

The Westminster Confession of Faith

&

Larger and Shorter Catechisms

In Modern English

-

Including the Creeds

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Chapter 1

Of the Holy Scripture

1. Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable;¹ yet are they not sufficient to give that knowledge of God, and of His will, which is necessary unto salvation.² Therefore it pleased the Lord, at sundry [various] times, and in divers manners [different ways], to reveal Himself, and to declare that His will unto His Church;³ and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing;⁴ which makes the Holy Scripture to be most necessary;⁵ those former ways of God's revealing His will unto His people being now ceased.⁶

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these:

Of the Old Testament:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations,

¹ Romans 2:14, 15; 1:19, 20; Psalm 19:1-3; Romans 1:32, 2:1.

² 1 Corinthians 1:21, 2:13-14

³ Hebrews 1:1

⁴ Proverbs 22:19-21; Luke 1:3-4; Romans 15:4; Matthew 4:4,7,10; Isaiah 8:19-20

⁵ 2 Timothy 3:15; 2 Peter 1:19

⁶ Hebrews 1:1-2

Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Of the New Testament:

The Gospels according to Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistles to the Romans, Corinthians I, Corinthians II, Galatians, Ephesians, Philippians, Colossians, Thessalonians I, Thessalonians II, To Timothy I, To Timothy II, To Titus, To Philemon, The Epistle to the Hebrews, The Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation of John. All which are given by inspiration of God to be the rule of faith and life.⁷

3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.⁸

4. The authority of the Holy Scripture, for which it ought to be believed and obeyed, depends not upon the testimony of any man, or Church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received because it is the Word of God.⁹

5. We may be moved and induced [persuaded] by the testimony of the Church to a high and reverent esteem of the Holy Scripture.¹⁰ And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies,

⁷ Luke 16:29, 31; Ephesians 2:20; Revelation 22:18-19; 2 Timothy 3:16

⁸ Luke 24:27; Romans 3:2; 2 Peter 1:21

⁹ 2 Peter 1:19, 21; 2 Timothy 3:16; 1 John 5:9; 1 Thessalonians 2:13

¹⁰ 1 Timothy 3:15

and the entire perfection thereof, are arguments whereby it does abundantly evidence itself to be the Word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.¹¹

6. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.¹² Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word:¹³ and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.¹⁴

7. All things in Scripture are not equally plain in themselves, nor equally clear unto all:¹⁵ yet those things which are necessary to be known, believed, and observed for salvation are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of [learn to understand] them.¹⁶

8. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the

¹¹ 1 John 2:20, 27; John 16:13-14; 1 Corinthians 2:10-12; Isaiah 59:21

¹² 2 Timothy 3:15-17; Galatians 1:8-9; 2 Thessalonians 2:2

¹³ John 6:45; 1 Corinthians 2:9-12

¹⁴ 1 Corinthians 11:13-14, 14:26, 40

¹⁵ 2 Peter 3:16

¹⁶ Psalm 119:105, 130

nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic;¹⁷ so as, in all controversies of religion, the Church is finally to appeal unto them.¹⁸ But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them,¹⁹ therefore they are to be translated into the common language of every nation unto which they come²⁰ that, the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner;²¹ and, through patience and comfort of the Scriptures, may have hope.²²

9. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.²³

10. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.²⁴

¹⁷ Matthew 5:18

¹⁸ Isaiah 8:20; Acts 15:15; John 5:39,46

¹⁹ John 5:39

²⁰ 1 Corinthians 14:6,9,11,12,24,27,28

²¹ Colossians 3:16

²² Romans 15:4

²³ 2 Peter 1:20, 21; Acts 15:15-16

²⁴ Matthew 22:29, 31; Ephesians 2:20; Acts 28:25

Chapter 2

Of God, and of the Holy Trinity

1. There is but one only,²⁵ living, and true God,²⁶ who is infinite in being and perfection,²⁷ a most pure spirit,²⁸ invisible,²⁹ without body, parts,³⁰ or passions,³¹ immutable,³² immense,³³ eternal,³⁴ incomprehensible,³⁵ almighty,³⁶ most wise,³⁷ most holy,³⁸ most free,³⁹ most absolute;⁴⁰ working all things according to the counsel of His own immutable and most righteous will,⁴¹ for His own glory;⁴² most loving,⁴³ gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;⁴⁴ the rewarder of them that diligently seek Him;⁴⁵ and in addition, most just, and

²⁵ Deuteronomy 6:4; 1 Corinthians 8:4, 6

²⁶ 1 Thessalonians 1:9; Jeremiah 10:10

²⁷ Job 11:7-9, 26:14

²⁸ John 4:24

²⁹ 1 Timothy 1:17

³⁰ Deuteronomy 4:15, 16; John 4:24; Luke 24:39

³¹ Acts 14:11, 15

³² James 1:17; Malachi 3:6

³³ 1 Kings 8:27; Jeremiah 23:23-24

³⁴ Psalm 90:2; 1 Timothy 1:17

³⁵ Psalm 145:3

³⁶ Genesis 17:1; Revelation 4:8

³⁷ Romans 16:27

³⁸ Isaiah 6:3; Revelation 4:8

³⁹ Psalm 115:3

⁴⁰ Exodus 3:14

⁴¹ Ephesians 1:11

⁴² Proverbs 16:4; Romans 11:36

⁴³ 1 John 4:8, 16

⁴⁴ Exodus 34:6-7

⁴⁵ Hebrews 11:6

terrible in His judgments,⁴⁶ hating all sin,⁴⁷ and who will by no means clear the guilty.⁴⁸

2. God has all life,⁴⁹ glory,⁵⁰ goodness,⁵¹ blessedness,⁵² in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He has made,⁵³ nor deriving any glory from them,⁵⁴ but only manifesting His own glory in, by, unto, and upon them: He is the alone fountain of all being, of whom, through whom, and to whom are all things;⁵⁵ and has most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleases.⁵⁶ In His sight all things are open and manifest;⁵⁷ His knowledge is infinite, infallible, and independent upon the creature,⁵⁸ so as nothing is to Him contingent [conditional], or uncertain.⁵⁹ He is most holy in all His counsels, in all His works, and in all His commands.⁶⁰ To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience He is pleased to require of them.⁶¹

3. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God

⁴⁶ Nehemiah 9:32-33

⁴⁷ Psalm 5:5

⁴⁸ Nahum 1:2-3; Exodus 34:7

⁴⁹ John 5:26

⁵⁰ Acts 7:2

⁵¹ Psalm 119:68

⁵² 1 Timothy 6:15; Romans 9:5

⁵³ Acts 17:24-25

⁵⁴ Job 22:2-3

⁵⁵ Romans 11:36

⁵⁶ Revelation 4:11; 1 Timothy 6:15; Daniel 4:25, 35

⁵⁷ Hebrews 4:13

⁵⁸ Romans 11:33; Psalm 147:5

⁵⁹ Acts 15:18; Ezekiel 11:5

⁶⁰ Psalm 145:17; Romans 7:12

⁶¹ Revelation 5:12-14

the Holy Spirit.⁶² The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;⁶³ the Holy Spirit eternally proceeding from the Father and the Son.⁶⁴

⁶² 1 John 5:7; Matthew 3:16-17; Matthew 28:19; 2 Corinthians 13:14

⁶³ John 1:14,18

⁶⁴ John 15:26; Galatians 4:6

Chapter 3

Of God's Eternal Decree

1. God from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass;⁶⁵ yet so, as thereby neither is God the author of sin,⁶⁶ nor is violence offered to the will of the creatures; nor is the liberty or contingency [possibility] of second causes taken away, but rather established.⁶⁷

2. Although God knows whatsoever may or can come to pass upon all supposed conditions;⁶⁸ yet has He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions.⁶⁹

3. By the decree of God, for the manifestation of His glory, some men and angels⁷⁰ are predestined unto everlasting life; and others foreordained to everlasting death.⁷¹

4. These angels and men, thus predestined, and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.⁷²

5. Those of mankind that are predestined unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His

⁶⁵ Ephesians 1:11; Romans 11:33; Hebrews 6:17; Romans 9:15, 18

⁶⁶ James 1:13, 17; 1 John 1:5

⁶⁷ Acts 2:23; Matthew 17:12; Acts 4:27-28; John 19:11; Proverbs 16:33

⁶⁸ Acts 15:18; 1 Samuel 23:11-12; Matthew 11:21, 23

⁶⁹ Romans 9:11, 13, 16, 18

⁷⁰ 1 Timothy 5:21; Matthew 25:41

⁷¹ Romans 9:22-23; Ephesians 1:5-6; Proverbs 16:4

⁷² 2 Timothy 2:19; John 13:8

will, has chosen, in Christ, unto everlasting glory,⁷³ out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto:⁷⁴ and all to the praise of His glorious grace.⁷⁵

6. As God has appointed the elect unto glory, so has He, by the eternal and most free purpose of His will, foreordained all the means thereunto.⁷⁶ Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ,⁷⁷ are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified,⁷⁸ and kept by His power, through faith, unto salvation.⁷⁹ Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.⁸⁰

7. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extends or withholds mercy, as He pleases, for the glory of His sovereign power over His creatures, to pass by; and to ordain them to dishonour and wrath, for their sin, to the praise of His glorious justice.⁸¹

8. The doctrine of this high mystery of predestination is to be handled with special prudence and care,⁸² that men, attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual calling, be assured of their eternal

⁷³ Ephesians 1:4, 9,11; Romans 8:30; 2 Timothy 1:9; 1 Thessalonians 5:9

⁷⁴ Romans 9:11, 13, 16; Ephesians 1:4, 9

⁷⁵ Ephesians 1:6,12

⁷⁶ 1 Peter 1:2; Ephesians 1:4-5, 2:10; 2 Thessalonians 2:13

⁷⁷ 1 Thessalonians 5:9-10; Titus 2:14

⁷⁸ Romans 8:30; Ephesians 1:5; 2 Thessalonians 2:13

⁷⁹ 1 Peter 1:5

⁸⁰ John 17:9; Romans 8:28; John 6:64-65,10:26, 8:47; 1 John 2:19

⁸¹ Matthew 11:25-26; Romans 9:17-18,21-22; 2 Timothy 2:19-20; Jude 4; 1 Peter 2:8

⁸² Romans 9:20, 11:33; Deuteronomy 29:29

election.⁸³ So shall this doctrine afford matter of praise, reverence, and admiration of God;⁸⁴ and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.⁸⁵

⁸³ 2 Peter 1:10

⁸⁴ Ephesians 1:6; Romans 11:33

⁸⁵ Romans 11:5,6,20; 2 Peter 1:10; Romans 8:33; Luke 10:20

Chapter 4

Of Creation

1. It pleased God the Father, Son, and Holy Spirit,⁸⁶ for the manifestation of the glory of His eternal power, wisdom, and goodness,⁸⁷ in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good.⁸⁸

2. After God had made all other creatures, He created man, male and female,⁸⁹ with reasonable and immortal souls,⁹⁰ endued with knowledge, righteousness, and true holiness, after His own image;⁹¹ having the law of God written in their hearts,⁹² and power to fulfil it;⁹³ and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.⁹⁴ Beside this law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil;⁹⁵ which while they kept, they were happy in their communion with God, and had dominion over the creatures.⁹⁶

⁸⁶ Hebrews 1:2; John 1:2-3; Genesis 1:2; Job 26:13, 33:4

⁸⁷ Romans 1:20; Jeremiah 10:12; Psalm 104:24, 33:5-6

⁸⁸ Genesis 1; Hebrews 11:3; Colossians 1:16; Acts 17:24

⁸⁹ Genesis 1:27

⁹⁰ Genesis 2:7; Ecclesiastes 12:7; Luke 23:43; Matthew 10:28

⁹¹ Genesis 1:26; Colossians 3:10; Ephesians 4:24

⁹² Romans 2:14-15

⁹³ Ecclesiastes 7:29

⁹⁴ Genesis 3:6; Ecclesiastes 7:29

⁹⁵ Genesis 2:17, 3:8-11, 23

⁹⁶ Genesis 1:26, 28

Chapter 5

Of Providence

1. God the great Creator of all things does uphold,⁹⁷ direct, dispose, and govern all creatures, actions, and things,⁹⁸ from the greatest even to the least,⁹⁹ by His most wise and holy providence,¹⁰⁰ according to His infallible foreknowledge,¹⁰¹ and the free and immutable counsel of His own will,¹⁰² to the praise of the glory of His wisdom, power, justice, goodness, and mercy.¹⁰³

2. Although, in relation to the foreknowledge and decree of God, the first Cause, all things come to pass immutably, and infallibly;¹⁰⁴ yet, by the same providence, He orders them to fall out, according to the nature of second causes, either necessarily, freely, or contingently [circumstantially].¹⁰⁵

3. God, in His ordinary providence, makes use of means,¹⁰⁶ yet is free to work without,¹⁰⁷ above,¹⁰⁸ and against them,¹⁰⁹ at His pleasure.

4. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that it extends

⁹⁷ Hebrews 1:3

⁹⁸ Daniel 4:34-35; Psalm 135:6; Acts 17:25,26,28; Job 38-41

⁹⁹ Matthew 10:29-31

¹⁰⁰ Proverbs 15:3; Psalm 104:24, 145:17

¹⁰¹ Acts 15:18; Psalm 94:8-11

¹⁰² Ephesians 1:11; Psalm 33:10-11

¹⁰³ Isaiah 63:14; Ephesians 3:10; Romans 9:17; Genesis 45:7; Psalm 145:7

¹⁰⁴ Acts 2:23

¹⁰⁵ Genesis 8:22; Jeremiah 31:35; Exodus 21:13; Deuteronomy 19:5; 1 Kings 22:28; Isaiah 10:6-7

¹⁰⁶ Acts 27:31,44; Isaiah 55:10-11; Hosea 2:21-22

¹⁰⁷ Hosea 1:7; Matthew 4:4; Job 34:10

¹⁰⁸ Romans 4:19-21

¹⁰⁹ 2 Kings 6:6; Daniel 3:27

itself even to the first fall, and all other sins of angels and men;¹¹⁰ and that not by a bare [mere] permission,¹¹¹ but such as has joined with it a most wise and powerful bounding,¹¹² and otherwise ordering, and governing of them, in a manifold dispensation [varied administration], to His own holy ends;¹¹³ yet so, as the sinfulness thereof proceeds only from the creature, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.¹¹⁴

5. The most wise, righteous, and gracious God does often leave, for a season, His own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled;¹¹⁵ and, to raise them to a more close and constant dependence for their support upon Himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.¹¹⁶

6. As for those wicked and ungodly men whom God, as a righteous Judge, for former sins, does blind and harden,¹¹⁷ from them He not only withholds His grace whereby they might have been enlightened in their understandings, and wrought upon in their hearts;¹¹⁸ but sometimes also withdraws the gifts which they had,¹¹⁹ and exposes

¹¹⁰ Romans 11:32-34; 2 Samuel 24:1; 1 Chronicles 21:1; 1 Kings 22:22-23; 1 Chronicles 10:4,13,14; 2 Samuel 16:10; Acts 2:23; Acts 4:27-28

¹¹¹ Acts 14:16

¹¹² Psalm 76:10; 2 Kings 19:28

¹¹³ Genesis 50:20; Isaiah 10:6-7, 12

¹¹⁴ James 1:13-14, 17; 1 John 2:16; Psalm 50:21

¹¹⁵ 2 Chronicles 32:25-26; 2 Samuel 24:1

¹¹⁶ 2 Corinthians 12:7-9; Psalm 73, 77:1, 10,12; Mark 14:66-72; John 21:15-17

¹¹⁷ Romans 1:24, 26, 28; 11:7-8

¹¹⁸ Deuteronomy 29:4

¹¹⁹ Matthew 13:12; 25:29

them to such objects as their corruption makes occasions of sin;¹²⁰ and, in addition, gives them over to their own lusts, the temptations of the world, and the power of Satan,¹²¹ whereby it comes to pass that they harden themselves, even under those means which God uses for the softening of others.¹²²

7. As the providence of God does, in general, reach to all creatures; so, after a most special manner, it takes care of His Church, and disposes all things to the good thereof.¹²³

¹²⁰ Deuteronomy 2:30; 2 Kings 8:12-13

¹²¹ Psalm 81:11-12; 2 Thessalonians 2:10-12

¹²² Exodus 7:3, 8:15, 32; 2 Corinthians 2:15, 16; Isaiah 8:14; 1 Peter 2:7,8; Isaiah 6:9-10; Acts 28:26-27

¹²³ 1 Timothy 4:10; Amos 9:8-9; Romans 8:28; Isaiah 43:3-5,14

Chapter 6

Of the Fall of Man, of Sin, and the Punishment thereof

1. Our first parents, being seduced by the subtlety and temptations of Satan, sinned, in eating the forbidden fruit.¹²⁴ This their sin, God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.¹²⁵
2. By this sin they fell from their original righteousness and communion with God,¹²⁶ and so became dead in sin,¹²⁷ and wholly defiled in all the faculties and parts of soul and body.¹²⁸
3. They being the root of all mankind, the guilt of this sin was imputed;¹²⁹ and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation.¹³⁰
4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,¹³¹ and wholly inclined to all evil,¹³² do proceed all actual transgressions.¹³³
5. This corruption of nature, during this life, does remain in those that are regenerated;¹³⁴ and although it be, through Christ, pardoned,

¹²⁴ Genesis 3:13; 2 Corinthians 11:3

¹²⁵ Romans 11:32

¹²⁶ Genesis 3:6-8; Ecclesiastes 7:29; Romans 3:23

¹²⁷ Genesis 2:17; Ephesians 2:1

¹²⁸ Titus 1:15; Genesis 6:5; Jeremiah 17:9; Romans 3:10-18

¹²⁹ Genesis 1:27-28; 2:16,17; Acts 17:26; Romans 5:12,15-19; 1 Corinthians 15:21-22,45, 49

¹³⁰ Psalm 51:5; Genesis 5:3; Job 14:4, 15:14

¹³¹ Romans 5:6, Romans 8:7, Romans 7:18; Colossians 1:21

¹³² Genesis 6:5, 8:21; Romans 3:10-12

¹³³ James 1:14-15; Ephesians 2:2-3; Matthew 15:19

¹³⁴ 1 John 1:8,10; Romans 7:14, 17,18, 23; James 3:2; Proverbs 20:9; Ecclesiastes 7:20

and mortified; yet both itself, and all the motions thereof, are truly and properly sin.¹³⁵

6. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,¹³⁶ does in its own nature, bring guilt upon the sinner,¹³⁷ whereby he is bound over to the wrath of God,¹³⁸ and curse of the law,¹³⁹ and so made subject to death,¹⁴⁰ with all miseries spiritual,¹⁴¹ temporal,¹⁴² and eternal.¹⁴³

¹³⁵ Romans 7:5,7,8,25; Galatians 5:17

¹³⁶ 1 John 3:4

¹³⁷ Romans 2:15, Romans 3:9,19

¹³⁸ Ephesians 2:3

¹³⁹ Galatians 3:10

¹⁴⁰ Romans 6:23

¹⁴¹ Ephesians 4:18

¹⁴² Romans 8:20; Lamentations 3:39

¹⁴³ Matthew 25:41; 2 Thessalonians 1:9

Chapter 7

Of God's Covenant with Man

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition [enjoyment] of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He has been pleased to express by way of covenant.¹⁴⁴

2. The first covenant made with man was a covenant of works,¹⁴⁵ wherein life was promised to Adam, and in him to his posterity,¹⁴⁶ upon condition of perfect and personal obedience.¹⁴⁷

3. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second,¹⁴⁸ commonly called the covenant of grace; wherein He freely offers unto sinners life and salvation by Jesus Christ; requiring of them faith in Him, that they may be saved,¹⁴⁹ and promising to give unto all those that are ordained unto life His Holy Spirit, to make them willing, and able to believe.¹⁵⁰

4. This covenant of grace is frequently set forth in Scripture by the name of a Testament, in reference to the death of Jesus Christ the

¹⁴⁴ Isaiah 40:13-17; Job 9:32, 33; 1 Samuel 2:25; Psalm 113:5,6, Psalm 100:2,3; Job 22:2,3; Job 35:7,8; Luke 17:10; Acts 17:24,25

¹⁴⁵ Galatians 3:12

¹⁴⁶ Romans 10:5; Romans 5:12-20

¹⁴⁷ Genesis 2:17; Galatians 3:10

¹⁴⁸ Galatians 3:21; Romans 8:3; Romans 3:20-21; Genesis 3:15; Isaiah 42:6

¹⁴⁹ Mark 16:15,16; John 3:16; Romans 10:6,9; Galatians 3:11

¹⁵⁰ Ezekiel 36:26,27; John 6:44-45

Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.¹⁵¹

5. This covenant was differently administered in the time of the law, and in the time of the gospel:¹⁵² under the law, it was administered by promises, prophecies, sacrifices, circumcision, the paschal [Passover] lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come;¹⁵³ which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,¹⁵⁴ by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.¹⁵⁵

6. Under the gospel, when Christ, the substance,¹⁵⁶ was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper:¹⁵⁷ which, though fewer in number, and administered with more simplicity, and less outward glory; yet, in them, it is held forth in more fullness, evidence, and spiritual efficacy,¹⁵⁸ to all nations, both Jews and Gentiles;¹⁵⁹ and is called the New Testament.¹⁶⁰ There are not therefore two covenants of grace,

¹⁵¹ Hebrews 9:15-17; Hebrews 7:22; Luke 22:20; 1 Corinthians 11:25

¹⁵² 2 Corinthians 3:6-9

¹⁵³ Hebrews 8,9, and 10; Romans 4:11; Colossians 2:11-12; 1 Corinthians 5:7

¹⁵⁴ 1 Corinthians 10:1-4; Hebrews 11:13; John 8:56

¹⁵⁵ Galatians 3:7-9,14

¹⁵⁶ Colossians 2:17

¹⁵⁷ Matthew 28:19,20; 1 Corinthians 11:23-25

¹⁵⁸ Hebrews 12:22-28; Jeremiah 31:33,34

¹⁵⁹ Matthew 28:19; Ephesians 2:15-19

¹⁶⁰ Luke 22:20

differing in substance, but one and the same, under various dispensations [administrations].¹⁶¹

¹⁶¹ Galatians 3:14,16; Romans 3:21-23,30; Psalm 32:1 with Romans 4:3,6,16,17,23,24; Hebrews 13:8; Acts 15:11

Chapter 8

Of Christ the Mediator

1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man,¹⁶² the Prophet,¹⁶³ Priest,¹⁶⁴ and King,¹⁶⁵ the Head and Saviour of His Church,¹⁶⁶ the Heir of all things,¹⁶⁷ and Judge of the world:¹⁶⁸ unto whom He did from all eternity give a people, to be His seed,¹⁶⁹ and to be by Him in time redeemed, called, justified, sanctified, and glorified.¹⁷⁰

2. The Son of God, the second person of the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon Him man's nature,¹⁷¹ with all the essential properties, and common infirmities thereof, yet without sin;¹⁷² being conceived by the power of the Holy Spirit, in the womb of the virgin Mary, of her substance.¹⁷³ So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion,

¹⁶² Isaiah 42:1; 1 Peter 1:19-20; John 3:16; 1 Timothy 2:5

¹⁶³ Acts 3:22

¹⁶⁴ Hebrews 5:5-6

¹⁶⁵ Psalm 2:6; Luke 1:33

¹⁶⁶ Ephesians 5:23

¹⁶⁷ Hebrews 1:2

¹⁶⁸ Acts 17:31

¹⁶⁹ John 17:6; Psalm 22:30; Isaiah 53:10

¹⁷⁰ 1 Timothy 2:6; Isaiah 55:4,5; 1 Corinthians 1:30

¹⁷¹ John 1:1:14; 1 John 5:20; Philippians 2:6; Galatians 4:4

¹⁷² Hebrews 2:14, 16,17; Hebrews 4:15

¹⁷³ Luke 1:27, 31, 35; Galatians 4:4

composition, or confusion.¹⁷⁴ Which person is very God, and very man, yet one Christ, the only Mediator between God and man.¹⁷⁵

3. The Lord Jesus, in His human nature thus united to the divine, was sanctified, and anointed with the Holy Spirit, above measure,¹⁷⁶ having in Him all the treasures of wisdom and knowledge;¹⁷⁷ in whom it pleased the Father that all fullness should dwell;¹⁷⁸ to the end that, being holy, harmless, undefiled, and full of grace and truth,¹⁷⁹ He might be thoroughly furnished to execute the office of a Mediator and Surety.¹⁸⁰ Which office He took not unto Himself, but was thereunto called by His Father,¹⁸¹ who put all power and judgment into His hand, and gave Him commandment to execute the same.¹⁸²

4. This office the Lord Jesus did most willingly undertake;¹⁸³ which that He might discharge, He was made under the law¹⁸⁴, and did perfectly fulfil it;¹⁸⁵ endured most grievous torments immediately in His soul,¹⁸⁶ and most painful sufferings in His body;¹⁸⁷ was crucified, and died;¹⁸⁸ was buried, and remained under the power of death; yet saw no corruption.¹⁸⁹ On the third day He arose from the dead,¹⁹⁰ with

¹⁷⁴ Luke 1:35; Colossians 2:9; Romans 9:5; 1 Peter 3:18; 1 Timothy 3:16

¹⁷⁵ Romans 1:3-4; 1 Timothy 2:5

¹⁷⁶ Psalm 45:7; John 3:34

¹⁷⁷ Colossians 2:3

¹⁷⁸ Colossians 1:19

¹⁷⁹ Hebrews 7:26; John 1:14

¹⁸⁰ Acts 10:38; Hebrews 12:24; Hebrews 7:22

¹⁸¹ Hebrews 5:4,5

¹⁸² John 5:22,27; Matthew 28:18; Acts 2:36

¹⁸³ Psalm 40:7,8; Hebrews 10:5-10; John 10:18; Philippians 2:8

¹⁸⁴ Galatians 4:4

¹⁸⁵ Matthew 3:15; Matthew 5:17

¹⁸⁶ Matthew 26:37,38; Luke 22:44; Matthew 27:46

¹⁸⁷ Matthew 26 and 27

¹⁸⁸ Philippians 2:8

¹⁸⁹ Acts 2:23, 24, 27; acts 13:37; romans 6:9

¹⁹⁰ 1 Corinthians 15:3,4

the same body in which He suffered,¹⁹¹ with which also he ascended into heaven, and there sits at the right hand of His Father,¹⁹² making intercession,¹⁹³ and shall return, to judge men and angels, at the end of the world.¹⁹⁴

5. The Lord Jesus, by His perfect obedience, and sacrifice of Himself, which He through the eternal Spirit, once offered up unto God, has fully satisfied the justice of His Father;¹⁹⁵ and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given unto Him.¹⁹⁶

6. Although the work of redemption was not actually wrought by Christ till after His incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein He was revealed, and signified to be the seed of the woman which should bruise the serpent's head; and the Lamb slain from the beginning of the world; being yesterday and today the same, and forever.¹⁹⁷

7. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself,¹⁹⁸ yet, by reason of the unity of the person, that which is proper to one nature is

¹⁹¹ John 20:25,27

¹⁹² Mark 16:19

¹⁹³ Romans 8:34; Hebrews 9:24; Hebrews 7:25

¹⁹⁴ Romans 14:9,10; Acts 1:11; Acts 10:42; Matthew 13:40-42; Jude 6; 2 Peter 2:4

¹⁹⁵ Romans 5:19; Hebrews 9:14, 16; Hebrews 10:14; Ephesians 5:2; Romans 3:25, 26

¹⁹⁶ Daniel 9:24,26; Colossians 1:19,20; Ephesians 1:11,14; John 17:2; Hebrews 9:12,15

¹⁹⁷ Galatians 4:4,5; Genesis 3:15; Revelation 13:8; Hebrews 13:8

¹⁹⁸ Hebrews 9:14; 1 Peter 3:18

sometimes in Scripture attributed to the person denominated by the other nature.¹⁹⁹

8. To all those for whom Christ has purchased redemption, He does certainly and effectually apply and communicate the same,²⁰⁰ making intercession for them,²⁰¹ and revealing unto them, in and by the Word, the mysteries of salvation;²⁰² effectually persuading them by His Spirit to believe and obey, and governing their hearts by His Word and Spirit;²⁰³ overcoming all their enemies by His almighty power and wisdom, in such manner, and ways, as are most consonant [agreeable] to His wonderful and unsearchable dispensation [administration].²⁰⁴

¹⁹⁹ Acts 20:28; John 3:13; 1 John 3:16

²⁰⁰ John 6:37, 39; John 10:15,16

²⁰¹ 1 John 2:1-2; Romans 8:34

²⁰² John 15:13,15; Ephesians 1:7-9; John 17:6

²⁰³ John 14:26; Hebrews 12:2; 2 Corinthians 4:13; Romans 8:9,14; John 17:17

²⁰⁴ Psalm 110:1; 1 Corinthians 15:25, 26; Malachi 4:2,3; Colossians 2:15

Chapter 9

Of Free Will

1. God has endued the will of man with that natural liberty, that it is neither forced, nor, by any absolute necessity of nature, determined to good, or evil.²⁰⁵

2. Man, in his state of innocence, had freedom, and power to will and to do that which was good and well pleasing to God;²⁰⁶ but yet, mutably [able to change], so that he might fall from it.²⁰⁷

3. Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation:²⁰⁸ so as, a natural man, being altogether averse from that good,²⁰⁹ and dead in sin,²¹⁰ is not able, by his own strength, to convert himself, or to prepare himself thereunto.²¹¹

4. When God converts a sinner, and translates him into the state of grace, He frees him from his natural bondage under sin;²¹² and, by His grace alone, enables him freely to will and to do that which is spiritually good;²¹³ yet so, as that by reason of his remaining corruption, he does not perfectly, nor only, will that which is good, but does also will that which is evil.²¹⁴

²⁰⁵ Matthew 17:12; James 1:14; Deuteronomy 30:19

²⁰⁶ Ecclesiastes 7:29; Genesis 1:26

²⁰⁷ Genesis 2:16,17; Genesis 3:6

²⁰⁸ Romans 5:6; Romans 8:7; John 15:5

²⁰⁹ Romans 3:10,12

²¹⁰ Ephesians 2:1,5; Colossians 2:13

²¹¹ John 6:44, 65; Ephesians 2:2-5; 1 Corinthians 2:14; Titus 3:3-5

²¹² Colossians 1:13; John 8:34,36

²¹³ Philippians 2:13; Romans 6:18,22

²¹⁴ Galatians 5:17; Romans 7:15,18,19,21,23

5. The will of man is made perfectly and immutably free to do good alone in the state of glory only.²¹⁵

²¹⁵ Ephesians 4:13; Hebrews 12:23; 1 John 3:2; Jude 24

Chapter 10

Of Effectual Calling

1. All those whom God has predestined unto life, and those only, He is pleased, in His appointed time, effectually to call,²¹⁶ by His Word and Spirit,²¹⁷ out of that state of sin and death, in which they are by nature, to grace and salvation, by Jesus Christ;²¹⁸ enlightening their minds spiritually and savingly to understand the things of God,²¹⁹ taking away their heart of stone, and giving unto them a heart of flesh;²²⁰ renewing their wills, and, by His almighty power, determining them to that which is good,²²¹ and effectually drawing them to Jesus Christ:²²² yet so, as they come most freely, being made willing by His grace.²²³

2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man,²²⁴ who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,²²⁵ he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.²²⁶

3. Elect infants, dying in infancy, are regenerated, and saved by Christ, through the Spirit,²²⁷ who works when, and where, and how

²¹⁶ Romans 8:30; Romans 11:7; Ephesians 1:10,11

²¹⁷ 2 Thessalonians 2:13,14; 2 Corinthians 3:3,6

²¹⁸ Romans 8:2; Ephesians 2:1-5; 2 Timothy 1:9,10

²¹⁹ Acts 26:18; 1 Corinthians 2:10,12; Ephesians 1:17,18

²²⁰ Ezekiel 36:26

²²¹ Ezekiel 11:19; Philippians 2:13; Deuteronomy 30:6' Ezekiel 36:27

²²² Ephesians 1:19; John 6:44,45

²²³ Song of Solomon 1:4; Psalm 110:3; John 6:37; Romans 6:16-18

²²⁴ 2 Timothy 1:9; Titus 3:4,5; Ephesians 2:4,5,8,9; Romans 9:11

²²⁵ 1 Corinthians 2:14; Romans 8:7; Ephesians 2:5

²²⁶ John 6:37; Ezekiel 36:27; John 5:25

²²⁷ Luke 18:15.16 and Acts 2:38-39 and John 3:3,5 and 1 John 5:12 and Romans 8:9 [compared together]

He pleases:²²⁸ so also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.²²⁹

4. Others, not elected, although they may be called by the ministry of the Word,²³⁰ and may have some common operations of the Spirit,²³¹ yet they never truly come unto Christ, and therefore cannot be saved:²³² much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the laws of that religion they do profess.²³³ And to assert and maintain that they may, is very pernicious, and to be detested.²³⁴

²²⁸ John 3:8

²²⁹ 1 John 5:12; Acts 4:12

²³⁰ Matthew 22:14

²³¹ Matthew 7:22; Matthew 13:20-21; Hebrews 6:4,5

²³² John 6:64-66; John 8:24

²³³ Acts 4:12; John 14:6; Ephesians 2:12; John 4:22; John 17:3

²³⁴ 2 John 9-11; 1 Corinthians 16:22; Galatians 1:6-8

Chapter 11

Of Justification

1. Those whom God effectually calls, He also freely justifies;²³⁵ not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,²³⁶ they receiving and resting on Him and His righteousness, by faith; which faith they have not of themselves, it is the gift of God.²³⁷

2. Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification:²³⁸ yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love.²³⁹

3. Christ, by His obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to His Father's justice in their behalf.²⁴⁰ Yet, in as much as He was given by the Father for them;²⁴¹ and His obedience and satisfaction accepted in their stead;²⁴² and both, freely, not for

²³⁵ Romans 8:30; Romans 3:24

²³⁶ Romans 4:5-8; 2 Corinthians 5:19,21; Romans 3:22,24,25,27,28; Titus 3:5,7; Ephesians 1:7; Jeremiah 23:6; 1 Corinthians 1:30,31; Romans 5:17-19

