

The
CONSTITUTION
of the
Reformed Presbyterian Church of Canada

DOCTRINE ♦ WORSHIP ♦ GOVERNMENT

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Preface

Forward

The CONSTITUTION of the Reformed Presbyterian Church of Canada:

DOCTRINE, WORSHIP, GOVERNMENT

2nd Edition, 2024

The purpose of this Constitution is to state the doctrine of the Reformed Presbyterian Church of Canada and set forth its directories for worship and government.

This Constitution contains the following:

- (a) The standards of doctrine, which are the *Westminster Confession of Faith*, *Larger Catechism*, and *Shorter Catechism*.
- (b) A *Directory for Worship*, outlining how to biblically worship God.
- (c) A *Directory for Church Government*, outlining biblical principles of church government and how they are applied in the RP Church of Canada.
- (d) The official vows of communicant membership and baptism; a statement on subscription for office-bearers; and the vows for licensure, ordination, and installation.
- (e) Various forms for the efficient operation of RP Church of Canada courts.

Communicate members of the RP Church of Canada agree to abide by the contents of this Constitution. Every man holding the office of elder (pastor, teacher, or ruling elder) is required to sincerely subscribe to the *Westminster Confession of Faith* and the *Larger* and *Shorter Catechisms* as a profession of his convictions and vow to keep and uphold the Directories for the Worship of God and Church Government; he also is required to covenant before God to defend and promote the sovereign rights and prerogatives of Jesus Christ over his church and over the nation of Canada as King of Zion and the Lord of lords and King of kings.

Terms used in this Constitution are to be understood as follows:

- (a) Scripturally required practices are denoted by: ‘shall’, ‘must’, ‘is’, ‘is to be’, and ‘are to be’.
- (b) Those practices that are not mandated but are strongly recommended as a means of promoting unity and order for the entire Church are denoted by: ‘ordinarily’, ‘should’, and ‘ought’.
- (c) Those practices that are commended as suitable and permissible are denoted by: ‘is appropriate’, ‘is fitting’, and ‘may’.

Procedure to Amend this Constitution

This process will be allowed until 31st December 2025:

The highest court of the RP Church of Canada can only amend this Constitution.

The current highest court being a presbytery, then a pastor, an elder, or a session, must present their proposed amendment to the presbytery for consideration.

The presbytery will decide on the time that will be given to consider the matter, from when the amendment is first submitted to the presbytery to when a presbytery decision can be made.

The decision on the amendment must be made by secret ballot.

For an amendment to be approved, at least two-thirds of the voting members of the presbytery must agree with it.

As of the 1st of January 2026, the following process will become effective:

The highest court of the RP Church of Canada can only amend this Constitution.

If the highest court is a presbytery, then a pastor, elder, or a session must present a proposed amendment to the presbytery for consideration. There must be a minimum consideration period of one year from the date when the amendment is first submitted to the presbytery before a decision can be made. This decision must be made by secret ballot. For an amendment to be approved, at least two-thirds of the voting members of the presbytery must agree with it.

If the highest court is a synod, then a pastor, elder, or a session wanting to make an amendment must first present a proposed amendment to the appropriate presbytery. The presbytery will then consider the proposal, following the approach stated above.

- (a) If the amendment is approved, then the presbytery will present the amendment to the synod.
- (b) The synod will then follow the procedure stated above.
- (c) If the amendment is not approved by the presbytery of which the pastor, elder, or a session is a member, then the pastor, elder, or a session may present the amendment to one other presbytery, which will follow the procedure stated above.

No Copyright

We believe that the contents of this work set forth a sound exposition of Scripture truth and it is the desire of the Reformed Presbyterian Church of Canada that this material be freely shared with all, rather than be restricted by a copyright. Therefore, anyone is at liberty to use material from this document without credit.

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Doctrinal Standards

Introduction

The *Westminster Confession of Faith*, the *Larger Catechism*, and the *Shorter Catechism* are the subordinate standards for the governance of the Reformed Presbyterian Church of Canada (RP Church of Canada). They set forth an excellent systematic presentation of the teaching of Holy Scripture. They accurately define what God has revealed to mankind in his Word and are a wonderful resource which should be proactively used in the life of the Church to teach God's people.

Every elder and deacon in the RP Church of Canada is required to accept, and will adhere to, these subordinate standards as a sincere profession of his convictions.^{1, 2}

¹ Refer to the *Statement Concerning Subscription* for exceptions and clarifications to the *Westminster Confession of Faith*.

² Note: spelling has been modernized. For example, words with 'th' endings have been changed to have 's' endings.

The Westminster Confession of Faith of 1647

Chapter 1 – Of the Holy Scripture

- 1.1 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 unexcusable;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 times, and in divers manners, 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
- 1.2 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	2 Chronicles	Daniel
Exodus	Ezra	Hosea
Leviticus	Nehemiah	Joel
Numbers	Esther	Amos
Deuteronomy	Job	Obadiah
Joshua	Psalms	Jonah
Judges	Proverbs	Micah
Ruth	Ecclesiastes	Nahum
1 Samuel	Song of Songs	Habakkuk
2 Samuel	Isaiah	Zephaniah
1 Kings	Jeremiah	Haggai
2 Kings	Lamentations	Zechariah
1 Chronicles	Ezekiel	Malachi

Of the New Testament:

Matthew	Ephesians	Hebrews
Mark	Philippians	James
Luke	Colossians	1 Peter
John	1 Thessalonians	2 Peter
Acts	2 Thessalonians	1 John
Romans	1 Timothy	2 John
1 Corinthians	2 Timothy	3 John
2 Corinthians	Titus	Jude
Galatians	Philemon	Revelation

All which are given by inspiration of God, to be the rule of faith and life.¹

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

² 1 Corinthians 1:21; 1 Corinthians 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.

¹ Luke 16:29, 31; Ephesians 2:20; Revelation 22:18-19; 2 Timothy 3:16.

- 1.3 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.²
- 1.4 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.³
- 1.5 We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scripture.⁴ 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, 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.⁵
- 1.6 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.⁶ 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:⁷ 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.⁸
- 1.7 All things in Scripture are not alike plain in themselves, nor alike clear unto all:⁹ 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 them.¹⁰
- 1.8 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 nations), being immediately inspired by God, and, by His singular care and providence kept pure in all ages, are therefore authentical;¹¹ so as, in all controversies of religion, the Church is finally to appeal unto them.¹² 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,¹³ therefore they are to be translated into the vulgar language of every nation unto which they come,¹⁴ that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner;¹⁵ and, through patience and comfort of the Scriptures, may have hope.¹⁶

² Luke 24:27, 44; Romans 3:2; 2 Peter 1:21.

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

⁴ 1 Timothy 3:15.

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

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

⁷ John 6:45; 1 Corinthians 2:9-12.

⁸ 1 Corinthians 11:13-14; 1 Corinthians 14:26, 40.

⁹ 2 Peter 3:16.

¹⁰ Psalm 119:105, 130.

¹¹ Matthew 5:18.

¹² Isaiah 8:20, Acts 15:15; John 5:39, 46.

¹³ John 5:39.

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

¹⁵ Colossians 3:16.

