentance, and labour to enthrone man in the place of Christ.
- 26.1.5. Others may talk of liberty while demanding bondage; speak of peace while rewarding violence; speak of justice while excusing lawlessness; speak of compassion while destroying children; speak of rights while denying the rights of God, conscience, family, worship, and truth.
- 26.1.6. Their rage against those who are most zealous for the true profession of Christian faith is sufficient evidence of how cordially they stand for religion. Men who hate the faithful do not love the faith.
- 26.1.7. Indeed, many do not stand for religion at all, except as the Ephesians stood for Diana: with noise, confusion, economic interest, civic pride, and idolatrous attachment to what must not be touched. (Acts 19:23–34)

- 26.1.8. They stand not for the Gospel, but for false religion; not for liberty, but for bondage; not for justice, but for power; not for peace, but for control; not for conscience, but for coercion; not for Christ, but for another throne.
- 26.1.9. Some stand for corrupt prelacy, dead ceremony, starving worship, rotten clergy, stinking traditions, and monuments of idolatry. Others stand for secular dogma, ideological compulsion, terrorist violence, pagan confusion, sexual rebellion, state worship, or bondage under laws and powers that deny Jesus Christ.
- 26.1.10. Therefore, we must not be deceived by religious language, patriotic language, justice language, rights language, compassion language, or freedom language when the fruit is opposition to Christ, hatred of His people, contempt for His Word, and destruction of what God has made.
- 26.1.11. Yet we must also speak carefully. Not every mistaken man is malicious. Not every deceived soul is a persecutor. Not every person inside a false system understands the spirit of that system. The Christian must distinguish between the wolf, the hireling, the frightened sheep, and the captive soul.
- 26.1.12. But where men knowingly make common cause with Anti-Christ powers, terrorist cruelty, tyrannical religion, corrupt institutions, and systems that persecute the faithful, they must not be received merely because they use the words religion, liberty, justice, or peace.
- 26.1.13. The question is not what banner they wave, but what altar they serve. The question is not what they profess with their lips, but what they defend with their lives. The question is not whether they speak of religion, but whether they bow before Jesus Christ as Lord.

27. QUESTION | Do you think we shall see any reformation of these things before we see any peace and restoration?

27.1. ANSWER | Yes, doubtless; and we have strong reason to believe that reformation must come before true peace, and repentance before lasting restoration:

- 27.1.1. Because God's anger is let loose upon any nation, church, household, or people that forsakes Him, despises His Word, corrupts worship, destroys the weak, profanes marriage, abandons children, and refuses the lordship of Jesus Christ. Peace cannot be built upon rebellion.
- 27.1.2. Because in former ages God has again and again brought great alterations, shakings, reformations, and recoveries in His Church. He is not bound to our times, calendars, calculations, or centuries; yet history teaches us that He knows when to pull down, when to expose, when to cleanse, and when to restore.
- 27.1.3. Because reformation is the very thing our enemies most fear. They can tolerate religious language, ceremonies, heritage, sentiment, slogans, and harmless respectability; but they tremble at repentance, truth, holiness, Gospel power, household order, public courage, and Christ confessed as Lord.
- 27.1.4. Because the devil and his instruments bestir themselves most fiercely when they fear their house is being troubled. The rage, confusion, deceit, noise, cruelty, propaganda, censorship, seduction, and persecution of the age are not signs that Christ has lost His throne, but that darkness fears the light.
- 27.1.5. Because faithful Christians throughout the nations pray for and expect reformation, not merely of policies, parties, institutions, and outward structures, but of hearts, homes, churches, pulpits, worship, conscience, courage, and public witness under God.
- 27.1.6. Because the measure of our enemies' iniquity is filling up. God is patient, but He is not blind. He may permit evil to swell for a season, but He does not forget the blood of the innocent, the cries of the oppressed, the corruption of

shepherds, the lies of rulers, or the contempt shown toward His Son.

- 27.1.7. Because a solemn covenant may yet be raised as a banner for repentance, reformation, and restoration under Christ. The old catechism looked to the Covenant of its own day as a sign that the people had solemnly bound themselves before God. In our day, we likewise call Christians, households, churches, and faithful witnesses across the nations to consider the need for covenantal confession: not a political oath, not a military league, not a call to unlawful action, but a public Christian confession of repentance, truth, duty, courage, and restoration.
- 27.1.8. Therefore, we do not expect true peace from compromise with evil, nor restoration from policy alone, nor reformation from human strength. We look to the LORD, who wounds in order to heal, humbles in order to raise up, exposes in order to cleanse, and calls His people first to repent, then to restore.
- 27.1.9. Let all who desire such reformation and restoration consider the call to stand under Christ at:
- 27.1.10. www.TheCovenantInternational

THE SECOND PART OF THE SOLDIER'S CATECHISM



28. QUESTION | What are the principal things required of a Christian soldier?

28.1. ANSWER | The principal things required in a soldier are these: that he be religious and godly; that he be courageous and valiant; and that he be skilful in the military profession:

- 28.1.1. First, he must be religious and godly. He must be born again, separated unto God, governed by the Word of God, and brought under the lordship of Jesus Christ. For an ungodly soldier may have strength, weapons, discipline, and boldness, yet still be a danger to himself and to others if his heart is not under command.
- 28.1.2. The Christian soldier must therefore begin with repentance, faith, prayer, holiness, obedience, and the fear of the LORD. Before he learns to stand against enemies without, he must learn to war against sin within.
- 28.1.3. Second, he must be courageous and valiant. A soldier must not be ruled by cowardice, softness, panic, self-preservation, or the fear of man. When lawful duty, conscience, truth, and the defence of the innocent require him to stand, he must not flee.
- 28.1.4. Yet Christian courage is not cruelty, rage, boasting, or love of conflict. True valour is strength under command. It is courage governed by righteousness, mercy, discipline, and holy restraint.
- 28.1.5. Third, he must be skilful in the military profession. Zeal without skill is dangerous. Courage without training is often wasteful. A soldier must learn his calling, understand his duties, obey lawful command, keep discipline, handle his weapons rightly, guard his companions, and act with wisdom under pressure.
- 28.1.6. Therefore, the Christian soldier must seek three things together: a godly heart, a courageous spirit, and a disciplined hand. If any one of these is missing, the soldier is incomplete.
- 28.1.7. Let him be godly, lest his strength become sin.

28.1.8. Let him be courageous, lest his godliness become cowardice.

28.1.9. Let him be skilful, lest his courage become folly.

28.1.10. The soldier most fit for service is therefore the man who fears God, refuses fear of man, and has trained himself to serve faithfully in the place where Providence has set him.

29. QUESTION | How do you prove that your soldiers should be separated to God?

29.1. ANSWER | First, by Scripture; for both the Old and New Testaments teach that a soldier must not live as a lawless, cruel, filthy, violent, or ungoverned man. In the Law it is written:

When your armies go out against your enemies, then keep yourself from every wicked thing.

(Deuteronomy 23:9 NSB)

And the soldiers likewise demanded of Him, saying, “And what shall we do?” And He said to them, “Don’t be a thug, neither accuse any one falsely; and be content with your wages.”

(Luke 3:14 NSB)

29.2. Besides these two examples, there are many other reasons to confirm the need for a separated life in the soldier:

29.2.1. Because soldiers lie so open to death. A man who may soon stand before God must not live carelessly before God.

29.2.2. Because soldiers stand in continual need of God’s assistance. Their strength, courage, discipline, protection, wisdom, and deliverance are not finally in themselves, but in the LORD.

29.2.3. Because the Christian soldier must never fight as a brute beast, a hired thug, or a servant of rage, but as one who seeks to stand for Christianity, reformation, and restoration under Jesus Christ.

29.2.4. Because God may raise up lawful soldiers to execute justice, restrain evil, defend the innocent, protect the weak,

preserve lawful liberty, and stand against those who would devour the flock.

29.2.5. Because men may be as religious in this profession as in any other. Soldiering does not excuse ungodliness, nor does it prevent holiness. A man may fear God in the camp, in the field, under command, in danger, and in battle.

29.2.6. Because Scripture and history give us examples of brave soldiers who were also religious and godly: men who feared the LORD, prayed, obeyed, gave alms, sought righteousness, showed mercy, and served with courage under God.

29.2.7. Because a well-ordered camp may become a school of virtue, where the soldier learns preparation for death, self-control, vigilance, obedience, hardness, temperance, humility, devotion, brotherhood, patience, courage, and discipline.

29.2.8. Therefore, the soldier must be separated unto God: not merely washed outwardly, nor religious in speech only, but governed inwardly by repentance, faith, holiness, prayer, obedience, and the fear of the LORD.

29.2.9. Let no soldier imagine that weapons, uniform, office, courage, or discipline can excuse an unclean heart. The man who carries steel must first be brought under Christ.

29.2.10. The Christian soldier must be able to say: my body is under discipline, my tongue under truth, my anger under restraint, my courage under command, my conscience under Scripture, and my soul under Jesus Christ.

30. QUESTION | Who chiefly breaks these rules?

30.1. ANSWER | Such soldiers as do not show themselves to belong to God, but to sin, appetite, violence, and the fear of man; and who manifest this by their works.

30.1.1. Such as give themselves to whoring, fornication, adultery, pornography, uncleanness, lust, abuse, and the defiling of their own bodies and the bodies of others.

30.1.2. Such as use their tongues to swear, curse, blaspheme the name of God, mock holy things, lie, threaten, boast, slander,

and speak like men who have no fear of the LORD before their eyes.

- 30.1.3. Such as follow the swinish sins of drunkenness, drug use, addiction, excess, chemical escape, and every appetite that makes a man less watchful, less disciplined, less clean, less truthful, and less fit for duty.
- 30.1.4. Such as plunder, steal, extort, exploit, defraud, loot, corruptly seize, or take advantage of civilians, prisoners, the weak, the displaced, or any who come under their power.
- 30.1.5. Such as use strength, rank, weapons, uniform, office, or fear to bully, intimidate, abuse, degrade, or dominate those whom they are bound before God to protect.
- 30.1.6. Such as are cruel for sport, violent without cause, reckless with life, careless with truth, disobedient to lawful command, contemptuous of discipline, and proud of the very sins that should shame them.
- 30.1.7. Such as wear the outward name of soldier, but have not learned the inward discipline of a Christian man; whose bodies may be under command, but whose hearts, mouths, appetites, tempers, and imaginations remain ungoverned.
- 30.1.8. These men chiefly offend against the rule, because they make the camp unclean, bring reproach upon their calling, endanger their companions, harden themselves against repentance, and provoke the LORD whose help they most need.
- 30.1.9. Therefore, let every soldier examine himself. Let him not ask only whether he is brave, strong, armed, trained, or obedient outwardly, but whether he is clean before God, disciplined in body, truthful in speech, sober in appetite, restrained in anger, just in conduct, and repentant in heart.
- 30.1.10. For the soldier who will not be ruled by Christ will soon be ruled by something worse.

31. QUESTION | But are these things not tolerated in brute-beast soldiers?

31.1. ANSWER | No more in them than in any other man. Soldiering gives no man permission to live like a beast. The uniform does not excuse sin, the camp does not cancel

conscience, and danger does not make wickedness lawful. The Scripture speaks generally to all men, soldiers included, that God will judge whoremongers and adulterers:

Marriage is honourable among all, and the bed is undefiled, but whoremongers and adulterers God will judge.

(Hebrews 13:4 NSB)

31.1.1. Therefore, whoring, adultery, fornication, uncleanness, pornography, exploitation, and sexual sin are not made tolerable because a man is far from home, under stress, near death, or surrounded by other ungodly men.

31.1.2. The Scripture also declares that the LORD will not hold him guiltless who takes His name in vain. Therefore, swearing, cursing, blasphemy, mockery of holy things, false oaths, and profane speech are not small matters in the mouth of a soldier.

31.1.3. That drunkards and druggies shall not enter the Kingdom of God. Therefore, drunkenness, drug use, addiction, and every enslaving appetite must not be treated as harmless camp humour, soldierly custom, or necessary relief.

Don't you know that the unrighteous will not inherit the kingdom of God? Don't be deceived, for neither the sexually immoral, nor idolaters, nor adulterers, nor effeminate men, nor sodomites, Nor thieves, nor covetous people, nor drunkards, nor slanderous, nor swindling extortioners, shall inherit the kingdom of God. And such were some of you, but you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our God!

(1 Corinthians 6:9-11 NSB)

That he that has done wrong shall receive wrong for what he has done, and there shall be NO respecter of persons.

But he that does wrong shall receive for the wrong which he has done, and there is no respect of persons.

(Colossians 3:25 NSB)

31.1.4. Therefore, plundering, stealing, extortion, abuse, corruption, cruelty, false accusation, violence against the innocent, and every wrong done under colour of strength,

rank, uniform, or command shall receive its answer before God.

31.1.5. Let no soldier deceive himself. The LORD does not have one law for the quiet man and another for the armed man; one judgment for the civilian and another for the soldier; one standard for the church pew and another for the battlefield.

31.1.6. Indeed, the soldier ought to tremble the more, because he is entrusted with strength, weapons, comrades, civilians, prisoners, and the lives of others. Where much is entrusted, much shall be required.

31.1.7. Therefore, brute-beast soldiers are not to be excused, laughed off, admired, imitated, or tolerated in their sins. They must be called to repentance, discipline, holiness, sobriety, truth, restraint, and the fear of the LORD.

31.1.8. For God will judge the adulterer, the blasphemer, the drunkard, the thief, the oppressor, the liar, and the violent man; and no uniform, rank, regiment, cause, or earthly commander will hide him from the eyes of Christ.

32. QUESTION | What is the reason, then, that there are so many lewd and wicked men in the Parliament's army?

32.1. ANSWER | There are several reasons; and they should humble commanders, officers, soldiers, churches, and the whole land before God.

32.1.1. First, because commanders-in-chief are not more careful in choosing godly officers: men fully separated unto God, governed by Scripture, sober in conduct, disciplined in spirit, courageous in duty, and able to lead others by example as well as by command.

32.1.2. When ungodly officers are placed over men, they will commonly breed ungodliness beneath them. A corrupt head spreads sickness through the body. A careless commander makes room for careless soldiers.

32.1.3. Second, because honest and religious men are not more forward to put themselves into the service of God, His Church, and the lawful defence of what is good. When godly

men hang back through fear, comfort, private interest, or false humility, the field is left open for worse men to fill the ranks.

- 32.1.4. Third, because order and discipline are not more strictly executed by superiors. Sin in the camp must not be laughed at, excused, hidden, rewarded, or treated as the unavoidable custom of soldiers. Where discipline sleeps, wickedness marches.
- 32.1.5. Fourth, because officers in towns, counties, and recruiting places too often seek to rid themselves of troublesome men by pressing into service the worst-conditioned persons: the lawless, violent, idle, drunken, profane, dishonest, and ungoverned.
- 32.1.6. By easing themselves of such men, they burden the army, corrupt the camp, endanger the godly, dishonour the cause, and fill the ranks with those who have neither fear of God, love of discipline, nor care for righteousness.
- 32.1.7. This is not a matter of poverty, class, birth, or former condition. A poor man may be godly, brave, disciplined, and honourable; and a gentleman may be rotten, cowardly, profane, and false. The issue is not a man's station, but his character before God.
- 32.1.8. Therefore, let those who recruit, appoint, command, and discipline soldiers remember that they are not merely filling numbers, but shaping the moral condition of the camp.
- 32.1.9. The army that gathers brute-beast men without godly officers, Christian discipline, lawful order, and moral reformation should not be surprised when brute-beast sins follow.
- 32.1.10. But where godly officers are chosen, faithful men step forward, discipline is rightly maintained, and the camp is ordered under the fear of the LORD, then even military service may become a school of virtue rather than a kennel of corruption.

33. QUESTION | How then can we expect a blessing upon our preparations, when so many godless wretches are employed in our armies?

33.1. ANSWER | Truly, it is a very sad thing, and much to be lamented; and it requires the care of the State, the commanders, the officers, the chaplains, and all in authority to remedy it.

33.1.1. For sin in the camp is no small matter. Godless, violent, drunken, profane, unclean, dishonest, and ungoverned men bring reproach upon the cause, danger upon their companions, misery upon civilians, and provocation before the LORD.

33.1.2. Therefore, commanders must not treat wickedness as merely the rough humour of soldiers, nor excuse corruption because men are useful, brave, experienced, or hard to replace. Usefulness without holiness may still become a plague.