²³⁷ Acts 10:43; Galatians 2:16; Philippians 3:9; Acts 13:38,39; Ephesians 2:7,8

²³⁸ John 1:12; Romans 3:28; Romans 5:1

²³⁹ James 2:17,22,26; Galatians 5:6

²⁴⁰ Romans 5:8-10,19; 1 Timothy 2:5,6; Hebrews 10:10,14; Daniel 9:24,26; Isaiah 53: 4-6,10-12

²⁴¹ Romans 8:32

²⁴² 2 Corinthians 5:21; Matthew 3:17; Ephesians 5:2

anything in them; their justification is only of free grace;²⁴³ that both the exact justice, and rich grace of God might be glorified in the justification of sinners.²⁴⁴

4. God did, from all eternity, decree to justify all the elect,²⁴⁵ and Christ did, in the fullness of time, die for their sins, and rise again for their justification;²⁴⁶ nevertheless, they are not justified, until the Holy Spirit does, in due time, actually apply Christ unto them.²⁴⁷

5. God does continue to forgive the sins of those that are justified;²⁴⁸ and although they can never fall from the state of justification,²⁴⁹ yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.²⁵⁰

6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.²⁵¹

²⁴³ Romans 3:24; Ephesians 1:7

²⁴⁴ Romans 3:26; Ephesians 2:7

²⁴⁵ Galatians 3:8; 1 Peter 1:2,19,20; Romans 8:30

²⁴⁶ Galatians 4:4; 1 Timothy 2:6; Romans 4:25

²⁴⁷ Colossians 1:21,22; Galatians 2:16; Titus 3:3-7

²⁴⁸ Matthew 6:12; 1 John 1:7,9; 1 John 2:1-1

²⁴⁹ Luke 22:32; John 10:28; Hebrews 10:14

²⁵⁰ Psalm 89:31-33; Psalm 51:7-12; Psalm 32:5; Matthew 26:75; 1 Corinthians 11:30; Luke 1:20

²⁵¹ Galatians 3:9,13-14; Romans 4:22-24; Hebrews 13:8

Chapter 12

Of Adoption

1. All those that are justified, God vouchsafes [promises], in and for His only Son Jesus Christ, to make partakers of the grace of adoption,²⁵² by which they are taken into the number, and enjoy the liberties and privileges of the children of God,²⁵³ have His name put upon them,²⁵⁴ receive the spirit of adoption,²⁵⁵ have access to the throne of grace with boldness,²⁵⁶ are enabled to cry, Abba, Father,²⁵⁷ are pitied,²⁵⁸ protected,²⁵⁹ provided for,²⁶⁰ and chastened by Him as by a Father:²⁶¹ yet never cast off,²⁶² but sealed to the day of redemption;²⁶³ and inherit the promises,²⁶⁴ as heirs of everlasting salvation.²⁶⁵

²⁵² Ephesians 1:5

²⁵³ Galatians 4:4,5; Romans 8:17; John 1:12

²⁵⁴ Jeremiah 14:9; 2 Corinthians 6:18; Revelation 3:12

²⁵⁵ Romans 8:15

²⁵⁶ Ephesians 3:12; Romans 5:2

²⁵⁷ Galatians 4:6

²⁵⁸ Psalm 103:13

²⁵⁹ Proverbs 14:26

²⁶⁰ Matthew 6:30,32; 1 Peter 5:7

²⁶¹ Hebrews 12:6

²⁶² Lamentations 3:31

²⁶³ Ephesians 4:30

²⁶⁴ Hebrews 6:12

²⁶⁵ 1 Peter 1:3,4; Hebrews 1:14

Chapter 13

Of Sanctification

1. They, who are once effectually called, and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection,²⁶⁶ by His Word and Spirit dwelling in them:²⁶⁷ the dominion of the whole body of sin is destroyed,²⁶⁸ and the several lusts thereof are more and more weakened and mortified;²⁶⁹ and they more and more quickened and strengthened in all saving graces,²⁷⁰ to the practice of true holiness, without which no man shall see the Lord.²⁷¹

2. This sanctification is throughout, in the whole man;²⁷² yet imperfect in this life, there abiding still some remnants of corruption in every part;²⁷³ whence arises a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.²⁷⁴

3. In which war, although the remaining corruption, for a time, may much prevail;²⁷⁵ yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part does overcome;²⁷⁶

²⁶⁶ 1 Corinthians 6:11; Acts 20:32; Philippians 3:10; Romans 6:5,6

²⁶⁷ John 17:17; Ephesians 5:26; 2 Thessalonians 2:13

²⁶⁸ Romans 6:6,14;

²⁶⁹ Galatians 5:24; Romans 8:13

²⁷⁰ Colossians 1:11; Ephesians 3:16-19

²⁷¹ 2 Corinthians 7:1; Hebrews 12:14

²⁷² 1 Thessalonians 5:23

²⁷³ 1 John 1:10; romans 7:18,23; Philippians 3:12

²⁷⁴ Galatians 5:17; 1 Peter 2:11

²⁷⁵ Romans 7:23

²⁷⁶ Romans 6:14; 1 John 5:4; Ephesians 4:15,16

and so, the saints grow in grace,²⁷⁷ perfecting holiness in the fear of God.²⁷⁸

²⁷⁷ 2 Peter 3:18, 2 Corinthians 3:18

²⁷⁸ 2 Corinthians 7:1

Chapter 14

Of Saving Faith

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls,²⁷⁹ is the work of the Spirit of Christ in their hearts,²⁸⁰ and is ordinarily wrought by the ministry of the Word:²⁸¹ by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.²⁸²

2. By this faith, a Christian believes to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein;²⁸³ and acts differently upon that which each particular passage thereof contains; yielding obedience to the commands²⁸⁴, trembling at the threatenings,²⁸⁵ and embracing the promises of God for this life, and that which is to come.²⁸⁶ But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.²⁸⁷

3. This faith is different in degrees, weak or strong;²⁸⁸ may be often and many ways assailed, and weakened, but gets the victory,²⁸⁹

²⁷⁹ Hebrews 10:39

²⁸⁰ 2 Corinthians 4:13; Ephesians 1:17-19; Ephesians 2:8

²⁸¹ Romans 10:14,17

²⁸² 1 Peter 2:2; Acts 20:32; Romans 4:11; Luke 17:5; Romans 1:16,17

²⁸³ John 4:42; 1 Thessalonians 2:13; 1 John 5:10; Acts 24:14

²⁸⁴ Romans 16:26

²⁸⁵ Isaiah 66:2

²⁸⁶ Hebrews 11:13; 1 Timothy 4:8

²⁸⁷ John 1:12; Acts 16:31; Galatians 2:20; Acts 15:11

²⁸⁸ Hebrews 5:13,14; Romans 4:19,20; Matthew 6:30; Matthew 8:10

²⁸⁹ Luke 22:31,32; Ephesians 6:16; 1 John 5:4,5

growing up in many to the attainment of a full assurance, through Christ,²⁹⁰ who is both the author and finisher of our faith.²⁹¹

²⁹⁰ Hebrews 6:11,12; Hebrews 10:22; Colossians 2:2

²⁹¹ Hebrews 12:2

Chapter 15

Of Repentance unto Life

1. Repentance unto life is an evangelical grace,²⁹² the doctrine whereof is to be preached by every minister of the Gospel, as well as that of faith in Christ.²⁹³

2. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous law of God; and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God,²⁹⁴ purposing and endeavouring to walk with Him in all the ways of His commandments.²⁹⁵

3. Although repentance is not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof,²⁹⁶ which is the act of God's free grace in Christ,²⁹⁷ yet it is of such necessity to all sinners, that none may expect pardon without it.²⁹⁸

4. As there is no sin so small, but it deserves damnation,²⁹⁹ so there is no sin so great, that it can bring damnation upon those who truly repent.³⁰⁰

²⁹² Zechariah 12:10; Acts 11:18

²⁹³ Luke 24:47; Mark 1:15; Acts 20:21

²⁹⁴ Ezekiel 18:30,31; Ezekiel 36:31; Isaiah 30:22; Psalm 51:4; Jeremiah 31:18,19; Joel 2:12, 13; Amos 5:15; Psalm 119:128; 2 Corinthians 7:11

²⁹⁵ Psalm 119:6,59,106; Luke 1:6; 2 Kings 23:25

²⁹⁶ Ezekiel 36:31; Ezekiel 16:61-63

²⁹⁷ Hosea 14:2,4; Romans 3:24; Ephesians 1:7

²⁹⁸ Luke 13:3,5; Acts 17:30,31

²⁹⁹ Romans 6:23; Romans 5:12; Matthew 12:36

³⁰⁰ Isaiah 55:7; Romans 8:1; Isaiah 1:16,18

5. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins, particularly.³⁰¹

6. As every man is bound to make private confession of his sins to God, praying for the pardon thereof;³⁰² upon which, and the forsaking of them, he shall find mercy;³⁰³ so he that scandalizes his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended,³⁰⁴ who are thereupon to be reconciled to him, and in love to receive him.³⁰⁵

³⁰¹ Psalm 19: 13; Luke 19:8; 1 Timothy 1:13,15

³⁰² Psalm 51:4,5,7,9,14; Psalm 32:5,6

³⁰³ Proverbs 28:13; 1 John 1:9

³⁰⁴ James 5:16; Luke 17:3,4; Joshua 7:19; Psalm 51

³⁰⁵ 2 Corinthians 2:8

Chapter 16

Of Good Works

1. Good works are only such as God has commanded in His holy Word,³⁰⁶ and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention.³⁰⁷

2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith:³⁰⁸ and by them believers manifest their thankfulness,³⁰⁹ strengthen their assurance,³¹⁰ edify their brethren,³¹¹ adorn the profession of the Gospel,³¹² stop the mouths of the adversaries,³¹³ and glorify God,³¹⁴ whose workmanship they are, created in Christ Jesus thereunto,³¹⁵ that, having their fruit unto holiness, they may have the end, eternal life.³¹⁶

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.³¹⁷ And that they may be enabled thereunto, beside the graces they have already received, there is required an actual influence of the same Holy Spirit, to work in them to will, and to do, of His good pleasure:³¹⁸ yet are they not hereupon to grow negligent, as if they were not bound to perform any duty

³⁰⁶ Micah 6:8; Romans 12:2; Hebrews 13:21

³⁰⁷ Matthew 15:9; Isaiah 29:13; 1 Peter 1:18; Romans 10:2; John 16:2; 1 Samuel 15:21-23

³⁰⁸ James 2:18,22;

³⁰⁹ Psalm 116:12,13; 1 Peter 2:9

³¹⁰ 1 John 2:3,5; 2 Peter 1:5-10

³¹¹ 2 Corinthians 9:2; Matthew 5:16

³¹² Titus 2:5, 9-12; 1 Timothy 6:1

³¹³ 1 Peter 2:15

³¹⁴ 1 Peter 2:12; Philippians 1:11; John 15:8

³¹⁵ Ephesians 2:10

³¹⁶ Romans 6:22

³¹⁷ John 15:4,5; Ezekiel 36:26,27

³¹⁸ Philippians 2:13, 4:13; 2 Corinthians 3:5

unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.³¹⁹

4. They who, in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate [go beyond duty], and to do more than God requires, as that they fall short of much which in duty they are bound to do.³²⁰

5. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us and God, whom, by them, we can neither profit, nor satisfy for the debt of our former sins,³²¹ but when we have done all we can, we have done but our duty, and are unprofitable servants;³²² and because, as they are good, they proceed from His Spirit,³²³ and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.³²⁴

6. Notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in Him;³²⁵ not as though they were in this life wholly un-blameable and un-reproveable in God's sight;³²⁶ but that He, looking upon them in His Son, is pleased

³¹⁹ Philippians 2:12; Hebrews 6:11,12; 2 Peter 1:3,5,10,11; Isaiah 64:7; 2 Timothy 1:6; Acts 26:6,7; Jude 20,21

³²⁰ Luke 17:10; Nehemiah 13:22; Job 9:2,3; Galatians 5:17

³²¹ Romans 3:20; Romans 4:2,4,6; Ephesians 2:8-9; Titus 3:5-7; Romans 8:18; Psalm 16:2; Job 22:2,3; Job 35:7,8

³²² Luke 17:10;

³²³ Galatians 5:22,23

³²⁴ Isaiah 64:6; Galatians 5:17; Romans 7:15,18; Psalm 143:2; Psalm 130:3

³²⁵ Ephesians 1:6; 1 Peter 2:5; Exodus 28:38; Genesis 4:4; Hebrews 11:4

³²⁶ Job 9:20; Psalm 143:2

to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.³²⁷

7. Works done by unregenerate men, although for the matter of them they may be things which God commands; and of good use both to themselves and others:³²⁸ yet, because they proceed not from an heart purified by faith;³²⁹ nor are done in a right manner, according to the Word;³³⁰ nor to a right end, the glory of God;³³¹ they are therefore sinful and cannot please God, or make a man meet to receive grace from God:³³² and yet, their neglect of them is more sinful and displeasing unto God.³³³

³²⁷ Hebrews 13:20,21; 2 Corinthians 8:12; Hebrews 6:10; Matthew 25:21,23

³²⁸ 2 Kings 10:30,31; 1 Kings 21:27,29; Philippians 1:15,16,18

³²⁹ Genesis 4:5 with Hebrews 11:4; Hebrews 11:6

³³⁰ 1 Corinthians 13:3; Isaiah 1:12

³³¹ Matthew 6:2,5,16

³³² Haggai 2:14; Titus 1:15; Amos 5:21,22; Hosea 1:4; Romans 9:16; Titus 3:5

³³³ Psalm 14:4; Psalm 36:3; Job 21:14,15; Matthew 25:41-43,45; Matthew 23:23

Chapter 17

Of the Perseverance of the Saints

1. They, whom God has accepted in His Beloved, effectually called, and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace: but shall certainly persevere therein to the end, and be eternally saved.³³⁴

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father;³³⁵ upon the efficacy of the merit and intercession of Jesus Christ,³³⁶ the abiding of the Spirit, and of the seed of God within them,³³⁷ and the nature of the covenant of grace:³³⁸ from all which arises also the certainty and infallibility thereof.³³⁹

3. Nevertheless, they may, through the temptations of Satan and of the world, the prevalence of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins;³⁴⁰ and, for a time, continue therein:³⁴¹ whereby they incur God's displeasure,³⁴² and grieve His Holy Spirit,³⁴³ come to be deprived of some measure of their graces and comforts,³⁴⁴ have their hearts

³³⁴ Philippians 1:6; 2 Peter 1:10; John 10:28,29; 1 John 3:9; 1 Peter 1:5,9

³³⁵ 2 Timothy 2:18,19; Jeremiah 31:3

³³⁶ Hebrews 10:10,14; Hebrews 13:20,21; Hebrews 9:12-15; Romans 8:33-39; John 17:11,24; Luke 22:32; Hebrews 7:25

³³⁷ John 14:16,17; 1 John 2:27; 1 John 3:9

³³⁸ Jeremiah 32:40

³³⁹ John 10:28; 2 Thessalonians 3:3; 1 John 2:19

³⁴⁰ Matthew 26:70,72,74

³⁴¹ Psalm 51 [title], 14

³⁴² Isaiah 64:5,7,9; 2 Samuel 11:27

³⁴³ Ephesians 4:30

³⁴⁴ Psalm 51:8,10,12; Revelation 2:4; Song of Solomon 5:2-4,6

hardened,³⁴⁵ and their consciences wounded;³⁴⁶ hurt and scandalize others,³⁴⁷ and bring temporal judgments upon themselves.³⁴⁸

³⁴⁵ Isaiah 63:17; Mark 6:52; Mark 16:14

³⁴⁶ Psalm 32:3; Psalm 51:8

³⁴⁷ 2 Samuel 12:14

³⁴⁸ Psalm 89:31,32; 1 Corinthians 11:32

Chapter 18

Of Assurance of Grace and Salvation

1. Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and estate of salvation³⁴⁹ (which hope of theirs shall perish):³⁵⁰ yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may, in this life, be certainly assured that they are in the state of grace,³⁵¹ and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.³⁵²

2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope;³⁵³ but an infallible assurance of faith founded upon the divine truth of the promises of salvation,³⁵⁴ the inward evidence of those graces unto which these promises are made,³⁵⁵ the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God:³⁵⁶ which Spirit is the earnest [the pledge] of our inheritance, whereby we are sealed to the day of redemption.³⁵⁷

3. This infallible assurance does not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it:³⁵⁸ yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation in the right use of ordinary means,

³⁴⁹ Job 8:13,14; Micah 3:11; Deuteronomy 29:19; John 8:41

³⁵⁰ Matthew 7:22,23

³⁵¹ 1 John 2:3; 1 John 3:14,18,19,21,24; 1 John 5:13

³⁵² Romans 5:2,5

³⁵³ Hebrews 6:11,19

³⁵⁴ Hebrews 6:17,18

³⁵⁵ 2 Peter 1:4,5,10,11; 1 John 2:3; 1 John 3:14; 2 Corinthians 1:12

³⁵⁶ Romans 8:15,16

³⁵⁷ Ephesians 1:13,14; Ephesians 4:30; 2 Corinthians 1:21,22

³⁵⁸ 1 John 5:13; Isaiah 50:10; Mark 9:24, Psalm 88; Psalm 77:1-12

attain thereunto.³⁵⁹ And therefore it is the duty of every one to give all diligence to make his calling and election sure;³⁶⁰ that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience,³⁶¹ the proper fruits of this assurance; so far is it from inclining men to looseness.³⁶²

4. True believers may have the assurance of their salvation divers [various] ways shaken, diminished, and intermitted [temporarily lost]; as, by negligence in preserving of it, by falling into some special sin which wounds the conscience and grieves the Spirit; by some sudden or vehement temptation, by God's withdrawing the light of His countenance, and suffering even such as fear Him to walk in darkness and to have no light;³⁶³ yet are they never so utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may, in due time, be revived;³⁶⁴ and by the which, in the meantime, they are supported from utter despair.³⁶⁵

³⁵⁹ 1 Corinthians 2:12; 1 John 4:13; Hebrews 6:11,12; Ephesians 3:17-19

³⁶⁰ 2 Peter 1:10

³⁶¹ Romans 5:1,2,5; Romans 14:17; Romans 15:13; Ephesians 1:3,4; Psalm 4:6,7; Psalm 119:32

³⁶² 1 John 2:1-2; Romans 6:1,2; Titus 2:11,12,14; 2 Corinthians 7:1; Romans 8:1,12; 1 John 3:2,3; Psalm 130:4; 1 John 1:6,7

³⁶³ Song of Solomon 5:2,3,6; Psalm 51:8,12,14; Ephesians 4:30,31; Psalm 77:1-10; Matthew 26:69-72; Psalm 31:22; Psalm 88; Isaiah 50:10

³⁶⁴ 1 John 3:9; Luke 22:32; Job 13:15; Psalm 73:15; Psalm 51: 8,12; Isaiah 50:10

³⁶⁵ Micah 7:7-9; Jeremiah 32:40; Isaiah 54:7-10; Psalm 22:1; Psalm 88

Chapter 19

Of the Law of God

1. God gave to Adam a law, as a covenant of works, by which He bound him and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it: and endued him with power and ability to keep it.³⁶⁶

2. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables:³⁶⁷ the first four commandments containing our duty towards God; and the other six, our duty to man.³⁶⁸

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits;³⁶⁹ and partly, holding forth divers [various] instructions of moral duties.³⁷⁰ All which ceremonial laws are now abrogated, under the New Testament.³⁷¹

³⁶⁶ Genesis 1:26,27 with Genesis 2:17; Romans 2:14,15; Romans 10:5; Romans 5:12,19; Galatians 3:10,12; Ecclesiastes 7:29; Job 28:28

³⁶⁷ James 1:25; James 2:8,10-12; Romans 13:8,9; Deuteronomy 5:32; Deuteronomy 10:4; Exodus 43:1

³⁶⁸ Matthew 22:37-40

³⁶⁹ Hebrews 9; Hebrews 10:1; Galatians 4:1-3; Colossians 2:17

³⁷⁰ 1 Corinthians 5:7; 2 Corinthians 6:17; Jude 23

³⁷¹ Colossians 2:14,16,17; Daniel 9:27; Ephesians 2:15,16

4. To them also, as a body politic, He gave sundry judicial laws, which expired together with the State of that people; not obliging any other now, further than the general equity thereof may require.³⁷²

5. The moral law does forever bind all, as well justified persons as others, to the obedience thereof;³⁷³ and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it:³⁷⁴ neither does Christ, in the Gospel, any way dissolve, but much strengthen this obligation.³⁷⁵

6. Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned;³⁷⁶ yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly;³⁷⁷ discovering also the sinful pollutions of their nature, hearts and lives;³⁷⁸ so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;³⁷⁹ together with a clearer sight of the need they have of Christ, and the perfection of His obedience.³⁸⁰ It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin.³⁸¹ and the threatenings of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law.³⁸² The promises of it, in

³⁷² Exodus 21; Exodus 22:1-29; Genesis 49:10 with 1 Peter 2:13,14; Matthew 5:17, 38,39; 1 Corinthians 9:8-10

³⁷³ Romans 13:8-10; Ephesians 6:2; 1 John 2:3,4,7,8; James 2:10-11

³⁷⁴ James 2:10, 11

³⁷⁵ Matthew 5:17-19; James 2:8; Romans 3:31

³⁷⁶ Romans 6:14; Galatians 2:16; Galatians 3:13; Galatians 4:4-5; Acts 13:39; Romans 8:1

³⁷⁷ Romans 7:12,22,25; Psalm 119:4—6; 1 Corinthians 7:19; Galatians 5:14, 16, 18-23

³⁷⁸ Romans 7:7; Romans 3:20

³⁷⁹ James 1:23-25; Romans 7:9, 14,24

³⁸⁰ Galatians 3:24; Romans 7:24-25; Romans 8:3,4

³⁸¹ James 2:11; Psalm 119:101,104,128

³⁸² Ezra 9:13,14; Psalm 89:30-34

like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof:³⁸³ although not as due to them by the law as a covenant of works.³⁸⁴ So as, a man's doing good, and refraining from evil, because the law encourages to the one and deters from the other, is no evidence of his being under the law: and not under grace.³⁸⁵

7. Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it;³⁸⁶ the Spirit of Christ subduing and enabling the will of man to do that freely, and cheerfully, which the will of God, revealed in the law, requires to be done.³⁸⁷

³⁸³ Leviticus 26:1-14; 2 Corinthians 6:16; Ephesians 6:2,3; Psalm 37:11; Matthew 5:5; Psalm 19:11

³⁸⁴ Galatians 2:16; Luke 17:10

³⁸⁵ Romans 6:12,14; 1 Peter 3:8-12; Psalm 34:12-16; Hebrews 12:28,29

³⁸⁶ Galatians 3:21

³⁸⁷ Ezekiel 36:27; Hebrews 8:10; Jeremiah 31:33

Chapter 20

Of Christian Liberty, and Liberty of Conscience

1. The liberty which Christ has purchased for believers under the Gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;³⁸⁸ and, in their being delivered from this present evil world, bondage to Satan, and dominion of sin;³⁸⁹ from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;³⁹⁰ as also, in their free access to God,³⁹¹ and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind.³⁹² All which were common also to believers under the law.³⁹³ But, under the New Testament, the liberty of Christians is further enlarged, in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected;³⁹⁴ and in greater boldness of access to the throne of grace,³⁹⁵ and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.³⁹⁶

2. God alone is Lord of the conscience,³⁹⁷ and has left it free from the doctrines and commandments of men, which are, in anything, contrary to His Word; or beside it, if matters of faith, or worship.³⁹⁸ So that, to believe such doctrines, or to obey such commands, out of

³⁸⁸ Titus 2:14; 1 Thessalonians 1:10; Galatians 3:13

³⁸⁹ Galatians 1:4; Colossians 1:13; Acts 26:18; Romans 6:14

³⁹⁰ Romans 8:28; Psalm 119:71; 1 Corinthians 15:54-57; Romans 8:1

³⁹¹ Romans 5:1,2

³⁹² Romans 8:14,15; 1 John 4:18

³⁹³ Galatians 3:9,14

³⁹⁴ Galatians 4:1-3,6,7; Galatians 5:1; Acts 15:10,11

³⁹⁵ Hebrews 4:14,16; Hebrews 10:19-22

³⁹⁶ John 7:38,39; 2 Corinthians 3:13,17,18

³⁹⁷ James 4:12; Romans 14:4

³⁹⁸ Acts 4:19; Acts 5:29; 1 Corinthians 7:23; Matthew 23:8-10; 2 Corinthians 1:24; Matthew 15:9

conscience, is to betray true liberty of conscience:³⁹⁹ and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.⁴⁰⁰

3. They who, upon pretence of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our life.⁴⁰¹

4. And because the powers which God has ordained, and the liberty which Christ has purchased are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.⁴⁰² And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity (whether concerning faith, worship, or conversation), or to the power of godliness; or, such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ has established in the Church,

³⁹⁹ Colossians 2:20, 22, 23; Galatians 1:10; Galatians 2:4,5; Galatians 5:1

⁴⁰⁰ Romans 10:17; Romans 14:23; Isaiah 8:20; Acts 17:11; John 4:22; Hosea 5:11; Revelation 13:12, 16, 17; Jeremiah 8:9

⁴⁰¹ Galatians 5:13; 1 Peter 2:16; 2 Peter 2:19; John 8:34; Luke 1:74,75

⁴⁰² Matthew 12:25; 1 Peter 2:13,14,16; Romans 13:1-8; Hebrews 13:17

they may lawfully be called to account,⁴⁰³ and proceeded against, by the censures of the Church, and by the power of the civil magistrate.⁴⁰⁴

⁴⁰³ Romans 1:32; 1 Corinthians 5:1,5,11,13; 2 John 10,11; 2 Thessalonians 3:14; 1 Timothy 6:3-5; Titus 1:10,11,13; Titus 3:10; Matthew 18:15-17; 1 Timothy 1:19,20; Revelation 2:2,14,15,20; Revelation 3:9

⁴⁰⁴ Deuteronomy 13:6-12; Romans 13:3,4; 2 John 10,11; Ezra 7:23, 25-28; Revelation 17:12,16,17; Nehemiah 13:15,17,21,22,25,30; 2 Kings 23:5,6,9,20,21; 2 Chronicles 34:33; 2 Chronicles 15:12,13,16; Daniel 3:29; 1 Timothy 2:2; Isaiah 49:23; Zechariah 13:2,3

Chapter 21

Of Religious Worship, and the Sabbath Day

1. The light of nature shows that there is a God, who has lordship and sovereignty over all, is good, and does good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might.⁴⁰⁵ But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture.⁴⁰⁶

2. Religious worship is to be given to God, the Father, Son, and Holy Spirit; and to Him alone;⁴⁰⁷ not to angels, saints, or any other creature:⁴⁰⁸ and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.⁴⁰⁹

3. Prayer, with thanksgiving, being one special part of religious worship⁴¹⁰, is by God required of all men:⁴¹¹ and, that it may be accepted, it is to be made in the name of the Son,⁴¹² by the help of His Spirit,⁴¹³ according to His will,⁴¹⁴ with understanding, reverence,

⁴⁰⁵ Romans 1:20; Acts 17:24; Psalm 119:68; Jeremiah 10:7; Psalm 31:23; Psalm 18:3; Romans 10:12; Psalm 62:8; Joshua 24:14; Mark 12:33

⁴⁰⁶ Deuteronomy 12:32; Matthew 15:9; Acts 17:25; Matthew 4:9,10; Deuteronomy 4:15-20; Exodus 20:4-6; Colossians 2:23

⁴⁰⁷ Matthew 4:10 with John 5:23 and 2 Corinthians 13:14

⁴⁰⁸ Colossians 2:18; Revelation 19:10; Romans 1:25

⁴⁰⁹ John 14:6; 1 Timothy 2:5; Ephesians 2:18; Colossians 3:17

⁴¹⁰ Philippians 4:6

⁴¹¹ Psalm 65:2

⁴¹² John 14:13,14; 1 Peter 2:5

⁴¹³ Romans 8:26

⁴¹⁴ 1 John 5:14

humility, fervency, faith, love and perseverance;⁴¹⁵ and, if vocal, in a known tongue.⁴¹⁶

4. Prayer is to be made for things lawful;⁴¹⁷ and for all sorts of men living, or that shall live hereafter;⁴¹⁸ but not for the dead,⁴¹⁹ nor for those of whom it may be known that they have sinned the sin unto death.⁴²⁰

5. The reading of the Scriptures with godly fear;⁴²¹ the sound preaching⁴²² and conscionable hearing of the Word, in obedience to God, with understanding, faith and reverence;⁴²³ singing of psalms with grace in the heart;⁴²⁴ as also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God.⁴²⁵ beside religious oaths,⁴²⁶ vows,⁴²⁷ solemn fastings,⁴²⁸ and thanksgivings upon special occasions,⁴²⁹ which are, in their several times and seasons, to be used in a holy and religious manner.⁴³⁰

⁴¹⁵ Psalm 47:7; Ecclesiastes 5:1,2; Hebrews 12:28; Genesis 18:27; James 5:16; James 1:6,7; Mark 11:24; Matthew 6:12,14,15; Colossians 4:2; Ephesians 6:18

⁴¹⁶ 1 Corinthians 14:14

⁴¹⁷ 1 John 5:14

⁴¹⁸ 1 Timothy 2:1,2; John 17:20; 2 Samuel 7:29; Ruth 4:12

⁴¹⁹ 2 Samuel 12:21-23 with Luke 16:25,26; Revelation 14:13

⁴²⁰ 1 John 5:16

⁴²¹ Acts 15:21; Revelation 1:3

⁴²² 2 Timothy 4:2

⁴²³ James 1:22; Acts 10:33; Matthew 13:19; Hebrews 4:2; Isaiah 66:2

⁴²⁴ Colossians 3:16; Ephesians 5:19; James 5:13

⁴²⁵ Matthew 28:19; 1 Corinthians 11:23-29; Acts 2:42

⁴²⁶ Deuteronomy 6:13 with Nehemiah 10:29

⁴²⁷ Isaiah 19:21 with Ecclesiastes 5:4,5

⁴²⁸ Joel 2:12; Esther 4:16; Matthew 9:15; 1 Corinthians 7:5

⁴²⁹ Psalm 107; Esther 9:22

⁴³⁰ Hebrews 12:28

6. Neither prayer, nor any other part of religious worship, is now, under the Gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed:⁴³¹ but God is to be worshipped everywhere,⁴³² in spirit and truth;⁴³³ as, in private families⁴³⁴ daily,⁴³⁵ and in secret, each one by himself;⁴³⁶ so, more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected, or forsaken, when God, by His Word or providence, calls thereunto.⁴³⁷

7. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment, binding all men in all ages, He has particularly appointed one day in seven, for a Sabbath, to be kept holy unto Him:⁴³⁸ which, from the beginning of the world to the resurrection of Christ, was the last day of the week: and, from the resurrection of Christ, was changed into the first day of the week,⁴³⁹ which, in Scripture, is called the Lord's Day,⁴⁴⁰ and is to be continued to the end of the world, as the Christian Sabbath.⁴⁴¹

8. This Sabbath is to be kept holy unto the Lord when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe a holy rest all the day from their own works, words, and thoughts about their worldly employments and

⁴³¹ John 4:21

⁴³² Malachi 1:11; 1 Timothy 2:8

⁴³³ John 4:23,24

⁴³⁴ Jeremiah 10:25; Deuteronomy 6:6; Job 1:5; 2 Samuel 6:18,20; 1 Peter 3:7; Acts 10:2

⁴³⁵ Matthew 6:11

⁴³⁶ Matthew 6:6; Ephesians 6:18

⁴³⁷ Isaiah 56:6,7; Hebrews 10:25; Proverbs 1:20,21,24; Proverbs 8:34; Acts 13:42; Luke 4:16; Acts 2:42

⁴³⁸ Exodus 20:8,10,11; Isaiah 56:2,4,6,7

⁴³⁹ Genesis 2:2,3; 1 Corinthians 16:1,2; Acts 20:7

⁴⁴⁰ Revelation 1:10

⁴⁴¹ Exodus 20:8,10 with Matthew 5:17,18

recreations,⁴⁴² but also are taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.⁴⁴³

⁴⁴² Exodus 20:8; Exodus 16:23,25,26,29,30; Exodus 31:15-17; Isaiah 58:13; Nehemiah 13:15-19,21,22

⁴⁴³ Isaiah 58:13; Matthew 12:1-13

Chapter 22

Of Lawful Oaths and Vows

1. A lawful oath is a part of religious worship,⁴⁴⁴ wherein, upon just occasion, the person swearing solemnly calls God to witness what he asserts, or promises, and to judge him according to the truth or falsehood of what he swears.⁴⁴⁵

2. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence.⁴⁴⁶ Therefore, to swear vainly, or rashly, by that glorious and dreadful Name; or, to swear at all by any other thing, is sinful, and to be abhorred.⁴⁴⁷ Yet, as in matters of weight and moment, an oath is warranted by the Word of God, under the New Testament as well as under the Old;⁴⁴⁸ so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.⁴⁴⁹

3. Whosoever takes an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch [affirm] nothing but what he is fully persuaded is the truth:⁴⁵⁰ neither may any man bind himself by oath to anything but what is good and just, and what he believes so to be, and what he is able and resolved to perform.⁴⁵¹ Yet it is a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority.⁴⁵²

⁴⁴⁴ Deuteronomy 10:20

⁴⁴⁵ Exodus 20:7; Leviticus 19:12; 2 Corinthians 1:23; 2 Chronicles 6:22,23

⁴⁴⁶ Deuteronomy 6:13

⁴⁴⁷ Exodus 20:7; Jeremiah 5:7; Matthew 5:34,37; James 5:12

⁴⁴⁸ Hebrews 6:16; 2 Corinthians 1:23; Isaiah 65:16

⁴⁴⁹ 1 Kings 8:31; Nehemiah 13:25; Ezra 10:5

⁴⁵⁰ Exodus 20:7; Jeremiah 4:2

⁴⁵¹ Genesis 24:2,3,5,6,8,9

⁴⁵² Numbers 5:19,21; Nehemiah 5:12; Exodus 22:7-11

4. An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation.⁴⁵³ It cannot oblige to sin; but in anything not sinful, being taken, it binds to performance, although to a man's own hurt.⁴⁵⁴ Nor is it to be violated, although made to heretics, or infidels.⁴⁵⁵