¹⁶ Romans 15:4.

1.9 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.¹⁷

1.10 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.¹⁸

Chapter 2 – Of God, and of the Holy Trinity

2.1 There is but one only,¹⁹ living, and true God:²⁰ who is infinite in being and perfection,²¹ a most pure spirit,²² invisible,²³ without body, parts,²⁴ or passions,²⁵ immutable,²⁶ immense,²⁷ eternal,²⁸ incomprehensible,²⁹ almighty,³⁰ most wise,³¹ most holy,³² most free,³³ most absolute,³⁴ working all things according to the counsel of His own immutable and most righteous will,³⁵ for His own glory;³⁶ most loving,³⁷ gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;³⁸ the rewarder of them that diligently seek Him;³⁹ and withal, most just and terrible in His judgments,⁴⁰ hating all sin,⁴¹ and who will by no means clear the guilty.⁴²

2.2 God has all life,⁴³ glory,⁴⁴ goodness,⁴⁵ blessedness,⁴⁶ in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He has made,⁴⁷ nor deriving any glory from them,⁴⁸ 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;⁴⁹ and has most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleases.⁵⁰ In His sight all things are open and manifest;⁵¹ His knowledge is infinite, infallible, and independent upon the creature,⁵² so as nothing is to Him contingent, or uncertain.⁵³ He is most holy in all His counsels, in all His works,

¹⁷ 2 Peter 1:20-21; Acts 15:15-16.

¹⁸ Matthew 22:29, 31; Ephesians 2:20 with Acts 28:25.

¹⁹ Deuteronomy 6:4; 1 Corinthians 8:4, 6.

²⁰ 1 Thessalonians 1:9; Jeremiah 10:10.

²¹ Job 11:7-9; Job 26:14.

²² John 4:24.

²³ 1 Timothy 1:17.

²⁴ Deuteronomy 4:15-16; John 4:24 with Luke 24:39.

²⁵ Acts 14:11, 15.

²⁶ James 1:17; Malachi 3:6.

²⁷ 1 Kings 8:27; Jeremiah 23:23-24.

²⁸ Psalm 90:2; 1 Timothy 1:17.

²⁹ Psalm 145:3.

³⁰ Genesis 17:1; Revelation 4:8.

³¹ Romans 16:27.

³² Isaiah 6:3; Revelation 4:8.

³³ Psalm 115:3.

³⁴ Exodus 3:14.

³⁵ Ephesians 1:11.

³⁶ Proverbs 16:4; Romans 11:36.

³⁷ 1 John 4:8, 16.

³⁸ Exodus 34:6-7.

³⁹ Hebrews 11:6.

⁴⁰ Nehemiah 9:32-33.

⁴¹ Psalm 5:5-6.

⁴² Nahum 1:2-3; Exodus 34:7.

⁴³ John 5:26.

⁴⁴ Acts 7:2.

⁴⁵ Psalm 119:68.

⁴⁶ 1 Timothy 6:15; Romans 9:5.

⁴⁷ Acts 17:24-25.

⁴⁸ Job 22:2-3.

⁴⁹ Rom 11:36.

⁵⁰ Revelation 4:11; 1 Timothy 6:15; Daniel 4:25, 35.

⁵¹ Hebrews 4:13.

⁵² Romans 11:33-34; Psalm 147:5.

⁵³ Acts 15:18; Ezekiel 11:5.

and in all His commands.⁵⁴ To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience He is pleased to require of them.⁵⁵

2.3 In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.⁵⁶ The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father;⁵⁷ the Holy Ghost eternally proceeding from the Father and the Son.⁵⁸

Chapter 3 – Of God’s Eternal Decree

3.1 God from all eternity did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass:⁵⁹ yet so, as thereby neither is God the author of sin,⁶⁰ nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.⁶¹

3.2 Although God knows whatsoever may or can come to pass upon all supposed conditions,⁶² yet has He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions.⁶³

3.3 By the decree of God, for the manifestation of His glory, some men and angels⁶⁴ are predestinated unto everlasting life, and others fore-ordained to everlasting death.⁶⁵

3.4 These angels and men, thus predestinated, and fore-ordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.⁶⁶

3.5 Those of mankind that are predestinated 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 will, has chosen, in Christ, unto everlasting glory,⁶⁷ 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:⁶⁸ and all to the praise of His glorious grace.⁶⁹

3.6 As God has appointed the elect unto glory, so has He, by the eternal and most free purpose of His will, fore-ordained all the means thereunto.⁷⁰ Wherefore they who are elected, being fallen in Adam, are redeemed by Christ,⁷¹ are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified,⁷² and kept by His power through faith, unto salvation.⁷³ Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.⁷⁴

⁵⁴ Psalm 145:17; Romans 7:12.

⁵⁵ Revelation 5:12-14.

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

⁵⁷ John 1:14, 18.

⁵⁸ John 15:26; Galatians 4:6.

⁵⁹ Ephesians 1:11; Romans 11:33; Hebrews 6:17; Romans 9:15, 18.

⁶⁰ James 1:13, 17; 1 John 1:5.

⁶¹ Acts 2:23; Matthew 17:12; Acts 4:27-28; John 19:11; Proverbs 16:33.

⁶² Acts 15:18; 1 Samuel 23:11-12; Matthew 11:21, 23.

⁶³ Romans 9:11, 13, 16, 18.

⁶⁴ 1 Timothy 5:21; Matthew 25:41.

⁶⁵ Romans 9:22, 23; Ephesians 1:5-6; Proverbs 16:4.

⁶⁶ 2 Timothy 2:19; John 13:18.

⁶⁷ Ephesians 1:4, 9, 11; Romans 8:30; 2 Timothy 1:9; 1 Thessalonians 5:9.

⁶⁸ Romans 9:11, 13, 16; Ephesians 1:4, 9.

⁶⁹ Ephesians 1:6, 12.

⁷⁰ 1 Peter 1:2; Ephesians 1:4-5; Ephesians 2:10; 2 Thessalonians 2:13.

⁷¹ 1 Thessalonians 5:9-10; Titus 2:14.

⁷² Romans 8:30; Ephesians 1:5; 2 Thessalonians 2:13.

⁷³ 1 Peter 1:5.

⁷⁴ John 17:9; Romans 8:28 to the end, John 6:64-65; John 10:26; John 8:47; 1 John 2:19.

- 3.7 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.⁷⁵
- 3.8 The doctrine of this high mystery of predestination is to be handled with special prudence and care,⁷⁶ that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.⁷⁷ So shall this doctrine afford matter of praise, reverence, and admiration of God,⁷⁸ and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.⁷⁹

Chapter 4 – Of Creation

- 4.1 It pleased God the Father, Son, and Holy Ghost,⁸⁰ for the manifestation of the glory of His eternal power, wisdom, and goodness,⁸¹ 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.^{82, 83}
- 4.2 After God had made all other creatures, He created man, male and female,⁸⁴ with reasonable and immortal souls,⁸⁵ endued with knowledge, righteousness, and true holiness, after His own image;⁸⁶ having the law of God written in their hearts,⁸⁷ and power to fulfil it:⁸⁸ and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.⁸⁹ Beside this law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil, which while they kept, they were happy in their communion with God,⁹⁰ and had dominion over the creatures.⁹¹

Chapter 5 – Of Providence

- 5.1 God the great Creator of all things does uphold,⁹² direct, dispose, and govern all creatures, actions, and things,⁹³ from the greatest even to the least,⁹⁴ by His most wise and holy providence,⁹⁵ according to His infallible fore-knowledge,⁹⁶ and the free and immutable counsel of His own will,⁹⁷ to the praise of the glory of His wisdom, power, justice, goodness, and mercy.⁹⁸
- 5.2 Although, in relation to the fore-knowledge and decree of God, the first Cause, all things come to pass immutably, and

⁷⁵ Matthew 11:25-26; Romans 9:17, 18, 21-22; 2 Timothy 2:19-20; Jude 4; 1 Peter 2:8.