33.1.3. Yet, blessed be God, we may also acknowledge that there are multitudes of godly and eminent Christians engaged in public service: men who pray, fear God, keep discipline, love righteousness, protect the weak, obey lawful command, and desire to serve with clean hands and faithful hearts.

33.1.4. These godly men are a mercy in any army. They are salt in the camp, strength to their comrades, restraint upon evil, encouragement to the fearful, and a witness that military service need not be separated from faith, holiness, prayer, and the fear of the LORD.

33.1.5. Besides this, we know that God can make use of wicked men to serve His providence, even as He overrules wicked angels, proud kings, cruel rulers, false friends, and violent enemies for the accomplishment of His purposes.

33.1.6. Scripture gives many examples of bad men who, though sinful in themselves, were nevertheless used in particular seasons to serve some purpose of God and His people. Saul, Joab, Cyrus, Nebuchadnezzar, and others show that God's providence is not limited by the purity of the instruments He overrules.

- 33.1.7. Yet this must be handled carefully. That God can use wicked men does not excuse their wickedness, justify careless recruitment, sanctify corrupt leadership, or remove the duty of discipline and reform.
- 33.1.8. The fact that God can draw straight lines with crooked sticks must never become an argument for collecting crooked sticks.
- 33.1.9. Therefore, we may still seek God's blessing, not because all who serve are godly, but because the cause is submitted to Him, the sins of the camp are confessed, the godly are present and active, discipline is pursued, evil is not knowingly cherished, and the LORD is able to overrule even unworthy instruments.
- 33.1.10. Let the army therefore repent, reform, discipline, pray, and seek the favour of God; for no preparation is safe without His blessing, and no multitude of men can stand if the LORD Himself withdraws.

34. QUESTION | Is it a good thing for some of your soldiers, who seem to be separated unto God, to break down crosses and images wherever they meet?

34.1. ANSWER | I confess that nothing ought to be done in a tumultuous, disorderly, unlawful, proud, or private manner. Reformation is not mob licence, and restoration is not an excuse for vandalism.

- 34.1.1. Yet the question itself exposes a deeper shame: why were such monuments of superstition, idolatry, false worship, and spiritual corruption left standing so long that soldiers were stirred to deal with what magistrates and ministers had neglected?
- 34.1.2. In the former age, the catechism spoke of God putting "the sword of reformation" into the soldier's hand. That phrase must be handled with care. The soldier must not become a law unto himself, nor may any man baptise disorder and call it zeal.
- 34.1.3. Nevertheless, when lawful authority, faithful ministers, and appointed officers refuse their duty, idolatry is allowed to harden into public memory, false worship is given the

dignity of permanence, and the people are taught to live comfortably among the monuments of their own captivity.

- 34.1.4. Therefore, it is not wrong in itself that monuments of superstition, idolatry, blasphemy, cruelty, false religion, and Anti-Christ dominion should be removed. Reformation must cleanse as well as teach; restoration must pull down as well as build up.
- 34.1.5. But such removal should be done lawfully, soberly, publicly, and under proper authority, not in rage, not for sport, not to enrich oneself, not to terrorise neighbours, and not to make Christian truth appear as mere destruction.
- 34.1.6. The failure of ministers is especially grievous. They should have preached the truth, exposed idolatry, guarded worship, instructed the people, and led reformation by the Word of God before the sword ever appeared.
- 34.1.7. The failure of magistrates is also grievous. They should have restrained public evil, protected true worship, removed unlawful scandal, and upheld justice in the land, rather than leaving corruption to gather strength under the protection of custom.
- 34.1.8. When ministers will not preach, magistrates will not act, and institutions will not reform, rougher instruments often appear. This is not to praise disorder, but to warn those in office: neglected reformation may return as harsher judgment.
- 34.1.9. Let the Christian soldier therefore be zealous, but not lawless; courageous, but not reckless; discerning, but not destructive for destruction's sake. His calling is not to smash whatever offends him, but to serve the cause of Christ under lawful command and holy restraint.
- 34.1.10. The true aim is not the breaking of stone, wood, glass, or metal, but the breaking of idolatry itself: false worship, false fear, false allegiance, false memory, and every public lie that teaches men to bow where God has forbidden them to bow.
- 34.1.11. Therefore, where monuments of idolatry must fall, let them fall under truth, lawful order, faithful preaching, righteous authority, and the fear of God. Let reformation remove what dishonours Christ, and let restoration raise what teaches, guards, and glorifies Him.

34.1.12. For if the Church and the magistrate had done their duty in season, the soldier would not have been asked to do it in the street.

35. QUESTION | But what say you to the burning and tearing of the book of common prayer in every place they come upon it?

35.1. ANSWER | Much can be said concerning those who showed themselves so zealous against that book in the former age; yet this matter must be handled with care. The question is not finally about paper, ink, binding, liturgy, or antiquity, but about whether any book, custom, form, policy, manual, tradition, or institution has been allowed to displace the Scriptures, silence preaching, feed ignorance, harden superstition, and resist reformation and restoration under Christ.

35.1.1. In the former controversy, the Book of Common Prayer was judged by many Puritans and Separatists to have become the support of a lazy, lewd, formal, and ignorant ministry, where men could read words without preaching Christ, keep office without feeding the flock, and maintain ceremony without Gospel power.

35.1.2. It was also judged to have nursed lamentable blindness and ignorance in many parts of the land, where the people were trained to rest in forms, responses, priestly habits, and inherited religion, while remaining strangers to Scripture, repentance, conversion, holiness, and the power of godliness.

35.1.3. Yet we must speak truthfully in our own day. The Book of Common Prayer itself is not the chief enemy now before us. Many have found in it reverence, Scripture, confession, ordered prayer, and help in worship. The present danger lies more broadly in every book, curriculum, code, policy, liturgy, ideology, institutional standard, and authorised text that replaces Scripture, corrupts worship, binds conscience unlawfully, blesses sin, silences repentance, and teaches the people to bow before another authority than Christ.

35.1.4. Therefore, the old argument must be carried forward in this form: no book must become an idol. No prayer book,

service book, law book, school book, policy book, party book, psychology book, activist book, state book, or church manual may be placed above the Holy Scriptures or used to overthrow the commandments of God.

- 35.1.5. When a people begin to prefer forms to preaching, ceremony to repentance, institutional approval to truth, public respectability to holiness, and authorised language to the living Word of God, then the book has become more than a tool. It has become a brazen serpent.
- 35.1.6. And when the brazen serpent is worshipped, it must be broken. Not by private rage, unlawful violence, theatrical destruction, or ignorant contempt, but by faithful preaching, public repentance, lawful reformation, restored worship, courageous teaching, and the recovery of Scripture as supreme over Church, Parliament, judiciary, school, household, and nation.
- 35.1.7. In this sense, there are books and texts in our own day that must be removed from rule over us. Anti-Christian ideologies, corrupt policies, false catechisms, child-confusing materials, conscience-binding regulations, judicial fictions, activist doctrines, and church documents that bless what God condemns must lose their authority among a Christian people.
- 35.1.8. For we are not called to be ruled by the latest paper idol of the age. We are called to be ruled by the Word of God.
- 35.1.9. The Parliament soldier of the old catechism believed himself covenanted and engaged in the work of reformation, and therefore bound to remove scandalous things where lawful authority and negligent ministers had failed. In our day, the same principle must be purified and rightly ordered: Christians must labour to remove what scandalises Christ, corrupts worship, deceives children, deforms conscience, and hinders restoration.
- 35.1.10. Yet again, let all things be done soberly, lawfully, and in the fear of God. The Christian is not called to become a book-burning brute, but a Scripture-ruled reformer. His task is not to hate learning, memory, liturgy, or tradition, but to cast down every high thing that exalts itself against the knowledge of God.

- 35.1.11. The true aim is not the destruction of books as objects, but the dethroning of false authorities. Let Scripture judge every book. Let Christ judge every institution. Let repentance judge every tradition. Let reformation remove what corrupts. Let restoration raise what is true, good, beautiful, faithful, and obedient to God.
- 35.1.12. Therefore, where any book has become an idol, let it be cast down. Where any tradition has become a chain, let it be broken. Where any policy has become a false gospel, let it be rejected. Where any church text, state text, school text, or court text commands what God forbids, or forbids what God commands, let it yield to the Word of the living God.
- 35.1.13. For no book may sit on the throne of Scripture, and no written form may be honoured above Jesus Christ, the living Word and Lord of all.

36. QUESTION | What say you concerning valour and courage?

36.1. ANSWER | I say it is a most noble and heroic virtue, that makes some men differ from others as much as all men differ from beasts. And further:

- 36.1.1. It is impossible for any man to be a good soldier without courage. Skill may teach his hand, discipline may order his conduct, and godliness must govern his soul; but without courage he will fail in the hour when he is most needed.
- 36.1.2. An army of harts led by a lion is better than an army of lions led by a hart; for courage in command strengthens the fearful, while cowardice in command weakens even the brave.
- 36.1.3. One valiant man in an army is better than a thousand cowards, for courage has a multiplying power. It steadies the shaken, rebukes the faint-hearted, strengthens the line, and teaches others that fear need not rule them.
- 36.1.4. Cowardice is a base and ignoble thing. It does not merely tremble; it spreads trembling. It does not merely fail to stand; it teaches others to fall back. It does not merely preserve itself; it endangers the whole company.

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- 36.1.5. Therefore God took special care that faint-hearted men should be sent away from His army: “What man is there that is fearful and fainthearted? Let him go and return to his house, lest his brethren’s heart faint as well as his heart.” (Deuteronomy 20:8)
- 36.1.6. Cowards often do more hurt than good, being like an X set before an L. For L alone stands for fifty, but X before L makes forty. So a coward placed before stronger men diminishes the whole number, weakens the courage of others, and makes the army less than it was.
- 36.1.7. For the most part, cowards miscarry sooner than those who are courageous. Their fear makes them rash when they should be steady, slow when they should be swift, loud when they should be silent, hidden when they should be seen, and absent when they should be present.
- 36.1.8. Yet Christian courage must never be confused with boasting, cruelty, swagger, rage, or love of danger. True courage is not the absence of fear, but the mastery of fear under God, duty, conscience, command, and love.
- 36.1.9. The courageous soldier does not despise death because he is empty of feeling, but because he fears God more than death, loves truth more than safety, and values obedience more than ease.
- 36.1.10. Therefore, let the Christian soldier seek holy valour: courage without cruelty, strength without pride, firmness without hatred, and boldness under the lordship of Jesus Christ.

37. QUESTION | What are the chief arguments and considerations to make a soldier courageous in lawful Christian service?

37.1. ANSWER | The first is the goodness of the cause, which is undoubtedly God’s and His Church’s, when it is rightly ordered under His Word and pursued for the defence of truth, worship, conscience, the innocent, reformation, and restoration under Jesus Christ.

- 37.1.1. The goodness of the cause should make the soldier courageous. A bad cause may inflame men for a time, but

only a righteous cause can strengthen the conscience before God.

- 37.1.2. The promises of God should make him courageous, for the LORD has promised to help His Church and people against His enemies and theirs. The soldier must not look only at numbers, weapons, noise, or earthly power, but at the faithfulness of God.
- 37.1.3. The manifold experiences of God's people in former ages should make him courageous. Again and again the LORD has delivered, upheld, strengthened, preserved, and restored His servants when all outward hope seemed small.
- 37.1.4. The many experiences of God's special nearness to His servants in their own times of danger should make him courageous. The LORD is not merely the God of old battles and ancient mercies; He is present with His people now.
- 37.1.5. The assurance of God's providence should make him courageous. Not a hair can fall from our heads without the knowledge, providence, and permission of God. Therefore the faithful soldier is never abandoned to chance, accident, or blind fate.
- 37.1.6. The danger of faint-heartedness should make him courageous. He who seeks to save his life by sinful cowardice in such times may lose more than life; he may lose honour, conscience, duty, and the peace of obedience before God.
- 37.1.7. The promise of Christ should make him courageous, for whoever loses life, comfort, reputation, possessions, or earthly security for Christ and His Gospel shall not finally be the loser. What is lost for Christ is laid up with Christ.
- 37.1.8. The prayers and blessings of the faithful should make him courageous. The Christian soldier does not stand alone when the Church of God surrounds the cause with prayer, tears, intercession, fasting, encouragement, and blessing.
- 37.1.9. The multitude of eminent Christians engaged in the same business should make him courageous. When pastors, fathers, mothers, households, churches, soldiers, servants, rulers, teachers, and faithful witnesses stand together under Christ, the faint-hearted should take courage.

37.1.10. The reward of honour here and glory hereafter should make him courageous. God sees every faithful act, every costly stand, every hidden wound, every resisted fear, every lawful defence, and every labour undertaken for His name.

37.1.11. Therefore, let the Christian soldier be courageous: not because he trusts in himself, but because he trusts in the LORD; not because death is nothing, but because Christ is greater than death; not because the battle is light, but because the cause is worthy; not because he is fearless, but because God is faithful.

37.1.12. Courage born of pride will fail. Courage born of rage will corrupt. Courage born of mere nature will exhaust itself. But courage born of faith, providence, duty, prayer, Gospel promise, and the goodness of the cause may stand firm when every lesser courage falls away.

38. QUESTION | What are the principle enemies to courage and valour?

38.1. ANSWER | The principal enemies to courage and valour are these: want of experience, want of mettle, want of faith, want of innocency and a good conscience, and want of wisdom and consideration.

38.1.1. First, want of experience. Freshwater soldiers are commonly faint-hearted soldiers. Men who have never been tested often imagine themselves braver than they are, until danger strips away their boasting. But those who have been used to hardship, discipline, danger, obedience, and the realities of conflict are more likely to stand with undaunted spirits.

38.1.2. Experience teaches a man the difference between fear and defeat. The untried man thinks fear itself is failure; the seasoned man knows that fear must be mastered, not obeyed.

38.1.3. Second, want of mettle. Some men's spirits are naturally so low, base, soft, and craven that they will never prove good soldiers unless God works a deep change in them. As among fighting cocks there is a breed of cravens, so among men there are those who seem born to shrink, excuse themselves, and infect others with fear.

38.1.4. Yet this must be said with care: nature is not lord over grace. A timid man may become courageous under Christ, discipline, suffering, training, and duty. But the man who loves his cowardice, excuses it, and calls it wisdom is in a dangerous condition.

38.1.5. Third, want of faith. When a man has little or no confidence in God, his heart must fail him in undertakings of danger. If he sees only death, wounds, loss, enemies, and uncertainty, he will soon be overcome by what he sees.

38.1.6. But faith looks beyond the visible field to the invisible God. Faith can walk through the valley of the shadow of death and fear no evil, because the LORD is with His servant.

Yes, though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff they comfort me.

(Psalm 23:4 NSB)

38.1.1. Fourth, want of innocence and a good conscience. A guilty conscience makes a coward of a man before the battle begins. “The wicked flee when no man pursues, but the righteous are bold as a lion.”

38.1.2. It was once observed of a valiant commander that, when he was in the field and encountered the enemy, the weight of his sins lay so heavy upon his conscience, being not reconciled to God, that his spirits were quelled and he became the most timorous man imaginable.

38.1.3. Therefore, the soldier who would be courageous must keep short accounts with God. Let him repent quickly, confess honestly, seek mercy earnestly, walk cleanly, and not carry secret guilt into public danger. Want of wisdom and consideration, for surely if men would seriously consider the evils of cowardice, and the excellency of valour it would make them abhorrent of the one and ambitious for the other.

THE wicked flee when no man pursues, but the righteous are bold as a lion.

(Proverbs 28:1 NSB)

38.1.4. Fifth, want of wisdom and consideration. Many men are cowardly because they have never seriously considered the evil of cowardice or the excellence of valour. They have

never weighed what fear costs, what courage preserves, what duty demands, what children inherit, what enemies exploit, or what God requires.

38.1.5. If men would seriously consider the shame, danger, contagion, and destruction caused by cowardice, they would abhor it. And if they would consider the nobility, usefulness, strength, mercy, and honour of true valour, they would seek it earnestly before God.

38.1.6. Therefore, let the Christian soldier fight these enemies within himself: inexperience by training, low mettle by discipline, unbelief by faith, guilty conscience by repentance, and foolishness by sober consideration.

38.1.7. For courage is not preserved by noise, boasting, temper, or pride, but by tested experience, strengthened mettle, living faith, a clean conscience, and wisdom under God.