5. A vow is of the like nature with a promissory oath [promise], and ought to be made with the like religious care, and to be performed with the like faithfulness.⁴⁵⁶

6. It is not to be made to any creature, but to God alone;⁴⁵⁷ and that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties; or, to other things, so far and so long as they may fitly conduce [contribute] thereunto.⁴⁵⁸

7. No man may vow to do anything forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he has no promise of ability from God.⁴⁵⁹ In which respects, Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.⁴⁶⁰

⁴⁵³ Jeremiah 4:2; Psalm 24:4

⁴⁵⁴ 1 Samuel 25:22,32-34; Psalm 15:4

⁴⁵⁵ Ezekiel 17:16,18,19; Joshua 9:18,19 with 2 Samuel 21:1

⁴⁵⁶ Isaiah 19:21; Ecclesiastes 5:4-6; Psalm 61:8; Psalm 66:13,14

⁴⁵⁷ Psalm 76:11; Jeremiah 44:25,26

⁴⁵⁸ Deuteronomy 23:21-23; Psalm 50:14; Genesis 28:20-22; 1 Samuel 1:11; Psalm 66:13,14; Psalm 132:2-5

⁴⁵⁹ Acts 23:12,14; Mark 6:26; Numbers 30:5,8,12,13

⁴⁶⁰ Matthew 19:11,12; 1 Corinthians 7:2,9; Ephesians 4:28; 1 Peter 4:2; 1 Corinthians 7:23

Chapter 23

Of the Civil Magistrate

1. God, the supreme Lord and King of all the world, has ordained civil magistrates, to be, under Him, over the people, for His own glory, and the public good: and, to this end, has armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.⁴⁶¹

2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto;⁴⁶² in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth;⁴⁶³ so, for that end, they may lawfully now, under the New Testament, wage war, upon just and necessary occasion.⁴⁶⁴

3. Civil magistrates may not assume to themselves the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven;⁴⁶⁵ yet he has authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed.⁴⁶⁶ For the better effecting whereof, he has power to call

⁴⁶¹ Romans 13:1-4; 1 Peter 2:13,14

⁴⁶² Proverbs 8:15,16; Romans 13:1,2,4

⁴⁶³ Psalm 2:10-12; 1 Timothy 2:2; Psalm 82:3,4; 2 Samuel 23:3; 1 Peter 2:13

⁴⁶⁴ Luke 3:14; Romans 13:4; Matthew 8:9-10; Acts 10:1,2; Revelation 17:14

⁴⁶⁵ 2 Chronicles 26:18 with Matthew 18:17 and Matthew 16:19; 1 Corinthians 12:28,29; Ephesians 4:11,12; 1 Corinthians 4:1,2; Romans 10:15; Hebrews 5:4

⁴⁶⁶ Isaiah 49:23; Psalm 122:9; Ezra 7:23,25-28; Leviticus 24:16; Deuteronomy 13:5,6,12; 2 Kings 18:4; 1 Chronicles 13:1-9; 2 Kings 23:1-26; 2 Chronicles 34:33; 23 Chronicles 15:12,13

synods, to be present at them and to provide that whatsoever is transacted in them be according to the mind of God.⁴⁶⁷

4. It is the duty of people to pray for magistrates,⁴⁶⁸ to honour their persons,⁴⁶⁹ to pay them tribute and other dues,⁴⁷⁰ to obey their lawful commands, and to be subject to their authority, for conscience' sake.⁴⁷¹ Infidelity, or difference in religion, does not make void the magistrates' just and legal authority, nor free the people from their due obedience to them:⁴⁷² from which ecclesiastical persons are not exempted,⁴⁷³ much less has the Pope any power and jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.⁴⁷⁴

⁴⁶⁷ 2 Chronicles 19:8-11; 2 Chronicles 29 and 30; Matthew 2:4,5

⁴⁶⁸ 1 Timothy 2:1,2

⁴⁶⁹ 1 Peter 2:17

⁴⁷⁰ Romans 13:6,7

⁴⁷¹ Romans 13:5; Titus 3:1

⁴⁷² 1 Peter 2:13,14,16

⁴⁷³ Romans 13:1; 1 Kings 2:35; Acts 25:9-11; 2 Peter 2:1,10,11; Jude 8-11

⁴⁷⁴ 2 Thessalonians 2:4; Revelation 13:15-17

Chapter 24

Of Marriage and Divorce

1. Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.⁴⁷⁵

2. Marriage was ordained for the mutual help of husband and wife,⁴⁷⁶ for the increase of mankind with a legitimate issue, and of the Church with a holy seed;⁴⁷⁷ and for preventing of uncleanness.⁴⁷⁸

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent.⁴⁷⁹ Yet it is the duty of Christians to marry only in the Lord;⁴⁸⁰ and therefore such as profess the true reformed religion should not marry with infidels, papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.⁴⁸¹

4. Marriage ought not to be within the degrees of consanguinity or affinity forbidden by the Word;⁴⁸² nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife.⁴⁸³ The man may not marry any of his wife's kindred, nearer in blood then he may of his

⁴⁷⁵ Genesis 2:24; Matthew 19:5,6; Proverbs 2:17

⁴⁷⁶ Genesis 2:18

⁴⁷⁷ Malachi 2:15

⁴⁷⁸ 1 Corinthians 7:2,9

⁴⁷⁹ Hebrews 13:4; 1 Timothy 4:3; 1 Corinthians 7:36-38; Genesis 24:57,58

⁴⁸⁰ 1 Corinthians 7:39

⁴⁸¹ Genesis 34:14; Exodus 34:16; Deuteronomy 7:3,4; 1 Kings 11:4; Nehemiah 13:25-27; Malachi 2:11,12; 2 Corinthians 6:14

⁴⁸² Leviticus 18; 1 Corinthians 5:1; Amos 2:7

⁴⁸³ Mark 6:18; Leviticus 18:24-28

own; nor the woman of her husband's kindred, nearer in blood than of her own.⁴⁸⁴

5. Adultery or fornication committed after a contract, being detected before marriage, gives just occasion to the innocent party to dissolve that contract.⁴⁸⁵ In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce and, after the divorce,⁴⁸⁶ to marry another, as if the offending party were dead.⁴⁸⁷

6. Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God has joined together in marriage: yet, nothing but adultery, or such wilful desertion as can no way be remedied by the Church, or civil magistrate, is cause sufficient of dissolving the bond of marriage:⁴⁸⁸ wherein, a public and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills, and discretion, in their own case.⁴⁸⁹

⁴⁸⁴ Leviticus 20: 19-21

⁴⁸⁵ Matthew 1:18-20

⁴⁸⁶ Matthew 5:31,32

⁴⁸⁷ Matthew 19:9; Romans 7:2,3

⁴⁸⁸ Matthew 19:8,9; 1 Corinthians 7:15; Matthew 19:6

⁴⁸⁹ Deuteronomy 24:1-4

Chapter 25

Of the Church

1. The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fullness of Him that fills all in all.⁴⁹⁰

2. The visible Church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion;⁴⁹¹ and of their children;⁴⁹² and is the kingdom of the Lord Jesus Christ,⁴⁹³ the house and family of God,⁴⁹⁴ out of which there is no ordinary possibility of salvation.⁴⁹⁵

3. Unto this catholic visible Church Christ has given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and does, by His own presence and Spirit, according to His promise, make them effectual thereunto.⁴⁹⁶

4. This catholic Church has been sometimes more, sometimes less visible.⁴⁹⁷ And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught

⁴⁹⁰ Ephesians 1:10,22,23; Ephesians 5:23,27,32; Colossians 1:18

⁴⁹¹ 1 Corinthians 1:2; 1 Corinthians 12:12,13; Psalm 2:8; Revelation 7:9; Romans 15:9-12

⁴⁹² 1 Corinthians 7:14; Acts 2:39; Ezekiel 16: 20,21; Romans 11:16; Genesis 3:15; Genesis 17:7

⁴⁹³ Matthew 13:47; Isaiah 9:7

⁴⁹⁴ Ephesians 2:19; Ephesians 3:15

⁴⁹⁵ Acts 2:47

⁴⁹⁶ 1 Corinthians 12:28; Ephesians 4:11-13; Matthew 28:19,20; Isaiah 59:21

⁴⁹⁷ Romans 11:3,4; Revelation 12:6,14

and embraced, ordinances administered, and public worship performed more or less purely in them.⁴⁹⁸

5. The purest Churches under heaven are subject both to mixture and error;⁴⁹⁹ and some have so degenerated, as to become no Churches of Christ, but synagogues of Satan.⁵⁰⁰ Nevertheless, there shall be always a Church on earth to worship God according to His will.⁵⁰¹

6. There is no other head of the Church but the Lord Jesus Christ;⁵⁰² nor can the Pope of Rome, in any sense, be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalts himself, in the Church, against Christ and all that is called God.⁵⁰³

⁴⁹⁸ Revelation 2 and 3; 1 Corinthians 5:6,7

⁴⁹⁹ 1 Corinthians 13:12;; Revelation 2 and 3; Matthew 13:24-30,47

⁵⁰⁰ Revelation 18:2; Romans 11:18-22

⁵⁰¹ Matthew 16:18, Psalm 72:17; Psalm 102:28; Matthew 28:19,20

⁵⁰² Colossians 1:18; Ephesians 1:22

⁵⁰³ Matthew 23:8-10; 2 Thessalonians 2:3,4,8,9; Revelation 13:6

Chapter 26

Of the Communion of Saints

1. All saints, that are united to Jesus Christ their Head, by His Spirit, and by faith, have fellowship with Him in His graces, sufferings, death, resurrection, and glory;⁵⁰⁴ and, being united to one another in love, they have communion in each other's gifts and graces,⁵⁰⁵ and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.⁵⁰⁶

2. Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;⁵⁰⁷ as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offers opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.⁵⁰⁸

3. This communion which the saints have with Christ, does not make them in any wise partakers of the substance of His Godhead; or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous.⁵⁰⁹ Nor does their communion one with another, as saints, take away, or infringe the title or propriety which each man has in his goods and possessions.⁵¹⁰

⁵⁰⁴ 1 John 1:3; Ephesians 3:16-19; John 1:16; Ephesians 2:5,6; Philippians 3:10; Romans 6:5,6; 2 Timothy 2:12

⁵⁰⁵ Ephesians 4:15,16; 1 Corinthians 12:7; 1 Corinthians 3:21-23; Colossians 2:19

⁵⁰⁶ 1 Thessalonians 5:11,14; Romans 1:11,12,14; 1 John 3:16-18; Galatians 6:10

⁵⁰⁷ Hebrews 10:24,25; Acts 2:42,46; Isaiah 2:3; 1 Corinthians 11:20

⁵⁰⁸ Acts 2:44,45; 1 John 3:17; 2 Corinthians 8 and 9; Acts 11:29,30

⁵⁰⁹ Colossians 1:18; 1 Corinthians 8:6; Isaiah 42: 8; 1 Timothy 6:15,16; Psalm 45: 7 with Hebrews 1:8,9

⁵¹⁰ Exodus 20:15; Ephesians 4:28; Acts 5:4

Chapter 27

Of the Sacraments

1. Sacraments are holy signs and seals of the covenant of grace,⁵¹¹ immediately instituted by God,⁵¹² to represent Christ and His benefits; and to confirm our interest in Him;⁵¹³ as also, to put a visible difference between those that belong unto the Church and the rest of the world;⁵¹⁴ and solemnly to engage them to the service of God in Christ, according to His Word.⁵¹⁵

2. There is, in every sacrament, a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and effects of the one are attributed to the other.⁵¹⁶

3. The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither does the efficacy of a sacrament depend upon the piety or intention of him that does administer it:⁵¹⁷ but upon the work of the Spirit,⁵¹⁸ and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.⁵¹⁹

4. There are only two sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord: neither of

⁵¹¹ Romans 4:11; Genesis 17:7,10

⁵¹² Matthew 28:19; 1 Corinthians 11:23

⁵¹³ 1 Corinthians 10:16; 1 Corinthians 11:25,26; Galatians 3:17

⁵¹⁴ Romans 15:8; Exodus 12:48; Genesis 34:14

⁵¹⁵ Romans 6:3,4; 1 Corinthians 10:16,21

⁵¹⁶ Genesis 17:10; Matthew 26:27,28; Titus 3:5

⁵¹⁷ Romans 2:28,29; 1 Peter 3:21

⁵¹⁸ Matthew 3:11; 1 Corinthians 12:13

⁵¹⁹ Matthew 26:27,28; Matthew 28:19,20

which may be dispensed by any, but by a minister of the Word lawfully ordained.⁵²⁰

5. The sacraments of the Old Testament in regard to the spiritual things thereby signified and exhibited, were, for substance, the same with those of the new.⁵²¹

⁵²⁰ Matthew 28: 19; 1 Corinthians 11:20,23; 1 Corinthians 4:1; Hebrews 5:4

⁵²¹ 1 Corinthians 10:1-4

Chapter 28

Of Baptism

1. Baptism is a sacrament of the New Testament, ordained by Jesus Christ,⁵²² not only for the solemn admission of the party baptized into the visible Church;⁵²³ but also to be unto him a sign and seal of the covenant of grace,⁵²⁴ of his ingrafting into Christ,⁵²⁵ of regeneration,⁵²⁶ of remission of sins,⁵²⁷ and of his giving up unto God, through Jesus Christ, to walk in newness of life.⁵²⁸ Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world.⁵²⁹

2. The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit, by a minister of the Gospel, lawfully called thereunto.⁵³⁰

3. Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring, or sprinkling water upon the person.⁵³¹

⁵²² Matthew 28:19

⁵²³ 1 Corinthians 12:13

⁵²⁴ Romans 4:11 with Colossians 2:11,12

⁵²⁵ Galatians 3:27; Romans 6:5

⁵²⁶ Titus 3:5

⁵²⁷ Mark 1:14

⁵²⁸ Romans 6:3,4

⁵²⁹ Matthew 28:19,20

⁵³⁰ Matthew 3:11; John 1:33; Matthew 28:19,20

⁵³¹ Hebrews 9:10,19-22; Acts 2:41; Acts 16:33; Mark 7:4

4. Not only those that do actually profess faith in and obedience unto Christ,⁵³² but also the infants of one, or both, believing parents, are to be baptized.⁵³³

5. Although it is a great sin to contemn [d disdain] or neglect this ordinance,⁵³⁴ yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated, or saved, without it:⁵³⁵ or, that all that are baptized are undoubtedly regenerated.⁵³⁶

6. The efficacy of Baptism is not tied to that moment of time wherein it is administered;⁵³⁷ yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Spirit, to such (whether of age or infants) as that grace belongs unto, according to the counsel of God's own will, in His appointed time.⁵³⁸

7. The sacrament of Baptism is but once to be administered unto any person.⁵³⁹

⁵³² Mark 16:15,16; Acts 8:37,38

⁵³³ Genesis 17:7,9,10 with Galatians 3:9,14 and Colossians 2:11,12 and Acts 2:38,39 and Romans 4:11,12; 1 Corinthians 7:14; Matthew 28:19; Mark 10:13-16; Luke 18:15

⁵³⁴ Luke 7:30 with Exodus 4:24-26

⁵³⁵ Romans 4:11; Acts 10:2,4,22,31,45,47

⁵³⁶ Acts 8:13,23

⁵³⁷ John 3:5,8

⁵³⁸ Galatians 3:27; Titus 3:5; Ephesians 5:25,26; Acts 2:38,41

⁵³⁹ Titus 3:5

Chapter 29

Of the Lord's Supper

1. Our Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His Church, unto the end of the world, for the perpetual remembrance of the sacrifice of Himself in His death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him; and, to be a bond and pledge of their communion with Him, and with each other, as members of His mystical body.⁵⁴⁰

2. In this sacrament, Christ is not offered up to His Father; nor any real sacrifice made at all, for remission of sins of the quick [living] or dead;⁵⁴¹ but only a commemoration of that one offering up of Himself, by Himself, upon the cross, once for all: and a spiritual oblation [offering] of all possible praise unto God, for the same:⁵⁴² so that the Popish sacrifice of the mass (as they call it) is most abominably injurious to Christ's one, only sacrifice, the alone propitiation for all the sins of His elect.⁵⁴³

3. The Lord Jesus has, in this ordinance, appointed His ministers to declare His word of institution to the people; to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the

⁵⁴⁰ 1 Corinthians 11:23-26; 1 Corinthians 10:16,17,21; 1 Corinthians 12:13

⁵⁴¹ Hebrews 9:22,25,26,28

⁵⁴² 1 Corinthians 11:24-26; Matthew 26:26,27

⁵⁴³ Hebrews 7:23,24,27; Hebrews 10:11,12,,14,18

communicants;⁵⁴⁴ but to none who are not then present in the congregation.⁵⁴⁵

4. Private masses, or receiving this sacrament by a priest, or any other alone;⁵⁴⁶ as likewise, the denial of the cup to the people,⁵⁴⁷ worshipping the elements, the lifting them up, or carrying them about, for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.⁵⁴⁸

5. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that, truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ;⁵⁴⁹ albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.⁵⁵⁰

6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense, and reason; overthrows the nature of the sacrament, and has been, and is, the cause of manifold superstitions; yes, of gross idolatries.⁵⁵¹

7. Worthy receivers, outwardly partaking of the visible elements, in this sacrament,⁵⁵² do then also, inwardly by faith, really and indeed, yet not carnally and corporally but spiritually, receive and feed upon,

⁵⁴⁴ Matthew 26:26-28 and Mark 14:22-24 and Luke 22:19,20 with 1 Corinthians 11:23-26

⁵⁴⁵ Acts 20:7; 1 Corinthians 11:20

⁵⁴⁶ 1 Corinthians 10:16

⁵⁴⁷ Mark 14:23; 1 Corinthians 11:25-29

⁵⁴⁸ Matthew 15:9

⁵⁴⁹ Matthew 26:26-28

⁵⁵⁰ 1 Corinthians 11:26-28; Matthew 26:29

⁵⁵¹ Acts 3:21 with 1 Corinthians 11:24-26; Luke 24:6,39

⁵⁵² 1 Corinthians 11:28

Christ crucified, and all benefits of His death: the body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.⁵⁵³

8. Although ignorant and wicked men receive the outward elements in this sacrament; yet, they receive not the thing signified thereby; but, by their unworthy coming thereunto, are guilty of the body and blood of the Lord, to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with Him, so are they unworthy of the Lord's table; and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries,⁵⁵⁴ or be admitted thereunto.⁵⁵⁵

⁵⁵³ 1 Corinthians 10:16

⁵⁵⁴ 1 Corinthians 11:27-29; 2 Corinthians 6:14-16

⁵⁵⁵ 1 Corinthians 5:6,7,13; 2 Thessalonians 3:6,14,15; Matthew 7:6

Chapter 30

Of Church Censures

1. The Lord Jesus, as king and head of His Church, has therein appointed a government, in the hand of Church officers, distinct from the civil magistrate.⁵⁵⁶

2. To these officers the keys of the kingdom of heaven are committed; by virtue whereof, they have power, respectively, to retain, and remit sins; to shut that kingdom against the impenitent, both by the Word, and censures; and to open it unto penitent sinners, by the ministry of the Gospel; and by absolution from censures, as occasion shall require.⁵⁵⁷

3. Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offenses, for purging out of that leaven which might infect the whole lump, for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer His covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.⁵⁵⁸

4. For the better attaining of these ends, the officers of the Church are to proceed by admonition; suspension from the sacrament of the Lord's Supper for a season; and by excommunication from the

⁵⁵⁶ Isaiah 9:6,7; 1 Timothy 5:17; 1 Thessalonians 5:12; Acts 20:17,28; Hebrews 13:7,17,24; 1 Corinthians 12:28; Matthew 28:18-20

⁵⁵⁷ Matthew 16:19; Matthew 18:17,18; John 20:21-23; 2 Corinthians 2:6-8

⁵⁵⁸ 1 Corinthians 5; 1 Timothy 5:20; Matthew 7:6; 1 Timothy 1:20; 1 Corinthians 11:27-34 with Jude 23

Church; according to the nature of the crime, and demerit of the person.⁵⁵⁹

⁵⁵⁹ 1 Thessalonians 5:12; 2 Thessalonians 3:6,14,15; 1 Corinthians 5:4,5,13; Matthew 18:17; Titus 3:10

Chapter 31

Of Synods and Councils

1. For the better government, and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils.⁵⁶⁰

2. As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with, about matters of religion;⁵⁶¹ so, if magistrates be open enemies to the Church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons upon delegation from their Churches, may meet together in such assemblies.⁵⁶²

3. It belongs to synods and councils, ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of His Church; to receive complaints in cases of maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in His Word.⁵⁶³

4. All synods or councils, since the Apostles' times, whether general or particular, may err; and many have erred. Therefore they are not to

⁵⁶⁰ Acts 15:2,4,6

⁵⁶¹ Isaiah 49:23; 1 Timothy 2:1,2; 2 Chronicles 19:8-11; 2 Chronicles 29 and 30; Matthew 2:4,5; Proverbs 11:14

⁵⁶² Acts 15:2,4,22,23,25

⁵⁶³ Acts 15:15,19,24,27-31; Acts 16:4; Matthew 18:17-20

be made the rule of faith, or practice; but to be used as a help in both.⁵⁶⁴

5. Synods and councils are to handle, or conclude, nothing, but that which is ecclesiastical: and are not to intermeddle [interfere] with civil affairs which concern the commonwealth; unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate.⁵⁶⁵

⁵⁶⁴ Ephesians 2:20; Acts 17:11; 1 Corinthians 2:5; 2 Corinthians 1:24

⁵⁶⁵ Luke 12:13,14; John 18:36

Chapter 32

Of the State of Men after Death, and of the Resurrection of the Dead

1. The bodies of men, after death, return to dust, and see corruption:⁵⁶⁶ but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them:⁵⁶⁷ the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies.⁵⁶⁸ And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.⁵⁶⁹ Beside these two places, for souls separated from their bodies, the Scripture acknowledges none.

2. At the last day, such as are found alive shall not die, but be changed:⁵⁷⁰ and all the dead shall be raised up, with the self-same bodies, and none other (although with different qualities), which shall be united again to their souls forever.⁵⁷¹

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour: the bodies of the just, by His Spirit, unto honour; and be made conformable to His own glorious body.⁵⁷²

⁵⁶⁶ Genesis 3:19; Acts 13:36

⁵⁶⁷ Luke 23:43; Ecclesiastes 12:7

⁵⁶⁸ Hebrews 12:23; 2 Corinthians 5:1,6,8; Philippians 1:23 with Acts 3:21 and Ephesians 4:10

⁵⁶⁹ Luke 16:23,24; Acts 1:25; Jude 6,7; 1 Peter 3:19

⁵⁷⁰ 1 Thessalonians 4:17; 1 Corinthians 15:51,52

⁵⁷¹ Job 19:26,27; 1 Corinthians 15:42-44

⁵⁷² Acts 24: 15; John 5:28,29; 1 Corinthians 15:43; Philippians 3:21

Chapter 33

Of the Last Judgment

1. God has appointed a day, wherein He will judge the world, in righteousness, by Jesus Christ,⁵⁷³ to whom all power and judgment is given of the Father.⁵⁷⁴ In which day, not only the apostate angels shall be judged,⁵⁷⁵ but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.⁵⁷⁶

2. The end of God's appointing this day is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing, which shall come from the presence of the Lord: but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.⁵⁷⁷

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin; and for the greater consolation of the godly in their adversity:⁵⁷⁸ so will He have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord

⁵⁷³ Acts 17:31

⁵⁷⁴ John 5:22,27

⁵⁷⁵ 1 Corinthians 6:3; Jude 6; 2 Peter 2:4

⁵⁷⁶ 2 Corinthians 5:10; Ecclesiastes 12:14; Romans 2:16; Romans 14:10,12; Matthew 12:36,37

⁵⁷⁷ Matthew 25:31-46; Romans 2:5,6; Romans 9:22,23; Matthew 25:21; Acts 3:19; 2 Thessalonians 1:7-10

⁵⁷⁸ 2 Peter 3:11,14; 2 Corinthians 5:10,11; 2 Thessalonians 1:5-7; Luke 21:27,28; Romans 8:23-25

will come; and may be ever prepared to say, Come Lord Jesus, come quickly, Amen.⁵⁷⁹

⁵⁷⁹ Matthew 24:36, 42-44; Mark 13:35-37; Luke 12:35, 36; Revelation 22:20.

The Westminster Larger Catechism
in
Modern English

Q. 1. What is the chief and highest end of man?

A. Man's chief and highest end is to glorify God,¹ and fully to enjoy him forever.²

Q. 2. How does it appear that there is a God?

A. The very light of nature in man, and the works of God, declare plainly that there is a God;³ but his word and Spirit only do sufficiently and effectually reveal him unto men for their salvation.⁴

Q. 3. What is the Word of God?

A. The holy Scriptures of the Old and New Testament are the Word of God,⁵ the only rule of faith and obedience.⁶

Q. 4. How does it appear that the Scriptures are of the Word of God?

A. The Scriptures manifest themselves to be the Word of God, by their majesty⁷ and purity;⁸ by the consent of all the parts,⁹ and the scope of the whole, which is to give all glory to God;¹⁰ by their light and power to convince and convert sinners, to comfort and build up believers unto salvation:¹¹ but the Spirit of God bearing witness by

1 Romans 11:36; 1 Corinthians 10:31

2 Psalm 73:24-28; John 17:21-23

3 Romans 1:19,20; Psalm 19:1-3; Acts 17:28

4 1 Corinthians 2:9,10; 2 Timothy 3:15-17; Isaiah 59:21

5 2 Timothy 3:16; 2 Peter 1:19-21

6 Ephesians 2:20; Revelation 22:18,19; Isaiah 8:20; Luke 16:29,31; Galatians 1:8,9; 2 Timothy 3:15,16

7 Hosea 8:12; 1 Corinthians 2:6,7,13; Psalm 119: 18,129

8 Psalm 12:6; Psalm 119:140

9 Acts 10:43; Acts 26:22

10 Romans 3:19,27

11 Acts 18:28; Hebrews 4:12; James 1:18; Psalm 19:7-9; Romans 15:4; Acts 20:32

and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very word of God.¹²

Q. 5. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.¹³

What Man Ought to Believe Concerning God

Q. 6. What do the Scriptures make known of God?

A. The Scriptures make known what God is,¹⁴ the persons in the Godhead,¹⁵ his decrees,¹⁶ and the execution of his decrees.¹⁷

Q. 7. What is God?

A. God is a Spirit,¹⁸ in and of himself infinite in being,¹⁹ glory,²⁰ blessedness,²¹ and perfection;²² all-sufficient,²³ eternal,²⁴

12 John 16:13,14; 1 John 2:20,27; John 20:31

13 2 Timothy 1:13

14 Hebrews 11:6

15 1 John 5:17

16 Acts 15:14,15,18

17 Acts 4:27,28

18 John 4:24

19 Exodus 3:14; Job 11:7-9

20 Acts 7:2

21 1 Timothy 6:15

22 Matthew 5:48

23 Genesis 17:1

24 Psalm 90:2

unchangeable,²⁵ incomprehensible,²⁶ everywhere present,²⁷ almighty,²⁸ knowing all things,²⁹ most wise,³⁰ most holy,³¹ most just,³² most merciful and gracious, long-suffering, and abundant in goodness and truth.³³

Q. 8. Are there more Gods than one?

A. There is but one only, the living and true God.³⁴

Q. 9. How many persons are there in the Godhead?

A. There are three persons in the Godhead, the Father, the Son, and the Holy Spirit; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties.³⁵

Q. 10. What are the personal properties of the three persons in the Godhead?

A. It is proper to the Father to beget the Son,³⁶ and to the Son to be begotten of the Father,³⁷ and to the Holy Spirit to proceed from the Father and the Son from all eternity.³⁸

25 Malachi 3:6; James 1:17

26 1 Kings 8:27

27 Psalm 139:1-13

28 Revelation 4:8

29 Hebrews 4:13; Psalm 147:5

30 Romans 16:27

31 Isaiah 6:3; Revelation 15:4

32 Deuteronomy 32:4

33 Exodus 34:6

34 Deuteronomy 6:4; 1 Corinthians 8:4,6; Jeremiah 10:10

35 1 John 5:7; Matthew 3:16,17; Matthew 28:19; 2 Corinthians 13:14; John 10:30

36 Hebrews 1:5,6,8

37 John 1:14,18

38 John 15:26; Galatians 4:6

Q. 11. How does it appear that the Son and the Holy Spirit are God equal with the Father?

A. The Scriptures manifest that the Son and the Holy Spirit are God equal with the Father, ascribing unto them such names,³⁹ attributes,⁴⁰ works,⁴¹ and worship,⁴² as are proper to God only.

Q. 12. What are the decrees of God?

A. God's decrees are the wise, free, and holy acts of the counsel of his will,⁴³ whereby, from all eternity, he has, for his own glory, unchangeably foreordained whatsoever comes to pass in time,⁴⁴ especially concerning angels and men.