⁷⁶ Romans 9:20; Romans 11:33; Deuteronomy 29:29.

⁷⁷ 2 Peter 1:10.

⁷⁸ Ephesians 1:6; Romans 11:33.

⁷⁹ Romans 11:5-6, 20; 2 Peter 1:10; Romans 8:33; Luke 10:20.

⁸⁰ Hebrews 1:2; John 1:2-3; Genesis 1:2; Job 26:13; Job 33:4.

⁸¹ Romans 1:20; Jeremiah 10:12; Psalm 104:24; Psalm 33:5-6.

⁸² Genesis 1:1-31; Hebrews 11:3; Colossians 1:16; Acts 17:24.

⁸³ Refer to the *Statement Concerning Subscription (Subscription Clarifications)*.

⁸⁴ Genesis 1:27.

⁸⁵ Genesis 2:7 with Ecclesiastes 12:7 & Luke 23:43 and Matthew 10:28.

⁸⁶ Genesis 1:26; Colossians 3:10; Ephesians 4:24.

⁸⁷ Romans 2:14-15.

⁸⁸ Ecclesiastes 7:29.

⁸⁹ Genesis 3:6; Ecclesiastes 7:29.

⁹⁰ Genesis 2:17; Genesis 3:8-11, 23.

⁹¹ Genesis 1:26, 28.

⁹² Hebrews 1:3.

⁹³ Daniel 4:34-35; Psalm 135:6; Acts 17:25-26, 28; Job 38:1-41:34.

⁹⁴ Matthew 10:29, 30-31.

⁹⁵ Proverbs 15:3; Psalm 104:24; Psalm 145:17.

⁹⁶ Acts 15:18; Psalm 94:8, 11.

⁹⁷ Ephesians 1:11; Psalm 33:10-11.

⁹⁸ Isaiah 63:14; Ephesians 3:10; Romans 9:17; Genesis 45:7; Psalm 145:7.

infallibly:⁹⁹ yet, by the same providence, He orders them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.¹⁰⁰

- 5.3 God in His ordinary providence makes use of means,¹⁰¹ yet is free to work without,¹⁰² above,¹⁰³ and against them at His pleasure.¹⁰⁴
- 5.4 The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that it extends itself even to the first fall, and all other sins of angels and men;¹⁰⁵ and that not by a bare permission,¹⁰⁶ but such as has joined with it a most wise and powerful bounding,¹⁰⁷ and otherwise ordering and governing of them, in a manifold dispensation, to His own holy ends;¹⁰⁸ yet so, as the sinfulness thereof proceeded 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.¹⁰⁹
- 5.5 The most wise, righteous, and gracious God does oftentimes 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;¹¹⁰ 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.¹¹¹
- 5.6 As for those wicked and ungodly men whom God, as a righteous Judge, for former sins, does blind and harden,¹¹² from them He not only withholds His grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;¹¹³ but sometimes also withdraws the gifts which they had,¹¹⁴ and exposes them to such objects as their corruption makes occasions of sin;¹¹⁵ and, withal, gives them over to their own lusts, the temptations of the world, and the power of Satan:¹¹⁶ whereby it comes to pass that they harden themselves, even under those means which God uses for the softening of others.¹¹⁷
- 5.7 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.¹¹⁸

Chapter 6 – Of the Fall of Man, of Sin, and of the Punishment thereof

- 6.1 Our first parents, being seduced by the subtilty and temptation of Satan, sinned, in eating the forbidden fruit.¹¹⁹ This their sin God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.¹²⁰

⁹⁹ Acts 2:23.

¹⁰⁰ Genesis 8:22; Jeremiah 31:35; Exodus 21:13 with Deuteronomy 19:5; 1 Kings 22:28, 34; Isaiah 10:6-7.

¹⁰¹ Acts 27:31, 44; Isaiah 55:10-11; Hosea 2:21-22.

¹⁰² Hosea 1:7; Matthew 4:4; Job 34:20.

¹⁰³ Romans 4:19-21.

¹⁰⁴ 2 Kings 6:6; Daniel 3:27.

¹⁰⁵ Romans 11:32-34; 2 Samuel 24:1 with 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.

¹⁰⁶ Acts 14:16.

¹⁰⁷ Psalm 76:10; 2 Kings 19:28.

¹⁰⁸ Genesis 50:20; Isaiah 10:6-7, 12.

¹⁰⁹ James 1:13-14, 17; 1 John 2:16; Psalm 50:21.

¹¹⁰ 2 Chronicles 32:25-26, 31; 2 Samuel 24:1.

¹¹¹ 2 Corinthians 12:7-9; Psalm 73:1-28; Psalm 77:1-12; Mark 14:66 to the end, with John 21:15-17.

¹¹² Romans 1:24, 26, 28; Romans 11:7-8.

¹¹³ Deuteronomy 29:4.

¹¹⁴ Matthew 13:12; Matthew 25:29.

¹¹⁵ Deuteronomy 2:30; 2 Kings 8:12-13.

¹¹⁶ Psalm 81:11-12; 2 Thessalonians 2:10-12.

¹¹⁷ Exodus 7:3 with Exodus 8:15, 32; 2 Corinthians 2:15-16; Isaiah 8:14; 1 Peter 2:7-8; Isaiah 6:9-10 with Acts 28:26-27.

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

¹¹⁹ Genesis 3:13; 2 Corinthians 11:3.

¹²⁰ Romans 11:32.

- 6.2 By this sin they fell from their original righteousness and communion, with God,¹²¹ and so became dead in sin,¹²² and wholly defiled in all the parts and faculties of soul and body.¹²³
- 6.3 They being the root of all mankind, the guilt of this sin was imputed,¹²⁴ and the same death in sin and corrupted nature conveyed, to all their posterity descending from them by ordinary generation.¹²⁵
- 6.4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,¹²⁶ and wholly inclined to all evil,¹²⁷ do proceed all actual transgressions.¹²⁸
- 6.5 This corruption of nature, during this life, does remain in those that are regenerated,¹²⁹ and although it be, through Christ, pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.¹³⁰
- 6.6 Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,¹³¹ does, in its own nature, bring guilt upon the sinner;¹³² whereby he is bound over to the wrath of God,¹³³ and curse of the law,¹³⁴ and so made subject to death,¹³⁵ with all miseries spiritual,¹³⁶ temporal,¹³⁷ and eternal.¹³⁸

Chapter 7 – Of God’s Covenant with Man

- 7.1 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 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.¹³⁹
- 7.2 The first covenant made with man was a covenant of works,¹⁴⁰ wherein life was promised to Adam, and in him to his posterity,¹⁴¹ upon condition of perfect and personal obedience.¹⁴²
- 7.3 Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second,¹⁴³ 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,¹⁴⁴ and promising to give unto all those that are ordained unto life His Holy Spirit, to make them willing and able to believe.¹⁴⁵

¹²¹ Genesis 3:6-8; Ecclesiastes 7:29; Romans 3:23.