39. QUESTION | Is there any great need of skill and cunning in this profession of the Christian Soldier?

39.1. ANSWER | Yes doubtless, for David thankfully acknowledges the LORD'S goodness in teaching his hands to war and his fingers to fight:

***BLESSED be the LORD my strength, which teaches my hands to war,
and my fingers to fight,
(Psalm 144:1 NSB)***

39.1.1. Therefore, skill in this calling is not to be despised as a merely earthly matter. The soldier's hands must be taught, his fingers trained, his eye disciplined, his feet ordered, his judgment sharpened, and his whole body brought under command.

39.1.2. Great wisdom, policy, experience, watchfulness, and holy cunning are required in commanders. They must know how to read danger, order men, choose ground, keep counsel, discern opportunity, restrain rashness, encourage the fearful, and act at the right time.

39.1.3. No less skill and dexterity are required in common soldiers. They must know how to handle their arms, keep rank, obey command, guard one another, endure hardship,

maintain watch, move with discipline, and not break order through fear, pride, confusion, or foolish zeal.

- 39.1.4. Certainly a few well-trained soldiers are better than a multitude of raw, unexperienced men. Numbers without discipline may become a mob; zeal without skill may become danger; courage without order may become waste.
- 39.1.5. Scripture does not honour carelessness in the name of faith. The children of Benjamin had men left-handed and skilful with the sling, who could sling a stone at a hair's breadth and not miss. (Judges 20:16) Skill is a gift when it is governed by righteousness.
- 39.1.6. David also chose smooth stones, used the weapon he knew, refused Saul's armour because he had not proved it, and went against Goliath in the name of the LORD. Thus faith did not make him careless; rather, faith made him wise in the use of the skill God had given him. (1 Samuel 17:38–50)
- 39.1.7. The sons of Issachar had understanding of the times, to know what Israel ought to do. (1 Chronicles 12:32) This too is a soldierly virtue: not merely strength of arm, but wisdom concerning the hour, the field, the danger, and the duty.
- 39.1.8. The same chapter speaks of men expert in war, able to keep rank, not of double heart. (1 Chronicles 12:33) Such men were not merely brave; they were trained, ordered, united, and steadfast.
- 39.1.9. Yet the soldier must never trust in skill alone. The horse is prepared for the day of battle, but safety is of the LORD. (Proverbs 21:31) Preparation is commanded; trust belongs to God.
- 39.1.10. For this reason, the skilful soldier must walk near to the LORD. God can give wisdom in counsel, steadiness under danger, restraint in anger, discernment in confusion, and direction where human sight is short.
- 39.1.11. Again and again the LORD has directed the battles of His people by means that no flesh could have devised. He sent Israel by a strange path at the Red Sea, set ambushes against Ai, gave Gideon victory by lamps, trumpets, broken pitchers, and a reduced company, and turned enemies against one another when His people obeyed His command. (Exodus 14; Joshua 8; Judges 7; 2 Chronicles 20)

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- 39.1.12. Joshua's ambush against Ai teaches that godly warfare may require strategy, concealment, patience, timing, and disciplined obedience. The ambush succeeded because the people followed the LORD's direction and acted in ordered unity. (Joshua 8:1–29)
- 39.1.13. Gideon's victory teaches that the LORD can save by few as well as by many, and that He may deliberately strip His people of excess strength so that no flesh may boast before Him. (Judges 7:2–22)
- 39.1.14. Jehoshaphat's deliverance teaches that sometimes the most necessary skill is to stand still, seek the LORD, believe His prophets, order the singers, and watch God overthrow the enemy by His own hand. (2 Chronicles 20:1–30)
- 39.1.15. Therefore, the Christian soldier must join training with prayer, discipline with dependence, strategy with submission, courage with obedience, and skill with nearness to God.
- 39.1.16. He must not say, "I need no skill, because God will help me." That is presumption.
- 39.1.17. Neither must he say, "I need no God, because I have skill." That is pride.
- 39.1.18. Let him prepare the horse for the day of battle, but let him remember that safety is of the LORD.
- 39.1.19. Let him train his hands, but ask the LORD to govern his heart.
- 39.1.20. Let him sharpen his craft, but keep his conscience sharper still.
- 39.1.21. For the best soldier is not the man who trusts in his own cunning, nor the man who despises skill in the name of faith, but the man whose trained hand, courageous spirit, wise mind, and obedient soul all walk near to God.

40. QUESTION | What should be done to make soldiers skilful in their art?

40.1. ANSWER | Officers should be very diligent in teaching and exercising their men:

- 40.1.1. Commanders and officers must not merely give orders in the day of danger, but prepare their men before danger comes. They must teach, train, drill, correct, encourage, inspect, discipline, and exercise those under their charge, so that every man knows his duty, his place, his weapon, his company, and his command.
- 40.1.2. Common soldiers must also make it their business to learn and gain all the useful understanding they can. No soldier should be content to remain ignorant, clumsy, careless, undisciplined, or dependent upon others for what belongs to his own calling.
- 40.1.3. Every soldier should seek God by prayer, asking that He would instruct, teach, steady, and prosper him; for it is the blessing of God that makes men profit in any lawful profession.
- 40.1.4. Training without prayer may make a proud soldier. Prayer without training may make a presumptuous soldier. But training joined with prayer makes a man more fit to serve with skill, humility, and dependence upon the LORD.
- 40.1.5. Both commanders and common soldiers may greatly advantage themselves by reading and observing what has been written by eminent soldiers, faithful commanders, godly chaplains, wise historians, and those who have gone before them in times of danger.
- 40.1.6. In our own day, this includes not only old military histories and field manuals, but also careful study of leadership, logistics, communication, medical aid, safeguarding, cyber-threats, civil resilience, lawful conduct, moral injury, trauma, family protection, and the spiritual care of those who serve.
- 40.1.7. For the Christian soldier must not be a brute instrument. He must be a thinking man, a praying man, a disciplined man, a teachable man, and a man who understands both the strength and the limits of his calling.

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- 40.1.8. He must learn not only how to act, but when to act; not only how to obey, but how to discern lawful command; not only how to stand firm, but how to restrain himself; not only how to face danger, but how to protect the innocent.
- 40.1.9. Officers should therefore cultivate order, repetition, readiness, sobriety, obedience, watchfulness, courage, and calmness under pressure. Men do not usually become steady in crisis who have been careless in preparation.
- 40.1.10. Soldiers should also learn from failure. Every mistake, if honestly examined, may become instruction. Every near disaster may become warning. Every wise correction may save life later.
- 40.1.11. Let no man despise small exercises, repeated drills, ordinary duties, quiet study, early obedience, and hidden discipline. These are the roots from which steadiness grows in the day of trial.
- 40.1.12. Therefore, to make soldiers skilful, officers must teach diligently, soldiers must learn humbly, all must pray earnestly, and the whole company must remember that useful understanding is not gained in a moment, but by discipline, practice, correction, observation, and the blessing of God.
- 40.1.13. For the soldier who will not learn in peace will often bleed in war; and the officer who will not train his men beforehand has already betrayed them before the battle begins.

41. QUESTION | How should Commanders and Officers carry themselves toward their soldiers?

41.1. ANSWER | Religiously, lovingly, discreetly, and justly.

- 41.1.1. First, religiously. Commanders and officers must show their soldiers no pattern of evil example, but must be a pattern to them of virtue and godliness. They should fear God openly, honour His Word, restrain sin in themselves, discourage wickedness in the camp, pray for those under their charge, and remember that their authority is held under the eye of Christ.

- 41.1.2. An ungodly officer teaches even when he is silent. His profanity gives permission to profanity. His drunkenness gives permission to drunkenness. His cruelty gives permission to cruelty. His corruption gives permission to corruption. Therefore, he who would command others must first be under command himself.
- 41.1.3. Second, lovingly. Commanders must not carry themselves in a stern, rugged, brutal, contemptuous, or needlessly harsh manner, remembering that their command is not over beasts, but men: men made in the image of God, men with souls, consciences, families, fears, wounds, duties, and an account to give before the LORD.
- 41.1.4. This does not mean softness, indulgence, or the neglect of discipline. Love in command may still rebuke sharply, punish justly, demand hardness, require obedience, and send men into danger where lawful duty requires it. But it must never forget that soldiers are men, not animals, machines, numbers, or disposable flesh.
- 41.1.5. Third, discreetly. Officers must encourage those who deserve encouragement, honour courage, reward faithfulness, strengthen the weak, correct the careless, and distinguish between ignorance, fear, rebellion, weariness, and malice.
- 41.1.6. They must also avoid such excessive familiarity as breeds contempt. A commander who makes himself a clown, companion in sin, drinking partner, gossip, or flatterer will soon lose the moral weight needed to lead. Authority must be humane, but it must remain authority.
- 41.1.7. Fourth, justly. Commanders must not defraud soldiers of their due, steal their wages, falsify records, conceal deaths for gain, traffic in supplies, sell protection, favour the corrupt, neglect the wounded, abandon the poor, or suffer injury to be done to the meanest man under their charge.
- 41.1.8. War must not become a racket. The blood of soldiers must not be turned into profit, their deaths into paperwork, their wounds into inconvenience, their families into afterthoughts, or their courage into a market for thieves.
- 41.1.9. The lowest soldier in the ranks is not beneath justice. The meanest man has a soul. The poorest man has a name. The wounded man must not be hidden. The dead man must

not be used. The widow must not be cheated. The orphan must not be forgotten.

41.1.10. Commanders and officers must therefore keep clean hands in matters of pay, provision, medicine, equipment, discipline, honour, report, and remembrance. To rob a soldier is evil. To rob a dead soldier is abomination. To rob his family after he has fallen is a crying sin before God.

41.1.11. Let commanders remember that authority is not given for self-enrichment, vanity, cruelty, or ease, but for service, order, protection, justice, discipline, and the good of those entrusted to them.

41.1.12. If commanders are religious, they will fear God. If they are loving, they will remember their men are not beasts. If they are discreet, they will govern wisely. If they are just, they will not make war a cloak for theft.

41.1.13. Therefore, the Christian officer must lead as one who will give account: not only for victory or defeat, but for example, discipline, mercy, truth, justice, and the souls of men placed under his command.

42. QUESTION | How should soldiers under command carry themselves toward their commanders and officers?

42.1. ANSWER | They must acknowledge and honour them as those set over them, under the providence of God and by the lawful ordering of the State.

42.1.1. They must obey lawful commands exactly, readily, and for conscience' sake; for Scripture teaches that obedience to lawful authority is not merely a matter of fear, punishment, or outward order, but of conscience before God.

Therefore you must be subject, not only because of wrath but also for conscience sake.

(Romans 13:5)

42.1.2. Of all men, soldiers are most strictly tied to obedience, for the want of it may prove of very dangerous consequence. A careless command may wound many; but a careless refusal to obey may break rank, endanger comrades,

disorder the whole company, and deliver advantage to the enemy.

42.1.3. This obedience must not be slavish, foolish, or sinful. No soldier is bound to obey what God forbids, nor to do what is plainly unlawful, cruel, corrupt, or wicked. Obedience has its place under God, not above Him.

42.1.4. Yet within the bounds of lawful command, the soldier must not be proud, argumentative, slow, sullen, mutinous, self-willed, or contemptuous of order. He must know his place, keep his charge, honour the chain of command, and serve faithfully where he is set.

42.1.5. Therefore, the Christian soldier must hold these together: honour without flattery, obedience without sin, courage without rebellion, conscience without mutiny, and discipline under the lordship of Jesus Christ.

43. QUESTION | What say you to such soldiers that are given to mutiny?

43.1. ANSWER | They are among the most dangerous men in any army; for an enemy outside the camp is plain to see, but a mutinous spirit works ruin from within.

43.1.1. A mutinous soldier is dangerous because he weakens the very order by which the whole company stands. He does not merely endanger himself, but his comrades, his officers, the cause, the innocent, and all who depend upon the discipline of the army.

43.1.2. Mutiny is not courage, but pride wearing the mask of courage. It is not conscience, but disorder pretending to be conviction. It is not reformation, but rebellion against lawful command.

43.1.3. Such soldiers deserve severe correction, and where repentance, discipline, and obedience cannot be recovered, they should be removed from service; for one mutinous spirit may infect many and turn a company into a mob.

43.1.4. They will hardly ever prove good soldiers who are deeply tainted with this humour, unless God brings them to

repentance and they learn again the hard virtues of humility, obedience, restraint, and lawful order.

43.1.5. Yet this must be carefully distinguished from a soldier's duty before God. It is not mutiny to refuse a plainly unlawful command. It is not mutiny to report corruption, cruelty, theft, murder, abuse, or treachery through proper channels. It is not mutiny to obey God rather than man when men command what God forbids.

43.1.6. But it is mutiny when soldiers despise lawful command, stir up others against rightful authority, spread discontent, threaten officers, refuse duty, break rank, use grievance as a cloak for rebellion, or make themselves judges over the whole army.

43.1.7. A mutinous spirit often begins in the tongue: murmuring, mocking, whispering, slandering, exaggerating, poisoning confidence, and making every hardship into accusation. If not checked, such words become factions; and factions become ruin.

43.1.8. Therefore, commanders must hear just complaints, punish real abuses, and keep clean hands; for corruption above often feeds rebellion below. But soldiers must also keep their own hearts, lest righteous grievance become proud disorder.

43.1.9. The Christian soldier must be neither a cowardly slave nor a mutinous rebel. He must obey lawful command, resist unlawful evil, speak truth rightly, keep discipline, honour order, and walk before God with a clean conscience.

43.1.10. For an army without obedience cannot stand, and a soldier who cannot be commanded cannot safely be trusted with power.

44. QUESTION | What is your opinion of those soldiers that ran away from their colours?

44.1. ANSWER | Such are, by martial law, to suffer death, and surely, they well deserve it.

44.1.1. Such men, where they wilfully desert through cowardice, treachery, mutiny, or base self-preservation in

the face of lawful duty, are by martial law liable to the severest punishment; and surely, where the cause is just and the desertion deliberate, they well deserve it.

44.1.2. It is a most ignoble and base part to do so. A soldier who knowingly abandons his colours in the hour of need abandons more than cloth, badge, regiment, or outward sign. He abandons the trust committed to him, the comrades depending on him, the cause he professed to serve, and the place where Providence set him.

44.1.3. Such deliberate desertion is not a small weakness, but a foul wickedness, offensive both to God and man.

The children of Ephraim, being armed and carrying bows, Turned back in the day of battle.

(Psalm 78:9 NSB)

44.1.4. For if the cause be just, he who wilfully runs from his colours abandons the cause of God, the defence of the innocent, the lawful trust of the State, and the duty to which he had bound himself.

44.1.5. He deceives the trust reposed in him by those who sent him, commanded him, served beside him, prayed for him, and depended upon him.

44.1.6. As much as in him lies, he betrays the cause he has undertaken; for desertion weakens the line, disheartens the faithful, strengthens the enemy, and says by action what cowardice whispers in the heart: "Let another man stand where I have fled."

44.1.7. He gives a dangerous example, and may occasion the overthrow of an army. Fear is contagious. One man breaking from his place may shake many; and many shaken may turn order into confusion, courage into panic, and a strong company into a routed one.

44.1.8. Therefore the old severity is not without reason. A wilful deserter in a just cause is not merely saving himself; he may be spending the lives of others. He may live because better men die holding the place he abandoned.

44.1.9. Yet this must be handled with great care and justice. Not every man who breaks, flees, freezes, collapses, or fails in battle is a traitor. Some are overwhelmed by wounds, terror,

exhaustion, shell shock, brain injury, moral injury, grief, or the accumulated ruin of war upon the mind and body.

44.1.10. A soldier broken by trauma is not to be judged in the same manner as a coward who loved his own skin more than duty, or a traitor who knowingly betrayed his post. The wounded man must be treated as wounded; the shattered man must be cared for as shattered; the deceiver, coward, and traitor must be judged according to truth.

44.1.11. Commanders must therefore distinguish between wilful desertion, temporary panic, medical collapse, combat trauma, unlawful command, betrayal by leadership, and genuine incapacity. Justice must see clearly, not merely punish loudly.

44.1.12. Still, compassion for the wounded must not become excuse for the cowardly. The reality of trauma must not be used to baptise treachery, desertion, or deliberate abandonment of comrades in a just and lawful cause.

44.1.13. The Christian soldier must therefore pray for courage before the hour of testing, discipline his fear, keep his conscience clean, trust the LORD, hold his place, and remember that his colours stand for more than himself.

44.1.14. Let him not run from his colours in the day of battle; but if he is broken in the battle, let truth, mercy, justice, and wise command discern the difference.

44.1.15. For cowardice deserves shame, treachery deserves judgment, but wounds require mercy; and the LORD alone perfectly knows which is which.