Q. 13. What has God especially decreed concerning angels and men?

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, has elected some angels to glory;⁴⁵ and in Christ has chosen some men to eternal life, and the means thereof;⁴⁶ and also, according to his sovereign power, and the unsearchable counsel of his own will, (whereby he extends or withholds favour as he pleases,) has passed by and foreordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice.⁴⁷

39 Isaiah 6:3,5,8 compared with John 12:41 and with Acts 28:25; 1 John 5:20; Acts 5:3,4

40 John 1:1; Isaiah 9:6; John 2:24,25; 1 Corinthians 2:10,11

41 Colossians 1:16; Genesis 1:2

42 Matthew 28:19; 2 Corinthians 13:14

43 Ephesians 1:11; Romans 11:33; Romans 9:14,15,18

44 Ephesians 1:4,11; Romans 9:22,23; Psalm 33:11

45 1 Timothy 5:21

46 Ephesians 1:4-6; 2 Thessalonians 2:13,14

47 Romans 9:17,18,21,22; Matthew 11:25,26; 2 Timothy 2:20; Jude 4; 1 Peter 2:8

Q. 14. How does God execute his decrees?

A. God executes his decrees in the works of creation and providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will.⁴⁸

Q. 15. What is the work of creation?

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world, and all things therein, for himself, within the space of six days, and all very good.⁴⁹

Q. 16. How did God create angels?

A. God created all the angels⁵⁰ spirits,⁵¹ immortal,⁵² holy,⁵³ excelling in knowledge,⁵⁴ mighty in power,⁵⁵ to execute his commandments, and to praise his name,⁵⁶ yet subject to change.⁵⁷

Q. 17. How did God create man?

A. After God had made all other creatures, he created man male and female;⁵⁸ formed the body of the man of the dust of the ground,⁵⁹ and the woman of the rib of the man,⁶⁰ endued them with living,

48 Ephesians 1:11

49 Genesis 1; Hebrews 11:3; Proverbs 16:4

50 Colossians 1:16

51 Psalm 104:4

52 Matthew 22:30

53 Matthew 25:31

54 2 Samuel 14:17; Matthew 24:36

55 2 Thessalonians 1:7

56 Psalm 103:20,21

57 2 Peter 2:4

58 Genesis 1:27

59 Genesis 2:7

60 Genesis 2:22

reasonable, and immortal souls;⁶¹ made them after his own image,⁶² in knowledge,⁶³ righteousness, and holiness;⁶⁴ having the law of God written in their hearts,⁶⁵ and power to fulfil it,⁶⁶ and dominion over the creatures;⁶⁷ yet subject to fall.⁶⁸

Q. 18. What are God's works of providence?

A. God's works of providence are his most holy,⁶⁹ wise,⁷⁰ and powerful preserving⁷¹ and governing⁷² all his creatures; ordering them, and all their actions,⁷³ to his own glory.⁷⁴

Q. 19. What is God's providence towards the angels?

A. God by his providence permitted some of the angels, wilfully and irrecoverably, to fall into sin and damnation,⁷⁵ limiting and ordering that, and all their sins, to his own glory;⁷⁶ and established the rest in

61 Genesis 2:7 compared with Job 35:11 and with Ecclesiastes 12:7 and with Matthew 10:28 and with Luke 23:43

62 Genesis 1:27

63 Colossians 3:10

64 Ephesians 4:24

65 Romans 2:14,15

66 Ecclesiastes 7:29

67 Genesis 1:28

68 Genesis 3:6; Ecclesiastes 7:29

69 Psalm 145:17

70 Psalm 104:24; Isaiah 28:29

71 Hebrews 1:3

72 Psalm 103:19

73 Matthew 10:29-31; Genesis 45:7

74 Romans 11:36; Isaiah 63:14

75 Jude 6; 2 Peter 2:4; Hebrews 2:16; John 8:44

76 Job 1:12; Matthew 8:31

holiness and happiness;⁷⁷ employing them all,⁷⁸ at his pleasure, in the administrations of his power, mercy, and justice.⁷⁹

Q. 20. What was the providence of God toward man in the estate in which he was created?

A. The providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth;⁸⁰ putting the creatures under his dominion,⁸¹ and ordaining marriage for his help;⁸² affording him communion with himself;⁸³ instituting the Sabbath;⁸⁴ entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience,⁸⁵ of which the tree of life was a pledge;⁸⁶ and forbidding to eat of the tree of knowledge of good and evil, upon the pain of death.⁸⁷

Q. 21. Did man continue in that estate wherein God at first created him?

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God in eating the forbidden fruit; and thereby fell from the estate of innocence wherein they were created.⁸⁸

77 1 Timothy 5:21; Mark 8:38; Hebrews 12:22

78 Psalm 104:4

79 2 Kings 19:35; Hebrews 1:14

80 Genesis 2:8,15,16

81 Genesis 1:28

82 Genesis 2:18

83 Genesis 1:26-29; Genesis 3:8

84 Genesis 2:3

85 Galatians 3:12; Romans 10:5

86 Genesis 2:9

87 Genesis 2:17

88 Genesis 3:6-8,13; Ecclesiastes 7:29; 2 Corinthians 11:3

Q. 22. Did all mankind fall in that first transgression?

A. The covenant being made with Adam as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation,⁸⁹ sinned in him, and fell with him in that first transgression.⁹⁰

Q. 23. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.⁹¹

Q. 24. What is sin?

A. Sin is any want of conformity unto, or transgression of, any law of God, given as a rule to the reasonable creature.⁹²

Q. 25. Wherein consists the sinfulness of that estate into which man fell?

A. The sinfulness of that estate into which man fell, consists in the guilt of Adam's first sin,⁹³ the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually;⁹⁴ which is commonly called *original sin*, and from which do proceed all actual transgressions.⁹⁵

89 Acts 17:26

90 Genesis 2:16,17 compared with Romans 5:12-20 and with 1 Corinthians 15:21,22

91 Romans 5:12; Romans 3:23

92 1 John 3:4; Galatians 3:10,12

93 Romans 5:12,19

94 Romans 3:10-19; Ephesians 2:1-3; Romans 5:6; Romans 8:7,8; Genesis 6:5

95 James 1:14,15; Matthew 15:19

Q. 26. How is original sin conveyed from our first parents to their posterity?

A. Original sin is conveyed from our first parents to their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin.⁹⁶

Q. 27. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God,⁹⁷ his displeasure and curse; so as we are by nature children of wrath,⁹⁸ bond slaves to Satan,⁹⁹ and justly liable to all punishments in this world, and that which is to come.¹⁰⁰

Q. 28. What are the punishments of sin in this world?

A. The punishments of sin in this world are either inward, as blindness of mind,¹⁰¹ a reprobate sense,¹⁰² strong delusions,¹⁰³ hardness of heart,¹⁰⁴ horror of conscience,¹⁰⁵ and vile affections;¹⁰⁶ or outward, as the curse of God upon the creatures of our sakes,¹⁰⁷ and all other evils that befall us in our bodies, names, estates, relations, and employments;¹⁰⁸ together with death itself.¹⁰⁹

96 Psalm 51:5; Job 14:4; Job 15:14; John 3:6

97 Genesis 3:8,10,24

98 Ephesians 2:2,3

99 2 Timothy 2:26

100 Genesis 2:17; Lamentations 3:39; Romans 6:23; Matthew 25:41,46; Jude 7

101 Ephesians 4:18

102 Romans 1:28

103 2 Thessalonians 2:11

104 Romans 2:5

105 Isaiah 33:14; Genesis 4:13; Matthew 27:4

106 Romans 1:26

107 Genesis 3:17

108 Deuteronomy 28:15-18

109 Romans 6:21,23

Q. 29. What are the punishments of sin in the world to come?

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire forever.¹¹⁰

Q. 30. Does God leave all mankind to perish in the estate of sin and misery?

A. God does not leave all men to perish in the estate of sin and misery,¹¹¹ into which they fell by the breach of the first covenant, commonly called the *covenant of works*;¹¹² but of his mere love and mercy delivers his elect out of it, and brings them into an estate of salvation by the second covenant, commonly called the *covenant of grace*.¹¹³

Q. 31. With whom was the covenant of grace made?

A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.¹¹⁴

Q. 32. How is the grace of God manifested in the second covenant?

A. The grace of God is manifested in the second covenant, in that he freely provides and offers to sinners a Mediator,¹¹⁵ and life and salvation by him;¹¹⁶ and requiring faith as the condition to interest them in him,¹¹⁷ promises and gives his Holy Spirit¹¹⁸ to all his elect,

110 2 Thessalonians 1:9; Mark 9:43, 44, 46, 48; Luke 16:24

111 1 Thessalonians 5:9

112 Galatians 3:10,12

113 Titus 3:4-7; Galatians 3:21; Romans 3:20-22

114 Galatians 3:16; Romans 5:15-21; Isaiah 53:10,11

115 Genesis 3:15; Isaiah 42:6; John 6:27

116 1 John 5:11,12

117 John 3:16; John 1:12

118 Proverbs 1:23

to work in them that faith,¹¹⁹ with all other saving graces;¹²⁰ and to enable them unto all holy obedience,¹²¹ as the evidence of the truth of their faith¹²² and thankfulness to God,¹²³ and as the way which he has appointed them to salvation.¹²⁴

Q. 33. Was the covenant of grace always administered after one and the same manner?

A. The covenant of grace was not always administered after the same manner, but the administrations of it under the Old Testament were different from those under the New.¹²⁵

Q. 34. How was the covenant of grace administered under the Old Testament?

A. The covenant of grace was administered under the Old Testament, by promises,¹²⁶ prophecies,¹²⁷ sacrifices,¹²⁸ circumcision,¹²⁹ the Passover,¹³⁰ and other types and ordinances, which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah,¹³¹ by whom they then had full remission of sin, and eternal salvation.¹³²

119 2 Corinthians 4:13

120 Galatians 5:22,23

121 Ezekiel 36:27

122 James 2:18,22

123 2 Corinthians 5:14,15

124 Ephesians 2:18

125 2 Corinthians 3:6-9

126 Romans 15:8

127 Acts 3:20,24

128 Hebrews 10:1

129 Romans 4:11

130 1 Corinthians 5:7

131 Hebrews 8, 9, 10; Hebrews 11:13

132 Galatians 3:7-9, 14

Q. 35. How is the covenant of grace administered under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was and still is to be administered in the preaching of the Word,¹³³ and the administration of the sacraments of Baptism¹³⁴ and the Lord's Supper;¹³⁵ in which grace and salvation are held forth in more fulness, evidence, and efficacy, to all nations.¹³⁶

Q. 36. Who is the Mediator of the covenant of grace?

A. The only Mediator of the covenant of grace is the Lord Jesus Christ,¹³⁷ who, being the eternal Son of God, of one substance and equal with the Father,¹³⁸ in the fullness of time became man,¹³⁹ and so was and continues to be God and man, in two entire distinct natures, and one person, forever.¹⁴⁰

Q. 37. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul,¹⁴¹ being conceived by the power of the Holy Spirit in the womb of the virgin Mary, of her substance, and born of her,¹⁴² yet without sin.¹⁴³

133 Mark 16:15

134 Matthew 28:19, 20

135 1 Corinthians 11:23-25

136 2 Corinthians 3:6-18; Hebrews 8:6, 10, 11; Matthew 28:29

137 1 Timothy 2:5

138 John 1:1, 14; John 10:30; Philippians 2:6

139 Galatians 4:4

140 Luke 1:35; Romans 9:5; Colossians 2:9; Hebrews 7:24, 25

141 John 1:14; Matthew 26:38

142 Luke 1:27, 31, 35, 42; Galatians 4:4

143 Hebrews 4:15; Hebrews 7:26

Q. 38. Why was it requisite that the Mediator should be God?

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death;¹⁴⁴ give worth and efficacy to his sufferings, obedience, and intercession;¹⁴⁵ and to satisfy God's justice,¹⁴⁶ procure his favour,¹⁴⁷ purchase a peculiar people,¹⁴⁸ give his Spirit to them,¹⁴⁹ conquer all their enemies,¹⁵⁰ and bring them to everlasting salvation.¹⁵¹

Q. 39. Why was it requisite that the Mediator should be man?

A. It was requisite that the Mediator should be man, that he might advance our nature,¹⁵² perform obedience to the law,¹⁵³ suffer and make intercession for us in our nature,¹⁵⁴ have a fellow-feeling of our infirmities;¹⁵⁵ that we might receive the adoption of sons,¹⁵⁶ and have comfort and access with boldness unto the throne of grace.¹⁵⁷

144 Acts 2:24, 25; Romans 1:4 compared with Romans 4:25;
Hebrews 9:14

145 Acts 20:28; Hebrews 9:14; Hebrews 7:25-28

146 Romans 3:24-26

147 Ephesians 1:16; Matthew 3:17

148 Titus 2:13,14

149 Galatians 4:6

150 Luke 1:68,69,71,74

151 Hebrews 5:8,9; Hebrews 9:11-15

152 Hebrews 2:16

153 Galatians 4:4

154 Hebrews 2:14; Hebrews 7:24,25

155 Hebrews 4:15

156 Galatians 4:5

157 Hebrews 4:16

Q. 40. Why was it requisite that the Mediator should be God and man in one person?

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us,¹⁵⁸ and relied on by us as the works of the whole person.¹⁵⁹

Q. 41. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because he saves his people from their sins.¹⁶⁰

Q. 42. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the Holy Spirit above measure;¹⁶¹ and so set apart, and fully furnished with all authority and ability,¹⁶² to execute the offices of prophet,¹⁶³ priest,¹⁶⁴ and king of his church,¹⁶⁵ in the estate both of his humiliation and exaltation.

Q. 43. How does Christ execute the office of a prophet?

A. Christ executes the office of a prophet, in his revealing to the church,¹⁶⁶ in all ages, by his Spirit and Word,¹⁶⁷ in divers [various]

158 Matthew 1:21,23; Matthew 3:17; Hebrews 9:14

159 1 Peter 2:6

160 Matthew 1:21

161 John 3:34; Psalm 45:7

162 John 6:27; Matthew 28:18-20

163 Acts 3:21,22; Luke 4:18,21

164 Hebrews 5:5-7; Hebrews 4:14,15

165 Psalm 2:6; Matthew 21:5; Isaiah 9:6,7; Philippians 2:8-11

166 John 1:18

167 1 Peter 1:10-12

ways of administration,¹⁶⁸ the whole will of God,¹⁶⁹ in all things concerning their edification and salvation.¹⁷⁰

Q. 44. How does Christ execute the office of a priest?

A. Christ executes the office of a priest, in his once offering himself a sacrifice without spot to God,¹⁷¹ to be a reconciliation for the sins of his people;¹⁷² and in making continual intercession for them.¹⁷³

Q. 45. How does Christ execute the office of a king?

A. Christ executes the office of a king, in calling out of the world a people to himself,¹⁷⁴ and giving them officers,¹⁷⁵ laws,¹⁷⁶ and censures, by which he visibly governs them;¹⁷⁷ in bestowing saving grace upon his elect,¹⁷⁸ rewarding their obedience,¹⁷⁹ and correcting them for their sins,¹⁸⁰ preserving and supporting them under all their temptations and sufferings,¹⁸¹ restraining and overcoming all their enemies,¹⁸² and powerfully ordering all things for his own glory,¹⁸³

¹⁶⁸ Hebrews 1;1,2

¹⁶⁹ John 15:15

¹⁷⁰ Acts 20:32; Ephesians 4:11-13; John 20:31

¹⁷¹ Hebrews 9:14,28

¹⁷² Hebrews 2:17

¹⁷³ Hebrews 7:25

¹⁷⁴ Acts 15:14-16; Isaiah 55:4,5; Genesis 49:10; Psalm 110:3

¹⁷⁵ Ephesians 4:11,12; 1 Corinthians 12:28

¹⁷⁶ Isaiah 33:22

¹⁷⁷ Matthew 18:17,18; 1 Corinthians 5:4,5

¹⁷⁸ Acts 5:31

¹⁷⁹ Revelation 22:12; Revelation 2:10

¹⁸⁰ Revelation 3:19

¹⁸¹ Isaiah 63:9

¹⁸² 1 Corinthians 15:25; Psalm 110

¹⁸³ Romans 14:10,11

and their good;¹⁸⁴ and also in taking vengeance on the rest, who know not God, and obey not the gospel.¹⁸⁵

Q. 46. What was the estate of Christ's humiliation?

A. The estate of Christ's humiliation was that low condition, wherein he for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death, until his resurrection.¹⁸⁶

Q. 47. How did Christ humble himself in his conception and birth?

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fullness of time to become the son of man, made of a woman of low estate, and to be born of her; with divers [various] circumstances of more than ordinary abasement.¹⁸⁷

Q. 48. How did Christ humble himself in his life?

A. Christ humbled himself in his life, by subjecting himself to the law,¹⁸⁸ which he perfectly fulfilled;¹⁸⁹ and by conflicting with the indignities of the world,¹⁹⁰ temptations of Satan,¹⁹¹ and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.¹⁹²

184 Romans 8:28

185 2 Thessalonians 1:8,9; Psalm 2:8,9

186 Philippians 2:6-8; Luke 1:31; 2 Corinthians 8:9; Acts 2:24

187 John 1:14,18; Galatians 4:4; Luke 2:7

188 Galatians 4:4

189 Matthew 5:17; Romans 5:19

190 Psalm 22:6; Hebrews 12:2,3

191 Matthew 4:1-12; Luke 4:13

192 Hebrews 2:17,18; Hebrews 4:15; Isaiah 52:13,14

Q. 49. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that having been betrayed by Judas,¹⁹³ forsaken by his disciples,¹⁹⁴ scorned and rejected by the world,¹⁹⁵ condemned by Pilate, and tormented by his persecutors;¹⁹⁶ having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of God's wrath,¹⁹⁷ he laid down his life an offering for sin,¹⁹⁸ enduring the painful, shameful, and cursed death of the cross.¹⁹⁹

Q. 50. Wherein consisted Christ's humiliation after his death?

A. Christ's humiliation after his death consisted in his being buried,²⁰⁰ and continuing in the state of the dead, and under the power of death till the third day;²⁰¹ which has been otherwise expressed in these words, *He descended into hell*.

Q. 51. What was the estate of Christ's exaltation?

A. The estate of Christ's exaltation comprehends his resurrection,²⁰² ascension,²⁰³ sitting at the right hand of the Father,²⁰⁴ and his coming again to judge the world.²⁰⁵

193 Matthew 27:4

194 Matthew 26:56

195 Isaiah 53:2,3

196 Matthew 27:26-50; John 19:34

197 Luke 22:44; Matthew 27:46

198 Isaiah 53:10

199 Philippians 2:8; Hebrews 12:2; Galatians 3:13

200 1 Corinthians 15:3,4

201 Psalm 16:10 compared with Acts 2:24-27, 31; Romans 6:9;

Matthew 12:40

202 1 Corinthians 15:4

203 Mark 16:19

204 Ephesians 1:20

205 Acts 1:11; Acts 17:31

Q. 52. How was Christ exalted in his resurrection?

A. Christ was exalted in his resurrection, in that, not having seen corruption in death, (of which it was not possible for him to be held,)²⁰⁶ and having the very same body in which he suffered, with the essential properties thereof,²⁰⁷ (but without mortality, and other common infirmities belonging to this life,) really united to his soul,²⁰⁸ he rose again from the dead the third day by his own power;²⁰⁹ whereby he declared himself to be the Son of God,²¹⁰ to have satisfied divine justice,²¹¹ to have vanquished death, and him that had the power of it,²¹² and to be Lord of quick [living] and dead;²¹³ all which he did as a public person,²¹⁴ the head of his church,²¹⁵ for their justification,²¹⁶ quickening in grace,²¹⁷ support against enemies,²¹⁸ and to assure them of their resurrection from the dead at the last day.²¹⁹

Q. 53. How was Christ exalted in his ascension?

A. Christ was exalted in his ascension, in that having after his resurrection often appeared unto and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God,²²⁰

206 Acts 2:24,27

207 Luke 24:39

208 Romans 6:9; Revelation 1:18

209 John 10:18

210 Romans 1:4

211 Romans 8:34

212 Hebrews 2:14

213 Romans 14:9

214 1 Corinthians 15:21,22

215 Ephesians 1:20,22,23; Colossians 1:18

216 Romans 4:25

217 Ephesians 2:1,5,6; Colossians 2:12

218 1 Corinthians 15:25-27

219 1 Corinthians 15:20

220 Acts 1:2,3

and giving them commission to preach the gospel to all nations,²²¹ forty days after his resurrection, he, in our nature, and as our head,²²² triumphing over enemies,²²³ visibly went up into the highest heavens, there to receive gifts for men,²²⁴ to raise up our affections thither,²²⁵ and to prepare a place for us,²²⁶ where he himself is, and shall continue till his second coming at the end of the world.²²⁷

Q. 54. How is Christ exalted in his sitting at the right hand of God?

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favour with God the Father,²²⁸ with all fullness of joy,²²⁹ glory,²³⁰ and power over all things in heaven and earth;²³¹ and does gather and defend his church, and subdue their enemies; furnishes his ministers and people with gifts and graces,²³² and makes intercession for them.²³³

Q. 55. How does Christ make intercession?

A. Christ makes intercession, by his appearing in our nature continually before the Father in heaven,²³⁴ in the merit of his

221 Matthew 28:19

222 Hebrews 6:20

223 Ephesians 4:8

224 Acts 1:9-11; Ephesians 4:10; Psalm 68:18

225 Colossians 3:1,2

226 John 14:3

227 Acts 3:21

228 Philippians 2:9

229 Acts 2:28 compared with Psalm 16:11

230 John 17:5

231 Ephesians 1:22; 1 Peter 3:22

232 Ephesians 4:10-12; Psalm 110

233 Romans 8:34

234 Hebrews 9:12,24

obedience and sacrifice on earth,²³⁵ declaring his will to have it applied to all believers,²³⁶ answering all accusations against them,²³⁷ and procuring for them quiet of conscience, notwithstanding daily failings,²³⁸ access with boldness to the throne of grace,²³⁹ and acceptance of their persons²⁴⁰ and services.²⁴¹

Q. 56. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men,²⁴² shall come again at the last day in great power,²⁴³ and in the full manifestation of his own glory, and of his Father's, with all his holy angels,²⁴⁴ with a shout, with the voice of the archangel, and with the trumpet of God,²⁴⁵ to judge the world in righteousness.²⁴⁶

Q. 57. What benefits has Christ procured by his mediation?

A. Christ, by his mediation, has procured redemption,²⁴⁷ with all other benefits of the covenant of grace.²⁴⁸

235 Hebrews 1:3

236 John 3:16; John 17:9,20,24

237 Romans 8:33,34

238 Romans 5:1,2; 1 John 2:1,2

239 Hebrews 4:16

240 Ephesians 1:6

241 1 Peter 2:5

242 Acts 3:14,15

243 Matthew 24:30

244 Luke 9:26; Matthew 25:31

245 1 Thessalonians 4:16

246 Acts 17:31

247 Hebrews 9:12

248 2 Corinthians 1:20

Q. 58. How do we come to be made partakers of the benefits which Christ has procured?

A. We are made partakers of the benefits which Christ has procured, by the application of them unto us,²⁴⁹ which is the work especially of God the Holy Spirit.²⁵⁰

Q. 59. Who are made partakers of redemption through Christ?

A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ has purchased it;²⁵¹ who are in time by the Holy Spirit enabled to believe in Christ according to the gospel.²⁵²

Q. 60. Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

A. They who, having never heard the gospel,²⁵³ know not Jesus Christ,²⁵⁴ and believe not in him, cannot be saved,²⁵⁵ be they never so diligent to frame their lives according to the light of nature,²⁵⁶ or the laws of that religion which they profess;²⁵⁷ neither is there salvation in any other, but in Christ alone,²⁵⁸ who is the Saviour only of his body the church.²⁵⁹

249 John 1:11,12

250 Titus 3:5,6

251 Ephesians 1:13,14; John 6:37,39; John 10:15,16

252 Ephesians 2:8; 2 Corinthians 4:13

253 Romans 10:14

254 2 Thessalonians 1:8,9; Ephesians 2:12; John 1:10-12

255 John 8:24; Mark 16:16

256 1 Corinthians 1:20-24

257 John 4:22; Romans 9:31,32; Philippians 3:4-9

258 Acts 4:12

259 Ephesians 5:23

Q. 61. Are all they saved who hear the gospel, and live in the church?

A. All that hear the gospel, and live in the visible church, are not saved; but they only who are true members of the church invisible.²⁶⁰

Q. 62. What is the visible church?

A. The visible church is a society made up of all such as in all ages and places of the world do profess the true religion,²⁶¹ and of their children.²⁶²

Q. 63. What are the special privileges of the visible church?

A. The visible church has the privilege of being under God's special care and government;²⁶³ of being protected and preserved in all ages, notwithstanding the opposition of all enemies;²⁶⁴ and of enjoying the communion of saints, the ordinary means of salvation,²⁶⁵ and offers of grace by Christ to all the members of it in the ministry of the gospel, testifying, that whosoever believes in him shall be saved,²⁶⁶ and excluding none that will come unto him.²⁶⁷

260 John 12:38-40; Romans 9:6; Matthew 22:14; Matthew 7:21; Romans 11:7

261 1 Corinthians 1:2; 1 Corinthians 12:13; Romans 15:9-12; Revelation 7:9; Psalm 2:8; Psalm 22:27-31; Psalm 45:17; Matthew 28:19,20; Isaiah 59:21

262 1 Corinthians 7:14; Acts 2:39; Romans 11:16; Genesis 17:7

263 Isaiah 4:5,6; 1 Timothy 4:10

264 Psalm 115; Isaiah 31:4,5; Zechariah 12:2-4,8,9

265 Acts 2:39,42

266 Psalm 147:19,20; Romans 9:4; Ephesians 4:11,12; Mark 16:15,16

267 John 6:37

Q. 64. What is the invisible church?

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.²⁶⁸

Q. 65. What special benefits do the members of the invisible church enjoy by Christ?

A. The members of the invisible church by Christ enjoy union and communion with him in grace and glory.²⁶⁹

Q. 66. What is that union which the elect have with Christ?

A. The union which the elect have with Christ is the work of God's grace,²⁷⁰ whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband;²⁷¹ which is done in their effectual calling.²⁷²

Q. 67. What is effectual calling?

A. Effectual calling is the work of God's almighty power and grace,²⁷³ whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto)²⁷⁴ he does, in his accepted time, invite and draw them to Jesus Christ, by his Word and Spirit;²⁷⁵ savingly enlightening their minds,²⁷⁶ renewing and powerfully determining their wills,²⁷⁷ so as they (although in themselves dead in sin) are hereby made willing and able freely to

268 Ephesians 1:10,22,23; John 10:16; John 11:52

269 John 17:21; Ephesians 2:5,6; John 17:24

270 Ephesians 1:22; Ephesians 2:6-8

271 1 Corinthians 6:17; John 10:28; Ephesians 5:23,30

272 1 Peter 5:10, 1 Corinthians 1:9

273 John 5:25; Ephesians 1:18-20; 2 Timothy 1:8,9

274 Titus 3:4,5; Ephesians 2:4,5,7-9; Romans 9:11

275 2 Corinthians 5:20 compared with 2 Corinthians 6:1,2; 2 John 6:44; 2 Thessalonians 2:13,14

276 Acts 26:18; 1 Corinthians 2:10,12

277 Ezekiel 11:19; Ezekiel 36:26, John 6:45

answer his call, and to accept and embrace the grace offered and conveyed therein.²⁷⁸

Q. 68. Are the elect only effectually called?

A. All the elect, and they only, are effectually called:²⁷⁹ although others may be, and often are, outwardly called by the ministry of the Word,²⁸⁰ and have some common operations of the Spirit;²⁸¹ who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.²⁸²

Q. 69. What is the communion in grace which the members of the invisible church have with Christ?

A. The communion in grace which the members of the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification,²⁸³ adoption,²⁸⁴ sanctification, and whatever else, in this life, manifests their union with him.²⁸⁵

Q. 70. What is justification?

A. Justification is an act of God's free grace unto sinners,²⁸⁶ in which he pardons all their sins, accepts and accounts their persons righteous in his sight;²⁸⁷ not for anything wrought in them, or done by them,²⁸⁸

278 Ephesians 2:5; Philippians 2:13; Deuteronomy 30:6

279 Acts 13:48

280 Matthew 22:14

281 Matthew 7:22; Matthew 13:20,21; Hebrews 6:4-6

282 John 12: 38-40; Acts 28:25-27; John 6:64,65; Psalm 81:11,12

283 Romans 8:30

284 Ephesians 1:5

285 1 Corinthians 1:30

286 Romans 3:22,24,25; Romans 4:5

287 2 Corinthians 5:19,21; Romans 3:22,24,25,27,28

288 Titus 3:5,7; Ephesians 1:7

but only for the perfect obedience and full satisfaction of Christ, by God imputed to them,²⁸⁹ and received by faith alone.²⁹⁰

Q. 71. How is justification an act of God's free grace?

A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified;²⁹¹ yet in as much as God accepts the satisfaction from a surety, which he might have demanded of them, and did provide this surety, his own only Son,²⁹² imputing his righteousness to them,²⁹³ and requiring nothing of them for their justification but faith,²⁹⁴ which also is his gift,²⁹⁵ their justification is to them of free grace.²⁹⁶

Q. 72. What is justifying faith?

A. Justifying faith is a saving grace,²⁹⁷ wrought in the heart of a sinner by the Spirit²⁹⁸ and Word of God,²⁹⁹ whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition,³⁰⁰ not only assents to the truth of the promise of the gospel,³⁰¹ but receives and rests upon Christ and his righteousness, therein held forth, for pardon

289 Romans 5:17-19; Romans 4:6-8

290 Acts 10:43; Galatians 2:16; Philippians 3:9

291 Romans 5:8-10, 19

292 1 Timothy 2:5, 6; Hebrews 10:10; Matthew 20:28; Daniel

9:24, 26; Isaiah 53: 4-6, 10-12; Hebrews 7:22; Romans 8:32; 1 Peter 1:18, 19

293 2 Corinthians 5:21

294 Romans 3:24, 25

295 Ephesians 2:8

296 Ephesians 1:7

297 Hebrews 10:39

298 2 Corinthians 4:13; Ephesians 1:17-19

299 Romans 10:14, 17

300 Acts 2:37; Acts 16:30; John 16:8, 9; Romans 5:6; Ephesians 2:1; Acts 4:12

301 Ephesians 1:13

of sin,³⁰² and for the accepting and accounting of his person righteous in the sight of God for salvation.³⁰³

Q. 73. How does faith justify a sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it,³⁰⁴ nor as if the grace of faith, or any act thereof, were imputed to him for his justification;³⁰⁵ but only as it is an instrument by which he receives and applies Christ and his righteousness.³⁰⁶

Q. 74. What is adoption?

A. Adoption is an act of the free grace of God,³⁰⁷ in and for his only Son Jesus Christ,³⁰⁸ whereby all those that are justified are received into the number of his children,³⁰⁹ have his name put upon them,³¹⁰ the Spirit of his Son given to them,³¹¹ are under his fatherly care and dispensations,³¹² admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory.³¹³

Q. 75. What is sanctification?

A. Sanctification is a work of God's grace, whereby they whom God has, before the foundation of the world, chosen to be holy, are in time,

302 John 1:12; Acts 16:31; Acts 10:43

303 Philippians 3:9; Acts 15:11

304 Galatians 3:11; Romans 3:28

305 Romans 4:5 compared with Romans 10:10

306 John 1:12; Philippians 3:9; Galatians 2:16

307 1 John 3:1

308 Ephesians 1:5; Galatians 4:4,5

309 John 1:12

310 2 Corinthians 6:18; Revelation 3:12

311 Galatians 4:6

312 Psalm 103:13; Proverbs 14:26; Matthew 6:32

313 Hebrews 6:12; Romans 8:17

through the powerful operation of his Spirit³¹⁴ applying the death and resurrection of Christ unto them,³¹⁵ renewed in their whole man after the image of God;³¹⁶ having the seeds of repentance unto life, and all other saving graces, put into their hearts,³¹⁷ and those graces so stirred up, increased, and strengthened,³¹⁸ as that they more and more die unto sin, and rise unto newness of life.³¹⁹

Q. 76. What is repentance unto life?

A. Repentance unto life is a saving grace,³²⁰ wrought in the heart of a sinner by the Spirit³²¹ and Word of God,³²² whereby, out of the sight and sense, not only of the danger,³²³ but also of the filthiness and odiousness of his sins,³²⁴ and upon the apprehension of God's mercy in Christ to such as are penitent,³²⁵ he so grieves for³²⁶ and hates his sins,³²⁷ as that he turns from them all to God,³²⁸ purposing and endeavouring constantly to walk with him in all the ways of new obedience.³²⁹

314 Ephesians 1:4; 1 Corinthians 6:11; 2 Thessalonians 2:13

315 Romans 6:4-6

316 Ephesians 4:23,24

317 Acts 11:18; 1 John 3:9

318 Jude 20; Hebrews 6:11, 12; Ephesians 3:16-19; Colossians 1:10,11

319 Romans 6:4,6,14; Galatians 5:24

320 2 Timothy 2:25

321 Zechariah 12:10

322 Acts 11:18,20,21

323 Ezekiel 18:28,30,32; Luke 15:17,18; Hosea 2:6,7

324 Ezekiel 36:31; Isaiah 30:22

325 Joel 2:12,13

326 Jeremiah 31:18,19

327 2 Corinthians 7:11

328 Acts 26:18; Ezekiel 14:6; 1 Kings 8:47,48

329 Psalm 119:6,59,128; Luke 1:6; 2 Kings 23:25

Q. 77. Wherein do justification and sanctification differ?

A. Although sanctification be inseparably joined with justification,³³⁰ yet they differ, in that God in justification imputes the righteousness of Christ,³³¹ in sanctification his Spirit infuses grace, and enables to the exercise thereof;³³² in the former, sin is pardoned;³³³ in the other, it is subdued;³³⁴ the one does equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation;³³⁵ the other is neither equal in all,³³⁶ nor in this life perfect in any,³³⁷ but growing up to perfection.³³⁸

Q. 78. Whence arises the imperfection of sanctification in believers?

A. The imperfection of sanctification in believers arises from the remnants of sin abiding in every part of them, and the perpetual lusting of the flesh against the spirit; whereby they are often foiled with temptations, and fall into many sins,³³⁹ are hindered in all their spiritual services,³⁴⁰ and their best works are imperfect and defiled in the sight of God.³⁴¹

330 1 Corinthians 6:11; 1 Corinthians 1:30

331 Romans 4:6,8

332 Ezekiel 36:27

333 Romans 3:24,25

334 Romans 6:6,14

335 Romans 8:33,34

336 1 John 2:12-14; Hebrews 5:12-14

337 1 John 1:8,10

338 2 Corinthians 7:1; Philippians 3:12-14

339 Romans 7:18,23; Mark 14:66-72; Galatians 2:11,12

340 Hebrew 12:1

341 Isaiah 64:6; Exodus 28:38

Q. 79. May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of grace?

A. True believers, by reason of the unchangeable love of God,³⁴² and his decree and covenant to give them perseverance,³⁴³ their inseparable union with Christ,³⁴⁴ his continual intercession for them,³⁴⁵ and the Spirit and seed of God abiding in them,³⁴⁶ can neither totally nor finally fall away from the state of grace,³⁴⁷ but are kept by the power of God through faith unto salvation.³⁴⁸

Q. 80. Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him,³⁴⁹ may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made,³⁵⁰ and bearing witness with their spirits that they are the children of God,³⁵¹ be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation.³⁵²

342 Jeremiah 31:3

343 2 Timothy 2:19; Hebrews 13:20,21; 2 Samuel 23:5

344 1 Corinthians 1:8,9

345 Hebrews 7:25; Luke 22:32

346 1 John 3:9; 1 John 2:27

347 Jeremiah 32:40; John 10:28

348 1 Peter 1:5

349 1 John 2:3

350 1 Corinthians 2:12; 1 John 3:14,18,19,21,24; 1 John 4:13,16;
Hebrews 6:11,12

351 Romans 8:16

352 1 John 5:13

Q. 81. Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?

A. Assurance of grace and salvation not being of the essence of faith,³⁵³ true believers may wait long before they obtain it;³⁵⁴ and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers [afflictions], sins, temptations, and desertions;³⁵⁵ yet they are never left without such a presence and support of the Spirit of God as keeps them from sinking into utter despair.³⁵⁶

Q. 82. What is the communion in glory which the members of the invisible church have with Christ?

A. The communion in glory which the members of the invisible church have with Christ, is in this life,³⁵⁷ immediately after death,³⁵⁸ and at last perfected at the resurrection and day of judgment.³⁵⁹

Q. 83. What is the communion in glory with Christ which the members of the invisible church enjoy in this life?

A. The members of the invisible church have communicated to them in this life the firstfruits of glory with Christ, as they are members of him their head, and so in him are interested in that glory which he is fully possessed of;³⁶⁰ and, as an earnest [pledge] thereof, enjoy the sense of God's love,³⁶¹ peace of conscience, joy in the Holy Spirit,

353 Ephesians 1:13

354 Isaiah 50:10; Psalm 88

355 Psalm 77:1-12; Song of Solomon 5:2,3,6; Psalm 51:8; Psalm 31:22; Psalm 22:1

356 1 John 3:9; Job 13:15; Psalm 73:15,23; Isaiah 54:7-10

357 2 Corinthians 3:18

358 Luke 23:43

359 1 Thessalonians 4:17

360 Ephesians 2:5,6

361 Romans 5:5; 2 Corinthians 1:22

and hope of glory;³⁶² as, on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the beginning of their torments which they shall endure after death.³⁶³

Q. 84. Shall all men die?

A. Death being threatened as the wages of sin,³⁶⁴ it is appointed unto all men once to die;³⁶⁵ for that all have sinned.³⁶⁶

Q. 85. Death, being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it;³⁶⁷ so that, although they die, yet it is out of God's love,³⁶⁸ to free them perfectly from sin and misery,³⁶⁹ and to make them capable of further communion with Christ in glory, which they then enter upon.³⁷⁰

Q. 86. What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death is, in that their souls are then made perfect in holiness,³⁷¹ and received into the highest

362 Romans 5:1,2; Romans 4:17

363 Genesis 4:13; Matthew 27:4; Hebrews 10:27; Romans 2:9; Mark 9:44

364 Romans 6:23

365 Hebrews 9:27

366 Romans 5:12

367 1 Corinthians 15:26,55-57; Hebrews 2:15

368 Isaiah 57:1,2; 2 Kings 22:20

369 Revelation 14:13; Ephesians 5:27

370 Luke 23:43; Philippians 1:23

371 Hebrews 12:23

heavens,³⁷² where they behold the face of God in light and glory,³⁷³ waiting for the full redemption of their bodies,³⁷⁴ which even in death continue united to Christ,³⁷⁵ and rest in their graves as in their beds,³⁷⁶ till at the last day they be again united to their souls.³⁷⁷ Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day.³⁷⁸