¹²² Genesis 2:17; Ephesians 2:1.

¹²³ Titus 1:15; Genesis 6:5; Jeremiah 17:9; Romans 3:10-19.

¹²⁴ Genesis 1:27-28 and Genesis 2:16-17 and Acts 17:26 with Romans 5:12, 15-19 and 1 Corinthians 15:21-22, 49.

¹²⁵ Psalm 51:5; Genesis 5:3; Job 14:4; Job 15:14.

¹²⁶ Romans 5:6; Romans 8:7; Romans 7:18; Colossians 1:21.

¹²⁷ Genesis 6:5; Genesis 8:21; Romans 3:10-12.

¹²⁸ James 1:14-15; Ephesians 2:2-3; Matthew 15:19.

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

¹³⁰ Romans 7:5, 7-8, 25; Galatians 5:17.

¹³¹ 1 John 3:4.

¹³² Romans 2:15; Romans 3:9, 19.

¹³³ Ephesians 2:3.

¹³⁴ Galatians 3:10.

¹³⁵ Romans 6:23.

¹³⁶ Ephesians 4:18.

¹³⁷ Romans 8:20; Lamentations 3:39.

¹³⁸ Matthew 25:41; 2 Thessalonians 1:9.

¹³⁹ 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.

¹⁴⁰ Galatians 3:12.

¹⁴¹ Romans 5:12-20; Romans 10:5.

¹⁴² Genesis 2:17; Galatians 3:10.

¹⁴³ Galatians 3:21; Romans 3:20-21; Romans 8:3; Genesis 3:15; Isaiah 42:6.

¹⁴⁴ Mark 16:15-16; John 3:16; Romans 10:6, 9; Galatians 3:11.

¹⁴⁵ Ezekiel 36:26-27; John 6:44-45.

- 7.4 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 Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.¹⁴⁶
- 7.5 This covenant was differently administered in the time of the law, and in the time of the gospel:¹⁴⁷ under the law, it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come:¹⁴⁸ 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,¹⁴⁹ by whom they had full remission of sins, and eternal salvation; and is called, the Old Testament.¹⁵⁰
- 7.6 Under the gospel, when Christ, the substance,¹⁵¹ 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:¹⁵² which, though fewer in number, and administered with more simplicity, and less outward glory; yet, in them, it is held forth in more fulness, evidence, and spiritual efficacy,¹⁵³ to all nations, both Jews and Gentiles;¹⁵⁴ and is called the New Testament.¹⁵⁵ There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations.¹⁵⁶

Chapter 8 – Of Christ the Mediator

- 8.1 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;¹⁵⁷ the Prophet,¹⁵⁸ Priest,¹⁵⁹ and King,¹⁶⁰ the Head and Saviour of His Church,¹⁶¹ the Heir of all things,¹⁶² and Judge of the world:¹⁶³ unto whom He did from all eternity give a people, to be His seed,¹⁶⁴ and to be by Him in time redeemed, called, justified, sanctified, and glorified.¹⁶⁵
- 8.2 The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature,¹⁶⁶ with all the essential properties and common infirmities thereof, yet without sin:¹⁶⁷ being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance.¹⁶⁸ So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.¹⁶⁹ Which person is very God, and very man, yet one Christ, the only Mediator between God and man.¹⁷⁰

¹⁴⁶ Hebrews 9:15-17; Hebrews 7:22; Luke 22:20; 1 Corinthians 11:25.

¹⁴⁷ 2 Corinthians 3:6-9.

¹⁴⁸ Hebrews 8:1-10:39; Romans 4:11; Colossians 2:11-12; 1 Corinthians 5:7.

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

¹⁵⁰ Galatians 3:7-9, 14.

¹⁵¹ Colossians 2:17.

¹⁵² Matthew 28:19-20; 1 Corinthians 11:23-25.

¹⁵³ Hebrews 12:22 to 28; Jeremiah 31:33-34.

¹⁵⁴ Matthew 28:19; Ephesians 2:15-19.

¹⁵⁵ Luke 22:20.

¹⁵⁶ 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.

¹⁵⁷ Isaiah 42:1; 1 Peter 1:19-20; John 3:16; 1 Timothy 2:5.

¹⁵⁸ Acts 3:22.

¹⁵⁹ Hebrews 5:5-6.

¹⁶⁰ Psalm 2:6; Luke 1:33.

¹⁶¹ Ephesians 5:23.

¹⁶² Hebrews 1:2.

¹⁶³ Acts 17:31.

¹⁶⁴ John 17:6; Psalm 22:30; Isaiah 53:10.

¹⁶⁵ 1 Timothy 2:6; Isaiah 55:4-5; 1 Corinthians 1:30.

¹⁶⁶ John 1:1, 14; 1 John 5:20; Philippians 2:6; Galatians 4:4.

¹⁶⁷ Hebrews 2:14, 16-17; Hebrews 4:15.

¹⁶⁸ Luke 1:27, 31, 35; Galatians 4:4.

¹⁶⁹ Luke 1:35; Colossians 2:9; Romans 9:5; 1 Peter 3:18; 1 Timothy 3:16.

¹⁷⁰ Romans 1:3-4; 1 Timothy 2:5.

- 8.3 The Lord Jesus, in His human nature thus united to the divine, was sanctified and anointed with the Holy Spirit, above measure,¹⁷¹ having in Him all the treasures of wisdom and knowledge;¹⁷² in whom it pleased the Father that all fullness should dwell;¹⁷³ to the end that, being holy, harmless, undefiled, and full of grace and truth,¹⁷⁴ He might be thoroughly furnished to execute the office of a mediator and surety.¹⁷⁵ Which office He took not unto Himself, but was thereunto called by His Father,¹⁷⁶ who put all power and judgment into His hand, and gave Him commandment to execute the same.¹⁷⁷
- 8.4 This office the Lord Jesus did most willingly undertake;¹⁷⁸ which that He might discharge, He was made under the law,¹⁷⁹ and did perfectly fulfil it,¹⁸⁰ endured most grievous torments immediately in His soul,¹⁸¹ and most painful sufferings in His body;¹⁸² was crucified, and died;¹⁸³ was buried, and remained under the power of death; yet saw no corruption.¹⁸⁴ On the third day He arose from the dead,¹⁸⁵ with the same body in which He suffered,¹⁸⁶ with which also he ascended into heaven, and there sits at the right hand of His Father,¹⁸⁷ making intercession,¹⁸⁸ and shall return to judge men and angels at the end of the world.¹⁸⁹
- 8.5 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;¹⁹⁰ and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given unto Him.¹⁹¹
- 8.6 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 to-day the same, and forever.¹⁹²
- 8.7 Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself;¹⁹³ yet, by reason of the unity of the person, that which is proper to one nature, is sometimes in Scripture attributed to the person denominated by the other nature.¹⁹⁴
- 8.8 To all those for whom Christ has purchased redemption, He does certainly and effectually apply and communicate the same,¹⁹⁵ making intercession for them,¹⁹⁶ and revealing unto them, in and by the Word, the mysteries of salvation,¹⁹⁷

¹⁷¹ Psalm 45:7; John 3:34.