45. QUESTION | How ought soldiers to be encouraged and rewarded?

45.1. ANSWER | They ought to be highly honoured, especially such as have been courageous and faithful in the country's service.

45.1.1. They ought to be well maintained, with sufficient allowance while they are abroad in employment; for “no man goes to warfare at his own charges.” Those who are sent into danger must not be left to bear the cost alone.

- 45.1.2. Soldiers must not be praised in public and neglected in private. They must not be applauded on parade and then abandoned in the hospital, the benefits office, the courtroom, the job market, the empty house, the sleepless night, or the long aftermath of war.
- 45.1.3. Those who have received any hurt or loss by the wars ought to be liberally provided for and comfortably maintained all their days by those who sent them forth.
- 45.1.4. This is not charity merely. It is justice. A country that sends men into war binds itself before God to care for them when they return wounded, broken, bereaved, disabled, aged, traumatised, or unable to carry the burdens they once carried.
- 45.1.5. Their wives, husbands, children, parents, and households must also be remembered. War does not wound the soldier only. It enters the home, the marriage, the nursery, the memory, the body, the sleep, the temper, the conscience, and the soul.
- 45.1.6. Therefore, the families of those who serve must be well housed, properly maintained, defended from poverty, supported in grief, helped in absence, cared for in bereavement, and strengthened legally, medically, socially, psychologically, and spiritually.
- 45.1.7. There is a place for medals, titles, honours, memorials, ceremonies, wreaths, and days of remembrance. These things may be fitting and good. But medals and titles do not replace care and comfort in the long, cold days that can follow the terrors and traumas of war.
- 45.1.8. No flower of any colour, no parade, no speech, no flag, no monument, and no public applause can substitute for the real care of those damaged by war.
- 45.1.9. Where soldiers have served their country, their country must serve them in the days to come.
- 45.1.10. This care must extend to those who fought at the front, those who carried the wounded, those who guarded the supply lines, those who laboured behind the lines, those whose unseen service sustained the army, and all whose service placed them in danger, sorrow, or moral burden.

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- 45.1.11. The care of veterans must therefore be treated as a first duty of national honour: legal support, medical care, housing, family provision, employment, pensions, mental health care, trauma care, spiritual counsel, community, companionship, and protection from neglect.
- 45.1.12. To forget the wounded is national sin. To abandon the traumatised is national shame. To leave the widow unsupported and the orphan unguarded is to betray the dead as well as the living.
- 45.1.13. Commanders, Parliaments, governments, churches, communities, and households must remember that war does not end for many soldiers when the guns fall silent. Some carry the field within them for the rest of their days.
- 45.1.14. Therefore, let faithful soldiers be honoured, maintained, restored where possible, comforted where restoration is slow, and never treated as disposable instruments once their usefulness to the State appears past.
- 45.1.15. For those who send men forth must receive them home; and those who spend the courage of soldiers must not refuse the cost of their care.

46. QUESTION | What arguments have you to prove that such honour and respect should be done to our soldiers?

46.1. ANSWER| They that fight against the Church's enemies are helpers in the cause of God against the mighty:

***“Curse Meroz,” said the angel of the LORD,
'Curse its inhabitants bitterly,
(Judges 5:23 NSB)***

46.1.1. They are instruments of justice and, where the cause is righteous and lawfully ordered, executioners of God's judgments.

***To execute vengeance on the nations, And punishments on the peoples;
To bind their kings with chains, And their nobles with fetters of iron;
To execute on them the written judgment —
This honour have all His saints.***

(Psalm 149:7-9)

- 46.1.2. They show themselves men of public spirit, not living merely for private ease, profit, safety, or comfort, but hazarding themselves for the defence of their country, their people, their households, their lawful liberties, and the cause committed to them.
- 46.1.3. They show themselves true lovers of their country when they serve not as thugs, mercenaries, or men of blood, but as disciplined servants under authority, seeking the protection of the innocent, the restraint of evil, and the preservation of what is good.
- 46.1.4. They show themselves valiant and courageous, which are very high-deserving qualities. For courage rightly ordered is not a small virtue. It stands when fear would flee, holds when others break, endures hardship, protects the weak, and refuses to surrender duty to terror.
- 46.1.5. No men undergo such hardships and hazards as soldiers do. They face danger, hunger, cold, heat, wounds, loss, separation, fatigue, command, obedience, grief, death, and the burden of decisions that may remain with them for the rest of their days.
- 46.1.6. Therefore, faithful soldiers deserve honour from Church, commonwealth, and posterity. The Church should pray for them, teach them, call them to holiness, comfort them, and minister to their souls. The commonwealth should maintain them, provide for them, heal them where possible, and remember their households. Posterity should not forget the price paid before they inherited peace.
- 46.1.7. Yet the honour due to soldiers must never become idolatry of war, worship of the State, contempt for civilians, hatred of enemies, or blindness to sin. A soldier is to be honoured most truly when he is called to righteousness, restrained from evil, cared for in suffering, corrected in wrongdoing, and remembered as a man before God.
- 46.1.8. The best honour we can give faithful soldiers is not empty applause, but truth, prayer, discipline, provision, remembrance, repentance, restoration, and the Gospel of Jesus Christ.
- 46.1.9. For soldiers may defend a nation, but Christ alone can save it. Soldiers may restrain evil, but Christ alone can

cleanse the heart. Soldiers may win battles, but Christ alone wins the final victory.

46.1.10. Therefore, let faithful soldiers be honoured; let wounded soldiers be cared for; let fallen soldiers be remembered; let their families be comforted; let cowardice be rebuked; let corruption be judged; let courage be strengthened; let commanders fear God; let the Church pray; let the nation repent; and let all glory be given to Jesus Christ, King of kings and Lord of lords.

46.1.11. So ends the Soldier's Catechism: not with trust in the sword, but with trust in Christ; not with delight in war, but with longing for righteous peace; not with the praise of man, but with the fear of the LORD; not with cowardice, but with courage under command; not with hatred, but with holy duty; not with despair, but with hope of reformation and restoration under God.

46.1.12. The first battlefield is the soul. The first victory is repentance. The final hope is Christ.

THE END



THE BOOK, THE 12 RIGHTS, & THE COVENANT

THE SOLDIER'S BIBLE & CATECHISM does not stand alone.

It belongs within the wider work of The Ballad Dodecet, especially alongside two related calls:

The Twelve Christian Rights and The International Covenant of the Twelve Christian Rights.

The Twelve Rights set forth those Christian truths, duties, liberties, and obligations which must be honoured under Christ.

The Covenant calls Christians, households, churches, pastors, soldiers, veterans, workers, carers, and faithful witnesses to stand beneath those truths in repentance, courage, lawful witness, and hope of restoration.

The Soldier's Bible & Catechism forms the soul for standing.

The Twelve Rights name what must be remembered.

The Covenant asks who will stand under Christ.

THE TWELVE CHRISTIAN RIGHTS

What the Christian soldier must remember, honour, and refuse to surrender.

The Soldier's Bible & Catechism forms the soul for standing. The Twelve Christian Rights name many of the sacred truths, duties, liberties, and obligations before which that soul must stand.

They are not permissions granted by governments. They are not slogans manufactured by committees. They are not fashionable language for a fallen age.

They are realities established by God, grounded in creation, revealed in His moral law, and fulfilled in the Gospel of Jesus Christ.

Where these rights are honoured, life, worship, conscience, household, truth, justice, and Gospel witness are protected.

Where they are denied, injustice advances, conscience is wounded, families are weakened, worship is corrupted, and the Gospel is resisted.

Therefore the Christian soldier must not merely ask:

Can I stand?

He must also ask:

What must I stand for?

The Twelve Christian Rights answer that question.

They stand within the wider work of The Ballad Dodecet as a declaration of Christian truth, duty, and remembrance.

Not granted by governments.

Given by God.

THE TWELVE RIGHTS

I. THE RIGHT TO LIFE

If life is conceived, it bears the image of God; therefore, every child has the right to be born and to live.

II. THE RIGHT TO WORSHIP THE ONE TRUE GOD

You have the right to worship the Lord your God alone, without coercion or compromise.

III. THE RIGHT TO REJECT FALSE GODS

You have the right to refuse idols, false religions, and anything that exalts itself against the knowledge of God.

IV. THE RIGHT TO REVERENCE THE NAME OF GOD

You have the right to honour and speak the name of God with holiness, without mockery or misuse.

V. THE RIGHT TO GATHER IN WORSHIP

You have the right to assemble with other believers — openly and faithfully — on the Lord's Day.

VI. THE RIGHT TO HONOUR FAMILY ORDER

You have the right to a father and mother, and to live within a structure where honour, care, and generational respect are upheld.

VII. THE RIGHT TO LIFE FREE FROM VIOLENCE

You have the right not to be murdered, harmed, or unjustly deprived of life.

VIII. THE RIGHT TO FAITHFULNESS IN MARRIAGE

You have the right to covenant faithfulness — where marriage is honoured, protected, and kept pure.

IX. THE RIGHT TO STEWARD YOUR POSSESSIONS

You have the right not to have what God has entrusted to you stolen, exploited, or unjustly taken.

X. THE RIGHT TO TRUTHFUL WITNESS

You have the right to have truth spoken about you — not slander, false accusation, or deceit.

XI. THE RIGHT TO REJOICE WITHOUT COVETOUSNESS

You have the right to live content in what God has given you, free from the pressures of envy and comparison.

XII. THE RIGHT TO PROCLAIM THE GOSPEL

You have the right to declare the saving grace found in the death, burial, and resurrection of Jesus Christ — without fear or restraint.

RECOGNISED. LIVED. PROCLAIMED.

The Twelve Christian Rights are not merely to be read. They are to be recognised, embodied, guarded, taught, defended, and proclaimed.

Their presence in the life of the believer unfolds in three stages.

COMMITTED

The Committed believer is beginning the journey.

He is learning and understanding the Twelve Rights as they are uncovered and recognised.

He begins to see that these rights are not human inventions, but truths rooted in God's character, God's commandments, God's created order, and God's Gospel.

He is learning what must be honoured.

He is learning what must not be surrendered.

GROUNDED

The Grounded believer is living the truth.

He is no longer merely reading the Twelve Rights as statements on a page, but seeking to embody them in daily life, conviction, household, worship, speech, stewardship, and witness.

He desires to live before God with a clean conscience, ordered loves, truthful lips, faithful relationships, disciplined possessions, reverent worship, and courage under Christ.

He is learning to stand.

ESTABLISHED

The Established believer is upholding, defending, and proclaiming the Twelve Rights publicly and without apology.

He does not do this with hatred, lawlessness, cruelty, pride, or private vengeance.

He does it as a Christian witness under Christ: soberly, lawfully, courageously, prayerfully, and with a conscience governed by Scripture.

He understands that truth must be taught to children, guarded in households, proclaimed in churches, confessed before rulers, sung in worship, carried into public life, and preserved for generations yet to come.

CLOSING AFFIRMATION

These rights we affirm as sacred, not because they are written by man, but because they reflect the righteous character and revealed will of God.

Where these rights are honoured, righteousness is upheld.

Where they are denied, injustice prevails.

Therefore, we call upon churches, ministries, households, soldiers, veterans, fathers, mothers, sons, daughters, pastors, teachers, workers, carers, writers, and all believers to uphold, teach, defend, and live according to these truths, for the glory of God and the good of all people.

Read the full declaration:& Explore the wider framework:

www.12Rights.com

THE INTERNATIONAL COVENANT

The International Covenant of the Twelve Christian Rights

Repent. Restore. Stand Under Christ.

The International Covenant of the Twelve Christian Rights is a solemn Christian covenant for households, churches, ministries, and believers in every nation.

- This is not a covenant of civil war.
- This is not a military league.
- This is not a party oath.
- This is not a reckless imitation of another age.

This is a covenant of repentance, confession, restoration, courage, conscience, worship, household faithfulness, Gospel proclamation, and lawful Christian witness under the lordship of Jesus Christ.

The old covenants of the British Isles were born in a tangled history of Crown, Parliament, Kirk, Church, conscience, sword, sermon, persecution, and reformation. They belonged to their own time, their own conflicts, and their own nations.

This covenant belongs to ours.

It begins with the conviction that the Church of Jesus Christ is not owned by the State, not governed by the spirit of the age, not silenced by fear, and not authorised by man.

Christ alone is Head of the Church.

Christ alone is Lord of conscience.

Christ alone is King of kings and Lord of lords.

We therefore invite repentant Christians, Christian households, pastors, elders, churches, ministries, teachers, workers, carers, writers, soldiers, veterans, and all who fear the LORD to consider this covenant.

Not as a replacement for Scripture.

Not as a new creed.

Not as a rival to the Church.

But as a solemn public confession of truths we have received from God
and must no longer surrender.

THE DECLARATION AND THE COVENANT

The Declaration of the Twelve Rights is proclamation.

The Covenant is participation.

The Declaration names the truths.

The Covenant kneels beneath them.

The Declaration says what must be restored.

The Covenant says who is willing to stand under Christ for that restoration.

The Twelve Christian Rights are truths to be recognised, duties to be embraced, gifts to be guarded, and boundaries to be defended under God.

They are inseparable from Christian duties.

We do not claim them in order to live as proud, autonomous individuals. We confess them because God is Creator, Christ is Lord, the Gospel is true, the image of God must be honoured, the weak must be defended, the household must be strengthened, the Church must gather, and the nations must hear the good news of Jesus Christ.

Why a Covenant?

- Because scattered conviction needs a banner.
- Because repentance must come before restoration.
- Because rights without duties become slogans.
- Because courage without holiness becomes cruelty.
- Because truth without love becomes a weapon of pride.
- Because love without truth becomes surrender.
- Because the Church in many lands has grown timid, divided, compromised, entertained, distracted, and afraid.

- Because children need to know what their fathers and mothers will not surrender.
- Because pastors need to know they are not alone.
- Because households need a language for faithfulness.
- Because believers across nations need to stand together beneath Christ, not as rebels against lawful order, but as witnesses to a higher throne, a truer law, a deeper mercy, and a Kingdom that cannot be shaken.

The Declaration of the Twelve Rights can be read, admired, quoted, even ignored.

The Covenant asks for your response: your prayer, your repentance, your affirmation, your household commitment, your church teaching, and your public witness.

In effect, by taking the Twelve Rights into covenantal confession, we are saying:

Before Almighty God, we confess these things, repent where we have failed, and commit ourselves to stand under Christ.

STAND UNDER CHRIST

This covenant may be affirmed by any Christian believer, household, church, ministry, fellowship, or association that confesses Jesus Christ as Lord, receives the Holy Scriptures as the Word of God, believes the Gospel of His death, burial, and resurrection, and desires to walk in repentance, holiness, courage, mercy, truth, and lawful faithfulness.

It is not limited to one nation. It is not limited to one denomination. It is not limited to one people, class, tribe, colour, language, or earthly kingdom.

It may begin in the remembered soil of England, Scotland, Wales, Ireland, America, and Canada, but its call is wider than the West.

This covenant is offered to the churches of every nation.

Not every Christian will use the same history, language, or memory. Not every nation will carry the same wounds. Not every church will face the same pressures.

Yet every faithful Christian must confess that Christ is Lord, that man bears the image of God, that worship belongs to the one true God, that the Gospel must be proclaimed, that the weak must be protected, that truth must be spoken, and that no earthly power may command what God forbids or forbid what God commands.

Do not sign lightly.

Do not affirm hastily.

Do not use these words as decoration.

A covenant is a solemn thing.

It must be entered with repentance, humility, prayer, courage, and fear of God.

Yet if these words are true, and if the hour requires a banner, then stand.

- Stand under Christ.
- Stand with the Church.

- Stand for the weak.
- Stand for the household.
- Stand for the Gospel.
- Stand with clean hands, repentant hearts, open Bibles, and unashamed hope.

This covenant does not save us.

Christ alone saves.

This covenant does not make us righteous.

Christ alone is our righteousness.

This covenant does not give us permission to hate.

Christ commands us to love.

This covenant does not call us to reckless conflict.

Christ calls us to faithful witness.

But this covenant does give us a banner.

- It tells the fearful where to stand.
- It tells the wavering what has been confessed.
- It tells the churches what must be remembered.
- It tells the households what must be taught.
- It tells the nations that Jesus Christ is not one private opinion among many, but Lord of all.

Read the Covenant and stand under Christ:

www.TheCovenant.International

Repent. Restore. Stand Under Christ.

THE ORIGINAL FACSIMILES OF THE SOLDIER'S POCKET BIBLE AND SOLDIER'S CATECHISM



Figure 4 | Puritans, Saints and Sinners | T. R. Oliver Croftbarrel



No. 16.