Q. 87. What are we to believe concerning the resurrection?

A. We are to believe that at the last day there shall be a general resurrection of the dead, both of the just and unjust:³⁷⁹ when they that are then found alive shall in a moment be changed; and the self-same bodies of the dead which were laid in the grave, being then again united to their souls forever, shall be raised up by the power of Christ.³⁸⁰ The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body;³⁸¹ and the bodies of the wicked shall be raised up in dishonour by him, as an offended judge.³⁸²

372 2 Corinthians 5:1,6,8; Philippians 1:23 compared with Acts 3:21 and with Ephesians 4:10

373 1 John 3:2; 1 Corinthians 13:12

374 Romans 8:23; Psalm 16:9

375 1 Thessalonians 4:14

376 Isaiah 57:2

377 Job 19:26,27

378 Luke 16:23,24; Acts 1:25; Jude 6,7

379 Acts 24:15

380 1 Corinthians 15:51-53; 1 Thessalonians 4:15-17; John 5:28,29

381 1 Corinthians 15:21-23, 42-44; Philippians 3:21

382 John 5:27-29; Matthew 25:33

Q. 88. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the general and final judgment of angels and men;³⁸³ the day and hour whereof no man knows, that all may watch and pray, and be ever ready for the coming of the Lord.³⁸⁴

Q. 89. What shall be done to the wicked at the day of judgment?

A. At the day of judgment, the wicked shall be set on Christ's left hand,³⁸⁵ and, upon clear evidence, and full conviction of their own consciences,³⁸⁶ shall have the fearful but just sentence of condemnation pronounced against them;³⁸⁷ and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever.³⁸⁸

Q. 90. What shall be done to the righteous at the day of judgment?

A. At the day of judgment, the righteous, being caught up to Christ in the clouds,³⁸⁹ shall be set on his right hand, and there openly acknowledged and acquitted,³⁹⁰ shall join with him in the judging of reprobate angels and men,³⁹¹ and shall be received into heaven,³⁹² where they shall be fully and forever freed from all sin and misery;³⁹³

383 2 Peter 2:4; Jude 6,7,14,15; Matthew 25:46

384 Matthew 24:36,42,44; Luke 21:35,36

385 Matthew 25:33

386 Romans 2:15,16

387 Matthew 25:41-43

388 Luke 16:26; 2 Thessalonians 1:8,9

389 1 Thessalonians 4:17

390 Matthew 25:33; Matthew 10:32

391 1 Corinthians 6:2,3

392 Matthew 25:34,46

393 Ephesians 5:27; Revelation 14:13

filled with inconceivable joys,³⁹⁴ made perfectly holy and happy both in body and soul, in the company of innumerable saints and holy angels,³⁹⁵ but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity.³⁹⁶ And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

**Having Seen What the Scriptures Principally Teach
Us To Believe Concerning God,
It Follows to Consider
What They Require as the Duty of Man**

Q. 91. What is the duty which God requires of man?

A. The duty which God requires of man, is obedience to his revealed will.³⁹⁷

Q. 92. What did God at first reveal unto man as the rule of his obedience?

A. The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, besides a special command not to eat of the fruit of the tree knowledge of good and evil, was the moral law.³⁹⁸

394 Psalm 16:11

395 Hebrews 12:22,23

396 1 John 3:2; 1 Corinthians 13:12; 1 Thessalonians 4:17,18

397 Romans 12:1,2; Micah 6:8; 1 Samuel 15:22

398 Genesis 1:26,27; Romans 2:14,15; Romans 10:5; Genesis 2:17

Q. 93. What is the moral law?

A. The moral law is the declaration of the will of God to mankind, directing and binding everyone to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body,³⁹⁹ and in performance of all those duties of holiness and righteousness which he owes to God and man:⁴⁰⁰ promising life upon the fulfilling, and threatening death upon the breach of it.⁴⁰¹

Q. 94. Is there any use of the moral law to man since the fall?

A. Although no man, since the fall, can attain to righteousness and life by the moral law:⁴⁰² yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.⁴⁰³

Q. 95. Of what use is the moral law to all men?

A. The moral law is of use to all men, to inform them of the holy nature and the will of God,⁴⁰⁴ and of their duty, binding them to walk accordingly;⁴⁰⁵ to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives:⁴⁰⁶ to humble them in the sense of their sin and misery,⁴⁰⁷ and thereby help them to

399 Deuteronomy 5:1-3,31,33; Luke 10:26,27; Galatians 3:10; 1 Thessalonians 5:23

400 Luke 1:75; Acts 24:16

401 Romans 10:5; Galatians 3:10,12

402 Romans 8:3; Galatians 2:16

403 1 Timothy 1:8

404 Leviticus 11:44,45; Leviticus 20:7,8; Romans 7:12

405 Micah 6:8; James 2:10,11

406 Psalm 19:11,12; Romans 3:20; Romans 7:7

407 Romans 3:9,23

a clearer sight of the need they have of Christ,⁴⁰⁸ and of the perfection of his obedience.⁴⁰⁹

Q. 96. What particular use is there of the moral law to unregenerate men?

A. The moral law is of use to unregenerate men, to awaken their consciences to flee from wrath to come,⁴¹⁰ and to drive them to Christ;⁴¹¹ or, upon their continuance in the estate and way of sin, to leave them inexcusable,⁴¹² and under the curse thereof.⁴¹³

Q. 97. What special use is there of the moral law to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works,⁴¹⁴ so as thereby they are neither justified⁴¹⁵ nor condemned;⁴¹⁶ yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good;⁴¹⁷ and thereby to provoke them to more thankfulness,⁴¹⁸ and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.⁴¹⁹

408 Galatians 3:21,22

409 Romans 10:4

410 1 Timothy 1:9,10

411 Galatians 3:24

412 Romans 1:20 compared with Romans 2:15

413 Galatians 3:10

414 Romans 6:14; Romans 7:4,6; Galatians 4:4,5

415 Romans 3:20

416 Galatians 5:23; Romans 8:1

417 Romans 7:24,25; Galatians 3:13,14; Romans 8:3,4

418 Luke 1:68,69,74,75; Colossians 1:12-14

419 Romans 7:22; Romans 12:2; Titus 2:11-14

Q. 98. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone;⁴²⁰ and are recorded in the twentieth chapter of Exodus. The four first commandments containing our duty to God, and the other six our duty to man.⁴²¹

Q. 99. What rules are to be observed for the right understanding of the Ten Commandments?

A. For the right understanding of the Ten Commandments, these rules are to be observed:

1. That the law is perfect, and binds everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.⁴²²
2. That it is spiritual, and so reaches the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.⁴²³
3. That one and the same thing, in divers [various] respects, is required or forbidden in several commandments.⁴²⁴
4. That as, where a duty is commanded, the contrary sin is forbidden;⁴²⁵ and, where a sin is forbidden, the contrary duty is

420 Deuteronomy 10:4; Exodus 34:1-4

421 Matthew 22:37-40

422 Psalm 19:7; James 2:10; Matthew 5:21,22

423 Romans 7:14; Deuteronomy 6:5 compared with Matthew 22:37-39; Matthew 5:21,22,27,28,33,34,37-39,43,44

424 Colossians 3:5; Amos 8:5; Proverbs 1:19; 1 Timothy 6:10

425 Isaiah 58:13; Deuteronomy 6:13 compared with Matthew 4:9,10; Matthew 15: 4-6

commanded;⁴²⁶ so, where a promise is annexed, the contrary threatening is included;⁴²⁷ and, where a threatening is annexed, the contrary promise is included.⁴²⁸

5. That what God forbids, is at no time to be done;⁴²⁹ what he commands, is always our duty;⁴³⁰ and yet every particular duty is not to be done at all times.⁴³¹

6. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.⁴³²

7. That what is forbidden or commanded to ourselves, we are bound, according to our places to endeavour that it may be avoided or performed by others, according to the duty of their places.⁴³³

8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them;⁴³⁴ and to take heed of partaking with others in what is forbidden them.⁴³⁵

426 Matthew 5:21, 22-25; Ephesians 4:28

427 Exodus 20:12 compared with Proverbs 30:17

428 Jeremiah 18:7 compared with Psalm 15:1,4,5 and with Psalm 24: 4,5

429 Job 13:7,8; Romans 3:8l; Job 36:21

430 Deuteronomy 4:8,9

431 Matthew 12:7

432 Matthew 5:21,22,27,28; Matthew 15:4-6; Hebrews 10:24,25; 1 Thessalonians 5:22; Jude 23; Galatians 5:26; Colossians 3:21

433 Exodus 20:10; Leviticus 19:17; Genesis 18:19; Joshua 24:15; Deuteronomy 6:6,7

434 2 Corinthians 1:24

435 1 Timothy 5:22; Ephesians 5:11

Q. 100. What special things are we to consider in the Ten Commandments?

A. We are to consider in the Ten Commandments, the preface, the substance of the commandments themselves, and several reasons annexed to some of them, the more to enforce them.

Q. 101. What is the preface to the Ten Commandments?

A. The preface to the Ten Commandments is contained in these words, *I am the Lord your God, who has brought you out of the land of Egypt, out of the house of slavery.*⁴³⁶ Wherein God manifests his sovereignty, as being JEHOVAH [covenant LORD], the eternal, immutable, and almighty God;⁴³⁷ having his being in and of himself,⁴³⁸ and giving being to all his words⁴³⁹ and works:⁴⁴⁰ and that he is a God in covenant, as with Israel of old, so with all his people;⁴⁴¹ who, as he brought them out of their bondage in Egypt, so he delivers us from our spiritual thralldom [captivity];⁴⁴² and that therefore we are bound to take him for our God alone, and to keep all his commandments.⁴⁴³

Q. 102. What is the sum of the four commandments which contain our duty to God?

A. The sum of the four commandments containing our duty to God is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind.⁴⁴⁴

436 Exodus 20:2;

437 Isaiah 44:6

438 Exodus 3:14

439 Exodus 6:3

440 Acts 17:24,28

441 Genesis 17:7 compared with Romans 3:29

442 Luke 1:74,75

443 1 Peter 1:15-18; Leviticus 18:30; Leviticus 19:37

444 Luke 10:27

Q. 103. Which is the first commandment?

A. The first commandment is, *You shall have no other gods before me.*⁴⁴⁵

Q. 104. What are the duties required in the first commandment?

A. The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God;⁴⁴⁶ and to worship and glorify him accordingly,⁴⁴⁷ by thinking,⁴⁴⁸ meditating,⁴⁴⁹ remembering,⁴⁵⁰ highly esteeming,⁴⁵¹ honouring,⁴⁵² adoring,⁴⁵³ choosing,⁴⁵⁴ loving,⁴⁵⁵ desiring,⁴⁵⁶ fearing of him;⁴⁵⁷ believing him;⁴⁵⁸ trusting⁴⁵⁹ hoping,⁴⁶⁰ delighting,⁴⁶¹ rejoicing in him;⁴⁶² being zealous for him;⁴⁶³ calling upon him, giving all praise and thanks,⁴⁶⁴ and yielding all obedience and submission to him with

445 Exodus 20:3

446 1 Chronicles 28:9; Deuteronomy 26:17; Isaiah 43:10; Jeremiah 14:22

447 Psalm 95:6,7; Matthew 4:10; Psalm 29:2

448 Malachi 3:16

449 Psalm 63:6

450 Ecclesiastes 12:1

451 Psalm 71:19

452 Malachi 1:6

453 Isaiah 45:23

454 Joshua 24:15,22

455 Deuteronomy 6:5

456 Psalm 73:25

457 Isaiah 8:13

458 Exodus 14:31

459 Isaiah 26:4

460 Psalm 130:7

461 Psalm 37:4

462 Psalm 32:11

463 Romans 12:11 compared with Numbers 25:11

464 Philippians 4:6

the whole man;⁴⁶⁵ being careful in all things to please him,⁴⁶⁶ and sorrowful when in anything he is offended;⁴⁶⁷ and walking humbly with him.⁴⁶⁸

Q. 105. What are the sins forbidden in the first commandment?

A. The sins forbidden in the first commandment are, atheism, in denying or not having a God;⁴⁶⁹ idolatry, in having or worshipping more gods than one, or any with or instead of the true God;⁴⁷⁰ the not having and avouching him for God, and our God;⁴⁷¹ the omission or neglect of anything due to him, required in this commandment;⁴⁷² ignorance,⁴⁷³ forgetfulness,⁴⁷⁴ misapprehensions,⁴⁷⁵ false opinions,⁴⁷⁶ unworthy and wicked thoughts of him;⁴⁷⁷ bold and curious searching into his secrets;⁴⁷⁸ all profaneness,⁴⁷⁹ hatred of God;⁴⁸⁰ self-love,⁴⁸¹ self-seeking,⁴⁸² and all other inordinate and immoderate setting of our mind, will, or affections upon other things,

465 Jeremiah 7: 23; James 4:7

466 1 John 3:22

467 Jeremiah 31:18; Psalm 119:136

468 Micah 6:8

469 Psalm 14:1; Ephesians 2:12

470 Jeremiah 2:27, 28 compared with 1 Thessalonians 1:9

471 Psalm 81:11

472 Isaiah 43:22-24

473 Jeremiah 4:22; Hosea 4:1,6

474 Jeremiah 2:32

475 Acts 17:23,29

476 Isaiah 40:18

477 Psalm 50:21

478 Deuteronomy 29:29

479 Titus 1:16; Hebrews 12:16

480 Romans 1:30

481 2 Timothy 3:2

482 Philippians 2:21

and taking them off from him in whole or in part;⁴⁸³ vain credulity,⁴⁸⁴ unbelief,⁴⁸⁵ heresy,⁴⁸⁶ misbelief,⁴⁸⁷ distrust,⁴⁸⁸ despair,⁴⁸⁹ incorrigibleness,⁴⁹⁰ and insensibleness under judgments,⁴⁹¹ hardness of heart,⁴⁹² pride,⁴⁹³ presumption,⁴⁹⁴ carnal security,⁴⁹⁵ tempting of God,⁴⁹⁶ using unlawful means,⁴⁹⁷ and trusting in lawful means;⁴⁹⁸ carnal delights and joys;⁴⁹⁹ corrupt, blind, and indiscreet zeal;⁵⁰⁰ lukewarmness,⁵⁰¹ and deadness in the things of God;⁵⁰² estranging ourselves, and apostatizing from God;⁵⁰³ praying, or giving any religious worship, to saints, angels, or any other creatures;⁵⁰⁴ all compacts and consulting with the devil,⁵⁰⁵ and hearkening to his

483 1 John 2:15,16; 1 Samuel 2:29; Colossians 3:2,5

484 1 John 4:1

485 Hebrews 3:12

486 Galatians 5:20; Titus 3:10

487 Acts 26:9

488 Psalm 78:22

489 Genesis 4:13

490 Jeremiah 5:3

491 Isaiah 42:25

492 Romans 2:5

493 Jeremiah 13:15

494 Psalm 19:13

495 Zephaniah 1:12

496 Matthew 4:7

497 Romans 3:8

498 Jeremiah 17:5

499 2 Timothy 3:4

500 Galatians 4:17; John 16:2; Romans 10:2; Luke 9:54,55

501 Revelation 3:16

502 Revelation 3:1

503 Ezekiel 14:5; Isaiah 1:4,5

504 Romans 10:13, 14; Hosea 4:12; Acts 10:25,26; Revelation 19:10; Matthew 4:10; Colossians 2:18; Romans 1:25

505 Leviticus 20:6; 1 Samuel 28:7,11 compared with 1 Chronicles 10:13,14

suggestions;⁵⁰⁶ making men the lords of our faith and conscience;⁵⁰⁷ slighting and despising God and his commands;⁵⁰⁸ resisting and grieving of his Spirit,⁵⁰⁹ discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us;⁵¹⁰ and ascribing the praise of any good we either are, have or can do, to fortune,⁵¹¹ idols,⁵¹² ourselves,⁵¹³ or any other creature.⁵¹⁴

Q. 106. What are we specially taught by these words *before me* in the first commandment?

A. These words *before me* or before my face, in the first commandment, teach us, that God, who sees all things, takes special notice of, and is much displeased with, the sin of having any other God: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation.⁵¹⁵ as also to persuade us to do as in his sight, whatever we do in his service.⁵¹⁶

Q. 107. Which is the second commandment?

A. The second commandment is, *You shall not make for yourself a carved 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 to them or 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 those who hate me; and*

506 Acts 5:3

507 2 Corinthians 1:24; Matthew 23:9

508 Deuteronomy 32:15; 2 Samuel 12:9; Proverbs 13:13

509 Acts 7:51; Ephesians 4:30

510 Psalm 73:2,3,13-15,22; Job 1:22

511 1 Samuel 6:7-9

512 Daniel 5:23

513 Deuteronomy 8:17; Daniel 4:30

514 Habakkuk 1:16

515 Ezekiel 8:5,18; Psalm 44:20,21

516 1 Chronicles 28:9

*showing steadfast love to thousands of those who love me, and keep my commandments.*⁵¹⁷

Q. 108. What are the duties required in the second commandment?

A. The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God has instituted in his Word;⁵¹⁸ particularly prayer and thanksgiving in the name of Christ;⁵¹⁹ the reading, preaching, and hearing of the Word;⁵²⁰ the administration and receiving of the sacraments;⁵²¹ church government and discipline;⁵²² the ministry and maintenance thereof;⁵²³ religious fasting;⁵²⁴ swearing by the name of God,⁵²⁵ and vowing unto him;⁵²⁶ as also the disapproving, detesting, opposing all false worship;⁵²⁷ and, according to each one's place and calling, removing it, and all monuments of idolatry.⁵²⁸

517 Exodus 20:4-6

518 Deuteronomy 32:46,47; Matthew 28:20; Acts 2:42; 1 Timothy 6:13,14

519 Philippians 4:6; Ephesians 5:20

520 Deuteronomy 17:18,19; Acts 15:21; 2 Timothy 4:2; James 1:21,22; acts 10:33

521 Matthew 28:19; 1 Corinthians 11:23-30

522 Matthew 18:15-17; Matthew 16:19; 1 Corinthians 5; 1 Corinthians 12:28

523 Ephesians 4:11,12; 1 Timothy 5:17,18; 1 Corinthians 9:7-15

524 Joel 2:12,13; 1 Corinthians 7:5

525 Deuteronomy 6:13

526 Isaiah 19:21; Psalm 76:11

527 Acts 17:16,17; Psalm 16:4

528 Deuteronomy 7:5; Isaiah 30:22

Q. 109. What are the sins forbidden in the second commandment?

A. The sins forbidden in the second commandment are, all devising,⁵²⁹ counselling,⁵³⁰ commanding,⁵³¹ using,⁵³² and anywise approving, any religious worship not instituted by God himself;⁵³³ tolerating a false religion;⁵³⁴ the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever;⁵³⁵ all worshipping of it,⁵³⁶ or God in it or by it;⁵³⁷ the making of any representation of feigned deities,⁵³⁸ and all worship of them, or service belonging to them;⁵³⁹ all superstitious devices,⁵⁴⁰ corrupting the worship of God,⁵⁴¹ adding to it, or taking from it,⁵⁴² whether invented and taken up of ourselves,⁵⁴³ or received by tradition from others,⁵⁴⁴ though under the title of antiquity,⁵⁴⁵

529 Numbers 15:39

530 Deuteronomy 13:6-8

531 Hosea 5:11; Micah 6:16

532 1 Kings 11:33; 1 Kings 12:33

533 Deuteronomy 12:30-32

534 Deuteronomy 13:6-12; Zechariah 13:2,3; Revelation 2:2, 14,15,20; Revelation 17:12,16,17

535 Deuteronomy 4:15-19; Acts 17:29; Romans 1:21-23,25

536 Daniel 3:18; Galatians 4:8

537 Exodus 32:5

538 Exodus 32:8

539 1 Kings 18:26,28; Isaiah 65:11

540 Acts 17:22; Colossians 2:21-23

541 Malachi 1:7,8,14

542 Deuteronomy 4:2

543 Psalm 106:39

544 Matthew 15:9

545 1 Peter 1:18

custom,⁵⁴⁶ devotion,⁵⁴⁷ good intent, or any other pretence whatsoever;⁵⁴⁸ simony [selling something spiritual];⁵⁴⁹ sacrilege;⁵⁵⁰ all neglect,⁵⁵¹ contempt,⁵⁵² hindering,⁵⁵³ and opposing the worship and ordinances which God has appointed.⁵⁵⁴

Q. 110. What are the reasons annexed to the second commandment, the more to enforce it?

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, *For I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me; and showing steadfast love to thousands of those who love me, and keep my commandments;*⁵⁵⁵ are, besides God's sovereignty over us, and propriety in us,⁵⁵⁶ his fervent zeal for his own worship,⁵⁵⁷ and his revengeful indignation against all false worship, as being a spiritual whoredom;⁵⁵⁸ accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers [various] generations;⁵⁵⁹ and esteeming the observers of it such as love him

546 Jeremiah 44:17

547 Isaiah 65:3-5; Galatians 1:13,14

548 1 Samuel 13:11, 12; 1 Samuel 15:21

549 Acts 8:18

550 Romans 2:22; Malachi 3:8

551 Exodus 4:24-26

552 Matthew 22:5; Malachi 1:7,13

553 Matthew 23:13

554 Acts 13:44,45; 1 Thessalonians 2:15,16

555 Exodus 20:5,6

556 Psalm 45:11; revelation 15:3,4

557 Exodus 34:13,14

558 1 Corinthians 10:20-22; Jeremiah 7:18-20; Ezekiel 16:26,27; Deuteronomy 32:16-20

559 Hosea 2:2-4

and keep his commandments, and promising mercy to them unto many generations.⁵⁶⁰

Q. 111. Which is the third commandment?

A. The third commandment is, *You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.*⁵⁶¹

Q. 112. What is required in the third commandment?

A The third commandment requires, that the name of God, his titles, attributes,⁵⁶² ordinances,⁵⁶³ the Word,⁵⁶⁴ sacraments,⁵⁶⁵ prayer,⁵⁶⁶ oaths,⁵⁶⁷ vows,⁵⁶⁸ lots,⁵⁶⁹ his work,⁵⁷⁰ and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought,⁵⁷¹ meditation,⁵⁷² word,⁵⁷³ and writing,⁵⁷⁴ by a holy

⁵⁶⁰ Deuteronomy 5:29

⁵⁶¹ Exodus 20:7

⁵⁶² Matthew 6:9; Deuteronomy 28:58; Psalm 29:2; Psalm 68:4; Revelation 15:3,4

⁵⁶³ Malachi 1:14; Ecclesiastes 5:1

⁵⁶⁴ Psalm 138:2

⁵⁶⁵ 1 Corinthians 11:24,25,28,29

⁵⁶⁶ 1 Timothy 2:8

⁵⁶⁷ Jeremiah 4:2

⁵⁶⁸ Ecclesiastes 5:2,4-6

⁵⁶⁹ Acts 1:24,26

⁵⁷⁰ Job 36:24

⁵⁷¹ Malachi 3:16

⁵⁷² Psalm 8

⁵⁷³ Colossians 3:17; Psalm 105:2,5

⁵⁷⁴ Psalm 102:18

profession,⁵⁷⁵ and answerable conversation,⁵⁷⁶ to the glory of God,⁵⁷⁷ and the good of ourselves,⁵⁷⁸ and others.⁵⁷⁹

Q. 113. What are the sins forbidden in the third commandment?

A. The sins forbidden in the third commandment are, the not using of God's name as is required;⁵⁸⁰ and the abuse of it in an ignorant,⁵⁸¹ vain,⁵⁸² irreverent, profane,⁵⁸³ superstitious⁵⁸⁴ or wicked mentioning or otherwise using his titles, attributes,⁵⁸⁵ ordinances,⁵⁸⁶ or works,⁵⁸⁷ by blasphemy,⁵⁸⁸ perjury;⁵⁸⁹ all sinful cursings,⁵⁹⁰ oaths,⁵⁹¹ vows,⁵⁹² and lots;⁵⁹³ violating of our oaths and vows, if lawful;⁵⁹⁴ and fulfilling them, if of things unlawful;⁵⁹⁵ murmuring and quarrelling at,⁵⁹⁶ curious prying into,⁵⁹⁷ and misapplying of God's

575 1 Peter 3:15; Micah 4:5

576 Philippians 1:27

577 1 Corinthians 10:31

578 Jeremiah 32:39

579 1 Peter 2:12

580 Malachi 2:2

581 Acts 17:23

582 Proverbs 30:9

583 Malachi 1:6,7,12; Malachi 3:14

584 1 Samuel 4:3-5; Jeremiah 7:4,9,10,14,31; Colossians 2:20-22

585 2 Kings 18:30,35; Exodus 5:2; Psalm 139:20

586 Psalm 50:16,17

587 Isaiah 5:12

588 2 Kings 19:22; Leviticus 24:11

589 Zechariah 5:4; Zechariah 8:17

590 1 Samuel 17:43; 2 Samuel 16:5

591 Jeremiah 5:7; Jeremiah 23:10

592 Deuteronomy 23:18; Acts 23:12,14

593 Esther 3:7; Esther 9:7; Psalm 22:18

594 Psalm 24:4; Ezekiel 17:16,18,19

595 Mark 6:26; 1 Samuel 25:22,32-34

596 Romans 9:14,19,20

597 Deuteronomy 29:29

decrees⁵⁹⁸ and providences;⁵⁹⁹ misinterpreting,⁶⁰⁰ misapplying,⁶⁰¹ or any way perverting the Word, or any part of it;⁶⁰² to profane jests,⁶⁰³ curious or unprofitable questions, vain janglings [discussion], or the maintaining of false doctrines;⁶⁰⁴ abusing it, the creatures, or anything contained under the name of God, to charms [witchcraft],⁶⁰⁵ or sinful lusts and practices;⁶⁰⁶ the maligning,⁶⁰⁷ scorning,⁶⁰⁸ reviling,⁶⁰⁹ or in any way opposing God's truth, grace, and ways;⁶¹⁰ making profession of religion in hypocrisy or for sinister ends;⁶¹¹ being ashamed of it,⁶¹² or a shame to it, by unconformable,⁶¹³ unwise,⁶¹⁴ unfruitful,⁶¹⁵ and offensive walking,⁶¹⁶ or backsliding from it.⁶¹⁷

598 Romans 3:5,7; Romans 6:1,2

599 Ecclesiastes 8:11; Ecclesiastes 9:3; Psalm 39

600 Matthew 5:21-48

601 Ezekiel 13:22

602 2 Peter 3:16; Matthew 22:24-31

603 Isaiah 22:13; Jeremiah 23:34,36,38

604 1 Timothy 1:4,6,7; 1 Timothy 6:4,5,20; 2 Timothy 2:14; Titus 3:9

605 Deuteronomy 18:10-14; Acts 19:13

606 2 Timothy 4:3,4; Romans 13:13,14; 1 Kings 21:9,10; Jude 4

607 Acts 13:45; 1 John 3:12

608 Psalm 1:1; 2 Peter 3:3

609 1 Peter 4:4

610 Acts 13:45,46,50; Acts 4:18; Acts 19:9; 1 Thessalonians 2:16; Hebrews 10:29

611 2 Timothy 3:5; Matthew 23:14; Matthew 6:1,2,5,16

612 Mark 8:38

613 Psalm 73:14,15

614 1 Corinthians 6:5,6; Ephesians 5:15-17

615 Isaiah 5:4; 2 Peter 1:8,9

616 Romans 2:23,24

617 Galatians 3:1,3; Hebrews 6:6

Q. 114. What reasons are annexed to the third commandment?

A. The reasons annexed to the third commandment, in these words, *The Lord your God, and, For the Lord will not hold him guiltless who takes his name in vain,*⁶¹⁸ are, because he is the Lord and our God, therefore his name is not to be profaned, or any way abused by us;⁶¹⁹ especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment;⁶²⁰ albeit many such escape the censures and punishments of men.⁶²¹

Q. 115. Which is the fourth commandment?

A. The fourth commandment is, *Remember the Sabbath day, to keep it holy. Six days you shall labour, and do all your work; but the seventh day is a Sabbath to the Lord your God: on it you shall not do any work, you, nor your son, nor your daughter, your male-servant, nor your female servant, nor your cattle, nor the sojourner who is within your gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day. Therefore the Lord blessed the Sabbath-day and made it holy.*⁶²²

Q. 116. What is required in the fourth commandment?

A. The fourth commandment requires of all men the sanctifying or keeping holy to God such set times as he has appointed in his Word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world;

618 Exodus 20:7

619 Leviticus 19:12

620 Ezekiel 36:21-23; Deuteronomy 28:58,59; Zechariah 5:2-4

621 1 Samuel 2:12,17,22,24 compared with 1 Samuel 3:13

622 Exodus 20:8-11

which is the Christian Sabbath,⁶²³ and in the New Testament called *The Lord's day*.⁶²⁴

Q. 117. How is the Sabbath or the Lord's day to be sanctified?

A. The Sabbath or Lord's day is to be sanctified by a holy resting all the day,⁶²⁵ not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful;⁶²⁶ and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy)⁶²⁷ in the public and private exercises of God's worship:⁶²⁸ and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.⁶²⁹

Q. 118. Why is the charge of keeping the Sabbath more specially directed to governors of families, and other superiors?

A. The charge of keeping the Sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone often to hinder them by employments of their own.⁶³⁰

623 Deuteronomy 5:12-14; Genesis 2:2,3; 1 Corinthians 16:1,2; Acts 20:7; Matthew 5:17,18; Isaiah 56:2,4,6,7

624 Revelation 1:10

625 Exodus 20:8,10

626 Exodus 16:25-28; Nehemiah 13:15-22; Jeremiah 17:21,22

627 Matthew 12:1-13

628 Isaiah 58:13; Luke 4:16; Acts 20:7; 1 Corinthians 16:1,2; Psalm 92 [title]; Isaiah 66:23; Leviticus 23:3

629 Exodus 20:8; Luke 23:54,56; Exodus 16:22,25,26,29; Nehemiah 13:19

630 Exodus 20:10; Joshua 24:15; Nehemiah 13:15,17; Jeremiah 17:20-22; Exodus 23:12

Q. 119. What are the sins forbidden in the fourth commandment?

A. The sins forbidden in the fourth commandment are, all omissions of the duties required,⁶³¹ all careless, negligent, and unprofitable performing of them, and being weary of them;⁶³² all profaning the day by idleness, and doing that which is in itself sinful;⁶³³ and by all needless works, words, and thoughts, about our worldly employments and recreations.⁶³⁴

Q. 120. What are the reasons annexed to the fourth commandment, the more to enforce it?

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself in these words, *Six days you shall labour, and do all your work:*⁶³⁵ from God's challenging a special propriety in that day, *The seventh day is the Sabbath of the Lord your God:*⁶³⁶ from the example of God, who *in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day:* and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; *Therefore the Lord blessed the Sabbath day, and made it holy.*⁶³⁷

Q. 121. Why is the word *Remember* set in the beginning of the fourth commandment?

A. The word *Remember* is set in the beginning of the fourth commandment,⁶³⁸ partly, because of the great benefit of

631 Ezekiel 22:26

632 Acts 20:7,9; Ezekiel 33:30-32; Amos 8:5; Malachi 1:13

633 Ezekiel 23:38

634 Jeremiah 17:24; 27; Isaiah 58:13

635 Exodus 20:9

636 Exodus 20:10

637 Exodus 20:11

638 Exodus 20:8

remembering it, we being thereby helped in our preparation to keep it,⁶³⁹ and, in keeping it, better to keep all the rest of the commandments,⁶⁴⁰ and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion;⁶⁴¹ and partly, because we are very ready to forget it,⁶⁴² for that there is less light of nature for it,⁶⁴³ and yet it restrains our natural liberty in things at other times lawful;⁶⁴⁴ that it comes but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it;⁶⁴⁵ and that Satan with his instruments labours much to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.⁶⁴⁶

Q. 122. What is the sum of the six commandments which contain our duty to man?

A. The sum of the six commandments which contain our duty to man, is, to love our neighbour as ourselves,⁶⁴⁷ and to do to others what we would have them to do to us.⁶⁴⁸

639 Exodus 16:23; Luke 23:54,56 compared with Mark 15:42; Nehemiah 13:19

640 Psalm 92 [title] compared with verses 13, 14; Ezekiel 20:12,19,20

641 Genesis 2:2,3; Psalm 118:22, 24 compared with Acts 4:10,11; Revelation 1:10

642 Ezekiel 22:26

643 Nehemiah 9:14

644 Exodus 43:21

645 Deuteronomy 5:14,15; Amos 8:5

646 Lamentations 1:7; Jeremiah 17:21-23; Nehemiah 13:15-23

647 Matthew 22:39

648 Matthew 7:12

Q. 123. Which is the fifth commandment?

A. The fifth commandment is, *Honour your father and your mother: that your days may be long in the land which the Lord your God is giving you.*⁶⁴⁹

Q. 124. Who are meant by *father* and *mother* in the fifth commandment?

A. By *father* and *mother*, in the fifth commandment, are meant, not only natural parents,⁶⁵⁰ but all superiors in age⁶⁵¹ and gifts;⁶⁵² and especially such as, by God's ordinance, are over us in place of authority, whether in family,⁶⁵³ church,⁶⁵⁴ or commonwealth.⁶⁵⁵

Q. 125. Why are superiors styled *father* and *mother*?

A. Superiors are styled *father* and *mother*, both to teach them in all duties toward their inferiors, like natural parents, to express love and tenderness to them, according to their several relations;⁶⁵⁶ and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.⁶⁵⁷

⁶⁴⁹ Exodus 20:12

⁶⁵⁰ Proverbs 23:22,25; Ephesians 6:1,2

⁶⁵¹ 1 Timothy 5:1,2

⁶⁵² Genesis 4:20-22; Genesis 45:8

⁶⁵³ 2 Kings 5:13

⁶⁵⁴ 2 Kings 2:12; 2 Kings 13:14; Galatians 4:19

⁶⁵⁵ Isaiah 49:23

⁶⁵⁶ Ephesians 6:4; 2 Corinthians 12:14; 1 Thessalonians 2:7,8,11; Numbers 11:11,12