¹⁷² Colossians 2:3.

¹⁷³ Colossians 1:19.

¹⁷⁴ Hebrews 7:26; John 1:14.

¹⁷⁵ Acts 10:38; Hebrews 12:24; Hebrews 7:22.

¹⁷⁶ Hebrews 5:4-5.

¹⁷⁷ John 5:22, 27; Matthew 28:18; Acts 2:36.

¹⁷⁸ Psalm 40:7-8 with Hebrews 10:5-10; John 10:18; Philippians 2:8.

¹⁷⁹ Galatians 4:4.

¹⁸⁰ Matthew 3:15; Matthew 5:17.

¹⁸¹ Matthew 26:37-38; Luke 22:44; Matthew 27:46.

¹⁸² Matthew 26:1-27:66.

¹⁸³ Philippians 2:8.

¹⁸⁴ Acts. 2:23-24, 27; Acts 13:37; Romans 6:9.

¹⁸⁵ 1 Corinthians 15:3-4.

¹⁸⁶ John 20:25, 27.

¹⁸⁷ Mark 16:19.

¹⁸⁸ Romans 8:34; Hebrews 9:24; Hebrews 7:25.

¹⁸⁹ Romans 14:9-10; Acts 1:11; Acts 10:42; Matthew 13:40, 41-42; Jude 6; 2 Peter 2:4.

¹⁹⁰ Romans 5:19; Hebrews 9:14, 16; Hebrews 10:14; Ephesians 5:2; Romans 3:25-26.

¹⁹¹ Daniel 9:24, 26; Colossians 1:19-20; Ephesians 1:11, 14; John 17:2; Hebrews 9:12, 15.

¹⁹² Galatians 4:4-5; Genesis 3:15; Revelation 13:8; Hebrews 13:8.

¹⁹³ Hebrews 9:14; 1 Peter 3:18.

¹⁹⁴ Acts 20:28; John 3:13; 1 John 3:16.

¹⁹⁵ John 6:37, 39; John 10:15-16.

¹⁹⁶ 1 John 2:1-2; Romans 8:34.

¹⁹⁷ John 15:13, 15; Ephesians 1:7-9; John 17:6.

effectually persuading them by His Spirit to believe and obey, and governing their hearts by His Word and Spirit;¹⁹⁸ overcoming all their enemies by His almighty power and wisdom, in such manner, and ways, as are most consonant to His wonderful and unsearchable dispensation.¹⁹⁹

Chapter 9 – Of Free Will

- 9.1 God has endued the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to good or evil.²⁰⁰
- 9.2 Man, in his state of innocency, had freedom and power to will and to do that which was good, and well pleasing to God;²⁰¹ but yet, mutably, so that he might fall from it.²⁰²
- 9.3 Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation:²⁰³ so as, a natural man, being altogether averse from that good,²⁰⁴ and dead in sin,²⁰⁵ is not able, by his own strength, to convert himself, or to prepare himself thereunto.²⁰⁶
- 9.4 When God converts a sinner, and translates him into the state of grace, He frees him from his natural bondage under sin;²⁰⁷ and, by His grace alone, enables him freely to will and to do that which is spiritually good;²⁰⁸ 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.²⁰⁹
- 9.5 The will of man is made perfectly and immutably free to do good alone, in the state of glory only.²¹⁰

Chapter 10 – Of Effectual Calling

- 10.1 All those whom God has predestinated unto life, and those only, He is pleased in His appointed and accepted time effectually to call,²¹¹ by His Word and Spirit,²¹² out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ;²¹³ enlightening their minds spiritually and savingly to understand the things of God,²¹⁴ taking away their heart of stone, and giving unto them a heart of flesh;²¹⁵ renewing their wills, and, by His almighty power determining them to that which is good,²¹⁶ and effectually drawing them to Jesus Christ:²¹⁷ yet so, as they come most freely, being made willing by His grace.²¹⁸

¹⁹⁸ John 14:26; Hebrews 12:2; 2 Corinthians 4:13; Romans 8:9, 14; Romans 15:18-19; John 17:17.

¹⁹⁹ Psalm 110:1; 1 Corinthians 15:25-26; Malachi 4:2-3; Colossians 2:15.

²⁰⁰ Matthew 17:12; James 1:14; Deuteronomy 30:19.

²⁰¹ Ecclesiastes 7:2; Genesis 1:26.

²⁰² Genesis 2:16-17; Genesis 3:6.

²⁰³ Romans 5:6; Romans 8:7; John 15:5.

²⁰⁴ Romans 3:10, 12.

²⁰⁵ Ephesians 2:1, 5; Colossians 2:13.

²⁰⁶ John 6:44, 65; Ephesians 2:2-5; 1 Corinthians 2:14; Titus 3:3-5.

²⁰⁷ Colossians 1:13; John 8:34, 36.

²⁰⁸ Philippians 2:13; Romans 6:18, 22.

²⁰⁹ Galatians 5:17; Romans 7:15, 18-19, 21, 23.

²¹⁰ Ephesians 4:13; Hebrews 12:23; 1 John 3:2; Jude 24.

²¹¹ Romans 8:30; Romans 11:7; Ephesians 1:10-11.

²¹² 2 Thessalonians 2:13-14; 2 Corinthians 3:3, 6.

²¹³ Romans 8:2; Ephesians 2:1-5; 2 Timothy 1:9-10.

²¹⁴ Acts 26:18; 1 Corinthians 2:10, 12; Ephesians 1:17-18.

²¹⁵ Ezekiel 36:26.

²¹⁶ Ezekiel 11:19; Philippians 2:13; Deuteronomy 30:6; Ezekiel 36:27.

²¹⁷ Ephesians 1:19; John 6:44-45.

²¹⁸ Song of Solomon 1:4; Psalm 110:3; John 6:37; Romans 6:16-18.

- 10.2 This effectual call is of God's free and special grace alone, not from anything at all foreseen in man,²¹⁹ who is altogether passive therein, until being quickened and renewed by the Holy Spirit,²²⁰ he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.²²¹
- 10.3 Elect infants, dying in infancy, are regenerated, and saved by Christ through the Spirit,²²² who works when, and where, and how He pleases:²²³ so also, are all other elect persons who are incapable of being outwardly called by the ministry of the Word.²²⁴
- 10.4 Others, not elected, although they may be called by the ministry of the Word,²²⁵ and may have some common operations of the Spirit,²²⁶ yet they never truly come unto Christ, and therefore cannot be saved:²²⁷ 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 law of that religion they do profess.²²⁸ And to assert and maintain that they may, is very pernicious, and to be detested.²²⁹

Chapter 11 – Of Justification

- 11.1 Those whom God effectually calls, He also freely justifies;²³⁰ 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,²³¹ they receiving and resting on Him and His righteousness by faith; which faith they have not of themselves, it is the gift of God.²³²
- 11.2 Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification;²³³ 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.²³⁴
- 11.3 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.²³⁵ Yet, inasmuch as He was given by the Father for them;²³⁶ and His obedience and satisfaction accepted in their stead;²³⁷ and both freely, not for anything in them; their justification is only of free grace,²³⁸ that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.²³⁹

²¹⁹ 2 Timothy 1:9; Titus 3:4-5; Ephesians 2:4-5, 8-9; Romans 9:11.