THE
SOLDIER'S POCKET BIBLE.

ISSUED FOR THE USE OF THE ARMY OF OLIVER CROMWELL.

[ORIGINAL TITLE PAGE.]

THE
SOLDIER'S POCKET BIBLE,

CONTAINING

THE MOST (IF NOT ALL) OF THOSE PLACES CONTAINED IN HOLY
SCRIPTURE,

WHICH

DO SHOW THE QUALIFICATIONS OF HIS INNER MAN THAT IS A FIT SOLDIER
TO FIGHT THE LORD'S BATTLES, BOTH BEFORE THE FIGHT,
IN THE FIGHT, AND AFTER THE FIGHT;

WHICH

SCRIPTURES ARE REDUCED TO SEVERAL HEADS, AND FITLY APPLIED TO
THE SOLDIER'S SEVERAL OCCASIONS, AND SO MAY SUPPLY
THE WANT OF THE WHOLE

BIBLE,

WHICH

A SOLDIER CANNOT CONVENIENTLY CARRY ABOUT HIM; AND MAY BE ALSO
USEFUL FOR ANY CHRISTIAN TO MEDITATE UPON, NOW IN
THIS MISERABLE TIME OF WAR.

WITH

THE SOLDIER'S PRAYER, AND BATTLE HYMN.

This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.—JOSH. i, 8.

Figure 5 | The Soldier's Pocket Bible | Facsimile | Page 2 | Introduction |

PREFACE TO THIS EDITION.

Oliver Cromwell, Lord Protector of the English commonwealth, from 1653 till his death, in 1658, began his military career in 1642. In 1643 appeared this little manual for his soldiers. Though not prepared by Cromwell, it was published with his approbation, and was in general use among his soldiers. Cromwell's success was due, in no small degree, to the strict morals and rigid discipline of his army, and to the inspiring power of religion. He declared: "Truly, I think he that prays best fights best. I know nothing that will give like courage and confidence as the knowledge of God in Christ will; and I bless God to see any, even in this army, able and willing to impart the knowledge they have for the good of others. Accordingly," he says, "I raised such men as had the fear of God before them, and made some conscience of what they did; and from that day forward they never were beaten, but whenever they were engaged against the enemy they beat continually." Cromwell's Ironsides, as they are usually called, fed their faith upon God's word, went into battle with psalm-singing and prayer, and fearing God only, were the best soldiers, perhaps, the world has ever seen. Their watchword was: "The Lord of hosts is with us, the God of Jacob is our refuge." Whitelocke, describing them to Christina, Queen of Sweden, said: "The officers and soldiers of the Parliament held it not unlawful, when they carried their lives in their hands, and were going to adventure them in the high places of the field, to encourage one another out of His word who commands over all; and this had more weight

and impression with it than any other word could have."

The original "Soldier's Pocket Bible" is in very quaint and antique print and spelling. Only two copies are known to be extant—one in the British Museum, the other in the possession of George Livermore, Esq., of Cambridge, by whose courtesy the annexed copy is printed, quoting the Scripture passages from the received version.

Figure 7 | The Soldier's Pocket Bible | Facsimile | Page 4 | Preface 02 |

THE SOLDIER'S POCKET BIBLE.

A SOLDIER MUST NOT DO WICKEDLY.

When the host goeth forth against thine enemies, then keep thee from any wicked thing. Deut. xxiii, 9.

The soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages. Luke iii, 14.

And if he will not for all this hearken unto me, ye shall have no power to stand before your enemies. Lev. xxvi, 27, 37.

The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them. Deut. xxviii, 25.

A SOLDIER MUST BE VALIANT FOR GOD'S CAUSE.

Be thou valiant for me, and fight the Lord's battles. 1 Sam. xviii, 17.

Be of good courage; and let us play the man for our people, and for the cities of our God, and the Lord do that which seemeth him good. 2 Sam. x, 12.

For the battle is the Lord's, and he will give you into our hands. 1 Sam. xvii, 47.

A SOLDIER MUST NOT RELY ON HIS OWN WISDOM, HIS OWN STRENGTH, OR ANY PROVISION FOR WAR.

Lean not unto thine own understanding. Prov. iii, 5.

By strength shall no man prevail. 1 Sam. ii, 9.

I will not trust in my bow, neither shall my sword save me. Psa. xliv, 6.

There is no king saved by the multitude of a host; a mighty man is not delivered by much strength. A

horse is a vain thing for safety, neither shall he deliver any by his great strength. Psal. xxxiii, 16, 17.

There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death. Eccles. viii, 8.

We have no might against this great company that cometh against us, neither know we what to do; but our eyes are upon thee. 2 Chron. xx, 12.

A SOLDIER MUST PUT HIS CONFIDENCE IN GOD'S WISDOM AND STRENGTH.

Be strong in the Lord, and in the power of His might. Eph. vi, 10.

With Him is wisdom and strength. He hath counsel and understanding. Job xii, 13.

The God of Israel is He that giveth strength and power unto his people. Psal. lxxviii, 35.

God is our refuge and strength; a very present help in trouble. Psal. xlv, 1.

God hath power to help, and to cast down. 2 Chron. xxv, 8.

I will go in the strength of the Lord God. Psal. lxxi, 16.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel. 1 Sam. xvii, 45.

A SOLDIER MUST PRAY BEFORE HE GOES TO FIGHT.

Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. Neh. iv, 9.

And Sampson called unto the Lord, and said, Oh, Lord God, remember me, I pray Thee, and strengthen me, I pray Thee only this once. Judg. xvi, 28.

And David said, Oh, Lord, I pray Thee, turn the counsel of Ahithophel into foolishness. 2 Sam. xv, 31.

If any of you lack wisdom, let Him ask of God. James i, 5.

Give me understanding, and I shall keep Thy law :

yea, I shall observe it with my whole heart. Psal. cxix, 34.

Give Thy strength unto Thy servant, and save the son of thine handmaid. Psal. lxxxvi, 16.

Plead my cause, O, Lord, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for my help. Psal. xxxv, 1, 2.

And the children of Israel said unto the Lord, we have sinned; do Thou unto us whatsoever seemeth good unto Thee; deliver us only, we pray Thee, this day. Judg. x, 15.

A SOLDIER MUST CONSIDER AND BELIEVE GOD'S GRACIOUS PROMISES.

And they arose early in the morning and went forth to the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said: Hear me, O, Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established: believe his prophets, so shall ye prosper. 2 Chron. xx, 20.

For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you. Deut. xx, 4.

The Lord shall fight for you. Exod. xiv, 14.

The Lord your God ye shall fear, and he shall deliver you out of the hand of all your enemies. 2 Kings, xvii, 39.

Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O, king. Dan. iii, 17.

I will subdue all thine enemies. 1 Chron. xvii, 10.

Thou shalt seek them and shalt not find them, even them that contendeth with thee; they that war against thee shall be as nothing, and as a thing of naught. Isa. xli, 12.

No weapon that is formed against thee shall prosper. Isa. liv, 17.

A SOLDIER MUST NOT FEAR HIS ENEMIES.

When thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than

thou, be not afraid of them, for the Lord thy God is with thee. Deut. xx, 1.

Ye shall not fear them; for the Lord your God he shall fight for you. Deut. iii, 22.

Be strong and courageous; be not afraid nor dismayed for the King of Assyria, nor for all the multitudes that is with him; for there be more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. 2 Chron. xxxii, 7, 8.

Fear not, neither be faint-hearted for the two tails of these smoking firebrands. Isa. vii, 4.

And fear not them which kill the body. Matt. x, 28.

A SOLDIER MUST LOVE HIS ENEMIES AS THEY ARE HIS ENEMIES, AND HATE THEM AS THEY ARE GOD'S ENEMIES.

But I say unto you: Love your enemies. Matt. v, 44.

Should'st thou help the ungodly, and love them that hate the Lord? 2 Chron. xix, 2.

Do not I hate them, O, Lord, that hate thee, and am I not grieved with those that rise up against thee? I hate them with perfect hatred; I count them mine enemies. Psal. cxxxix, 21, 22.

A SOLDIER MUST CRY UNTO GOD IN HIS HEART IN THE VERY INSTANT OF BATTLE.

When Judah looked back, behold the battle was before and behind, and they cried unto the Lord. 2 Chron. xiii, 24.

And Asa cried unto the Lord his God, and said: Lord, it is nothing with thee to help with many, or with them that have no power. 2 Chron. xiv, 11.

When the captains of the chariots saw Jehoshaphat, they said it is the King of Israel. Therefore, they compassed about him to fight; but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him. 2 Chron. xviii, 31.

A SOLDIER MUST CONSIDER THAT SOMETIMES GOD'S PEOPLE HAVE THE WORST IN BATTLE AS WELL AS GOD'S ENEMIES.

The sword devoureth one as well as another. 2 Sam. xi, 25.

Figure 11 | The Soldier's Pocket Bible | Facsimile | Page 8 |

All things come alike to all; there is one event to the righteous and to the wicked, to the good and the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. Eccles. ix, 2.

So there went up thither of the people about three thousand men; and they fled before the men of Ai. Josh. vii, 4.

And the hand of Midian prevailed against Israel. Judg. vi, 2.

And the Philistines fought, and Israel was smitten, and they fled every man into his tent; and there was a very great slaughter, for there fell of Israel thirty thousand footmen. 1 Sam. iv, 10.

But when he (Moses) let down his hand, Amaick prevailed. Exod. vii, 11.

My children are desolate, because the enemy prevailed. Lam. i, 16.

SOLDIERS AND ALL OF US MUST CONSIDER THAT

though God's people have the worst, yet it cometh of the Lord.

Who gave Jacob for a spoil and Israel to the robbers? Did not the Lord? Isa. xlii, 24.

Shall there be evil in a city, and the Lord hath not done it? Amos. iii, 6.

And the Lord sold them into the hands of Jabin, King of Canaan. Judg. iv, 2.

The Lord hath delivered me into their hands, from whom I am not able to rise up. Lam. i, 14.

The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hands of the enemy the walls of her palaces. Lam. ii, 7.

FOR THE INIQUITIES OF GOD'S PEOPLE, THEY ARE sometimes delivered into the hands of their enemies.

Even all nations shall say: Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? Then men shall say: Because they have forsaken the covenant of the Lord God of their fathers. Deut. xxiv, 25.

And the Lord said unto Joshua; Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they also have transgressed my covenant which I commanded them. Josh. vii, 10, 11.

The Lord thy God hath pronounced this evil upon this place; now the Lord hath brought it, and done according as he hath said, because ye hath sinned against the Lord. Jer. xl, 2, 3.

My people have been lost sheep; all that found them have devoured them; and their adversaries said: We offend not, because they have sinned against the Lord. Jer. l, 6, 7.

Wherefore doth a living man complain, a man for the punishment of his sins? Lam. iii, 39.

THEREFORE, BOTH SOLDIERS AND ALL GOD'S PEOPLE UPON SUCH OCCASIONS MUST SEARCH OUT THEIR SINS.

Let us search and try our ways, and turn again to the Lord. Lam. iii, 40.

Up, sanctify the people, and say: Sanctify yourselves against to-morrow; for thus saith the Lord God of Israel: There is an accursed thing in the midst of thee, O, Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you. Josh. vii, 13.

6

ESPECIALLY LET SOLDIERS AND ALL OF US UPON SUCH OCCASIONS SEARCH WHETHER WE HAVE NOT PUT TOO LITTLE CONFIDENCE IN THE ARM OF THE LORD, AND TOO MUCH IN THE ARM OF FLESH.

For my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Yea, thou shalt go forth from him with thy hands upon thy head; for the Lord hath rejected thy confidences, and thou shalt not prosper in them. Jer. ii, 13, 37.

Thus saith the Lord, cursed be the man that trusteth in man; and maketh flesh his arm, and whose heart departeth from the Lord. Jer. xvii, 5.

AND LET SOLDIERS AND ALL OF US CONSIDER THAT TO PREVENT THIS SIN, AND FOR THE COMMITTING OF THIS SIN, THE LORD HATH MANY TIMES GIVEN VICTORY TO A FEW.

And the Lord said unto Gideon, the people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying mine own hand hath saved me. And the Lord said unto Gideon, by these three hundred men that lapped will I save you, and deliver the Midianites into thy hand. Judg. vii, 2, 7.

And the children of Benjamin were numbered at the time out of the cities twenty and six thousand men that drew sword. And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men. And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men. And the children of Israel went up against the children of Benjamin on the third day. They enclosed the Benjaminites round about, and chased them, and trod them down with ease; and there fell of Benjamin eighteen thousand men. And they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them. So that all which fell that day of Benjamin were five and twenty thousand men that drew the sword. Judg. xx, 15, 17, 21, 25, 30, 43, 44, 46.

And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men; Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valor. And Abijah stood up upon Mount Zemaraim and said, hear me, through Jeroboam and all Israel. Ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods. But as for us, the Lord is our God, and we have not forsaken him; and behold God himself is with us for our captain. O, children of Israel, fight ye not against the Lord God of your fathers, for ye shall

not prosper. But Jeroboam caused an ambushment to come about behind them. And when Judah looked back, behold, the battle was before and behind; and they cried unto the Lord, and the priests sounded with the trumpets. Then the men of Judah gave a shout; and as the men of Judah shouted, it came to pass that God smote Jeroboam and all Israel before Abijah and Judah. And Abijah and his people slew them with a great slaughter, so that there fell down slain of Israel five hundred thousand chosen men. 2 Chron. xiii, 3, 4, 8, 10-17.

And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and four score thousand: all these were mighty men of valor. And there came out against them Zerah the Ethiopian, with a host of a thousand thousand, and three hundred chariots. Then Asa went out against him, and they set the battle in array in the Valley of Zephathah at Mareshah. And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O, Lord, our God; for we rest on thee, and in thy name we go against this multitude. O, Lord, thou art our God, let not man prevail against thee. 2 Chron. xiv, 8-11.

AND LET SOLDIERS AND ALL OF US KNOW, THAT THE VERY
NICK OF THE TIME THAT GOD HATH PROMISED US HELP,
IS WHEN WE SEE NO HELP IN MAN.

In the mount of the Lord it shall be seen. Gen. xxiii, 14.

And Moses said unto the people, Fear ye not; stand still, and see the salvation of the Lord, which he will show to you to-day. The Lord shall fight for you, and ye shall hold your peace. Exod. xiv, 13.

O, our God, will thou not judge them? for we have no might against this great company that cometh against us; neither know we what we do: but our eyes are upon thee. 2 Chron. xx, 12.

Ye shall not need to fight in this battle: set your-

selves, stand ye still, and see the salvation of the Lord with you. Ver. 17.

To me belongeth vengeance and recompense: their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left. Deut. xxxii, 35, 36.

For my strength is made perfect in weakness. 2 Cor. xii, 9.

Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Zach. iv, 6.

For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that puffeth at him. Psal. xii, 5.

Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Isa. xxxiii, 10.

WHEREFORE, IF OUR FORCES BE WEAKENED, AND THE
ENEMY STRENGTHENED,

then let soldiers and all of us know that we have a promise of God's help which we had not when we were stronger; and, therefore, let us pray more confidently.

O, Lord, be gracious unto us; we have waited for thee: be thou their arm every morning; our salvation also in the time of trouble. Isa. xxxiii, 2.

Hear, O, Lord, the voice of Judah, and bring him unto his people; let his hands be sufficient for him, and be thou a help to him from his enemies. Deut. xxxiii, 7.

I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man careth for my soul. I cried unto thee, O, Lord; I said, Thou art my refuge. Psal. cxlii, 4, 5.

Be not far from me, for trouble is near; there is none to help. Psal. xxii, 11.

Remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low. Psal. lxxix, 8.

Take hold of shield and buckler, and stand up for my help. Psal. xxxv, 2.

Help us, O, God of our salvation, for the glory of thy name. Psa. lxxix, 9.

AND LET SOLDIERS AND ALL OF US KNOW, THAT IF WE OBTAIN ANY VICTORY OVER OUR ENEMIES, IT IS OUR DUTY TO GIVE ALL THE GLORY TO THE LORD, AND SAY :

The Lord is a man of war : Jehovah is his name. Thy right hand, O, Lord, is become glorious in power : thy right hand, O, Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee. Exod. xv, 3, 6, 7.

This is the Lord's doing : it is marvellous in our eyes. Psa. cxviii, 23.

For the Lord fought for Israel. Joshua x, 14.

Therefore, I will look unto the Lord. Micah vii, 7.

Who delivered us from so great a death. 2 Cor. i, 10.