⁶⁵⁷ 1 Corinthians 4:14-16; 2 Kings 5:13

Q. 126. What is the general scope of the fifth commandment?

A. The general scope of the fifth commandment is, the performance of those duties which we mutually owe in our several relations, as inferiors [those under authority], superiors [those in authority], or equals.⁶⁵⁸

Q. 127. What is the honour that inferiors owe to their superiors?

A. The honour which inferiors owe to their superiors is, all due reverence in heart,⁶⁵⁹ word,⁶⁶⁰ and behaviour;⁶⁶¹ prayer and thanksgiving for them;⁶⁶² imitation of their virtues and graces;⁶⁶³ willing obedience to their lawful commands and counsels;⁶⁶⁴ due submission to their corrections;⁶⁶⁵ fidelity to,⁶⁶⁶ defence,⁶⁶⁷ and maintenance of their persons and authority, according to their several ranks, and the nature of their places;⁶⁶⁸ bearing with their infirmities, and covering them in love,⁶⁶⁹ that so they may be an honour to them and to their government.⁶⁷⁰

658 Ephesians 5:21; 1 Peter 2:17; Romans 12:10

659 Malachi 1:6; Leviticus 19:13

660 Proverbs 31:28; 1 Peter 3:6

661 Leviticus 19:32; 1 Kings 2:19

662 1 Timothy 2:1,2

663 Hebrews 13:7; Philippians 3:17

664 Ephesians 6:1,2,5-7; 1 Peter 2:13,14; Romans 13:1-5; Hebrews 13:17; Proverbs 4:3,4; Proverbs 23:22; Exodus 18:19,24

665 Hebrews 12:9; 1 Peter 2:18-20

666 Titus 2:9,10

667 1 Samuel 26:15,16; 2 Samuel 18:3; Esther 6:2

668 Matthew 22:21; Romans 13:6,7; 1 Timothy 5:17,18; Galatians 6:6; Genesis 45:11; Genesis 47:12

669 1 Peter 2:18; Proverbs 23:22; Genesis 9:23

670 Psalm 127:3-5; Proverbs 31:23

Q. 128. What are the sins of inferiors against their superiors?

A. The sins of inferiors against their superiors are, all neglect of the duties required toward them;⁶⁷¹ envying at,⁶⁷² contempt of,⁶⁷³ and rebellion⁶⁷⁴ against, their persons⁶⁷⁵ and places,⁶⁷⁶ in their lawful counsels,⁶⁷⁷ commands, and corrections;⁶⁷⁸ cursing, mocking⁶⁷⁹ and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government.⁶⁸⁰

Q. 129. What is required of superiors towards their inferiors?

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love,⁶⁸¹ pray for,⁶⁸² and bless their inferiors;⁶⁸³ to instruct,⁶⁸⁴ counsel, and admonish them;⁶⁸⁵ countenancing,⁶⁸⁶ commending,⁶⁸⁷ and rewarding such as do well;⁶⁸⁸ and discountenancing,⁶⁸⁹ reproving,

671 Matthew 15:4-6

672 Numbers 11:28,29

673 1 Samuel 8:7; Isaiah 3:5

674 2 Samuel 15:1-12

675 Exodus 21:15

676 1 Samuel 10:27

677 1 Samuel 2:25

678 Deuteronomy 21:18-21

679 Proverbs 30:11,17

680 Proverbs 19:26

681 Colossians 3:19; Titus 2:4

682 1 Samuel 12:23; Job 1:5

683 1 Kings 8:55,56; Hebrews 7:7; Genesis 49:28

684 Deuteronomy 6:6,7

685 Ephesians 6:4

686 1 Peter 3:7

687 1 Peter 2:14; Romans 13:3

688 Esther 6:3

689 Romans 13:3,4

and chastising such as do ill;⁶⁹⁰ protecting,⁶⁹¹ and providing for them all things necessary for soul⁶⁹² and body;⁶⁹³ and by grave, wise, holy, and exemplary carriage, to procure [obtain] glory to God,⁶⁹⁴ honour to themselves,⁶⁹⁵ and so to preserve that authority which God has put upon them.⁶⁹⁶

Q. 130. What are the sins of superiors?

A. The sins of superiors are, besides the neglect of the duties required of them,⁶⁹⁷ and inordinate seeking of themselves,⁶⁹⁸ their own glory,⁶⁹⁹ ease, profit, or pleasure;⁷⁰⁰ commanding things unlawful,⁷⁰¹ or not in the power of inferiors to perform;⁷⁰² counselling,⁷⁰³ encouraging,⁷⁰⁴ or favouring them in that which is evil;⁷⁰⁵ dissuading, discouraging, or discountenancing them in that which is good;⁷⁰⁶ correcting them unduly;⁷⁰⁷ careless exposing, or leaving them to wrong, temptation, and danger;⁷⁰⁸ provoking them to

690 Proverbs 29:15; 1 Peter 2:14

691 Job 29:12-17; Isaiah 1:10-17

692 Ephesians 6:4

693 1 Timothy 5:8

694 1 Timothy 4:12; Titus 2:3-5

695 1 Kings 3:28

696 Titus 2:15

697 Ezekiel 34:2-4

698 Philippians 2:21

699 John 5:44; John 7:18

700 Isaiah 56:10,11; Deuteronomy 17:17

701 Daniel 3:4-6; Acts 4:17,18

702 Exodus 5:10-18; Matthew 23:2,4

703 Matthew 14:8 compared with Mark 6:24

704 2 Samuel 13:28

705 1 Samuel 3:13

706 John 7:46-49; Colossians 3:21; Exodus 5:17

707 1 Peter 2:18-20; Hebrews 12:10; Deuteronomy 25:3

708 Genesis 38:11,26; Acts 18:17

wrath;⁷⁰⁹ or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behaviour.⁷¹⁰

Q. 131. What are the duties of equals?

A. The duties of equals are, to regard the dignity and worth of each other,⁷¹¹ in giving honour to go one before another;⁷¹² and to rejoice in each others' gifts and advancement, as their own.⁷¹³

Q. 132. What are the sins of equals?

A. The sins of equals are, besides the neglect of the duties required,⁷¹⁴ the undervaluing of the worth,⁷¹⁵ envying the gifts,⁷¹⁶ grieving at the advancement of prosperity one of another;⁷¹⁷ and usurping pre-eminence one over another.⁷¹⁸

Q. 133. What is the reason annexed to the fifth commandment, the more to enforce it?

A. The reason annexed to the fifth commandment, in these words, *That your days may be long in the land which the Lord your God is giving you,*⁷¹⁹ is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.⁷²⁰

709 Ephesians 6:4

710 Genesis 9:21; 1 Kings 12:13-16; 1 Kings 1:6; 1 Samuel 2:29-31

711 1 Peter 2:17

712 Romans 12:10

713 Romans 12:15,16; Philippians 2:3,4

714 Romans 13:8

715 2 Timothy 3:3

716 Acts 7:9; Galatians 5:26

717 Numbers 12:2; Esther 6:12,13

718 3 John 9; Luke 22:24

719 Exodus 20:12

720 Deuteronomy 5:16; 1 Kings 8:25; Ephesians 6:2,3

Q. 134. Which is the sixth commandment?

A. The sixth commandment is, *You shall not kill.*⁷²¹

Q. 135. What are the duties required in the sixth commandment?

A. The duties required in the sixth commandment are all careful studies, and lawful endeavours, to preserve the life of ourselves⁷²² and others⁷²³ by resisting all thoughts and purposes,⁷²⁴ subduing all passions,⁷²⁵ and avoiding all occasions,⁷²⁶ temptations,⁷²⁷ and practices, which tend to the unjust taking away the life of any;⁷²⁸ by just defence thereof against violence,⁷²⁹ patient bearing of the hand of God,⁷³⁰ quietness of mind,⁷³¹ cheerfulness of spirit,⁷³² a sober use of meat,⁷³³ drink,⁷³⁴ physic [medicine],⁷³⁵ sleep,⁷³⁶ labour,⁷³⁷ and recreations;⁷³⁸ by charitable thoughts,⁷³⁹ love,⁷⁴⁰ compassion,⁷⁴¹

721 Exodus 20:13

722 Ephesians 5:28,29

723 1 Kings 18:4

724 Jeremiah 26:15,16; Acts 23:12,16,17,21,27

725 Ephesians 4:26,27

726 2 Samuel 2:22; Deuteronomy 22:8

727 Matthew 4:6,7; Proverbs 1:10,11,15,16

728 1 Samuel 24:12; 1 Samuel 26:9-11; Genesis 37:21,22

729 Psalm 82:4; Proverbs 24:11,12

730 James 5:7-11; Hebrews 12:9

731 1 Thessalonians 4:11; 1 Peter 3:3,4; Psalm 37:8-11

732 Proverbs 17:22

733 Proverbs 25:16,27

734 1 Timothy 5:23

735 Isaiah 38:21

736 Psalm 127:2

737 Ecclesiastes 5:11,12; 2 Thessalonians 3:10,12; Proverbs 16:26

738 Ecclesiastes 3:4,11

739 1 Samuel 19:4,5; 1 Samuel 22:13,14

740 Romans 13:10

741 Luke 10:33,34

meekness, gentleness, kindness;⁷⁴² peaceable,⁷⁴³ mild and courteous speeches and behaviour;⁷⁴⁴ forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiring good for evil;⁷⁴⁵ comforting and succouring the distressed and protecting and defending the innocent.⁷⁴⁶

Q. 136. What are the sins forbidden in the sixth commandment?

A. The sins forbidden in the sixth commandment are, all taking away the life of ourselves,⁷⁴⁷ or of others,⁷⁴⁸ except in case of public justice,⁷⁴⁹ lawful war,⁷⁵⁰ or necessary defence;⁷⁵¹ the neglecting or withdrawing the lawful and necessary means of preservation of life;⁷⁵² sinful anger,⁷⁵³ hatred,⁷⁵⁴ envy,⁷⁵⁵ desire of revenge;⁷⁵⁶ all excessive passions,⁷⁵⁷ distracting cares;⁷⁵⁸ immoderate use of meat,

742 Colossians 3:12,13

743 James 3:17

744 1 Peter 3:8-11; Proverbs 15:1; Judges 8:1-3

745 Matthew 5:24; Ephesians 4:2,32; Romans 12:17,20,21

746 1 Thessalonians 5:14; Job 31:19,20; Matthew 25:35,36;

Proverbs 31:8,9

747 Acts 16:28

748 Genesis 9:6

749 Numbers 35:31,33

750 Jeremiah 48:10; Deuteronomy 20

751 Exodus 22:2,3

752 Matthew 25:42,43; James 2:15,16; Ecclesiastes 6:1,2

753 Matthew 5:22

754 1 John 3:15; Leviticus 19:17

755 Proverbs 14:30

756 Romans 12:19

757 Ephesians 4:31

758 Matthew 6:31,34

drink,⁷⁵⁹ labour,⁷⁶⁰ and recreations;⁷⁶¹ provoking words,⁷⁶² oppression,⁷⁶³ quarrelling,⁷⁶⁴ striking, wounding,⁷⁶⁵ and whatsoever else tends to the destruction of the life of any.⁷⁶⁶

Q. 137. Which is the seventh commandment?

A. The seventh commandment is, *You shall not commit adultery.*⁷⁶⁷

Q. 138. What are the duties required in the seventh commandment?

A. The duties required in the seventh commandment are, chastity in body, mind, affections,⁷⁶⁸ words,⁷⁶⁹ and behaviour;⁷⁷⁰ and the preservation of it in ourselves and others;⁷⁷¹ watchfulness over the eyes and all the senses;⁷⁷² temperance,⁷⁷³ keeping of chaste company,⁷⁷⁴ modesty in apparel;⁷⁷⁵ marriage by those that have not the gift of continence,⁷⁷⁶ conjugal love,⁷⁷⁷ and cohabitation;⁷⁷⁸

759 Luke 21:34; Romans 13:13

760 Ecclesiastes 12:12; Ecclesiastes 2:22,23

761 Isaiah 5:12

762 Proverbs 15:1; Proverbs 12:18

763 Ezekiel 18:18; Exodus 1:14

764 Galatians 5:15; Proverbs 23:29

765 Numbers 35:16-18,21

766 Exodus 21:18-36

767 Exodus 20:14

768 1 Thessalonians 4:4; Job 31:1; 1 Corinthians 7:34

769 Colossians 4:6

770 1 Peter 2:3

771 1 Corinthians 7:2,35,36

772 Job 31:1

773 Acts 24:24,25

774 Proverbs 2:16-20

775 1 Timothy 2:9

776 1 Corinthians 7:2,9

777 Proverbs 5:19,20

778 1 Peter 3:7

diligent labour in our callings;⁷⁷⁹ shunning all occasions of uncleanness, and resisting temptations thereunto.⁷⁸⁰

Q. 139. What are the sins forbidden in the seventh commandment?

A. The sins forbidden in the seventh commandment, besides the neglect of the duties required,⁷⁸¹ are, adultery, fornication,⁷⁸² rape, incest,⁷⁸³ sodomy, and all unnatural lusts;⁷⁸⁴ all unclean imaginations, thoughts, purposes, and affections;⁷⁸⁵ all corrupt or filthy communications, or listening thereunto;⁷⁸⁶ wanton looks,⁷⁸⁷ impudent or light behaviour, immodest apparel;⁷⁸⁸ prohibiting of lawful,⁷⁸⁹ and dispensing with unlawful marriages;⁷⁹⁰ allowing, tolerating, keeping of stews [brothels], and resorting to them;⁷⁹¹ entangling vows of single life,⁷⁹² undue delay of marriage,⁷⁹³ having more wives or husbands than one at the same time;⁷⁹⁴ unjust

779 Proverbs 31:11,27,28

780 Proverbs 5:8; Genesis 39:8-10

781 Proverbs 5:7

782 Hebrews 13:4; Galatians 5:19

783 2 Samuel 13:14; 1 Corinthians 5:1

784 Romans 1:24,26,27; Leviticus 20:15,16

785 Matthew 5:28; Matthew 15:19; Colossians 3:5

786 Ephesians 5:3,4; Proverbs 7:5,21,22

787 Isaiah 3:16; 2 Peter 2:14

788 Proverbs 7:10,13

789 1 Timothy 4:3

790 Leviticus 18:1-21; Mark 6:18; Malachi 2:11,12

791 1 Kings 15:12; 2 Kings 23:7; Deuteronomy 23:17,18; Leviticus 19:29; Jeremiah 5:7; Proverbs 7:24-27

792 Matthew 19:10,11

793 1 Corinthians 7:7-9; Genesis 38:26

794 Malachi 2:14,15; Matthew 19:5

divorce,⁷⁹⁵ or desertion;⁷⁹⁶ idleness, gluttony, drunkenness,⁷⁹⁷ unchaste company;⁷⁹⁸ lascivious songs, books, pictures, dancing, stage plays;⁷⁹⁹ and all other provocations to, or acts of uncleanness, either in ourselves or others.⁸⁰⁰

Q. 140. Which is the eighth commandment?

A. The eighth commandment is, *You shall not steal.*⁸⁰¹

Q. 141. What are the duties required in the eighth commandment?

A. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man;⁸⁰² rendering to everyone his due;⁸⁰³ restitution of goods unlawfully detained from the right owners thereof;⁸⁰⁴ giving and lending freely, according to our abilities, and the necessities of others;⁸⁰⁵ moderation of our judgments, wills, and affections concerning worldly goods;⁸⁰⁶ a provident care and study to get,⁸⁰⁷ keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our

⁷⁹⁵ Malachi 2:16; Matthew 5:32

⁷⁹⁶ 1 Corinthians 7:12,13

⁷⁹⁷ Ezekiel 16:49; Proverbs 23:30-33

⁷⁹⁸ Genesis 39:10; Proverbs 5:8

⁷⁹⁹ Ephesians 5:4; Ezekiel 23:14-16; Isaiah 23:15-17; Isaiah 3:16; Mark 6:22; Romans 13:13; 1 Peter 4:3

⁸⁰⁰ 2 Kings 9:30 compared with Jeremiah 4:30 and with Ezekiel 23:40

⁸⁰¹ Exodus 20:15

⁸⁰² Psalm 15:2,4; Zechariah 7:4,10; Zechariah 8:16,17

⁸⁰³ Romans 13:7

⁸⁰⁴ Leviticus 6:2-5 compared with Luke 19:8

⁸⁰⁵ Luke 6:30,38; 1 John 3:17; Ephesians 4:28; Galatians 6:10

⁸⁰⁶ 1 Timothy 6:6-9; Galatians 6:14

⁸⁰⁷ 1 Timothy 5:8

condition;⁸⁰⁸ a lawful calling,⁸⁰⁹ and diligence in it;⁸¹⁰ frugality;⁸¹¹ avoiding unnecessary lawsuits,⁸¹² and suretyship, or other like engagements;⁸¹³ and an endeavour, by all just and lawful means, to procure [obtain], preserve, and further the wealth and outward estate of others, as well as our own.⁸¹⁴

Q. 142. What are the sins forbidden in the eighth commandment?

A. The sins forbidden in the eighth commandment, besides the neglect of the duties required,⁸¹⁵ are, theft,⁸¹⁶ robbery,⁸¹⁷ man-stealing [kidnapping],⁸¹⁸ and receiving any thing that is stolen;⁸¹⁹ fraudulent dealing,⁸²⁰ false weights and measures,⁸²¹ removing landmarks,⁸²² injustice and unfaithfulness in contracts between man and man,⁸²³ or in matters of trust;⁸²⁴ oppression,⁸²⁵ extortion,⁸²⁶

808 Proverbs 27:23-27; Ecclesiastes 2:2; Ecclesiastes 3:12,13; 1

Timothy 6:17,18; Isaiah 38:1; Matthew 11:8

809 1 Corinthians 7:20; Genesis 2:15; Genesis 3:19

810 Ephesians 4:28; Proverbs 10:4

811 John 6:12; Proverbs 21:20

812 1 Corinthians 6:1-9

813 Proverbs 6:1-6; Proverbs 11:15

814 Leviticus 23:35; Deuteronomy 22:1-4; Exodus 23:4,5; Genesis 47:14,20; Philippians 2:4; Matthew 22:39

815 James 2:15,16; 1 John 3:17

816 Ephesians 4:28

817 Psalm 63:10

818 1 Timothy 1:10

819 Proverbs 29:24; Psalm 50:18

820 1 Thessalonians 4:6

821 Proverbs 11:1; Proverbs 20:10

822 Deuteronomy 19:14; Proverbs 23:10

823 Amos 8:5; Psalm 37:21

824 Luke 16:10-12

825 Ezekiel 22:29; Leviticus 25:17

826 Matthew 23:25; Ezekiel 22:12

usury [unreasonable interest],⁸²⁷ bribery,⁸²⁸ vexatious lawsuits,⁸²⁹ unjust enclosures and depopulations;⁸³⁰ engrossing commodities to enhance the price;⁸³¹ unlawful callings,⁸³² and all other unjust or sinful ways of taking or withholding from our neighbour what belongs to him, or of enriching ourselves;⁸³³ covetousness;⁸³⁴ inordinate prizing and affecting worldly goods;⁸³⁵ distrustful and distracting cares and studies in getting, keeping, and using them;⁸³⁶ envying at the prosperity of others;⁸³⁷ as likewise idleness,⁸³⁸ prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate,⁸³⁹ and defrauding ourselves of the due use and comfort of that estate which God has given us.⁸⁴⁰

Q. 143. Which is the ninth commandment?

A. The ninth commandment is, *You shall not bear false witness against your neighbour.*⁸⁴¹

827 Psalm 15:5

828 Job 15:34

829 1 Corinthians 6:6-8; Proverbs 3:29,30

830 Isaiah 5:8; Micah 2:2

831 Proverbs 11:26

832 Acts 19:19,24,25

833 Job 20:19; James 5:4; Proverbs 21:6

834 Luke 12:15

835 1 Timothy 6:5; Colossians 3:2; Proverbs 23:5; Psalm 62:10

836 Matthew 6:25,31,34; Ecclesiastes 5:12

837 Psalm 73:3; Psalm 37:1,7

838 2 Thessalonians 3:11; Proverbs 18:9

839 Proverbs 21:7; Proverbs 23:20,21; Proverbs 28:19

840 Ecclesiastes 4:8; Ecclesiastes 6:2; 1 Timothy 5:8

841 Exodus 20:16

Q. 144. What are the duties required in the ninth commandment?

A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man,⁸⁴² and the good name of our neighbour, as well as our own;⁸⁴³ appearing and standing for the truth;⁸⁴⁴ and from the heart,⁸⁴⁵ sincerely,⁸⁴⁶ freely,⁸⁴⁷ clearly,⁸⁴⁸ and fully,⁸⁴⁹ speaking the truth, and only the truth, in matters of judgment and justice,⁸⁵⁰ and in all other things whatsoever;⁸⁵¹ a charitable esteem of our neighbours;⁸⁵² loving, desiring, and rejoicing in their good name;⁸⁵³ sorrowing for,⁸⁵⁴ and covering of their infirmities;⁸⁵⁵ freely acknowledging of their gifts and graces,⁸⁵⁶ defending their innocence;⁸⁵⁷ a ready receiving of a good report,⁸⁵⁸ and unwillingness to admit of an evil report,⁸⁵⁹ concerning them; discouraging tale-bearers,⁸⁶⁰ flatterers,⁸⁶¹ and

842 Zechariah 8:16

843 3 John 12

844 Proverbs 31:8,9

845 Psalm 15:2

846 2 Chronicles 19:9

847 1 Samuel 19:4,5

848 Joshua 7:19

849 2 Samuel 14:18-20

850 Leviticus 19:15; Proverbs 14:5,25

851 2 Corinthians 1:17,18; Ephesians 4:25

852 Hebrews 6:9; 1 Corinthians 13:7

853 Romans 1:8; 2 John 4: 3 John 3,4

854 2 Corinthians 2:4; 2 Corinthians 12:21

855 Proverbs 17:9; 1 Peter 4:8

856 1 Corinthians 1:4,5,7; 2 Timothy 1:4,5

857 1 Samuel 22:14

858 1 Corinthians 13:6,7

859 Psalm 15:3

860 Proverbs 25:23

861 Proverbs 26:24,25

slanderers;⁸⁶² love and care of our own good name, and defending it when need requires;⁸⁶³ keeping of lawful promises;⁸⁶⁴ studying and practicing of whatsoever things are true, honest, lovely, and of good report.⁸⁶⁵

Q. 145. What are the sins forbidden in the ninth commandment?

A. The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbours, as well as our own,⁸⁶⁶ especially in public judicature;⁸⁶⁷ giving false evidence,⁸⁶⁸ suborning [bribing] false witnesses,⁸⁶⁹ wittingly appearing and pleading for an evil cause, outfacing and overbearing the truth;⁸⁷⁰ passing unjust sentence,⁸⁷¹ calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked;⁸⁷² forgery,⁸⁷³ concealing the truth, undue silence in a just cause,⁸⁷⁴ and holding our peace when iniquity calls for either a reproof from ourselves,⁸⁷⁵ or complaint to others;⁸⁷⁶ speaking the truth unseasonably,⁸⁷⁷ or maliciously to a wrong end,⁸⁷⁸

862 Psalm 101:5

863 Proverbs 22:1; John 8:49

864 Psalm 15:4

865 Philippians 4:8

866 1 Samuel 17:28; 2 Samuel 16:3; 2 Samuel 1:9,10,15,16

867 Leviticus 19:15; Habakkuk 1:4

868 Proverbs 19:5; Proverbs 6:16,19

869 Acts 6:13

870 Jeremiah 9:3,5; Acts 24:2,5; Psalm 12:3,4; Psalm 52:1-4

871 Proverbs 17:15; 1 Kings 21:9-14

872 Isaiah 5:23

873 Psalm 119:69; Luke 19:8; Luke 16:5-7

874 Leviticus 5:1; Deuteronomy 13:8; Acts 5:3,8,9; 2 Timothy 4:6

875 1 Kings 1:6; Leviticus 19:17

876 Isaiah 59:4

877 Proverbs 29:11

878 1 Samuel 22:9,10 compared with Psalm 52 [title], verses 1-5

or perverting it to a wrong meaning,⁸⁷⁹ or in doubtful and equivocal expressions, to the prejudice of truth or justice;⁸⁸⁰ speaking untruth,⁸⁸¹ lying,⁸⁸² slandering,⁸⁸³ backbiting,⁸⁸⁴ detracting,⁸⁸⁵ tale bearing,⁸⁸⁶ whispering,⁸⁸⁷ scoffing,⁸⁸⁸ reviling,⁸⁸⁹ rash,⁸⁹⁰ harsh,⁸⁹¹ and partial censuring;⁸⁹² misconstruing intentions, words, and actions;⁸⁹³ flattering,⁸⁹⁴ vain-glorious boasting,⁸⁹⁵ thinking or speaking too highly or too meanly of ourselves or others;⁸⁹⁶ denying the gifts and graces of God;⁸⁹⁷ aggravating smaller faults;⁸⁹⁸ hiding, excusing, or extenuating of sins, when called to a free confession;⁸⁹⁹ unnecessary discovering of infirmities;⁹⁰⁰ raising false rumours,⁹⁰¹

879 Psalm 56:5; John 2:19 compared with Matthew 26:60,61

880 Genesis 3:5, Genesis 26:7,9

881 Isaiah 59:13

882 Leviticus 19:11; Colossians 3:9

883 Psalm 50:20

884 Psalm 15:3

885 James 4:11; Jeremiah 38:4

886 Leviticus 19:16

887 Romans 1:29,30

888 Genesis 21:9 compared with Galatians 4:29

889 1 Corinthians 6:10

890 Matthew 7:1

891 Acts 28:4

892 Genesis 38:24; Romans 2:1

893 Nehemiah 6:6-8; Romans 3:8; Psalm 69:10; 1 Samuel 1:13-15; 2 Samuel 10:3

894 Psalm 12:2,3

895 2 Timothy 3:2

896 Luke 18:9,11; Romans 12:16; 1 Corinthians 4:6; Acts 12:22; Exodus 4:10-14

897 Job 27:5,6; Job 4:6

898 Matthew 7:3-5

899 Proverbs 28:13; Proverbs 30:20; Genesis 3:12,13; Jeremiah 2:35; 2 Kings 5:25; Genesis 4:9

900 Genesis 9:22; Proverbs 25:9,10

901 Exodus 23:1

receiving and countenancing evil reports,⁹⁰² and stopping our ears against just defence;⁹⁰³ evil suspicion;⁹⁰⁴ envying or grieving at the deserved credit of any,⁹⁰⁵ endeavouring or desiring to impair it,⁹⁰⁶ rejoicing in their disgrace and infamy;⁹⁰⁷ scornful contempt,⁹⁰⁸ fond admiration;⁹⁰⁹ breach of lawful promises;⁹¹⁰ neglecting such things as are of good report,⁹¹¹ and practicing, or not avoiding ourselves, or not hindering what we can in others, such things as procure [obtain] an ill name.⁹¹²

Q. 146. Which is the tenth commandment?

A. The tenth commandment is, *You shall not covet your neighbour's house, you shall not covet your neighbour's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbour's.*⁹¹³

Q. 147. What are the duties required in the tenth commandment?

A. The duties required in the tenth commandment are, such a full contentment with our own condition,⁹¹⁴ and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions

902 Proverbs 29:12

903 Acts 7:56,57; Job 31:13,14

904 1 Corinthians 13:5; 1 Timothy 6:4

905 Numbers 11:29; Matthew 21:15

906 Ezra 4:12,13

907 Jeremiah 48:27

908 Psalm 35:15,16,21; Matthew 27:28,29

909 Jude 16; Acts 12:22

910 Romans 1:31; 2 Timothy 3:3

911 1 Samuel 2:24

912 2 Samuel 13:12,13; Proverbs 5:8,9; Proverbs 6:33

913 Exodus 20:17

914 Hebrews 13:5; 1 Timothy 6:6

and affections touching him, tend unto, and further all that good which is his.⁹¹⁵

Q. 148. What are the sins forbidden in the tenth commandment?

A. The sins forbidden in the tenth commandment are discontentment with our own estate;⁹¹⁶ envying⁹¹⁷ and grieving at the good of our neighbour,⁹¹⁸ together with all inordinate motions and affections to anything that is his.⁹¹⁹

Q. 149. Is any man able perfectly to keep the commandments of God?

A. No man is able, either of himself,⁹²⁰ or by any grace received in this life, perfectly to keep the commandments of God;⁹²¹ but does daily break them in thought,⁹²² word, and deed.⁹²³

Q. 150. Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?

A. All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.⁹²⁴

915 Job 31:29; Romans 12:15; Psalm 122:7-9; 1 Timothy 1:5; Esther 10:3; 1 Corinthians 13:4-7

916 1 Kings 21:4; Esther 5:13; 1 Corinthians 10:10

917 Galatians 5:26; James 3:14,16

918 Psalm 112:9,10; Nehemiah 2:10

919 Romans 7:7,8; Romans 13:9; Deuteronomy 5:21

920 James 3:2; John 15:5; Romans 8:3

921 Ecclesiastes 7:20; 1 John 1:8,10; Galatians 5:17; Romans 7:18,19

922 Genesis 6:5; Genesis 8:21

923 Genesis 3:9-19; James 3:2-13

924 John 19:11; Ezekiel 8:6,13,15; 1 John 5:16; Psalm 78:17,32, 56

Q. 151. What are those aggravations that make some sins more heinous than others?

A. Sins receive their aggravations,

1. From the persons offending⁹²⁵ if they be of riper age,⁹²⁶ greater experience or grace,⁹²⁷ eminent for profession,⁹²⁸ gifts,⁹²⁹ place,⁹³⁰ office,⁹³¹ guides to others,⁹³² and whose example is likely to be followed by others.⁹³³

2. From the parties offended:⁹³⁴ if immediately against God,⁹³⁵ his attributes,⁹³⁶ and worship;⁹³⁷ against Christ, and his grace;⁹³⁸ the Holy Spirit,⁹³⁹ his witness,⁹⁴⁰ and workings [actions],⁹⁴¹ against superiors, men of eminency,⁹⁴² and such as we stand especially related and engaged unto;⁹⁴³ against any of the saints,⁹⁴⁴ particularly

925 Jeremiah 2:8

926 Job 32:7,9; Ecclesiastes 4:13

927 1 Kings 11:4,9

928 2 Samuel 12:14; 1 Corinthians 5:1

929 James 4:17; Luke 12:47,48

930 Jeremiah 5:4,5

931 2 Samuel 12:7-9; Ezekiel 8:11,12

932 Romans 2:17-24

933 Galatians 2:11-14

934 Matthew 21:38,39

935 1 Samuel 2:25; Acts 5:4; Psalm 51:4

936 Romans 2:4

937 Malachi 1:8,14

938 Hebrews 2:2,3; Hebrews 12:25

939 Hebrews 10:29; Matthew 12:31,32

940 Ephesians 4:30

941 Hebrews 6:4-6

942 Jude 8; Numbers 12:8,9; Isaiah 3:5

943 Proverbs 30:17; 2 Corinthians 12:15; Psalm 55:12-15

944 Zephaniah 2:8,10,11; Matthew 18:6; 1 Corinthians 6:8; Revelation 17:6

weak brethren,⁹⁴⁵ the souls of them, or any other,⁹⁴⁶ and the common good of all or many.⁹⁴⁷

3. From the nature and quality of the offense:⁹⁴⁸ if it be against the express letter of the law,⁹⁴⁹ break many commandments, contain in it many sins:⁹⁵⁰ if not only conceived in the heart, but breaks forth in words and actions,⁹⁵¹ scandalize others,⁹⁵² and admit of no reparation:⁹⁵³ if against means,⁹⁵⁴ mercies,⁹⁵⁵ judgments,⁹⁵⁶ light of nature,⁹⁵⁷ conviction of conscience,⁹⁵⁸ public or private admonition⁹⁵⁹, censures of the church,⁹⁶⁰ civil punishments;⁹⁶¹ and our prayers, purposes, promises,⁹⁶² vows,⁹⁶³ covenants,⁹⁶⁴ and

945 1 Corinthians 8:11,12; Romans 14:13,15,21

946 Ezekiel 13:19; 1 Corinthians 8:12; Revelation 18:12,13;
Matthew 23:15

947 1 Thessalonians 2:15,16; Joshua 22:20

948 Proverbs 6:30-35

949 Ezra 9:10-12; 1 Kings 11:9,10

950 Colossians 3:5; 1 Timothy 6:10; Proverbs 5:8-12; Proverbs
6:32,33; Joshua 7:21

951 James 1:14,15; Matthew 5:22; Micah 2:1

952 Matthew 18:7; Romans 2:23,24

953 Deuteronomy 22:22 compared with verses 28,29; Proverbs
6:32-35

954 Matthew 11:21-24; John 15:22

955 Isaiah 1:3; Deuteronomy 32:6

956 Amos 4:8-11; Jeremiah 5:3

957 Romans 1:26,27

958 Romans 1:32; Daniel 5:22; Titus 3:10,11

959 Proverbs 29:1

960 Titus 3:10; Matthew 18:17

961 Proverbs 27:22; Proverbs 23:35

962 Psalm 78:34-37; Jeremiah 2:20; Jeremiah 42:5,6,20,21

963 Ecclesiastes 5:4-6; Proverbs 20:25

964 Leviticus 26:25

engagements to God or men:⁹⁶⁵ if done deliberately,⁹⁶⁶ wilfully,⁹⁶⁷ presumptuously,⁹⁶⁸ impudently,⁹⁶⁹ boastingly,⁹⁷⁰ maliciously,⁹⁷¹ frequently,⁹⁷² obstinately,⁹⁷³ with delight,⁹⁷⁴ continuance,⁹⁷⁵ or relapsing after repentance.⁹⁷⁶