²²⁰ 1 Corinthians 2:14; Romans 8:7; Ephesians 2:5.

²²¹ Ezekiel 36:27; John 5:25; John 6:37.

²²² Luke 18:15-16 and Acts 2:38-39; John 3:3, 5; 1 John 5:12; and Romans 8:9 compared.

²²³ John 3:8.

²²⁴ 1 John 5:12; Acts 4:12.

²²⁵ Matthew 22:14.

²²⁶ Matthew 7:22; Matthew 13:20-21; Hebrews 6:4-5.

²²⁷ John 6:64-66; John 8:24.

²²⁸ Acts 4:12; Ephesians 2:12; John 4:22; John 14:6; John 17:3.

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

²³⁰ Romans 3:24; Romans 8:30.

²³¹ Romans 3:22, 24-25, 27-28; Romans 4:5-8; 2 Corinthians 5:19, 21; Titus 3:5, 7; Ephesians 1:7; Jeremiah 23:6; 1 Corinthians 1:30-31; Romans 5:17-19.

²³² Acts 10:43; Galatians 2:16; Philippians 3:19; Acts 13:38-39; Ephesians 2:7-8.

²³³ John 1:12; Romans 3:28; Romans 5:1.

²³⁴ James 2:17, 22, 26; Galatians 5:6.

²³⁵ Romans 5:8-10, 19; 1 Timothy 2:5-6; Hebrews 10:10, 14; Daniel 9:24, 26; Isaiah 53:4-6, 10-12.

²³⁶ Romans 8:32.

²³⁷ 2 Corinthians 5:21; Matthew 3:17; Ephesians 5:2.

²³⁸ Romans 3:24; Ephesians 1:7.

²³⁹ Romans 3:26; Ephesians 2:7.

11.4 God did, from all eternity, decree to justify all the elect,²⁴⁰ and Christ did, in the fulness of time, die for their sins, and rise again for their justification:²⁴¹ nevertheless, they are not justified, until the Holy Spirit does, in due time, actually apply Christ unto them.²⁴²

11.5 God does continue to forgive the sins of those that are justified:²⁴³ and although they can never fall from the state of justification;²⁴⁴ 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.²⁴⁵

11.6 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.²⁴⁶

Chapter 12 – Of Adoption

12.1 All those that are justified, God vouchsafes, in and for His only Son Jesus Christ, to make partakers of the grace of adoption:²⁴⁷ by which they are taken into the number, and enjoy the liberties and privileges of the children of God,²⁴⁸ have His name put upon them,²⁴⁹ receive the spirit of adoption,²⁵⁰ have access to the throne of grace with boldness,²⁵¹ are enabled to cry, Abba, Father,²⁵² are pitied,²⁵³ protected,²⁵⁴ provided for,²⁵⁵ and chastened by Him as by a Father,²⁵⁶ yet never cast off,²⁵⁷ but sealed to the day of redemption,²⁵⁸ and inherit the promises,²⁵⁹ as heirs of everlasting salvation.²⁶⁰

Chapter 13 – Of Sanctification

13.1 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,²⁶¹ by His Word and Spirit dwelling in them:²⁶² the dominion of the whole body of sin is destroyed,²⁶³ and the several lusts thereof are more and more weakened and mortified;²⁶⁴ and they more and more quickened and strengthened in all saving graces,²⁶⁵ to the practice of true holiness, without which no man shall see the Lord.²⁶⁶

²⁴⁰ Galatians 3:8; 1 Peter 1:2, 19-20; Romans 8:30.

²⁴¹ Galatians 4:4; 1 Timothy 2:6; Romans 4:25.

²⁴² Colossians 1:21-22; Galatians 2:16; Titus 3:3-7.

²⁴³ Matthew 6:12; 1 John 1:7, 9; 1 John 2:1-2.

²⁴⁴ Luke 22:32; John 10:28; Hebrews 10:14.

²⁴⁵ Psalm 89:31-33; Psalm 51:7-12; Psalm 32:5; Matthew 26:75; 1 Corinthians 11:30, 32; Luke 1:20.

²⁴⁶ Galatians 3:9, 13-14; Romans 4:22-24; Hebrews 13:8.

²⁴⁷ Ephesians 1:5.

²⁴⁸ Galatians 4:4-5; Romans 8:17; John 1:12.

²⁴⁹ Jeremiah 14:9; 2 Corinthians 6:18; Revelation 3:12.

²⁵⁰ Romans 8:15.

²⁵¹ Ephesians 3:12; Romans 5:2.

²⁵² Galatians 4:6.

²⁵³ Psalm 103:13.

²⁵⁴ Proverbs 14:26.

²⁵⁵ Matthew 6:30, 32; 1 Peter 5:7.

²⁵⁶ Hebrews 12:6.

²⁵⁷ Lamentations 3:31.

²⁵⁸ Ephesians 4:30.

²⁵⁹ Hebrews 6:12.

²⁶⁰ 1 Peter 1:3-4; Hebrews 1:14.

²⁶¹ 1 Corinthians 6:11; Acts 20:32; Philippians 3:10; Romans 6:5-6.

²⁶² John 17:17; Ephesians 5:26; 2 Thessalonians 2:13.

²⁶³ Romans 6:6, 14.

²⁶⁴ Galatians 5:24; Romans 8:13.

²⁶⁵ Colossians 1:11; Ephesians 3:16-19.

²⁶⁶ 2 Corinthians 7:1; Hebrews 12:14.

13.2 This sanctification is throughout, in the whole man;²⁶⁷ yet imperfect in this life, there abiding still some remnants of corruption in every part:²⁶⁸ whence arises a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.²⁶⁹

13.3 In which war, although the remaining corruption, for a time, may much prevail;²⁷⁰ yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part does overcome;²⁷¹ and so, the saints grow in grace,²⁷² perfecting holiness in the fear of God.²⁷³

Chapter 14 – Of Saving Faith

14.1 The grace of faith, whereby the elect are enabled to believe to the saving of their souls,²⁷⁴ is the work of the Spirit of Christ in their hearts;²⁷⁵ and is ordinarily wrought by the ministry of the Word:²⁷⁶ by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.²⁷⁷

14.2 By this faith, a Christian believes to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein;²⁷⁸ and acts differently upon that which each particular passage thereof contains; yielding obedience to the commands,²⁷⁹ trembling at the threatenings,²⁸⁰ and embracing the promises of God for this life, and that which is to come.²⁸¹ 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.²⁸²

14.3 This faith is different in degrees, weak or strong;²⁸³ may be often and many ways assailed, and weakened, but gets the victory;²⁸⁴ growing up in many to the attainment of a full assurance through Christ,²⁸⁵ who is both the author and finisher of our faith.²⁸⁶

Chapter 15 – Of Repentance unto Life

15.1 Repentance unto life is an evangelical grace,²⁸⁷ the doctrine whereof is to be preached by every minister of the Gospel, as well as that of faith in Christ.²⁸⁸

15.2 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,²⁸⁹ purposing and endeavouring to walk with Him in all the ways of His commandments.²⁹⁰

²⁶⁷ 1 Thessalonians 5:23.