Now, therefore, our God, we thank thee and praise thy glorious name. 1 Chron. xxix, 13.

Seeing that thou, our God, hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy commandments. Ezra ix, 13, 14.

I will walk before the Lord in the land of the living. Psa. cxvi, 9.

I have sworn, and I will perform it, that I will keep thy righteous judgments. Psa. cxix, 106.

A SOLDIER'S PRAYER.

Arise, O, Lord, lift up Thy hand; forget not the humble. Give us help from our trouble, for vain is the help of man. Lord, it is nothing with Thee to help, whether with many or with them that have no power! Help us, O, Lord, our God, for we rest on Thee, and in Thy name we go against this multitude. O, Lord, thou art our God. O, our God, wilt thou not judge them? for we have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon Thee.

Our enemies are lively and strong; they that hate us wrongfully are multiplied. Our own familiar friend, in whom we trusted, hath lifted up his heel against us. Arise, O, Lord, in Thine anger, lift up Thyself because of the rage of our enemies, and awake for us to the judgment Thou hast commanded. Judge us, O, God, and plead our cause against an ungodly nation. Oh! deliver us from the deceitful and unjust man. Deliver us, O, God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. Let them not say in their hearts, Aha! so would we have it; we have swallowed them up. Let them be confounded and put to shame that seek after our life; let them be turned back and brought to confusion that desire our hurt. Slay them not, but scatter them by Thy power, and bring them down, O, Lord, our shield. Put them in fear, O, Lord, that the nations may know themselves to be but men.

Grant not, O, Lord, the desire of the wicked; further not his wicked device, lest they exalt themselves; but grant unto us, that we, being delivered out of the hand of our enemies, may serve Thee without fear, in holiness and righteousness before Thee all the days of our life.

O, Lord, though our iniquities testify against us, do Thou it for Thy name's sake; for our backslidings are

many; we have sinned against Thee. We have sinned against Thee, because we have forsaken the Lord; but now deliver us out of the hands of our enemies, and we will serve Thee.

Hear now in Heaven, Thy dwelling-place, and answer and forgive; and this we beg for the sake of Jesus Christ, our Lord. Amen.

BATTLE HYMN.

Father of Earth and Heaven, I call thy name—
Round me the smoke and shout of battle roll;
My eyes are dazzled with the blinding flame—
Father sustain an untried soldier's soul.
Of life or death, whatever be the goal
That crowns or closes round this struggling hour,
Thou know'st if ever from my spirit stole
One deeper prayer, 't was that no cloud might lower
On my brief fame. Oh, hear, God of eternal power!

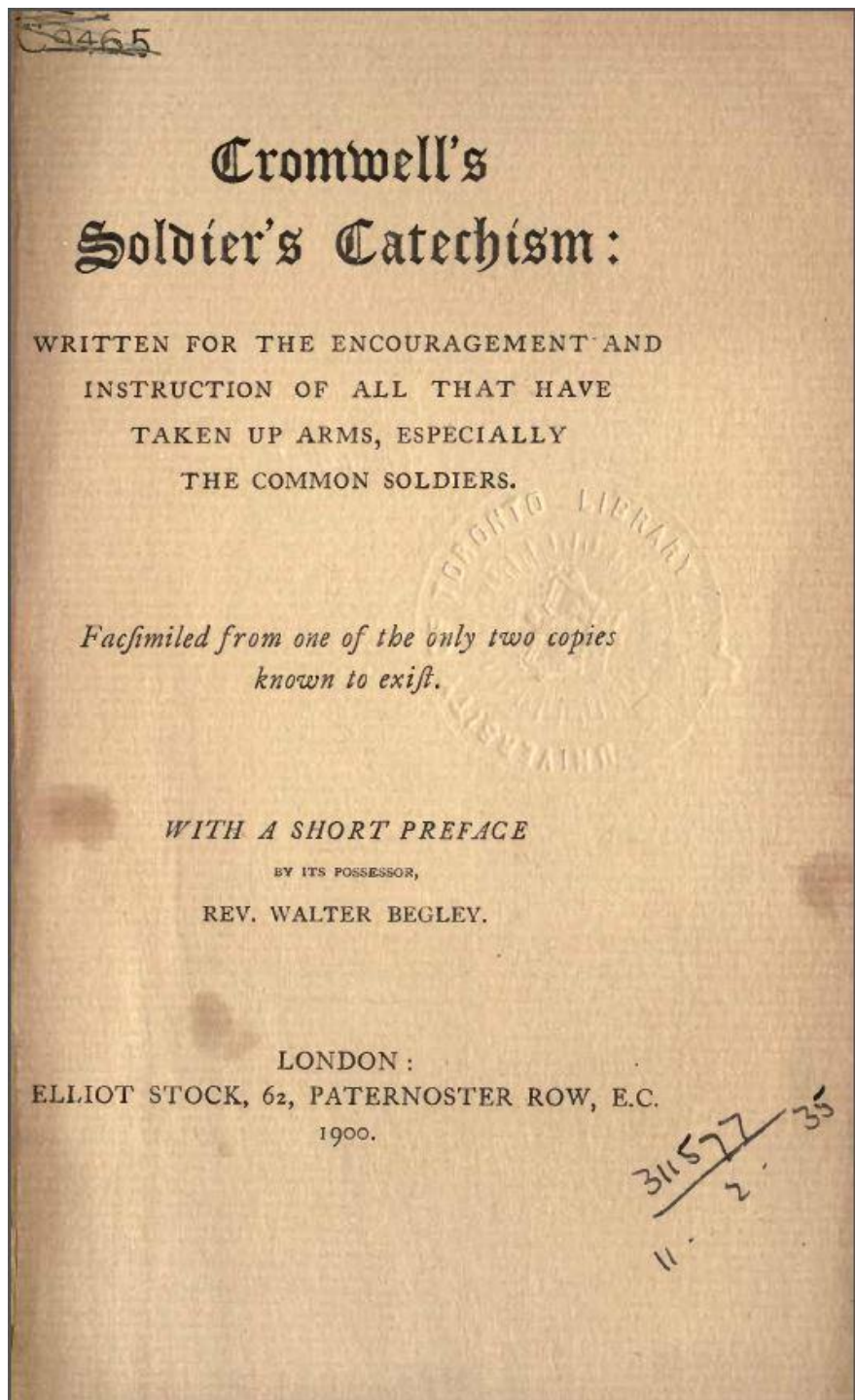
God, thou art merciful! The wat'ry storm,
The cloud that pours the thunder from its womb,
But show the sterner grandeur of thy form;
The lightnings, glancing through the midnight gloom,
To Faith's raised eye, as calm, as lovely come,
As splendor of the autumnal evening's star,
As roses shaken by the breeze's plume,
When light and fragrant breathes the dewy air,
And on the golden west the sunset flames afar.

God, thou art mighty! At thy footstool bound,
Lie prostrate, Chance and Faith, and Life and Death,
Nor in the angel circle burning round,
Nor in the million worlds that roll beneath,
Is one that can resist thy wrath's hot breath.
Love in thy frown! in thy smile victory!
Hear my last prayer! I ask no mortal wreath;
Let me but once my rescued country see,
Then take my spirit, Christ, all merciful, to thee!

Now for the fight—now for the cannon peal!
All round me blood and toil, and cloud and fire;
Glorious the shout, the shock, the crash of steel,
The musket roll, the rocket's blasting spire;
They shake, like broken waves, their squares retire!
Horsemen, now slack the rein—now give the heel—
Think of the insulted wife, the murdered sire—
On, comrades, on! in thunder on them wheel!
This hour to Liberty shall set the triumph seal!

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Preface.

THE Puritan is not a soldier by choice, quite the contrary; he has the strongest aversion to bloody-minded men, and would desire as earnestly as ever Gladstone did to be delivered from blood-guiltiness; but when King Charles I. left no other door open, the Puritan went boldly through in the fear of God and for justice as between man and man.

But many of these men, nay, most of them, had what we now call the 'Nonconformist conscience,' and that had to be dealt with, soothed, satisfied, convinced, justified.

This was the work of the 'Souldier's Catechisme,' and I think it will be admitted that it was work admirably done, and exactly suited to the men it was meant for. It was not written above their heads, as so many a learned treatise on the King's supremacy; it was not in the language of Babylon, which their soul abhorred, but it was the language of Zion, which they had learned and loved from childhood.

*In the great Civil War the Press was a very powerful instrument, the advantage strongly lying on the side of the Roundhead Party, as their pamphleteers were of the people, and wrote so as to be 'understanded of the people.' Two instances will make this clear. In 1643, just before the 'Souldier's Catechisme' was issued to the army, there appeared
the*

the '*Rebell's Catechism*,' composed in an easy and familiar way, to let them see the heinousness of their offence, the weakness of their strongest subterfuges, and to recall them to their duties both to God and man. It was a quarto, much too big for any rebel's pocket, and the way it tried to recall them to their duties can be judged by some of the marginal references, viz., *V. Stanford's Pleas*, cap. 2; *Coke on Littleton*, l. 2, c. 11, § 200; *Stat. 25, Ed. 3*, cap. 2; *Eucher. Lugdunens, et alii*; *Bract.*, l. 1, c. 3, § 4, etc. The book (*penes me*) is anonymous, but is attributed to Peter Heylin, D.D., a well-known Royalist controversialist. What rebel, I wonder, would look at it twice, even for curiosity?

Next year (1644) there appeared on the Puritan side '*The Cavalier's New Common Prayer unclasp't*.' This bitterly sarcastic and amusing production (*penes me*) with a strong spice of seeming Puritanic irreverence, must have made many a Roundhead give way to laughter 'holding both his sides.' This is a rare pamphlet, fetching £3 18s. at Sotheby's in 1897. Being 4to. size, it is occasionally found bound up with other pamphlets, and thus copies have been preserved; binding is often the only chance of salvation a pamphlet has; and possibly the uncommonly small size of the '*Souldier's Catechisme*' and the character of the people who carried it on their persons will account for there being only two known. For these Puritans were not bibliophiles, although they were given to bibliolatriy, and would no more have thought of binding their soldiers' guides than we should think of binding our Bradshaws.

However,

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However, the point is that the Roundheads were by far the shrewdest combatants in this paper war, and the present little book was one of their most effective weapons.

Like the Maccabees of old, the Puritan warriors of Cromwell's time had the sword in their hand and the praises of God in their mouth. In their forced marches and rapid movements they could not be burdened with many impedimenta, but there would be room under the commonest soldier's leathern jacket for his little Pocket Bible and Catechism which had been composed for him and had received the 'imprimatur' of the Parliamentary censors.

*The literature specially designed for soldiers is very limited both in amount and variety. This is just what we should naturally expect. A soldier on active service was supposed to have something more important to do than to read. If not too tired he might fight his battles o'er again round the camp fire, he might argue, discuss, approve, or object, but a solitary reader would be scouted, unless his book were a spiritual guide to strengthen him in the fight, i.e., God's Word, or something strictly founded on it. But, shortly after the election of the Long Parliament, and especially in the years 1642-4, it began to be clear to all who had any foresight that the common soldiers were the persons who would have to be reckoned with eventually, so pamphlets or rather tracts, as we should call them, began to be issued for the soldier's religious and political edification. They have most of them quite disappeared, though a stray copy may be found here and there in our great libraries. One such is 'The Christian Souldier; or Preparation for Battaile,
A Legend*

A Legend containing true rules for a Souldier, in whom at once is met Religion and Resolution. Published by a well-wisher to the Gown and Sword, T. J., 1642, in 4to. This is Royalist in tendency. Not one seems to be issued by the authorities except the 'Souldier's Catechisme.'

It should never be forgotten, most of all in this material semi-pagan age in which we live, or to which we are apparently drifting, that Puritanism is a permanent element in human nature. One might even say, in spite of its frequent exaggerated forms, that it is one of the strongest, noblest and most valuable elements that help to build up the ordinary citizen. It is of this stuff that great and enduring nations are made. It is this sober, serious, honest, religious frame of mind that has so greatly helped to make both England and New England the great countries they now are. A sense of justice and right living combined with a serious view of life would form its chief characteristics. Privilege and tyranny are the object of its bitterest hate, more especially in things spiritual.

Its influence has been mostly of the silent sort. Not much chronicled in the records of the court, the castle, or the camp; an alien, as a rule, to the great conquerors, diplomats and historic personages who fill up the roll of fame, but chiefly dwelling in the homes and the hearts of humbler men of whom the world hears little.

There have been exceptions, when 'the hour' has brought forth 'the man,' and typical of these are such men as Cromwell and Judas Maccabeus—patriots and soldiers and puritans 'par excellence.'

The

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The author of this little book is unknown. It was most probably written to order at the suggestion of the chiefs of the Puritan Party connected with the Parliament's army, where now Cromwell was a rising and leading commander. It was evidently meant to be a companion to what is known as Cromwell's Pocket Bible of the year before (1643). Books written to order were by no means unusual with the Puritan Party. Milton's 'Eikonoklastes,' and his 'Pro Populo Anglicano Defensio,' were both written at the express command of Cromwell and the other leaders in the Council of State.

It has been said with a great degree of truth that if 'Eikon Basilike' had been issued only a few weeks earlier, it would have kept the King's head on his shoulders. It is an equally just observation that this little 'vade mecum' for the Roundhead soldiers helped considerably to catechise the King's head 'off' his shoulders, for if it had not been for the strong feeling in the predominant portion of the army, fostered by such a skilfully-worded religious primer as this Soldier's Catechism is, the chiefs of the Republican Party would never have dared to 'slay the Lord's anointed' openly in the presence of thousands of his subjects.

As I stated in the prospectus, this literary curiosity has been practically unknown for more than 300 years. No historians, delighting in local colour, have ever brought this little book on the scene, for the good reason that they did not know of its existence. Only one notice of it has come to my knowledge, and that was more than 200 years ago—viz., in 1684—when a certain John Turner, referring to Charles II and

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Preface.

and the *Soldier's Catechism*, writes: 'It was without question none of the meanest instruments in bringing his royal father to the block.'

How strange that a printed historical document,

*'Big with the fate' of King and State,
Should thus be brought to light so late!*

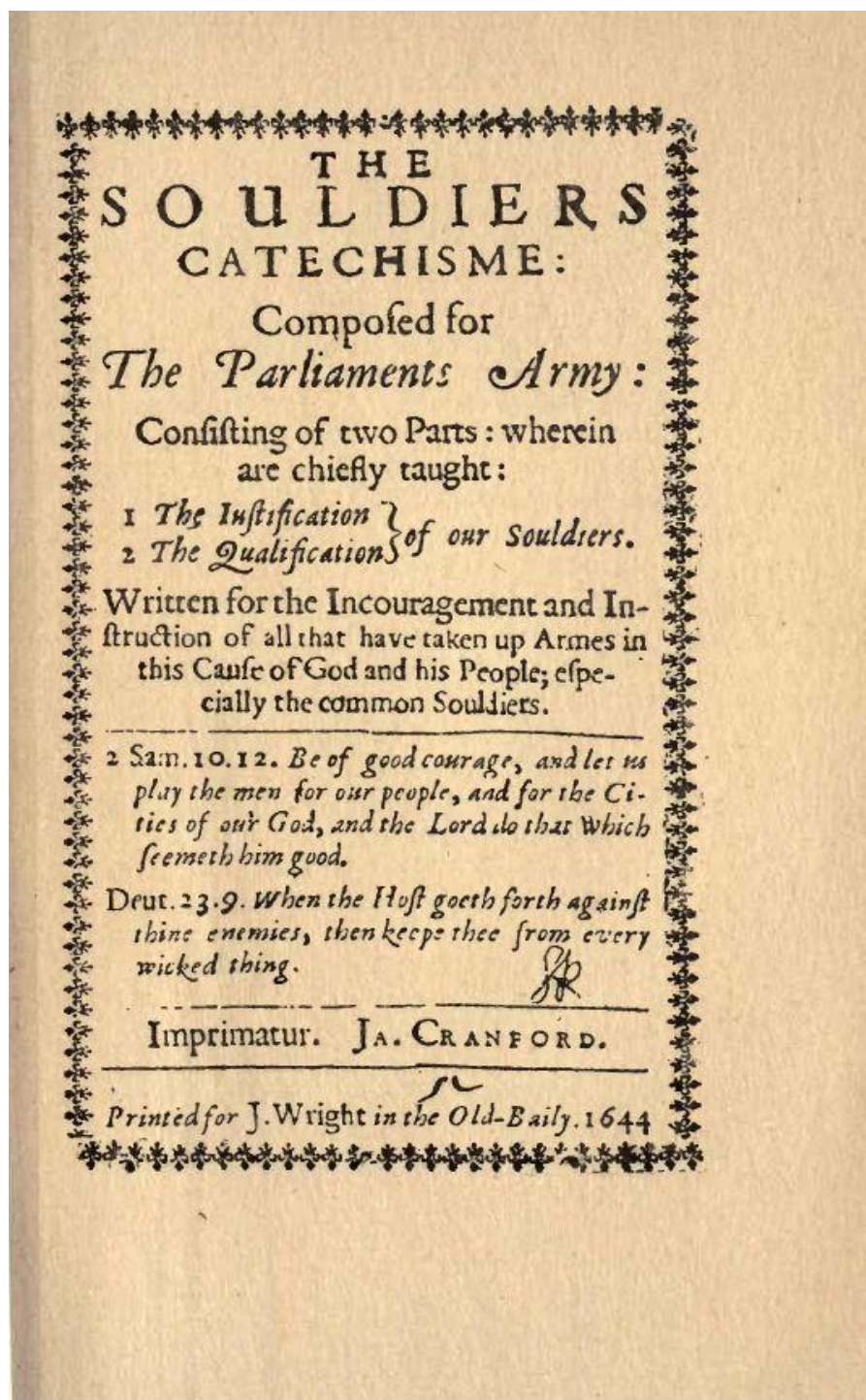
I offer this fac-simile of one of the rarities of my library to the consideration of the historical student and the general public, ending this brief preface on the day when the newspapers have scattered far and wide the patriotic Chatham speech of Lord Rosebery, himself eulogist and admirer of our Cromwell. In it he tells Englishmen everywhere that they are in the midst of 'the most formidable war' our country has ever engaged in, a war rendered still more formidable by the unanimous opinion of all Europe being arrayed against us.