4. From circumstances of time⁹⁷⁷ and place:⁹⁷⁸ if on the Lord's day,⁹⁷⁹ or other times of divine worship;⁹⁸⁰ or immediately before⁹⁸¹ or after these,⁹⁸² or other helps to prevent or remedy such miscarriages;⁹⁸³ if in public, or in the presence of others, who are thereby likely to be provoked or defiled.⁹⁸⁴

965 Proverbs 2:17; Ezekiel 17:18,19

966 Psalm 36:4

967 Jeremiah 6:16

968 Numbers 15:30; Exodus 21:14

969 Jeremiah 3:3; Proverbs 7:13

970 Psalm 52:1

971 3 John 10

972 Numbers 14:22

973 Zechariah 7:11,12

974 Proverbs 2:14

975 Isaiah 57:17

976 Jeremiah 34:8-11; 2 Peter 2:20-22

977 2 Kings 5:26

978 Jeremiah 7:10; Isaiah 26:10

979 Ezekiel 23:37-29

980 Isaiah 58:3-5; Numbers 25:6,7

981 1 Corinthians 11:20,21

982 Jeremiah 7:8-10; Proverbs 7:14,15; John 13:27,30

983 Ezra 9:13,14

984 2 Samuel 16:22; 1 Samuel 2:22-24

Q. 152. What does every sin deserve at the hands of God?

A. Every sin, even the least, being against the sovereignty,⁹⁸⁵ goodness,⁹⁸⁶ and holiness of God,⁹⁸⁷ and against his righteous law,⁹⁸⁸ deserves his wrath and curse,⁹⁸⁹ both in this life,⁹⁹⁰ and that which is to come;⁹⁹¹ and cannot be expiated but by the blood of Christ.⁹⁹²

Q. 153. What does God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requires of us repentance toward God, and faith toward our Lord Jesus Christ,⁹⁹³ and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation.⁹⁹⁴

Q. 154. What are the outward means whereby Christ communicates to us the benefits of his mediation?

A. The outward and ordinary means whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the Word, sacraments, and prayer; all which are made effectual to the elect for their salvation.⁹⁹⁵

985 James 2:10,11

986 Exodus 20:1,2

987 Habakkuk 1:13; Leviticus 10:3; Leviticus 11:44,45

988 1 John 3:4; Romans 7:12

989 Ephesians 5:6; Galatians 3:10

990 Lamentations 3:39; Deuteronomy 28:15-68

991 Matthew 25:41

992 Hebrews 9:22; 1 Peter 1:18,19

993 Acts 20:21; Matthew 3:7,8; Luke 13:3,5; Acts 16:30,31; John 3:16,18

994 Proverbs 2:1-5; Proverbs 8:33-36

995 Matthew 28:19,20; Acts 2:42,46,47

Q. 155. How is the Word made effectual to salvation?

A. The Spirit of God makes the reading, but especially the preaching of the Word, an effectual means of enlightening,⁹⁹⁶ convincing, and humbling sinners;⁹⁹⁷ of driving them out of themselves, and drawing them unto Christ;⁹⁹⁸ of conforming them to his image,⁹⁹⁹ and subduing them to his will;¹⁰⁰⁰ of strengthening them against temptations and corruptions;¹⁰⁰¹ of building them up in grace,¹⁰⁰² and establishing their hearts in holiness and comfort through faith unto salvation.¹⁰⁰³

Q. 156. Is the Word of God to be read by all?

A. Although all are not to be permitted to read the Word publicly to the congregation,¹⁰⁰⁴ yet all sorts of people are bound to read it apart by themselves,¹⁰⁰⁵ and with their families:¹⁰⁰⁶ to which end, the Holy Scriptures are to be translated out of the original into vulgar [common] languages.¹⁰⁰⁷

996 Nehemiah 8:8; Acts 26:18; Psalm 19:8

997 1 Corinthians 14:24,25; 2 Chronicles 34:18,19,26-28

998 Acts 2:37,41; Acts 8:27-39

999 2 Corinthians 3:18

1000 2 Corinthians 10:4-6; Romans 6:17

1001 Matthew 4:4,7,10; Ephesians 6:16,17; Psalm 19:11; 1 Corinthians 10:11

1002 Acts 20:32; 2 Timothy 3:15-17

1003 Romans 16:25; 1 Thessalonians 3:2,10,11,13; Romans 15:4; Romans 10:13-17; Romans 1:16

1004 Deuteronomy 31:9,11-13; Nehemiah 8:2,3; Nehemiah 9:3-5

1005 Deuteronomy 17:19; Revelation 1:3; John 5:39; Isaiah 34:16

1006 Deuteronomy 6:6-9; Genesis 18:17,19; Psalm 78:5-7

1007 1 Corinthians 14:6,9,11,12,15,16,24,27,28

Q. 157. How is the Word of God to be read?

A. The Holy Scriptures are to be read with a high and reverent esteem of them;¹⁰⁰⁸ with a firm persuasion that they are the very Word of God,¹⁰⁰⁹ and that he only can enable us to understand them;¹⁰¹⁰ with desire to know, believe, and obey the will of God revealed in them;¹⁰¹¹ with diligence,¹⁰¹² and attention to the matter and scope of them;¹⁰¹³ with meditation,¹⁰¹⁴ application,¹⁰¹⁵ self-denial,¹⁰¹⁶ and prayer.¹⁰¹⁷

Q. 158. By whom is the Word of God to be preached?

A. The Word of God is to be preached only by such as are sufficiently gifted,¹⁰¹⁸ and also duly approved and called to that office.¹⁰¹⁹

Q. 159. How is the Word of God to be preached by those that are called thereunto?

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine,¹⁰²⁰ diligently,¹⁰²¹ in season and out of

1008 Psalm 19:10; Nehemiah 8:3-10; Exodus 24:7; 2 Chronicles 34:27; Isaiah 66:2

1009 2 Peter 1:19-21

1010 Luke 24:45; 2 Chronicles 3:13-16

1011 Deuteronomy 17:10,20

1012 Acts 17:11

1013 Acts 8:30,34; Luke 10: 26-28

1014 Psalm 1:2; Psalm 119:97

1015 2 Chronicles 34:21

1016 Proverbs 3:5; Deuteronomy 33:3

1017 Proverbs 2:1-6, Psalm 119:18; Nehemiah 7:6,8

1018 1 Timothy 3:2,6; Ephesians 4:8,9-11; Hosea 4:6; Malachi 2:7; 2 Corinthians 3:6

1019 Jeremiah 14:15; Romans 10:15; Hebrews 5:4; 1 Corinthians 12:28,29; 1 Timothy 3:10; 1 Timothy 4:14; 1 Timothy 5:22

1020 Titus 2:1,8

1021 Acts 18:25

season;¹⁰²² plainly,¹⁰²³ not in the enticing words of man's wisdom, but in demonstration of the Spirit, and of power;¹⁰²⁴ faithfully,¹⁰²⁵ making known the whole counsel of God;¹⁰²⁶ wisely,¹⁰²⁷ applying themselves to the necessities and capacities of the hearers;¹⁰²⁸ zealously,¹⁰²⁹ with fervent love to God¹⁰³⁰ and the souls of his people;¹⁰³¹ sincerely,¹⁰³² aiming at his glory,¹⁰³³ and their conversion,¹⁰³⁴ edification,¹⁰³⁵ and salvation.¹⁰³⁶

Q. 160. What is required of those that hear the Word preached?

A. It is required of those that hear the Word preached, that they attend upon it with diligence,¹⁰³⁷ preparation,¹⁰³⁸ and prayer;¹⁰³⁹ examine what they hear by the Scriptures;¹⁰⁴⁰ receive the truth with

1022 2 Timothy 4:2

1023 1 Corinthians 14:19

1024 1 Corinthians 2:4

1025 Jeremiah 23:28; 1 Corinthians 4:1,2

1026 Acts 20:27

1027 Colossians 1:28; 2 Timothy 2:15

1028 1 Corinthians 3:2; Hebrews 5:12-14; Luke 12:42

1029 Acts 18:25

1030 2 Corinthians 5:13,14; Philippians 1:15-17

1031 Colossians 4:12; 2 Corinthians 12:15

1032 2 Corinthians 2:17; 2 Corinthians 4:2

1033 1 Thessalonians 2:4-6; John 7:18

1034 1 Corinthians 9:19-22

1035 2 Corinthians 12:19; Ephesians 4:12

1036 1 Timothy 4:16; Acts 26:16-18

1037 Proverbs 8:34

1038 1 Peter 2:1,2; Luke 8:18

1039 Psalm 119:18; Ephesians 6:18,19

1040 Acts 17:11

faith,¹⁰⁴¹ love,¹⁰⁴² meekness,¹⁰⁴³ and readiness of mind,¹⁰⁴⁴ as the Word of God;¹⁰⁴⁵ meditate,¹⁰⁴⁶ and confer of it;¹⁰⁴⁷ hide it in their hearts,¹⁰⁴⁸ and bring forth the fruit of it in their lives.¹⁰⁴⁹

Q. 161. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered, but only by the working of the Holy Spirit, and the blessing of Christ, by whom they are instituted.¹⁰⁵⁰

Q. 162. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ in his church,¹⁰⁵¹ to signify, seal, and exhibit¹⁰⁵² unto those that are within the covenant of grace,¹⁰⁵³ the benefits of his mediation;¹⁰⁵⁴ to strengthen and increase their faith, and all other graces;¹⁰⁵⁵ to oblige

1041 Hebrews 4:2

1042 2 Thessalonians 2:10

1043 James 1:21

1044 Acts 17:11

1045 1 Thessalonians 2:13

1046 Luke 9:44; Hebrews 2:1

1047 Luke 24:14; Deuteronomy 6:6,7

1048 Proverbs 2:1; Psalm 119:11

1049 Luke 8:15; James 1:25

1050 1 Peter 3:21; Acts 8:13 compared with verse 23; 1 Corinthians 3:6,7; 1 Corinthians 12:13

1051 Genesis 17:7,10; Exodus 12; Matthew 28:19; Matthew 26:26-28

1052 Romans 4:11; 1 Corinthians 11:24,25

1053 Romans 15:8; Exodus 12:48

1054 Acts 2:38; 1 Corinthians 10:16

1055 Romans 4:11; Galatians 3:27

them to obedience;¹⁰⁵⁶ to testify and cherish their love and communion one with another;¹⁰⁵⁷ and to distinguish them from those that are without.¹⁰⁵⁸

Q. 163. What are the parts of a sacrament?

A. The parts of the sacrament are two; the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified.¹⁰⁵⁹

Q. 164. How many sacraments has Christ instituted in his church under the New Testament?

A. Under the New Testament Christ has instituted in his church only two sacraments; baptism and the Lord's supper.¹⁰⁶⁰

Q. 165. What is baptism?

A. Baptism is a sacrament of the New Testament, wherein Christ has ordained the washing with water in the name of the Father, and of the Son, and of the Holy Spirit,¹⁰⁶¹ to be a sign and seal of ingrafting into himself,¹⁰⁶² of remission of sins by his blood,¹⁰⁶³ and regeneration by his Spirit;¹⁰⁶⁴ of adoption,¹⁰⁶⁵ and resurrection unto everlasting life;¹⁰⁶⁶ and whereby the parties baptised are solemnly admitted into

1056 Romans 6:3,4; 1 Corinthians 10:21

1057 Ephesians 4:2-5; 1 Corinthians 12:13

1058 Ephesians 2:11,12; Genesis 34:14

1059 Matthew 3:11; 1 Peter 3:21; Romans 2:28,29

1060 Matthew 28:19; 1 Corinthians 11:20,23; Matthew 26:26-28

1061 Matthew 28:19

1062 Galatians 3:27

1063 Mark 1:4; Revelation 1:5

1064 Titus 3:5; Ephesians 5:26

1065 Galatians 3:26,27

1066 1 Corinthians 15:29; Romans 6:5

the visible church,¹⁰⁶⁷ and enter into an open and professed engagement to be wholly and only the Lord's.¹⁰⁶⁸

Q. 166. Unto whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him,¹⁰⁶⁹ but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptised.¹⁰⁷⁰

Q. 167. How is our baptism to be improved by us?

A. The needful but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others;¹⁰⁷¹ by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein;¹⁰⁷² by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism, and our engagements;¹⁰⁷³ by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament;¹⁰⁷⁴ by drawing strength from the death and resurrection of Christ, into whom we are baptised, for the mortifying of sin, and quickening of grace;¹⁰⁷⁵ and

1067 1 Corinthians 12:13

1068 Romans 6:4

1069 Acts 8:36,37; Acts 2:38

1070 Genesis 17:7,9 compared with Galatians 3:9,14 and with Colossians 2:11,12 and with Acts 2:38,39 and with Romans 4:11,12; 1 Corinthians 7:14; Matthew 28:19; Luke 18:15,16; Romans 11:16

1071 Colossians 2:11,12; Romans 6:4,6,11

1072 Romans 6:3-5

1073 1 Corinthians 1:11-13; Romans 6:2,3

1074 Romans 4:11,12; 1 Peter 3:21

1075 Romans 6:3-5

by endeavouring to live by faith,¹⁰⁷⁶ to have our conversation in holiness and righteousness,¹⁰⁷⁷ as those that have therein given up their names to Christ;¹⁰⁷⁸ and to walk in brotherly love, as being baptised by the same Spirit into one body.¹⁰⁷⁹

Q. 168. What is the Lord's supper?

A. The Lord's supper is a sacrament of the New Testament,¹⁰⁸⁰ wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate feed upon his body and blood, to their spiritual nourishment and growth in grace;¹⁰⁸¹ have their union and communion with him confirmed;¹⁰⁸² testify and renew their thankfulness,¹⁰⁸³ and engagement to God,¹⁰⁸⁴ and their mutual love and fellowship each with the other, as members of the same mystical body.¹⁰⁸⁵

Q. 169. How has Christ appointed bread and wine to be given and received in the sacrament of the Lord's supper?

A. Christ has appointed the ministers of his Word, in the administration of this sacrament of the Lord's supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the wine, in

1076 Galatians 3:26,27

1077 Romans 6:22

1078 Acts 2:38

1079 1 Corinthians 12:13,25-27

1080 Luke 22:20

1081 Matthew 26:26-28; 1 Corinthians 11:23-26

1082 1 Corinthians 10:16

1083 1 Corinthians 11:24

1084 1 Corinthians 10:14-16,21

1085 1 Corinthians 10:17

thankful remembrance that the body of Christ was broken and given, and his blood shed, for them.¹⁰⁸⁶

Q. 170. How do they that worthily communicate in the Lord's supper feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's supper,¹⁰⁸⁷ and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses;¹⁰⁸⁸ so they that worthily communicate in the sacrament of the Lord's supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner; yet truly and really,¹⁰⁸⁹ while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.¹⁰⁹⁰

Q. 171. How are they that receive the sacrament of the Lord's supper to prepare themselves before they come unto it?

A. They that receive the sacrament of the Lord's supper are, before they come, to prepare themselves thereunto, by examining themselves¹⁰⁹¹ of their being in Christ,¹⁰⁹² of their sins and wants;¹⁰⁹³ of the truth and measure of their knowledge,¹⁰⁹⁴ faith,¹⁰⁹⁵ repentance;¹⁰⁹⁶ love to God and the brethren,¹⁰⁹⁷ charity to all

1086 1 Corinthians 11:23,24; Matthew 26:26-28; Mark 14:22-24; Luke 22:19,20

1087 Acts 3:21

1088 Matthew 26:26,28

1089 1 Corinthians 11:24-29

1090 1 Corinthians 10:16

1091 1 Corinthians 11:28

1092 2 Corinthians 13:5

1093 1 Corinthians 5:7 compared with Exodus 12:15

1094 1 Corinthians 11:29

1095 1 Corinthians 13:5; Matthew 26:28

1096 Zechariah 12:10; 1 Corinthians 11:31

1097 1 Corinthians 10:16,17; Acts 2:46,47

men,¹⁰⁹⁸ forgiving those that have done them wrong;¹⁰⁹⁹ of their desires after Christ,¹¹⁰⁰ and of their new obedience;¹¹⁰¹ and by renewing the exercise of these graces,¹¹⁰² by serious meditation,¹¹⁰³ and fervent prayer.¹¹⁰⁴

Q. 172. May one who doubts of his being in Christ, or of his due preparation, come to the Lord's supper?

A. One who doubts of his being in Christ, or of his due preparation to the sacrament of the Lord's supper, may have true interest in Christ, though he be not yet assured thereof;¹¹⁰⁵ and in God's account has it, if he be duly affected with the apprehension of the want of it,¹¹⁰⁶ and un-feignedly desires to be found in Christ,¹¹⁰⁷ and to depart from iniquity.¹¹⁰⁸ in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians)¹¹⁰⁹ he is to bewail his unbelief,¹¹¹⁰ and labour to have his

1098 1 Corinthians 5:8; 1 Corinthians 11:18,20

1099 Matthew 5:23,24

1100 Isaiah 55:1; John 7:37

1101 1 Corinthians 5:7,8

1102 1 Corinthians 11:25,26,28; Hebrews 10:21,22,24; Psalm 26:6

1103 1 Corinthians 11:24,25

1104 2 Corinthians 30:18,19; Matthew 26:26

1105 Isaiah 50:10; 1 John 5:13; Psalm 88; Psalm 77:1-12; Jonah 2:4,7

1106 Isaiah 54:7-10; Matthew 5:3,4; Psalm 31:22; Psalm 73:13,22,23

1107 Philippians 3:8,9; Psalm 10:17; Psalm 42:1,2,5,11

1108 2 Timothy 2:19; Isaiah 50:10; psalm 66:18-20

1109 Isaiah 40:11,29,31; Matthew 11:28; Matthew 12:20; Matthew 26:28

1110 Mark 9:24

doubts resolved;¹¹¹¹ and, so doing, he may and ought to come to the Lord's supper, that he may be further strengthened.¹¹¹²

Q. 173. May any who profess the faith, and desire to come to the Lord's supper, be kept from it?

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may and ought to be kept from that sacrament, by the power which Christ has left in his church,¹¹¹³ until they receive instruction, and manifest their reformation.¹¹¹⁴

Q. 174. What is required of them that receive the sacrament of the Lord's supper in the time of the administration of it?

A. It is required of them that receive the sacrament of the Lord's supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance,¹¹¹⁵ diligently observe the sacramental elements and actions,¹¹¹⁶ heedfully discern the Lord's body,¹¹¹⁷ and affectionately meditate on his death and sufferings,¹¹¹⁸ and thereby stir up themselves to a vigorous exercise of their graces;¹¹¹⁹ in judging themselves,¹¹²⁰ and sorrowing for sin;¹¹²¹ in earnest hungering and thirsting after

1111 Acts 2:37; Acts 16:30

1112 Romans 4:11; 1 Corinthians 11:28

1113 1 Corinthians 11:27-34 compared with Matthew 7:6 and with 1 Corinthians 5 and with Jude 23 and with 1 Timothy 5:22

1114 2 Corinthians 2:7

1115 Leviticus 10:3; Hebrews 12:28; Psalm 5:7; 1 Corinthians 11:17,26,27

1116 Exodus 24:8 compared with Matthew 26:28

1117 1 Corinthians 11:29

1118 Luke 22:19

1119 1 Corinthians 11:26; 1 Corinthians 10:3-5,11,14

1120 1 Corinthians 11:31

1121 Zechariah 12:10

Christ,¹¹²² feeding on him by faith,¹¹²³ receiving of his fullness,¹¹²⁴ trusting in his merits,¹¹²⁵ rejoicing in his love,¹¹²⁶ giving thanks for his grace,¹¹²⁷ in renewing of their covenant with God,¹¹²⁸ and love to all the saints.¹¹²⁹

Q. 175. What is the duty of Christians, after they have received the sacrament of the Lord's supper?

A. The duty of Christians, after they have received the sacrament of the Lord's supper, is seriously to consider how they have behaved themselves therein, and with what success;¹¹³⁰ if they find quickening [restoration] and comfort, to bless God for it,¹¹³¹ beg the continuance of it,¹¹³² watch against relapses,¹¹³³ fulfil their vows,¹¹³⁴ and encourage themselves to a frequent attendance on that ordinance:¹¹³⁵ but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament;¹¹³⁶ in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time:¹¹³⁷ but, if

1122 Revelation 22:17

1123 John 6:35

1124 John 1:16

1125 Philippians 1:16

1126 Psalm 63:4,5; 2 Chronicles 30:21

1127 Psalm 22:26

1128 Jeremiah 50:5; Psalm 50:5

1129 Acts 2:42

1130 Psalm 28:7; Psalm 85:8; 1 Corinthians 11:17,30,31

1131 2 Chronicles 30:21-23,25,26; Acts 2:42,46,47

1132 Psalm 36:10; Song of Solomon 3:4; 1 Chronicles 29:18

1133 1 Corinthians 10:3-5,12

1134 Psalm 50:14

1135 1 Corinthians 11:25,26; Acts 2:42,46

1136 Song of Solomon 5:1-6; Ecclesiastes 5:1-6

1137 Psalm 123:1,2; Psalm 42:5,8; Psalm 43:3-5

they see they have failed in either, they are to be humbled,¹¹³⁸ and to attend upon it afterwards with more care and diligence.¹¹³⁹

Q. 176. Wherein do the sacraments of baptism and the Lord's supper agree?

A. The sacraments of baptism and the Lord's supper agree, in that the author of both is God;¹¹⁴⁰ the spiritual part of both is Christ and his benefits;¹¹⁴¹ both are seals of the same covenant,¹¹⁴² are to be dispensed by ministers of the gospel, and by none other;¹¹⁴³ and to be continued in the church of Christ until his second coming.¹¹⁴⁴

Q. 177. Wherein do the sacraments of baptism and the Lord's supper differ?

A. The sacraments of baptism and the Lord's supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ,¹¹⁴⁵ and that even to infants;¹¹⁴⁶ whereas the Lord's supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul,¹¹⁴⁷ and to confirm our continuance and growth in him,¹¹⁴⁸ and that only to such as are of years and ability to examine themselves.¹¹⁴⁹

1138 2 Chronicles 30:18,19; Isaiah 1:16,18

1139 2 Corinthians 7:11; 1 Chronicles 15:12-14

1140 Matthew 28:19; 1 Corinthians 11:23

1141 Romans 6:3,4; 1 Corinthians 10:16

1142 Romans 4:11; Colossians 2:12; Matthew 26:27,28

1143 John 1:33; Matthew 28:19; 1 Corinthians 11:23; 1 Corinthians 4:1; Hebrews 5:4

1144 Matthew 28:19,20; 1 Corinthians 11:26

1145 Matthew 3:11; Titus 3:5; Galatians 3:27

1146 Genesis 17:7,9; Acts 2:38,39; 1 Corinthians 7:14

1147 1 Corinthians 11:23-26

1148 1 Corinthians 10:16

1149 1 Corinthians 11:28,29

Q. 178. What is prayer?

A. Prayer is an offering up of our desires unto God,¹¹⁵⁰ in the name of Christ,¹¹⁵¹ by the help of his Spirit;¹¹⁵² with confession of our sins,¹¹⁵³ and thankful acknowledgment of his mercies.¹¹⁵⁴

Q. 179. Are we to pray unto God only?

A. God only being able to search the hearts,¹¹⁵⁵ hear the requests,¹¹⁵⁶ pardon the sins,¹¹⁵⁷ and fulfil the desires of all;¹¹⁵⁸ and only to be believed in,¹¹⁵⁹ and worshipped with religious worship;¹¹⁶⁰ prayer, which is a special part thereof,¹¹⁶¹ is to be made by all to him alone,¹¹⁶² and to none other.¹¹⁶³

Q. 180. What is it to pray in the name of Christ?

A. To pray in the name of Christ is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake;¹¹⁶⁴ not by bare mentioning of his name,¹¹⁶⁵ but by drawing our encouragement

1150 Psalm 62:8

1151 John 16:23

1152 Romans 8:26

1153 Psalm 32:5,6; Daniel 9:4

1154 Philippians 4:6

1155 1 Kings 8:39; Acts 1:24; Romans 8:27

1156 Psalm 65:2

1157 Micah 7:18

1158 Psalm 145:18,19

1159 Romans 10:14

1160 Matthew 4:10

1161 1 Corinthians 1:2

1162 Psalm 50:15

1163 Romans 10:14

1164 John 14:13,14; John 16:24; Daniel 9:17

1165 Matthew 7:21

to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.¹¹⁶⁶

Q. 181. Why are we to pray in the name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a mediator;¹¹⁶⁷ and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone,¹¹⁶⁸ we are to pray in no other name but his only.¹¹⁶⁹

Q. 182. How does the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helps our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, and graces which are requisite for the right performance of that duty.¹¹⁷⁰

Q. 183. For whom are we to pray?

A. We are to pray for the whole church of Christ upon earth;¹¹⁷¹ for magistrates,¹¹⁷² and ministers;¹¹⁷³ for ourselves,¹¹⁷⁴ our brethren,¹¹⁷⁵ yea, our enemies;¹¹⁷⁶ and for all sorts of men living,¹¹⁷⁷

1166 Hebrews 4:14-16; 1 John 5:13-15

1167 John 14:6; Isaiah 59:2; Ephesians 3:12

1168 John 6:27; Hebrews 7:25-27; 1 Timothy 2:5

1169 Colossians 3:17; Hebrews 13:15

1170 Romans 8:26,27; Psalm 10:17; Zechariah 12:10

1171 Ephesians 6:18; Psalm 28:9

1172 1 Timothy 2:1,2

1173 Colossians 4:3

1174 Genesis 32:11

1175 James 5:16

1176 Matthew 5:44

1177 1 Timothy 2:1,2

or that shall live hereafter;¹¹⁷⁸ but not for the dead,¹¹⁷⁹ nor for those that are known to have sinned the sin unto death.¹¹⁸⁰

Q. 184. For what things are we to pray?

A. We are to pray for all things tending to the glory of God,¹¹⁸¹ the welfare of the church,¹¹⁸² our own¹¹⁸³ or others', good;¹¹⁸⁴ but not for anything that is unlawful.¹¹⁸⁵

Q. 185. How are we to pray?

A. We are to pray with an awful apprehension of the majesty of God,¹¹⁸⁶ and deep sense of our own unworthiness,¹¹⁸⁷ necessities,¹¹⁸⁸ and sins;¹¹⁸⁹ with penitent,¹¹⁹⁰ thankful,¹¹⁹¹ and enlarged hearts;¹¹⁹² with understanding,¹¹⁹³ faith,¹¹⁹⁴ sincerity,¹¹⁹⁵

1178 John 17:20; 2 Samuel 7:29

1179 2 Samuel 12:21-23

1180 1 John 5:16

1181 Matthew 6:9

1182 Psalm 51:18; Psalm 122:6

1183 Matthew 7:11

1184 Psalm 125:4

1185 1 John 5:14

1186 Ecclesiastes 5:1

1187 Genesis 18:27; Genesis 32:10

1188 Luke 15:17-19

1189 Luke 18:13,14

1190 Psalm 51:17

1191 Philippians 4:6

1192 1 Samuel 1:15; 1 Samuel 2:1

1193 1 Corinthians 14:15

1194 Mark 11:24; James 1:6

1195 Psalm 145:18; Psalm 17:1

fervency,¹¹⁹⁶ love,¹¹⁹⁷ and perseverance,¹¹⁹⁸ waiting upon him,¹¹⁹⁹ with humble submission to his will.¹²⁰⁰

Q. 186. What rule has God given for our direction in the duty of prayer?

A. The whole Word of God is of use to direct us in the duty of prayer;¹²⁰¹ but the special rule of direction is that form of prayer which our Saviour Christ taught his disciples, commonly called *The Lord's Prayer*.¹²⁰²

Q. 187. How is the Lord's Prayer to be used?

A. The Lord's Prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.¹²⁰³

Q. 188. Of how many parts does the Lord's Prayer consist?

A. The Lord's Prayer consists of three parts; a preface, petitions, and a conclusion.

Q. 189. What does the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer (contained in these words, *Our Father in heaven*,)¹²⁰⁴ teaches us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein;¹²⁰⁵

1196 James 5:16

1197 1 Timothy 2:8

1198 Ephesians 6:18

1199 Micah 7:7

1200 Matthew 26:39

1201 1 John 5:14

1202 Matthew 6: 9-13; Luke 11:2-4

1203 Matthew 6:9 compared with Luke 11:2

1204 Matthew 6:9

1205 Luke 11:13; Romans 8:15

with reverence, and all other childlike dispositions,¹²⁰⁶ heavenly affections,¹²⁰⁷ and due apprehensions of his sovereign power, majesty, and gracious condescension¹²⁰⁸: as also, to pray with and for others.¹²⁰⁹

Q. 190. What do we pray for in the first petition?

A. In the first petition, (which is, *Hallowed be your name*,)¹²¹⁰ acknowledging the utter inability and indisposition that is in ourselves and all men to honour God aright,¹²¹¹ we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him,¹²¹² his titles,¹²¹³ attributes,¹²¹⁴ ordinances, Word,¹²¹⁵ works, and whatsoever he is pleased to make himself known by;¹²¹⁶ and to glorify him in thought, word,¹²¹⁷ and deed:¹²¹⁸ that he would prevent and remove atheism,¹²¹⁹ ignorance,¹²²⁰ idolatry,¹²²¹ profaneness,¹²²² and whatsoever is dishonourable to

1206 Isaiah 64:9

1207 Psalm 123:1; Lamentations 3:41

1208 Isaiah 63:15,16; Nehemiah 1:4-6

1209 Acts 12:5

1210 Matthew 6:9

1211 2 Corinthians 3:5; Psalm 51:15

1212 Psalm 67:2,3

1213 Psalm 83:18

1214 Psalm 86:10-13,15

1215 2 Thessalonians 3:1; Psalm 147:19,20; Psalm 138:1-3; 2 Corinthians 2:14,15

1216 Psalm 145; Psalm 8

1217 Psalm 103:1; Psalm 19:14

1218 Philippians 1:9,11

1219 Psalm 67: 1-4

1220 Ephesians 1:17,18

1221 Psalm 97:7

1222 Psalm 74:18,22,23

him;¹²²³ and, by his over-ruling providence, direct and dispose of all things to his own glory.¹²²⁴

Q. 191. What do we pray for in the second petition?

A. In the second petition, (which is, *Your kingdom come*,)¹²²⁵ acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan,¹²²⁶ we pray, that the kingdom of sin and Satan may be destroyed,¹²²⁷ the gospel propagated throughout the world,¹²²⁸ the Jews called,¹²²⁹ the fullness of the Gentiles brought in;¹²³⁰ the church furnished with all gospel-officers and ordinances,¹²³¹ purged from corruption,¹²³² countenanced and maintained by the civil magistrate:¹²³³ that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted:¹²³⁴ that Christ would rule in our hearts here,¹²³⁵ and hasten the time of his second coming, and our reigning with him forever:¹²³⁶ and that he would be pleased

1223 2 Kings 19:15,16

1224 2 Chronicles 20:6,10-12; Psalm 83; Psalm 140:4,8

1225 Matthew 6:10

1226 Ephesians 2:2,3

1227 Psalm 68:1,18; Revelation 12:10,11

1228 2 Thessalonians 3:1

1229 Romans 10:1

1230 John 17:9,20; Romans 11:25,26; Psalm 67

1231 Matthew 9:38; 2 Thessalonians 3:1

1232 Malachi 1:11; Zephaniah 3:9

1233 1 Timothy 2:1,2

1234 Acts 4:29,30; Ephesians 6:18-20; Romans 15:29,30,32; 2 Thessalonians 1:11; 2 Thessalonians 2:16,17

1235 Ephesians 3:14-20

1236 Revelation 22:20

so to exercise the kingdom of his power in all the world, as may best conduce to these ends.¹²³⁷

Q. 192. What do we pray for in the third petition?

A. In the third petition, (which is, *Your will be done, on earth as it is in heaven,*)¹²³⁸ acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and do the will of God,¹²³⁹ but prone to rebel against his Word,¹²⁴⁰ to repine [fret] and murmur against his providence,¹²⁴¹ and wholly inclined to do the will of the flesh, and of the devil:¹²⁴² we pray, that God would by his Spirit take away from ourselves and others all blindness,¹²⁴³ weakness,¹²⁴⁴ indisposedness,¹²⁴⁵ and perverseness of heart;¹²⁴⁶ and by his grace make us able and willing to know, do, and submit to his will in all things,¹²⁴⁷ with humility,¹²⁴⁸ cheerfulness,¹²⁴⁹

1237 Isaiah 64:1,2; Revelation 4:8-11

1238 Matthew 6:10

1239 Romans 7:18; Job 21:14; 1 Corinthians 2:14

1240 Romans 8:7

1241 Exodus 17:7; Numbers 14:2

1242 Ephesians 2:2

1243 Ephesians 1:17,18

1244 Ephesians 3:16

1245 Matthew 26:40,41

1246 Jeremiah 31:18,19

1247 Psalm 119:1,8,35,36; Acts 21:14

1248 Micah 6:8

1249 Psalm 100:2; Job 1:21; 2 Samuel 15:25,26

faithfulness,¹²⁵⁰ diligence,¹²⁵¹ zeal,¹²⁵² sincerity,¹²⁵³ and constancy,¹²⁵⁴ as the angels do in heaven.¹²⁵⁵

Q. 193. What do we pray for in the fourth petition?

A. In the fourth petition,(which is, *Give us this day our daily bread*,)¹²⁵⁶ acknowledging, that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them;¹²⁵⁷ and that neither they of themselves are able to sustain us,¹²⁵⁸ nor we to merit,¹²⁵⁹ or by our own industry to procure [obtain] them;¹²⁶⁰ but prone to desire,¹²⁶¹ get,¹²⁶² and use them unlawfully.¹²⁶³ we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them;¹²⁶⁴ and have the same continued and blessed unto us in our holy and