²⁶⁸ 1 John 1:10; Romans 7:18, 23; Philippians 3:12.

²⁶⁹ Galatians 5:17; 1 Peter 2:11.

²⁷⁰ Romans 7:23.

²⁷¹ Romans 6:14; 1 John 5:4; Ephesians 4:15-16.

²⁷² 2 Peter 3:18; 2 Corinthians 3:18.

²⁷³ 2 Corinthians 7:1.

²⁷⁴ Hebrews 10:39.

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

²⁷⁶ Romans 10:14, 17.

²⁷⁷ 1 Peter 2:2; Acts 20:32; Romans 4:11; Luke 17:5; Romans 1:16-17.

²⁷⁸ John 4:42; 1 Thessalonians 2:13; 1 John 5:10; Acts 24:14.

²⁷⁹ Romans 16:26.

²⁸⁰ Isaiah 66:2.

²⁸¹ Hebrews 11:13; 1 Timothy 4:8.

²⁸² John 1:12; Acts 16:31; Galatians 2:20; Acts 15:11.

²⁸³ Hebrews 5:13-14; Romans 4:19-20; Matthew 6:30; Matthew 8:10.

²⁸⁴ Luke 22:31-32; Ephesians 6:16; 1 John 5:4-5.

²⁸⁵ Hebrews 6:11-12; Hebrews 10:22; Colossians 2:2.

²⁸⁶ Hebrews 12:2.

²⁸⁷ Zechariah 12:10; Acts 11:18.

²⁸⁸ Luke 24:47; Mark 1:15; Acts 20:21.

²⁸⁹ 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.

²⁹⁰ Psalm 119:6, 59, 106; Luke 1:6; 2 Kings 23:25.

15.3 Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof,²⁹¹ which is the act of God's free grace in Christ;²⁹² yet is it of such necessity to all sinners, that none may expect pardon without it.²⁹³

15.4 As there is no sin so small, but it deserves damnation,²⁹⁴ so there is no sin so great, that it can bring damnation upon those who truly repent.²⁹⁵

15.5 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.²⁹⁶

15.6 As every man is bound to make private confession of his sins to God, praying for the pardon thereof;²⁹⁷ upon which, and the forsaking of them, he shall find mercy:²⁹⁸ 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,²⁹⁹ who are thereupon to be reconciled to him, and in love to receive him.³⁰⁰

Chapter 16 – Of Good Works

16.1 Good works are only such as God has commanded in His holy Word,³⁰¹ and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention.³⁰²

16.2 These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith.³⁰³ and by them believers manifest their thankfulness,³⁰⁴ strengthen their assurance,³⁰⁵ edify their brethren,³⁰⁶ adorn the profession of the Gospel,³⁰⁷ stop the mouths of the adversaries,³⁰⁸ and glorify God,³⁰⁹ whose workmanship they are, created in Christ Jesus thereunto;³¹⁰ that, having their fruit unto holiness, they may have the end, eternal life.³¹¹

16.3 Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.³¹² And that they may be enabled thereunto, besides 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.³¹³ yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, 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.³¹⁴

²⁹¹ Ezekiel 36:31-32; Ezekiel 16:61-63.

²⁹² Hosea 14:2, 4; Romans 3:24; Ephesians 1:7.

²⁹³ Luke 13:3, 5; Acts 17:30-31.

²⁹⁴ Romans 6:23; Romans 5:12; Matthew 12:36.

²⁹⁵ Isaiah 55:7; Romans 8:1; Isaiah 1:16, 18.

²⁹⁶ Psalm 19:13; Luke 19:8; 1 Timothy 1:13, 15.

²⁹⁷ Psalm 51:4-5, 7, 9, 14; Psalm 32:5-6.

²⁹⁸ Proverbs 28:13; 1 John 1:9.

²⁹⁹ James 5:16; Luke 17:3-4; Joshua 7:19; Psalm 51:1-19.

³⁰⁰ 2 Corinthians 2:8.

³⁰¹ Micah 6:8; Romans 12:2; Hebrews 13:21.

³⁰² Matthew 15:9; Isaiah 29:13; 1 Peter 1:18; Romans 10:2; John 16:2; 1 Samuel 15:21-23.

³⁰³ James 2:18, 22.

³⁰⁴ Psalm 116:12-13; 1 Peter 2:9.

³⁰⁵ 1 John 2:3, 5; 2 Peter 1:5-10.

³⁰⁶ 2 Corinthians 9:2; Matthew 5:16.

³⁰⁷ Titus 2:5, 9-12; 1 Timothy 6:1.

³⁰⁸ 1 Peter 2:15.

³⁰⁹ 1 Peter 2:12; Philippians 1:11; John 15:8.

³¹⁰ Ephesians 2:10.

³¹¹ Romans 6:22.

³¹² John 15:4-5; Ezekiel 36:26-27.

³¹³ Philippians 2:13; Philippians 4:13; 2 Corinthians 3:5.

³¹⁴ 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.

16.4 They, who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.³¹⁵

16.5 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,³¹⁶ but when we have done all we can, we have done but our duty, and are unprofitable servants;³¹⁷ and because, as they are good, they proceed from His Spirit;³¹⁸ 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.³¹⁹

16.6 Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in Him,³²⁰ not as though they were in this life wholly unblameable and unreproveable in God's sight;³²¹ but that He, looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.³²²

16.7 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;³²³ yet, because they proceed not from a heart purified by faith;³²⁴ nor are done in a right manner according to the Word;³²⁵ nor to a right end, the glory of God;³²⁶ they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.³²⁷ And yet, their neglect of them is more sinful, and displeasing unto God.³²⁸

Chapter 17 – Of the Perseverance of the Saints

17.1 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.³²⁹

17.2 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;³³⁰ upon the efficacy of the merit and intercession of Jesus Christ;³³¹ the abiding of the Spirit, and of the seed of God within them;³³² and the nature of the covenant of grace:³³³ from all which arises also the certainty and infallibility thereof.³³⁴

17.3 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;³³⁵ and, for a time, continue therein.³³⁶

³¹⁵ Luke 17:10; Nehemiah 13:22; Job 9:2-3; Galatians 5:17.

³¹⁶ 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.

³¹⁷ Luke 17:10.

³¹⁸ Galatians 5:22-23.

³¹⁹ Isaiah 64:6; Galatians 5:17; Romans 7:15, 18; Psalm 143:2; Psalm 130:3.

³²⁰ Ephesians 1:6; 1 Peter 2:5; Exodus 28:38; Genesis 4:4 with Hebrews 11:4.