He bids us, however, not fear for the issue, and with the quiet steady confidence of a veteran Ironside, adds this cheering remark, 'They have not got to the bottom of Old England's resources yet.'

If we cherish the serious God-fearing resolution of Cromwell's 'Souldiers' they never will. So may it be.

WALTER BEGLEY.

HAMPSTEAD, January 24, 1900.





THE
S O U L D I E R S
C A T E C H I S M E :

*Composed for the Parliaments
Armie.*

Question.

What Profession are you of ?

Answer. I am a Christian and
a souldier.

*Q. Is it lawfull for Christians
to be souldiers ?*

A. Yea doubtlesse : we have
Arguments enough to warrant it.

1. God calls himself a man of war, and Lord
of Hosts.

2. *Abraham* had a Regiment of 318. Trained
men.

3. *David* was imployed in fighting the Lords
battels.

4. The Holy Ghost makes honourable men-
tion of *Dauids* Worthies.

A 2

5. God

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J God himselfe taught *David* to fight. :

6. The noble gift of valour is given for this purpose.

7. The New Testament mentioneth two famous Centurions.

8. The Baptism doth not require the souldiers to leave their profession, *Luke 3. 14.*

9. Many comparisons are taken from this Calling in the New Testament.

10. There have been many famous Martyrs of this profession.

Q. *What does our Saviour meane then by those words?* *Mat. 5. 39.*

A. 1. Christ there onely forbids private revenge and resistance.

2. Scripture is the best interpreter of Scripture : we know that other places of Scripture do warrant taking up of Arms in some cases.

Q. *What side are you of, and for Whom doe you fight?*

A. I am for King and Parliament : or, in plainer termes ;

1. I fight to recover the King out of the hands of a Popish Malignant Company, that have seduced His Majesty with their wicked Counsels, and have withdrawne him from his Parliament.

2. I fight for the Lawes and Liberties of my Countrey, which are now in danger to be overthrowne by them that have long laboured to bring

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bring into this Kingdome an Arbitrary, and Tyrannicall Government.

3. I fight for the preservation of our Parliament, in the being whereof (under God) consists the glory and welfare of this Kingdome; if this Foundation be overthrowne, we shall soone bee the most slavish Nation in the Christian World.

4. I fight in the defence and maintenance of the true Protestant Religion, which is now violently opposed, and will be utterly suppress in this Kingdome; and the Popish Religion again advanced, if the Armies raised against the Parliament prevaile.

Q. But is it not against the King that you fight in this Cause?

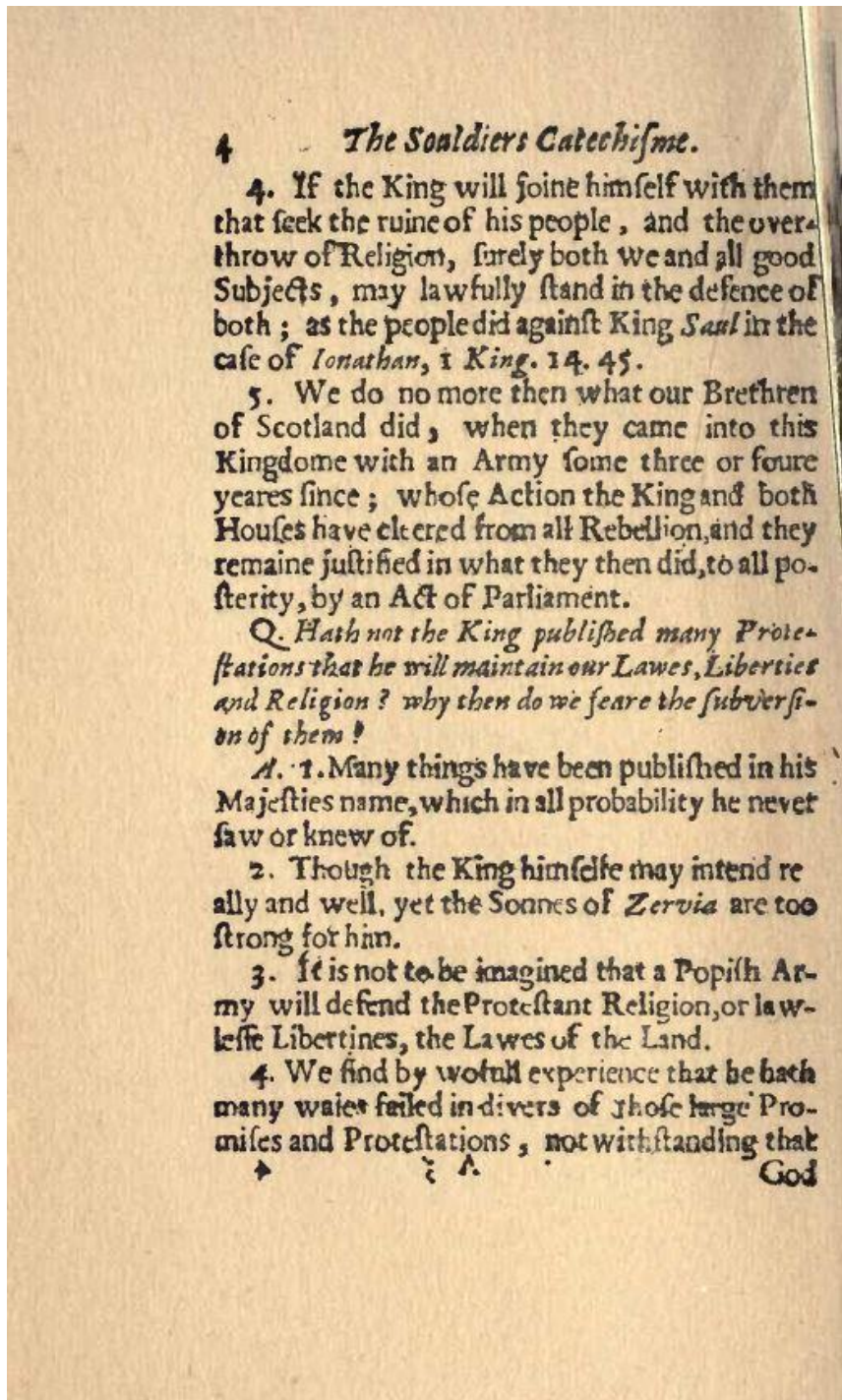
A. No surely: yet many do abuse the world with this base and absurd objection: our onely aime is,

1. To rescue the King out of the hands of his and the Kingdomes enemies; and to maintaine his Honour and just Privileges.

2. We endeavour to defend that which the King is bound to defend, both by his Oath and Office.

3. Wee take up Armes against the enemies of Jesus Christ, who in His Majesties name make warre against the Church and People of God.

A 3



God hath been so often called to witnesse.

5. They say it is a *Maxime* now at Court, that Faith is not to be kept with Hereticks, and such, doe some there, account all true Protestants.

Q. How can you that are Souldiers for the Parliament answer that place of Paul, Rom. 13. 1, 2, 3. &c.

A. 1. That place requires not obedience to any unlawfull Commands, neither doth any other place of Scripture, we are no further to obey man, then may stand with the will of God.

2. They are grossly mistaken which say the King is the highest power; Indeed he is the highest person in his Dominions, but the Lawes and Courts of the Kingdom are above him in power, and the King himself is limited and subject to the meanest Court in the Land: Therefore surely the high Court of Parliament must needs be the higher Power, which not to obey, is to resist the Ordinance of God.

3. Suppose the King were the Higher Power, yet if he shall intend or permit the ruine of his Subjects, both nature and grace allowes people to preserve themselves.

4. If the King be the higher power by constitution, yet is his power now in other hands by usurpation. The Queen, Iermin, Bristol, Digby, Cottington, Windebanke, Porter, and many others

A 4

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thers; have for a long time, and do still mannage the greatest affaires of the Kingdome; so that it were a miserable thing to be subjected in conscience (as that Text imports, if some mens exposition might passe for orthodox Divinity) to such enemies and incendiaries both of Church and Commonwealth.

Q. What is it that moves you to take up Arms, and to ingage your selfe in this Civill Warre?

A. 1. The love I beare to my Countrey.

2. The preservation of our Parliament, Laws and Liberties.

3. The defence of our Religion against Poperie.

4. The care of our Posterity.

5. The generall forwardnesse of all good people.

6. The consent, and provocation of all Gods Ministers.

7. The command of the Parliament, which is the Higher Power.

8. The necessity that now lies upon all that feare God in the Land.

Q. What do you think then of those Protestants which sit still, and do not put forth themselves in these times?

A. 1. Either they are not convinced of the necessity.

2. Or they are but luke-warme Professors.

3. Or

3. Or they are of base and private spirits.
4. Or they are faint-hearted cowards.
5. Or they are secret enemies to God and his Cause.

Q. What danger are such Newters in?

A. 1. God takes speciall notice of their disposition and carriage, and will deale with them accordingly.

2. In Gods account all such are enemies; they that are not with him are against him.

3. They deserve neither respect nor protection from Church or Commonwealth.

4. They are in danger to be spued out of Christs mouth, *Rev.* 3. 16.

5. They are directly under that dreadful curse which the Angell of the Lord denounced against *Merozb*, *Judg.* 5. 23.

Q. What say you then of those Protestants, which fight on the other side, and joyne with the Enemies of our Religion, Parliament, and Countrey?

A. 1. I say, that they are unworthy the name of Protestants.

2. I say, that they maintain the cause of Antichrist.

3. That they are the shame and blemishes of Religion.

4. That none of their weapons shall prosper, *Isa.* 54. 17.

5. That

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5. That God will utterly undoe them, *Zeph. 3. 19.*

6. That their swords shall enter into their owne hearts, *Psal. 37. 15.*

7. That all the blood that hath been shed lies upon their score.

8. That they are in the high-way to perdition, without repentance.

Q. What is the reason thinke you, that so many Protestants, of all degrees, joyne with our Popish enemies?

A. 1. Many are onely Protestants in name, but indeed are Papists, or Atheists in heart.

2. Many are drawne in to joyne with that Party out of a base feare of suffering in their estates, supposing the Kings side would be the safest.

3. Many to avoid the Justice of Parliament, have hazarded the ruine of their Countrey, to save themselves from their deserved punishment.

4. Many have ingaged themselves with the Kings Party, in hope to make up their broken fortunes.

5. Many for feare of Reformation, which they are not able to indure, and therefore joyne with them that oppole it.

6. Many out of a desperate spirit of Malignancy, and an implacable enmity against the people

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ple of God, and all goodnesse.

Q. What is it that you chiefly aime at in this warre?

A. 1. At the pulling down of Babylon, and rewarding her as she hath served us, *Psal. 137. 8*

2. At the suppression of an Antichristian Prelacy, consisting of Archbishops, Bishops, &c

3. At the Reformation of a most corrupt, lazie, infamous, superstitious, soule-murdering Clergie.

4. At the advancement of Christs Kingdome and the purity of his Ordinances.

5. At the bringing to Justice the enemies of our Church and State.

6. At the regulating of our Courts of Justice, which have been made the seats of iniquity and unrighteousnesse.

7. At the upholding of our Parliaments, which are the Subjects best Inheritance, and the Crowne of our Nation.

8. At the preservation, and continuing of the Gospel to our posterity, and the generations to come.

Q. What hopes have you of prevailing in this Cause?

A. We have encouragements enough to assure us of good successe: there be many arguments to confirm our hope.

1. From the justnesse and goodnesse of the Cause.

2. From

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2. From the course that hath been taken.

3. From the condition of those that are engaged in the businesse.

4. From the quality of our enemies.

5. From the cheerfullnesse of most mens spirits in this Action.

6. From the many defeats and victories already given and obtained.

7. From the assistance of our Brethren of Scotland.

8. From the Covenant which all the well-affected of the Kingdome have entered into.

Q. Explaine these more particularly and in order, and first shew me what hopes you conceive from the goodnesse of the Cause?

A. 1. A good Cause puts life and courage into mens hearts.

2. A good Cause hath GOD ever siding with it.

3. A good Cause daunts and dismays the adverse party.

4. A good Cause will undoubtedly prevaile at last.

Q. What is your encouragement from the course that hath been taken?

A. 1. In that all faire and Christian waies have been attempted before wee tooke up Armes.

2. In that the Lord was solemnly and generally

The Souldiers Catechisme.

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nerally fought unto before this businesse was undertaken.

3. In that it was undertaken with good advice, and is guided by a multitude of Counsellors.

4. In that it is still followed with the Prayers and humiliations of all the faithfull in the Land.

Q. What hope have you from them that are engaged in this Warre?

A. 1. Because all the faithfull and godly Ministers of the Kingdome, do side with us in this Cause.

2. Because the most of our Commanders are men of dis-ingaged and Publique Spirits.

3. Because our men generally are so full of courage and resolution.

4. Because we have so many godly and religious Souldiers in our Armies.

Q. What from the quality of your enemies?

A. Wee may conclude that God will not prosper them.

1. Because they are for the most part Papists and Atheists, with whom we have to deale.

2. Because they are generally the most horrible Cursers and Blasphemers in the World.

3. Because

3. Because they are, for the most part, inhumane, barbarous and cruell.

4. Because they are enemies to God, and the power of goodnesse, and therefore the Lord will scatter them.

Q. What doe you gather from the cheerfulness of their spirits, that are of your party?

A. 1. 'Tis an Argument that God hath raised his servants to do some great worke, *Psal. 149. 5. 9.*

2. 'Tis an Argument that God will prosper those whom he hath made so willing, *Judg. 5. 2.*

3. 'Tis an Argument that such as are so willing and cheerfull in this businesse, will goe on couragiously.

4. 'Tis an Argument that they are so well assured of the goodnesse of their Cause, that they will live and die in it.

Q. What doe you conclude from the good successesse that your side hath already had?

A. 1. That Almighty God declares himselfe a friend to our Party.

2. That he hath already much abated the courage of our enemies.

3. That we have all the reason in the World to trust God for the future, who hath done so much for us.

4. That the Lord will glorifie himself more and more in his Churches behalf.

Q. What

Q. What hopes have you from your Brethren of Scotland?

A. 1. We have cause to acknowledge Gods great mercy, in bringing them to our assistances this time.

2. Their numbers and preparations are great, and they a couragious and warlike Nation.

3. They have given sufficient testimony of late of their love and faithfullnesse towards our Nation.

4. They are as much concerned in this Quarrell as wee, and are resolved to joine with us in it.

Q. But what grounds have you to comfort your selves from the National Covenant, which you say so many have entred into?

A. 1. Because it is a testimony of our generall humiliation, and a good beginning of Reformation.

2. Because it is the joy and desire of all good Christians throughout the Land.

3. Because Popery never received so deadly a blow in this Kingdome, as by this Covenant.

4. Because all the Parliaments affaires have prospered well since the Covenant was taken, witnesse our many victories and successes: As 1. Gloucester, 2. Newbury, 3. Winchby, nexte Horne-Castle, 4. Hull, the same day, 5. Litchfield.