1250 Isaiah 38:3

1251 Psalm 119:4,5

1252 Romans 12:11

1253 Psalm 119:80

1254 Psalm 119:112

1255 Isaiah 6:2,3; Psalm 103:20,21; Matthew 18:10

1256 Matthew 6:11

1257 Genesis 2:17; Genesis 3:17; Romans 8:20-22; Jeremiah 5:25; Deuteronomy 28:15-68

1258 Deuteronomy 8:3

1259 Genesis 32:10

1260 Deuteronomy 8:17,18

1261 Jeremiah 6:13; Mark 7:21,22

1262 Hosea 12:7

1263 James 4:3

1264 Genesis 43:12-14; Genesis 28:20; Ephesians 4:28; 2 Thessalonians 3:11,12; Philippians 4:6

comfortable use of them,¹²⁶⁵ and contentment in them;¹²⁶⁶ and be kept from all things that are contrary to our temporal support and comfort.¹²⁶⁷

Q. 194. What do we pray for in the fifth petition?

A. In the fifth petition, (which is, *Forgive us our debts, as we also have forgiven our debtors.*)¹²⁶⁸ acknowledging, that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God; and that neither we, nor any other creature, can make the least satisfaction for that debt:¹²⁶⁹ we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ, apprehended and applied by faith, acquit us both from the guilt and punishment of sin,¹²⁷⁰ accept us in his Beloved;¹²⁷¹ continue his favour and grace to us,¹²⁷² pardon our daily failings,¹²⁷³ and fill us with peace and joy, in giving us daily more and more assurance of forgiveness;¹²⁷⁴ which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offenses.¹²⁷⁵

Q. 195. What do we pray for in the sixth petition?

A. In the sixth petition, (which is, *And lead us not into temptation, but deliver us from evil.*)¹²⁷⁶ acknowledging, that the most wise,

1265 1 Timothy 4:3-5

1266 1 Timothy 6:6-8

1267 Proverbs 30:8,9

1268 Matthew 6:12

1269 Romans 3:9-22; Matthew 18:24,25; Psalm 130:3,4

1270 Romans 3:24-26; Hebrews 9:22

1271 Ephesians 1:6,7

1272 2 Peter 1:2

1273 Hosea 14:2; Jeremiah 14:7

1274 Romans 15:13; Psalm 51:7-10,12

1275 Luke 11:4; Matthew 6:14,15; Matthew 18:35

1276 Matthew 6:13

righteous, and gracious God, for divers [various] holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations;¹²⁷⁷ that Satan,¹²⁷⁸ the world,¹²⁷⁹ and the flesh, are ready powerfully to draw us aside, and ensnare us;¹²⁸⁰ and that we, even after the pardon of our sins, by reason of our corruption,¹²⁸¹ weakness, and want of watchfulness,¹²⁸² are not only subject to be tempted, and forward to expose ourselves unto temptations,¹²⁸³ but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them;¹²⁸⁴ and worthy to be left under the power of them:¹²⁸⁵ we pray, that God would so overrule the world and all in it,¹²⁸⁶ subdue the flesh,¹²⁸⁷ and restrain Satan,¹²⁸⁸ order all things,¹²⁸⁹ bestow and bless all means of grace,¹²⁹⁰ and quicken [awaken] us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin;¹²⁹¹ or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation;¹²⁹² or when fallen, raised again and recovered out of

1277 2 Chronicles 32:31

1278 1 Chronicles 21:1

1279 Luke 21:34; Mark 4:19

1280 James 1:14

1281 Galatians 5:17

1282 Matthew 26:41

1283 Matthew 26:69-72; Galatians 2:11-14; 2 Chronicles 18:3 compared with 2 Chronicles 19:2

1284 Romans 7:23,24; 1 Chronicles 21:1-4; 2 Chronicles 16:7-10

1285 Psalm 81:11,12

1286 John 17:15

1287 Psalm 51:10; Psalm 119:133

1288 2 Corinthians 12:7,8

1289 1 Corinthians 10:12,13

1290 Hebrews 13:20,21

1291 Matthew 26:41; Psalm 19:13

1292 Ephesians 3:14-17; 1 Thessalonians 3:13; Jude 24

it,¹²⁹³ and have a sanctified use and improvement thereof:¹²⁹⁴ that our sanctification and salvation may be perfected,¹²⁹⁵ Satan trodden under our feet,¹²⁹⁶ and we fully freed from sin, temptation, and all evil, forever.¹²⁹⁷

Q. 196. What does the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's Prayer, (which is, *For yours is the kingdom, and the power, and the glory, for ever. Amen.*)¹²⁹⁸ teaches us to enforce our petitions with arguments,¹²⁹⁹ which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God;¹³⁰⁰ and with our prayers to join praises,¹³⁰¹ ascribing to God alone eternal sovereignty, omnipotence, and glorious excellency,¹³⁰² in regard whereof, as he is able and willing to help us,¹³⁰³ so we by faith are emboldened to plead with him that he would,¹³⁰⁴ and quietly to rely upon him, that he will fulfil our requests.¹³⁰⁵ And, to testify this our desire and assurance, we say, *Amen.*¹³⁰⁶

1293 Psalm 51:12

1294 1 Peter 5:8-10

1295 2 Corinthians 13:7,9

1296 Romans 16:20; Zechariah 3:2; Luke 22:31,32

1297 John 17:15; 1 Thessalonians 5:23

1298 Matthew 6:13

1299 Romans 15:30

1300 Daniel 9:4,7-9,16-19

1301 Philippians 4:6

1302 1 Chronicles 29:10-13

1303 Ephesians 3:20,21; Luke 11:13

1304 2 Chronicles 20:6,11

1305 2 Chronicles 14:11

1306 1 Corinthians 14:16; Revelation 22:20,21

The Westminster Shorter Catechism
In
Modern English

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

A. Man's chief end is to glorify God¹, and to enjoy him forever.²

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

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments,³ is the only rule to direct us how we may glorify and enjoy him.⁴

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.⁵

Q. 4. What is God?

A. God is a Spirit,⁶ infinite,⁷ eternal,⁸ and unchangeable,⁹ in his being,¹⁰ wisdom,¹¹ power,¹² holiness,¹³ justice, goodness, and truth.¹⁴

¹ 1 Corinthians 10:31

² Psalms 73: 25-26

³ Ephesians 2:20; 2 Timothy 3:16

⁴ 1 John 1:3

⁵ 2 Timothy 1:13

⁶ John 4:24

⁷ Job 11:7

⁸ Psalms 90:2

⁹ James 1:17

¹⁰ Exodus 3:14

¹¹ Psalms 147: 5

¹² Revelation 4:8

¹³ Revelation 15:4

¹⁴ Exodus 34:6-7

Q. 5. Are there more Gods than one?

A. There is only one,¹⁵ the living and true God.¹⁶

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

A. There are three persons in the Godhead: the Father, the Son, and the Holy Spirit;¹⁷ and these three are one God, the same in substance, equal in power and glory.¹⁸

Q. 7. What are the decrees of God?

A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he has foreordained whatsoever comes to pass.¹⁹

Q. 8. How does God execute his decrees?

A. God executes his decrees in the works of creation²⁰ and providence.²¹

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things out of nothing,²² by the word of his power,²³ in the space of six days, and all very good.²⁴

¹⁵ Deuteronomy 6:4

¹⁶ Jeremiah 10:10

¹⁷ Matthew 28:19

¹⁸ 1 John 5:7

¹⁹ Ephesians 1:11-12

²⁰ Revelation 4:11

²¹ Daniel 4:35

²² Genesis 1:1

²³ Hebrews 11:3

²⁴ Genesis 1:31

Q. 10. How did God create man?

A. God created man male and female, after his own image,²⁵ in knowledge, righteousness, and holiness,²⁶ with dominion over the creatures.²⁷

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

A. God's works of providence are, his most holy,²⁸ wise,²⁹ and powerful preserving³⁰ and governing all his creatures, and all their actions.³¹

Q. 12. What special act of providence did God exercise towards man in the estate in which he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience;³² forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.³³

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

A. Our first parents, being left to the freedom of their own will, fell from the estate in which they were created, by sinning against God.³⁴

Q. 14. What is sin?

A. Sin is any lack of conformity unto, or transgression of, the law of God.³⁵

²⁵ Genesis 1:27

²⁶ Colossians 3:10; Ephesians 4:24

²⁷ Genesis 1:28

²⁸ Psalms 145:17

²⁹ Isaiah 28:29

³⁰ Hebrews 1:3

³¹ Psalm 103:19; Matthew 10:29

³² Galatians 3:12

³³ Genesis 2:17

³⁴ Ecclesiastes 7:29

³⁵ 1 John 3:4

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

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.³⁶

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

A. The covenant being made with Adam, not only for himself, but for his posterity;³⁷ all mankind, descending from him by natural birth, sinned in him, and fell with him, in his first transgression.³⁸

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

A. The fall brought mankind into an estate of sin and misery.³⁹

Q. 18. Wherein consists the sinfulness of that estate into which man fell?

A. The sinfulness of that estate into which man fell, consists in the guilt of Adam's first sin,⁴⁰ the lack of original righteousness,⁴¹ and the corruption of his whole nature, which is commonly called Original Sin;⁴² together with all actual transgressions which proceed from it.⁴³

³⁶ Genesis 3:6-8

³⁷ Genesis 1:28; Genesis 2:16-17

³⁸ Romans 5:18

³⁹ Romans 5:12

⁴⁰ Romans 5:19

⁴¹ Romans 3:10

⁴² Ephesians 2:1; Psalms 51:5

⁴³ Matthew 15:19- 20

Q. 19. What is the misery of that estate into which man fell?

A. All mankind by their fall lost communion with God,⁴⁴ are under his wrath and curse,⁴⁵ and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever.⁴⁶

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

A. God, having out of his mere good pleasure, from all eternity, elected some to everlasting life,⁴⁷ did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.⁴⁸

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

A. The only Redeemer of God's elect is the Lord Jesus Christ,⁴⁹ who, being the eternal Son of God, became man,⁵⁰ and so was, and continues to be, God and man in two distinct natures, and one person,⁵¹ forever.⁵²

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

A. Christ, the Son of God, became man, by taking to himself a true body,⁵³ and a reasonable soul,⁵⁴ being conceived by the power of the

⁴⁴ Genesis 3:8, 24

⁴⁵ Ephesians 2:3

⁴⁶ Romans 6:23; Matthew 25:41

⁴⁷ Ephesians 1:4-5

⁴⁸ Romans 3:21-22

⁴⁹ 1 Timothy 2:5-6

⁵⁰ John 1:14

⁵¹ Romans 9:5

⁵² Hebrews 7:24-25

⁵³ Hebrews 2:14

⁵⁴ Matthew 26:38

Holy Spirit, in the womb of the Virgin Mary, and born of her,⁵⁵ yet without sin.⁵⁶

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

A. Christ, as our Redeemer, executes the offices of a prophet,⁵⁷ of a priest,⁵⁸ and of a king,⁵⁹ both in his estate of humiliation and exaltation.

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

A. Christ executes the office of a prophet, in revealing to us,⁶⁰ by his Word⁶¹ and Spirit,⁶² the will of God for our salvation.

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

A. Christ executes the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice,⁶³ and reconcile us to God,⁶⁴ and in making continual intercession for us.⁶⁵

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

A. Christ executes the office of a king, in subduing us to himself,⁶⁶ in ruling and defending us,⁶⁷ and in restraining and conquering all his and our enemies.⁶⁸

⁵⁵ Luke 1:31, 35

⁵⁶ Hebrews 7:26

⁵⁷ Acts 3:22-23

⁵⁸ Hebrews 5:5-6

⁵⁹ Psalm 2:6

⁶⁰ John 1:18

⁶¹ John 20:31

⁶² John 14:26

⁶³ Hebrews 9:28

⁶⁴ Hebrews 2:17

⁶⁵ Hebrews 7:25

⁶⁶ Psalms 110:3

⁶⁷ Isaiah 33:22

⁶⁸ 1 Corinthians 15:25

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

A. Christ's humiliation consisted in his being born, and that in a low condition,⁶⁹ made under the law,⁷⁰ undergoing the miseries of this life,⁷¹ the wrath of God,⁷² and the cursed death of the cross;⁷³ in being buried, and continuing under the power of death for a time.⁷⁴

Q. 28. Wherein consists Christ's exaltation?

A. Christ's exaltation consists in his rising again from the dead on the third day,⁷⁵ in ascending up into heaven, in sitting at the right hand of God the Father,⁷⁶ and in coming to judge the world at the last day.⁷⁷

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

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us⁷⁸ by his Holy Spirit.⁷⁹

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

A. The Spirit applies to us the redemption purchased by Christ, by working faith in us,⁸⁰ and thereby uniting us to Christ in our effectual calling.⁸¹

⁶⁹ Luke 2:7

⁷⁰ Galatians 4:4

⁷¹ Isaiah 53:3

⁷² Matthew 27:46

⁷³ Philippians 2:8

⁷⁴ Matthew 12:40

⁷⁵ 1 Corinthians 15:4

⁷⁶ Mark 16:19

⁷⁷ Acts 17:31

⁷⁸ John 1:12

⁷⁹ Titus 3:5-6

⁸⁰ Ephesians 2:8

⁸¹ 1 Corinthians 1:9; Ephesians 3:17

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit,⁸² whereby, convincing us of our sin and misery,⁸³ enlightening our minds in the knowledge of Christ,⁸⁴ and renewing our wills,⁸⁵ he does persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.⁸⁶

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification,⁸⁷ adoption,⁸⁸ and sanctification, and the several benefits which in this life do either accompany or flow from them.⁸⁹

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardons all our sins,⁹⁰ and accepts us as righteous in His sight,⁹¹ only for the righteousness of Christ imputed to us,⁹² and received by faith alone.⁹³

⁸² 2 Timothy 1:9

⁸³ Acts 2:37

⁸⁴ Acts 26:18

⁸⁵ Ezekiel 36:26-27

⁸⁶ John 6:44-45

⁸⁷ Romans 8:30

⁸⁸ Ephesians 1:5

⁸⁹ 1 Corinthians 1:30

⁹⁰ Ephesians 1:17

⁹¹ 2 Corinthians 5:21

⁹² Romans 5:19

⁹³ Galatians 2:16

Q. 34. What is adoption?

A. Adoption is an act of God's free grace,⁹⁴ whereby we are received into the number, and have a right to all the privileges of the sons of God.⁹⁵

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace,⁹⁶ whereby we are renewed in the whole man after the image of God,⁹⁷ and are enabled more and more to die unto sin, and live unto righteousness.⁹⁸

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

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Spirit,⁹⁹ increase of grace,¹⁰⁰ and perseverance therein to the end.¹⁰¹

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

A. The souls of believers are at their death made perfect in holiness,¹⁰² and do immediately pass into glory;¹⁰³ and their bodies, being still united to Christ,¹⁰⁴ do rest in their graves¹⁰⁵ until the resurrection.¹⁰⁶

⁹⁴ 1 John 3:1

⁹⁵ John 1:12; Romans 8:17

⁹⁶ 2 Thessalonians 2:13

⁹⁷ Ephesians 4:24,

⁹⁸ Romans 8:1

⁹⁹ Romans 5:1-2, 5

¹⁰⁰ Proverbs 4:18

¹⁰¹ 1 John 5:13

¹⁰² Hebrews 12:23

¹⁰³ Philippians 1:23

¹⁰⁴ 1 Thessalonians 4:14

¹⁰⁵ Isaiah 57:2

¹⁰⁶ Job 19:26

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

A. At the resurrection, believers, being raised up in glory,¹⁰⁷ shall be openly acknowledged and acquitted in the day of judgment,¹⁰⁸ and made perfectly blessed in the full enjoying of God¹⁰⁹ to all eternity.¹¹⁰

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

A. The duty which God requires of man, is obedience to his revealed will.¹¹¹

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

A. The rule which God at first revealed to man for his obedience, was the moral law.¹¹²

Q. 41. Where is the moral law summarized?

A. The moral law is summarized in the Ten Commandments.¹¹³

Q. 42. What is the sum of the Ten Commandments?

A. The sum of the Ten Commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.¹¹⁴

¹⁰⁷ 1 Corinthians 15:43

¹⁰⁸ Matthew 10:32

¹⁰⁹ 1 John 3:2

¹¹⁰ 1 Thessalonians 4:17

¹¹¹ Micah 6:8

¹¹² Romans 2:14-15

¹¹³ Deuteronomy 10:4

¹¹⁴ Matthew 22:37-40

Q. 43. What is the preface to the Ten Commandments?

A. The preface to the Ten Commandments is in these words, *I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.*¹¹⁵

Q. 44. What does the preface to the Ten Commandments teach us?

A. The preface to the Ten Commandments teaches us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.¹¹⁶

Q. 45. Which is the first commandment?

A. The first commandment is, *You shall have no other gods before me.*

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

A. The first commandment requires us to know¹¹⁷ and acknowledge God to be the only true God, and our God;¹¹⁸ and to worship and glorify him accordingly.¹¹⁹

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

A. The first commandment forbids the denying,¹²⁰ or not worshipping and glorifying, the true God as God,¹²¹ and our God;¹²² and the giving of that worship and glory to any other, which is due to him alone.¹²³

¹¹⁵ Exodus 20:2

¹¹⁶ Deuteronomy 11:1; Luke 1:74-75

¹¹⁷ 1 Chronicles 28:9

¹¹⁸ Deuteronomy 26:17

¹¹⁹ Matthew 4:10

¹²⁰ Psalms 14:1

¹²¹ Romans 1:20-21

¹²² Psalms 81:11

¹²³ Romans 1:25

Q. 48. What are we specially taught by these words “before me” in the first commandment?

A. These words *before me* in the first commandment teach us, that God, who sees all things, takes notice of, and is much displeased with, the sin of having any other god.¹²⁴

Q. 49. Which is the second commandment?

A. The second commandment is, *You shall not make for yourself a carved 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 to them nor serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me; and showing steadfast love to thousands of those who love me and keep my commandments.*

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

A. The second commandment requires the receiving, observing,¹²⁵ and keeping pure and entire, all such religious worship and ordinances as God has appointed in his Word.¹²⁶

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

A. The second commandment forbids the worshipping of God by images,¹²⁷ or any other way not appointed in his Word.¹²⁸

¹²⁴ Psalms 44:20-21

¹²⁵ Deuteronomy 32:46

¹²⁶ Deuteronomy 12:32

¹²⁷ Deuteronomy 4:15-16

¹²⁸ Colossians 2:18-23

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

A. The reasons annexed to the second commandment are, God's sovereignty over us,¹²⁹ his propriety in us,¹³⁰ and the zeal he has to his own worship.¹³¹

Q. 53. Which is the third commandment?

A. The third commandment is, *You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.*

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

A. The third commandment requires the holy and reverent use of God's names,¹³² titles, attributes,¹³³ ordinances,¹³⁴ Word,¹³⁵ and works.¹³⁶

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

A. The third commandment forbids all profaning or abusing of anything whereby God makes himself known.¹³⁷

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

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not let them escape his righteous judgment.¹³⁸

¹²⁹ Psalms 95:2-3

¹³⁰ Psalms 45:11

¹³¹ Exodus 34:14

¹³² Psalms 29:2

¹³³ Revelation 15:3-4

¹³⁴ Ecclesiastes 5:1

¹³⁵ Psalms 138:2

¹³⁶ Job 36:24

¹³⁷ Malachi 2:2

¹³⁸ Deuteronomy 28:58-59

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, *Remember the Sabbath day, to keep it holy. Six days you shall labour, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, nor your son, nor your daughter, your male servant, nor your female servant, nor your livestock, nor the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.*

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

A. The fourth commandment requires the keeping holy to God such set times as he has appointed in his Word; expressly one whole day in seven, to be a holy Sabbath to himself.¹³⁹

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

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath;¹⁴⁰ and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.¹⁴¹

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

A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days;¹⁴² and spending the whole time in the public and private exercises of God's worship,¹⁴³ except so much as is to be taken up in the works of necessity and mercy.¹⁴⁴

¹³⁹ Leviticus 19:30; Deuteronomy 5:12

¹⁴⁰ Genesis 2:3

¹⁴¹ Acts 20:7; Revelation 1:10

¹⁴² Leviticus 23:3

¹⁴³ Psalm 92:1-2

¹⁴⁴ Matthew 12:11-12

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

A. The fourth commandment forbids the omission, or careless performance of the duties required,¹⁴⁵ and the profaning the day by idleness, or doing that which is in itself sinful,¹⁴⁶ or by unnecessary thoughts, words, or works, about our worldly employments or recreations.¹⁴⁷

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

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments,¹⁴⁸ his challenging a special propriety in the seventh,¹⁴⁹ his own example,¹⁵⁰ and his blessing the Sabbath day.¹⁵¹

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, *Honour your father and your mother, that your days may be long in the land that the LORD your God is giving you.*

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

A. The fifth commandment requires the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors,¹⁵² inferiors,¹⁵³ or equals.¹⁵⁴

¹⁴⁵ Malachi 1:13

¹⁴⁶ Ezekiel 23:38

¹⁴⁷ Isaiah 58:13

¹⁴⁸ Exodus 31:15-16

¹⁴⁹ Leviticus 23:3

¹⁵⁰ Exodus 31:17

¹⁵¹ Genesis 2:2-3

¹⁵² Ephesians 5:21-22; Ephesians 6:1, 5; Romans 13:1

¹⁵³ Ephesians 6:9

¹⁵⁴ Romans 12:10

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

A. The fifth commandment forbids the neglecting of, or doing anything against, the honour and duty which belongs to everyone in their several places and relations.¹⁵⁵

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

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.¹⁵⁶

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, *You shall not murder*.

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

A. The sixth commandment requires all lawful endeavors to preserve our own life,¹⁵⁷ and the life of others.¹⁵⁸

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

A. The sixth commandment forbids the taking away of our own life,¹⁵⁹ or the life of our neighbour,¹⁶⁰ unjustly, or whatsoever is related thereunto.¹⁶¹

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, *You shall not commit adultery*.

¹⁵⁵ Romans 13:7-8

¹⁵⁶ Ephesians 6:2-3

¹⁵⁷ Ephesians 5:28-29

¹⁵⁸ Psalm 82:3-4; Job 29:13

¹⁵⁹ Acts 16:28

¹⁶⁰ Genesis 9:6

¹⁶¹ Proverbs 24:11-12

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

A. The seventh commandment requires the preservation of our own¹⁶² and our neighbour's chastity,¹⁶³ in heart,¹⁶⁴ speech,¹⁶⁵ and behaviour.¹⁶⁶

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

A. The seventh commandment forbids all unchaste thoughts,¹⁶⁷ words,¹⁶⁸ and actions.¹⁶⁹

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, *You shall not steal*.

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

A. The eighth commandment requires the lawful procuring [obtaining] and furthering the wealth and outward estate of ourselves¹⁷⁰ and others.¹⁷¹

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

A. The eighth commandment forbids whatsoever does, or may, unjustly hinder our own,¹⁷² or our neighbour's wealth or outward estate.¹⁷³

¹⁶² 1 Thessalonians 4:3-5

¹⁶³ Ephesians 5:11-12

¹⁶⁴ 2 Timothy 2:22

¹⁶⁵ Colossians 4:6

¹⁶⁶ 1 Peter 3:2

¹⁶⁷ Matthew 5:28

¹⁶⁸ Ephesians 5:4

¹⁶⁹ Ephesians 5:3

¹⁷⁰ Romans 12:17

¹⁷¹ Leviticus 25:35; Philippians 2:4

¹⁷² 1 Timothy 5:8

¹⁷³ Proverbs 28:19; Proverbs 21:6; Job 20:19-20

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, *You shall not bear false witness against your neighbour.*

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

A. The ninth commandment requires the maintaining and promoting of truth between man and man,¹⁷⁴ and of our own¹⁷⁵ and our neighbour's good name,¹⁷⁶ especially in witness-bearing.¹⁷⁷

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

A. The ninth commandment forbids whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's, good name.¹⁷⁸

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, *You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbour's.*

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

A. The tenth commandment requires full contentment with our own condition,¹⁷⁹ with a right and charitable frame of spirit toward our neighbour, and all that is his.¹⁸⁰

¹⁷⁴ Zechariah 8:16

¹⁷⁵ 1 Peter 3:16

¹⁷⁶ 3 John 12

¹⁷⁷ Proverbs 14:5, 25

¹⁷⁸ Psalms 15:3; Job 27:5; Romans 3:13

¹⁷⁹ Hebrews 13:5

¹⁸⁰ Romans 12:15; 1 Corinthians 13:4-6

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

A. The tenth commandment forbids all discontentment with our own estate,¹⁸¹ envying or grieving at the good of our neighbour,¹⁸² and all inordinate motions and affections to anything that is his.¹⁸³

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

A. No mere man, since the fall, is able in this life perfectly to keep the commandments of God,¹⁸⁴ but does daily break them in thought,¹⁸⁵ word,¹⁸⁶ and deed.¹⁸⁷

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

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.¹⁸⁸

Q. 84. What does every sin deserve?

A. Every sin deserves God's wrath and curse, both in this life, and that which is to come.¹⁸⁹

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

A. To escape the wrath and curse of God, due to us for sin, God requires of us faith in Jesus Christ, repentance unto life,¹⁹⁰ with the

¹⁸¹ 1 Corinthians 10:10

¹⁸² Galatians 5:26

¹⁸³ Colossians 3:5

¹⁸⁴ Ecclesiastes 7:20

¹⁸⁵ Genesis 8:21

¹⁸⁶ James 3:8

¹⁸⁷ James 3:2

¹⁸⁸ John 19:11

¹⁸⁹ Galatians 3:10; Matthew 25:41

¹⁹⁰ Acts 20:21

diligent use of all the outward means whereby Christ communicates to us the benefits of redemption.¹⁹¹

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace,¹⁹² whereby we receive¹⁹³ and rest upon him alone for salvation,¹⁹⁴ as he is offered to us in the gospel.¹⁹⁵

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace,¹⁹⁶ whereby a sinner, out of a true sense of his sin,¹⁹⁷ and apprehension of the mercy of God in Christ,¹⁹⁸ does, with grief and hatred of his sin, turn from it unto God,¹⁹⁹ with full purpose of, and endeavor after, new obedience.²⁰⁰

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

A. The outward and ordinary means whereby Christ communicates to us the benefits of redemption are, his ordinances, especially the Word, sacraments, and prayer; all of which are made effectual to the elect for salvation.²⁰¹

Q. 89. How is the Word made effectual to salvation?

A. The Spirit of God makes the reading, but especially the preaching, of the Word, an effectual means of convincing and converting

¹⁹¹ Proverbs 2:1-5

¹⁹² Hebrews 10: 39

¹⁹³ John 1:12

¹⁹⁴ Philippians 3:9

¹⁹⁵ Isaiah 33:22

¹⁹⁶ Acts 11:18

¹⁹⁷ Acts 2:37

¹⁹⁸ Joel 2:13

¹⁹⁹ Jeremiah 31:18-19

²⁰⁰ Psalms 119:59

²⁰¹ Acts 2:41-42

sinners,²⁰² and of building them up in holiness and comfort,²⁰³ through faith, unto salvation.²⁰⁴

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

A. That the Word may become effectual to salvation, we must practise the preaching and reading of the Word with diligence,²⁰⁵ preparation,²⁰⁶ and prayer;²⁰⁷ receive it with faith²⁰⁸ and love,²⁰⁹ lay it up in our hearts,²¹⁰ and practise it in our lives.²¹¹

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

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him who administers them;²¹² but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.²¹³

Q. 92. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ;²¹⁴ wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.²¹⁵

²⁰² Psalm 19:7

²⁰³ 1 Thessalonians 1:6

²⁰⁴ Romans 1:16

²⁰⁵ Proverbs 8:34

²⁰⁶ 1 Peter 2:1-2

²⁰⁷ Psalms 119:18

²⁰⁸ Hebrews 4:2

²⁰⁹ 2 Thessalonians 2:10

²¹⁰ Psalm 119:11

²¹¹ James 1:22-25

²¹² 1 Corinthians 3:7

²¹³ 1 Peter 3:21

²¹⁴ Genesis 17:10

²¹⁵ Romans 4:11

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

A. The sacraments of the New Testament are, baptism,²¹⁶ and the Lord's Supper.²¹⁷

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Spirit,²¹⁸ signifies and seals our ingrafting into Christ, and partaking of the benefits of the covenant of grace,²¹⁹ and our engagement to be the Lord's.²²⁰

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

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him;²²¹ but the infants of such as are members of the visible church are to be baptised.²²²

Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth;²²³ and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.²²⁴

²¹⁶ Mark 16:16

²¹⁷ 1 Corinthians 11:23-26

²¹⁸ Matthew 28:19

²¹⁹ Romans 6:3

²²⁰ Romans 6:4

²²¹ Acts 2:41

²²² Genesis 17:7, 10; Acts 2:38-39

²²³ Luke 22:19-20

²²⁴ 1 Corinthians 10:16

Q. 97. What is required for the worthy receiving of the Lord's Supper?

A. It is required of those who would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body,²²⁵ of their faith to feed upon him,²²⁶ of their repentance,²²⁷ love,²²⁸ and new obedience;²²⁹ lest, coming unworthily, they eat and drink judgment to themselves.²³⁰

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God,²³¹ for things agreeable to his will,²³² in the name of Christ,²³³ with confession of our sins,²³⁴ and thankful acknowledgment of his mercies.²³⁵

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

A. The whole Word of God is of use to direct us in prayer;²³⁶ but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's Prayer.²³⁷

Q. 100. What does the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer, which is, *Our Father in heaven*, teaches us to draw near to God with all holy reverence and

²²⁵ 1 Corinthians 11: 28-29

²²⁶ 2 Corinthians 13:5

²²⁷ 1 Corinthians 11:31

²²⁸ 1 Corinthians 11:18, 20

²²⁹ 1 Corinthians 5:8

²³⁰ 1 Corinthians 11:27

²³¹ Psalms 62:8

²³² Romans 8:27

²³³ John 16:24

²³⁴ Daniel 9:4-19

²³⁵ Philippians 4:6

²³⁶ 1 John 5:14

²³⁷ Matthew 6:9

confidence,²³⁸ as children to a father,²³⁹ able and ready to help us;²⁴⁰ and that we should pray with and for others.²⁴¹

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

A. In the first petition, which is, *Hallowed be your name*, we pray that God would enable us, and others, to glorify him in all that whereby he makes himself known;²⁴² and that he would dispose all things to his own glory.²⁴³

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

A. In the second petition, which is, *Your kingdom come*, we pray that Satan's kingdom may be destroyed;²⁴⁴ and that the kingdom of grace may be advanced,²⁴⁵ ourselves and others brought into it, and kept in it;²⁴⁶ and that the kingdom of glory may be hastened.²⁴⁷

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

A. In the third petition, which is, *Your will be done in earth, as it is in heaven*, we pray that God, by his grace, would make us able and willing to know, obey,²⁴⁸ and submit to his will in all things,²⁴⁹ as the angels do in heaven.²⁵⁰

²³⁸ Isaiah 64:9

²³⁹ Luke 11:13

²⁴⁰ Romans 8:15

²⁴¹ Ephesians 6:18

²⁴² Psalms 67:1-3

²⁴³ Romans 11:36

²⁴⁴ Psalm 68:1

²⁴⁵ Psalms 51:18

²⁴⁶ 2 Thessalonians 3:1; Romans 10:1

²⁴⁷ Revelation 22:20

²⁴⁸ Psalm 119 34-36

²⁴⁹ Acts 21:14

²⁵⁰ Psalms 103:20, 22

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

A. In the fourth petition, which is, *Give us this day our daily bread*, we pray that of God's free gift we may receive a competent portion of the good things of this life,²⁵¹ and enjoy his blessing with them.²⁵²

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

A. In the fifth petition, which is, *And forgive us our debts, as we also have forgiven our debtors*, we pray that God, for Christ's sake, would freely pardon all our sins;²⁵³ which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.²⁵⁴

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

A. In the sixth petition, which is, *And lead us not into temptation*, but deliver us from evil, we pray that God would either keep us from being tempted to sin,²⁵⁵ or support and deliver us when we are tempted.²⁵⁶

Q. 107. What does the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's Prayer, which is, *For yours is the kingdom, and the power, and the glory, forever. Amen*, teaches us to take our encouragement in prayer from God only,²⁵⁷ and in our prayers to praise him, ascribing kingdom, power, and glory to him;²⁵⁸ and, in testimony of our desire, and assurance to be heard, we say, Amen²⁵⁹

²⁵¹ Proverbs 30:8

²⁵² Psalm 90:17

²⁵³ Psalms 51:1-2

²⁵⁴ Matthew 6:14

²⁵⁵ Matthew 26:41; Psalms 19:13

²⁵⁶ Psalm 51:10, 12

²⁵⁷ Daniel 9:16-19

²⁵⁸ 1 Chronicles 29:11, 13

²⁵⁹ Revelation 22:20

The Creeds

The Apostles' Creed

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

And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sits on the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead.

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

The Nicene Creed (381 A.D.)

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the living and the dead; whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spoke by the prophets.

And I believe in one holy catholic and apostolic Church. I acknowledge one baptism

for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Athanasian Creed

Whoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the catholic faith is this, that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one: the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible. The Father eternal, the Son eternal, and the Holy Spirit eternal. And yet they are not three Eternals, but one Eternal. As there are not three Uncreated nor three Incomprehensibles, but one Uncreated and one Incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty. And yet they are not three Almighty, but one Almighty. So the Father is God, the Son is God, and the Holy Spirit is God. And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, So are we forbidden by the catholic religion to say, There be three Gods, or three Lords.

The Father is made of none: neither created nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Spirit is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity none is before or after other; none is greater or less than another; But the whole three Persons are coeternal together, and coequal: so that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He, therefore, that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe faithfully the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the Substance of the Father, begotten before the worlds; and Man of the substance of His mother, born in the world; Perfect God and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood; Who, although He be God and Man, yet He is not two, but one Christ: One, not by conversion of the Godhead into flesh, but by taking the manhood into God; One altogether; not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; Who suffered for our salvation; descended into hell, rose again the third day from the dead; He ascended into heaven; He sits on the right hand of the Father, God Almighty; from whence He shall come to judge the living

and the dead. At whose coming all men shall rise again with their bodies, and shall give an account of their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the catholic faith; which except a man believe faithfully and firmly, he cannot be saved.

The Definition of the Council of Chalcedon (451 A.D.)

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us.