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colts, 6. Gainsborough, 7. Arundell Castle, 8. Nantwich, 9. Alsford near Winchester, besides many other defeats given the enemy. and divers other places of lesser note recovered, without any considerable losse on our side.

Q. But is it not a lamentable thing that Christians of the same Nation, should thus imbrue their hands in one anothers blood?

A. I confesse it is: But as the case now stands, there is an inevitable and absolute necessity of fighting laid upon the good people of the Land.

1. Is it not high time to stand upon our guard, when our enemies have drawn their Swords upon us, to invade our persons, and whatsoever is dear to us.

2. God now calls upon us to avenge the blood of his Saints that hath been shed in the Land, and those many outrages which have been committed against his servants.

3. The whole Church of God calls upon us to come in to the help of the Lord and his people against the mighty.

4. Our children and posterity call upon us to maintain those Liberties, and that Gospel, which we received from our fore-fathers.

5. We are not now to look at our enemies as Country-men or Irishmen, or fellow-Protestants, but as the enemies of God and our Religion,

gion, and siders with Antichrist ; and so our eye is not to pitie them , nor our sword to spare them, *Jer. 48. 10.*

Q. There are a great many on the Kings Party that have beene held honest men, &c. will your sword make no difference betweene them and others?

A. 1. If they joyn themselves with the malignant Party, we cannot know them from Malignants.

2. It is to be feared, that such were never of us, because they are so cruell against us : hypocrites commonly when they are unmaskt, prove the most dangerous enemies.

Q. Who do you thinke were the Authors, and occasioners of this unnaturall Warre?

A. 1. The Jesuites, those fire-brands of mischief, with all the Popish party.

2. The Bishops, and the rotten Clergie, with all the Prelaticall party.

3. The Delinquents, that were not able to abide the triall of Justice, with all the Malignant party.

4. The formall Gospellers of the Kingdome, that hate a Reformation, with all the Atheistiall party.

Q. Do not many of them that you count your enemies, stand for Religion as well as you?

A. 1. Surely they are mad, that thinke the
B Papists

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Papists will fight in defence of the Protestant Religion.

2. They are very simple, that expect any care of the true Religion from the Prelates and their party, who have beene the grand persecuters of it.

3. Neither is it to be imagined, that men so loose, lewd, and wicked, as most of your Cavaliers are, should really intend the preservation of Religion, or any thing else that is good.

4 We know the Earle of *Newcastle* pretends that he fight for Religion, yet his Army is for the most part Popish, and he said not long since, That men might talk of Religion, and so forth, but Religion of it selfe was but an ayerie thing.

5. Their rage and madnesse against those that they know to have been most zealous and forward in the maintenance and profession of the Protestant Religion, doth sufficiently shew how cordially they stand for Religion.

6. Indeed they do stand for Religion, but just as the Ephesians stood for *Diana*, Acts 17.

1. They stand for a Popish Prelacie.

2. They stand for an Ignominious Clergie.

3. They stand for the soule-starving Service-Booke.

4. They stand for a companie of stinking Ceremonies.

5. They stand for abominable Monuments of Idolatrie.

6. They

Figure 43 | The Soldier's Catechism | Facsimile | Page 16 | 1st Part |

6. They stand for unchristian liberty.

Q. Do you think that there will be a Reformation of these things before we shall enjoy any peace?

A. Yea doubtlesse : and I gather it from these Reasons.

1. Because Gods anger is let loose upon this Nation for these things.

2. Because about this time hundred years Poperie was suppressed in this Kingdome ; and it is noted, that every Centurie, or hundred years, hath produced great alterations in the Church.

3. Because it is Reformation that our Enemies do most feare.

4. Because the Devill and his Instruments do so bestirre themselves at this time.

5. Because all the reformed Churches in Christendome pray for and expect our Reformation.

6. Because the measure of our enemies iniquity is now full.

7. Because a solemne Oath and Covenant is taken to that purpose.



The Second Part of the Souldiers Catechisme.

Q. **W**^Hat are the principall things required in a Souldier?

A. 1. That hee bee religious and godly.

2. That he be couragious and valiant.

3. 3. That he be skilfull in the Militarie Profession.

Q. How do you prove that our souldiers should be religious?

A. 1. By Scripture: *Deut. 23. 9. Luk. 3. 14.*

2. Besides, there be many Reasons to confirme it.

1. Because they lie so open to death.

2. They stand in continuall need of Gods assistance.

3. They fight for Religion and Reformation.

4. God hath rais'd them up to execute justice.

5. Men may be as religious in this Profession as in any other.

6. We read of brave souldiers that have been very religious.

7. A well ordered Camp is a Schoole of Vertue,

The Souldiers Catechisme.

ture, wherein is taught, 1. Preparation to death,
2. Continencie, 3. Vigilancie, 4. Obedience,
5. Hardnesse, 6. Temperance, 7. Humilitie,
8. Devotion, &c.

Q. Who do chiefly offend against this Rule?

A. 1. Such souldiers as give themselves to
whoring and uncleannesse.

2. Such as use to sweare, and blaspheme the
name of God.

3. Such as follow that swinish sin of drun-
kennesse.

4. Such as plunder and steale whatsoever
they come neare.

Q. Are not these things tolerable in souldiers?

A. No more in them then other men: the
Scripture saith generally to and of all men what-
soever:

1. That whoremongers and adulterers God
will judge, *Heb. 13. 5.*

2. That the Lord will not hold him guiltlesse
that taketh his Name in vaine.

3. That drunkards shall not inherit the King-
dome of God, *1 Cor. 6. 9, 10.*

4. That he that doth wrong, shall receive for
the wrong he hath done, and there is no respect
of persons, *Col. 3. ult.*

*Q. What is the reason then that there be so ma-
ny lewd and wicked men in the Parliaments
Army?*

B 3

A. 1. Be

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A. 1. Because Commanders in Chief are not more carefull in choosing godly Officers.

2. Because honest religious men are not more forward to put forth themselves in this service of God and his Church.

3. Because Order and Discipline is not more strictly executed by Superiours.

4. Because Officers in Towns and Countries aime to presse the scumme and refuse of men, and so by easing themselves, pasture our Armies with base conditioned people.

Q. How can we expect a blessing upon our preparations, when so many godlesse Wretches are employed in our Armies?

A. 1. Truly it is a very sad thing, and much to be lamented, and requires the care of the State to remedy.

2. Yet (blessed be God) we have multitudes of godly and eminent Christians that are ingaged in the Parliaments Service.

3. And besides, we know that God can make use of wicked men to serve his providence, as he doth of wicked Angells.

4. We have many instances of bad men that have done good service to God and his Church, as *Saul, Iosh, &c.*

Q. Is it well done of some of your Souldiers (which seem to be religious) to break down Crossees and Images where they meet with any?

A. 1. 1

A. 1. I confesse that nothing ought to be done in a tumultuous manner.

2. But seeing God hath put the Sword of Reformation into the Souldiers hand, I thinke it is not amisse that they should cancell and demolish those Monuments of Superstition and Idolatry, especially seeing the Magistrate and the Minister that should have done it formerly, neglected it.

Q. But what say you to their tearing and burning the Books of Common Prayer, in every place where they come?

A. Much may be said in their iustification, who shew themselves so zealous against that Booke.

1. It hath been the fomentor of a most lazie lewd, and ignorant Ministry.

2. It hath been the Nurse of that lamentable blindness and ignorance, which hath overspread many parts of this Kingdome.

3. It is a great cause of our present calamities, for who are they that side with our Popish Enemies, but Common-Prayer men?

4. It is become the most abominable Idoll in the Land, people generally doe doat upon it, as much as the Ephesians upon *Diana* and prefer it before Preaching in many places, being strangely inraged for the want of it.

5. It is high time therefore to remove this

Brazen Serpent, and grinde it to powder, seeing it is the occasion of so much evil.

6. It is very likely therefore that God hath stirred up the spirits of some honest souldiers to be his Instruments for the destruction of that Idoll.

7. It belongs to the Parliament Souldiers, upon the matter, to remove all scandalous things they meet with, having covenanted, and ingaged themselves in the work of Reformation.

Q. What doe you say concerning valour and courage?

As 1. I say, it is a most noble and heroicall vertue, that makes some men differ from others, as much as all men differ from beasts.

2. I say, it is impossible for any to be a good souldier without it. An Army of Harts led by a Lion, is better then an Army of Lions led by a Hart.

3. I say, that one valiant man in an Army, is better then a thousand cowards.

4. I say, that a coward degenerates from man, being of a base and ignoble nature.

1. God took special care, that all faint-hearted cowards should be cashiered out of his Armies, *Deut. 20. 8.*

2. Cowards ever do more hurt then good, being like an X before an L.

3. And for the most part cowards miscarrie sooner

sooner then those that are courageous.

Q. What are the chiefe Arguments and considerations to make a souldier courageous in the Parliaments Service?

A. 1. The goodnesse of the Cause, which undoubtedly is Gods, and his Churches.

2. The promise of God, to help his Church and People against his and his Churches Enemies.

3. The manifold experiences that the people of God have had in former ages of his assistance.

4. The manifold experiences of Gods special goodness to his servants in these times.

5. The assurance, that not a haire can fall from our heads without the providence and permission of God.

6. The danger of faint-heartednesse; he that would save his life in such times as these, shall lose it.

7. The promise, that whosoever shall lose his life, or any thing els, in the Cause of Christ and his Gospell, shall be a great gainer by the hand.

8. The consideration that this Warre is surrounded with the prayers and blessings of all the good people of the Land.

9. The multitude of eminent Christians, of all sorts, that are engaged in this business.

10. The great reward of honour here, and glory hereafter, that shall be given to every one that

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that is valiant for the Lord.

Q. What are the principall enemies to courage and valour ?

A. 1. Want of experience : fresh-water souldiers are commonly faine-hearted souldiers ; whereas they that have been used to the Warres are usually of undaunted spirits.

2. Want of metall : some mens spirits are naturally so low and base , that they will never prove good souldiers : as it is with cocks, so is it amongst men : there is a breed and generation of cravens.

3. Want of Faith : when a man hath little or no confidence in God, his heart must needs faile him in undertakings of danger ; whereas Faith feares not in the valley of the shadow of death. *Psal. 23. 4*

4. Want of innocency , and a good conscience, *Prov. 28. 1*. It was the speech of the valorous Earle of *Essex* , our renowned Generall Father , (cited by *D. Barlow* in his Sermon at *Pauls Crosse, March 1. 1600*) That sometimes in the field encountering the enemy, the weight of his sinnes lying heaue upon his conscience, being not reconciled to God quelled his spirits, and made him the most timorous man that might be.

5. Want of wisdom and consideration : for surely if men would seriously consider the evils of
of

of cowardice, and the excellency of valour, it would make them abhorre the one, and be ambitious of the other.

Q. Is there any great need of skill and cunning in this Profession?

A. Yea doubtlesse: for David doth thankfully acknowledge the Lords goodnes, in teaching his hands to warre, and his fingers to fight, Psal. 144. 1.

1. Great wisdome, policie, and experience is required in Commanders.

2. And no lesse skill and dexterity in common souldiers; they must know how to handle their Armes, how to keep Ranks, &c.

3. Certainly a few well-trained Souldiers are better then a multitude of raw, unexperienced men.

Q. What should be done to make souldiers skilfull in their art?

A. 1. Officers should bee very diligent in teaching and exercising their men.

2. Common souldiers should make it their business to learn and get what cunning they can.

3. Every souldier should seeke to God by prayer, that he would instruct and teach them: for it is the blessing of God that makes men to profit in any profession.

4. Both Commanders, Officers, and common Souldiers may advantage themselves by
reading

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reading and observing what hath been written by eminent Souldiers, of this Act.

Q. How ought Commanders and Officers to carry themselves towards their Souldiers?

A. 1. Religiously, shewing them no evill example, but being a patterne to them of virtue and godlinesse.

2. Lovingly, not in a sterne rugged manner, considering that their Command is not over Beastes, But men.

3. Discreetly, encouraging them most that deserve best, and avoiding so much familiarity as may breed contempt.

4. Justly, not defrauding them of their due, nor doing or suffering any injury to be done to the meanest.

Q. How should inferiour Souldiers demean themselves toward their Commanders and Officers?

A. 1. They must acknowledge and honour them as Superiours, and account them as men set over them by the providence of God and wisdom of the State.

2. They must be exactly obedient to their command, even for conscience sake. *Rom. 13. 5.* of all men Souldiers are most strictly tyed to obedience, the want whereof may prove of very dangerous consequence.

Q. What say you of such Souldiers as are given to mutining?

A. 1. They

Figure 53 | The Soldier's Catechism | Facsimile | Page 26 | 2nd Part |

A. 1. They are as dangerous Cattle as can belong to an Army.

2. They deserve severe punishment, and to be utterly cashiered.

3. They will hardly ever prove good Souldiers that are tzynted with this humour.

Q. What is your opinion of those Souldiers that run away from their Colours?

A. 1. Such are, by Martiall Law, to suffer death, and surely, they well deserve it.

2. 'Tis a most ignoble and base part to doe so, and they deserve to be branded with infamy for ever, that are guilty of it.

3. Nay it is a fowle wickednesse, being offensive both to God and man, *Psal.* 78. 9.

1. For such (if the Cause be just) doe abandon the Cause of God.

2. They deceive that trust which was reposed in them by the State.

3. As much as in them lies, they betray the Cause they have undertaken.

4. They give dangerous example, and may occasion the overthrow of an Army.

Q. How ought souldiers to be incouraged and rewarded?

A. 1. They ought to be highly honoured, especially such as have been couragious and faithfull in their Countreyes Service.

2. They ought to be well maintained, with sufficient

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sufficient allowance, while they are abroad in
imployment; for no man goeth on warfare at
his own charges.

3. They that have received any hurt or losse
by the warres, ought to be liberally provided
for, and comfortably maintained all their dayes,
by them that sent them forth.

*Q. What Arguments have you to prove, that
such honour and respect should bee done to our
souldiers?*

*A. 1. They that fight against the Churches
Enemies, are Gods helpers against the mighty,
Judg. 5. 23.*

*2. They are the Instruments of Justice, and
the Executioners of Gods Judgements, Psalme
149. 7, 9.*

*3. They shew themselves men of publike spi-
rits, and true lovers of their Countrey.*

*4. They shew themselves valiant and coura-
gious, which are very high deserving qualities.*

*5. No men undergoe such hardship and haz-
ard as the souldier doth.*

*6. None deserve better then they, either of
Church, Commonwealth, or Posterity.*

F I N I S.

COMPILER BIO | VICTOR ROBERT FARRELL

Rev. Victor Robert Farrell is a British minister, writer, broadcaster, poet, and founder of 66 Books Ministry. Born in Chesterfield, England, to Scottish parents with Irish roots, his life and work have been shaped by the meeting place of Scripture, story, conscience, conflict, and the call of Christ.



He came to Christian faith while serving aboard a Polaris submarine during the Cold War. That unlikely place of conversion — beneath the sea, inside a vessel built for war, hidden in the shadow of nuclear fire — left a lasting mark on his preaching, writing, and sense of vocation. For him, the Gospel of Jesus Christ is not a polite religious accessory. It is the

truth of God for real men and women in real danger, real sin, real sorrow, and real need.

Victor has spent many years preaching, writing, broadcasting, and seeking to communicate the whole Bible as one unified witness to Jesus Christ. He is the founder of 66 Books Ministry, author of the long-running Night Whispers devotional writings, and the voice behind a number of publishing, broadcast, and discipleship projects, including Kingdom.Rocks and The Ballad Dodecet.

His work often stands at the edge of sermon, song, story, polemic, devotion, and public witness. He writes as one convinced that Scripture must not be trimmed to suit the age, that repentance must come before restoration, and that Christ remains Lord over conscience, household, Church, nation, and history.

The Soldier's Bible & Catechism belongs within that wider labour. It gathers old material from a time of war, Scripture, Parliament, conscience, covenant, and command, and reframes it for the present hour: not as a manual for hatred, revenge, or unlawful violence, but as a Christian field manual for repentance, courage, lawful witness, holy discipline, and steadfast hope under Jesus Christ.

Known to his friends and family as Robert, he lives in Scotland with his wife, Bridget, their grandchildren, and their husky malamute. Together they continue to serve Christ, family, Church, and the work entrusted to them, believing that the first battlefield is the soul, the first victory is repentance, and the final hope is Christ.

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