³²¹ Job 9:20; Psalm 143:2.

³²² Hebrews 13:20-21; 2 Corinthians 8:12; Hebrews 6:10; Matthew 25:21, 23.

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

³²⁴ Genesis 4:5 with Hebrews 11:4, 6.

³²⁵ 1 Corinthians 13:3; Isaiah 1:12.

³²⁶ Matthew 6:2, 5, 16.

³²⁷ Haggai 2:14; Titus 1:15; Amos 5:22-23; Hosea 1:4; Romans 9:16; Titus 3:5.

³²⁸ Psalm 14:4; Psalm 36:3; Job 21:14-15; Matthew 25:41-43, 45; Matthew 23:23.

³²⁹ Philippians 1:6; 2 Peter 1:10; John 10:28-29; 1 John 3:9; 1 Peter 1:5, 9.

³³⁰ 2 Timothy 2:18-19; Jeremiah 31:3.

³³¹ Hebrews 10:10, 14; Hebrews 13:20-21; Hebrews 9:12-15; Romans 8:33 to the end, John 17:11, 24; Luke 22:32; Hebrews 7:25.

³³² John 14:16-17; 1 John 2:27; 1 John 3:9.

³³³ Jeremiah 32:40.

³³⁴ John 10:28; 2 Thessalonians 3:3; 1 John 2:19.

³³⁵ Matthew 26:70, 72, 74.

³³⁶ Psalm 51:1, 14.

whereby they incur God's displeasure,³³⁷ and grieve His Holy Spirit,³³⁸ come to be deprived of some measure of their graces and comforts,³³⁹ have their hearts hardened,³⁴⁰ and their consciences wounded,³⁴¹ hurt and scandalize others,³⁴² and bring temporal judgments upon themselves.³⁴³

Chapter 18 – Of the Assurance of Grace and Salvation

18.1 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 salvation,³⁴⁴ which hope of theirs shall perish:³⁴⁵ 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,³⁴⁶ and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.³⁴⁷

18.2 This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope;³⁴⁸ but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,³⁴⁹ the inward evidence of those graces unto which these promises are made,³⁵⁰ the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God:³⁵¹ which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.³⁵²

18.3 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:³⁵³ 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, attain thereunto.³⁵⁴ And therefore it is the duty of everyone to give all diligence to make his calling and election sure;³⁵⁵ that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance:³⁵⁶ so far is it from inclining men to looseness.³⁵⁷

18.4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; 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:³⁵⁸ 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;³⁵⁹ and by the which, in the mean time, they are supported from utter despair.³⁶⁰

³³⁷ Isaiah 64:5, 7, 9; 2 Samuel 11:27.

³³⁸ Ephesians 4:30.

³³⁹ Psalm 51:8, 10, 12; Revelation 2:4; Song of Solomon 5:2-4, 6.

³⁴⁰ Isaiah 63:17; Mark 6:52; Mark 16:14.

³⁴¹ Psalm 32:3-4; Psalm 51:8.

³⁴² 2 Samuel 12:14.

³⁴³ Psalm 89:31-32; 1 Corinthians 11:32.

³⁴⁴ Job 8:13-14; Micah 3:11; Deuteronomy 29:19; John 8:41.

³⁴⁵ Matthew 7:22-23.

³⁴⁶ 1 John 2:3; 1 John 3:14, 18-19, 21, 24; John 5:13.

³⁴⁷ Romans 5:2, 5.

³⁴⁸ Hebrews 6:11, 19.

³⁴⁹ Hebrews 6:17-18.

³⁵⁰ 2 Peter 1:4-5, 10-11; 1 John 2:3; 1 John 3:14; 2 Corinthians 1:12.

³⁵¹ Romans 8:15-16.

³⁵² Ephesians 1:13-14; Ephesians 4:30; 2 Corinthians 1:21-22.

³⁵³ 1 John 5:13; Isaiah 50:10; Mark 9:24; Psalm 88:1-18; Psalm 77:1-12.

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

³⁵⁵ 2 Peter 1:10.

³⁵⁶ Romans 5:1-2, 5; Romans 14:17; Romans 15:13; Ephesians 1:3-4; Psalm 4:6-7; Psalm 119:32.

³⁵⁷ 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.

³⁵⁸ 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 88:1-18; Isaiah 50:10.

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

³⁶⁰ Micah 7:7-9; Jeremiah 32:40; Isaiah 54:7-10; Psalm 22:1; Psalm 88:1-18.

Chapter 19 – Of the Law of God

- 19.1 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.³⁶¹
- 19.2 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:³⁶² the four first commandments containing our duty towards God; and the other six our duty to man.³⁶³
- 19.3 Beside 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;³⁶⁴ and partly holding forth divers instructions of moral duties.³⁶⁵ All which ceremonial laws are now abrogated, under the new testament.³⁶⁶
- 19.4 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.³⁶⁷
- 19.5 The moral law does for ever bind all, as well justified persons as others, to the obedience thereof;³⁶⁸ 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:³⁶⁹ neither does Christ, in the Gospel, any way dissolve, but much strengthen this obligation.³⁷⁰
- 19.6 Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned;³⁷¹ 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;³⁷² discovering also the sinful pollutions of their nature, hearts, and lives;³⁷³ so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;³⁷⁴ together with a clearer sight of the need they have of Christ, and the perfection of His obedience.³⁷⁵ It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin:³⁷⁶ 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.³⁷⁷ The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof;³⁷⁸ although not as due to them by the law, as a covenant of works.³⁷⁹ So as, a man's doing good, and refraining from evil, because the law encourages to the one and deterrers from the other, is no evidence of his being under the law; and not under grace.³⁸⁰

³⁶¹ 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.

³⁶² James 1:25; James 2:8, 10-12; Romans 13:8-9; Deuteronomy 5:32; Deuteronomy 10:4; Exodus 34:1.

³⁶³ Matthew 22:37-40.

³⁶⁴ Hebrews 9:1-28; Hebrews 10:1; Galatians 4:1-3; Colossians 2:17.

³⁶⁵ 1 Corinthians 5:7; 2 Corinthians 6:17; Jude 23.

³⁶⁶ Colossians 2:14, 16-17; Daniel 9:27; Ephesians 2:15-16.

³⁶⁷ Exodus 21:1-36; Exodus 22:1-29; Genesis 49:10 with 1 Peter 2:13-14; Matthew 5:17 with Matthew 5:38-39; 1 Corinthians 9:8-10.

³⁶⁸ Romans 13:8-10; Ephesians 6:2; 1 John 2:3-4, 7-8.

³⁶⁹ James 2:10-11.

³⁷⁰ Matthew 5:17-19; James 2:8; Romans 3:31.

³⁷¹ Romans 6:14; Galatians 2:16; Galatians 3:13; Galatians 4:4-5; Acts 13:39; Romans 8:1.

³⁷² Romans 7:12, 22, 25; Psalm 119:4-6; 1 Corinthians 7:19; Galatians 5:14, 16, 18-23.

³⁷³ Romans 7:7; Romans 3:20.

³⁷⁴ James 1:23-25; Romans 7:9, 14, 24.

³⁷⁵ Galatians 3:24; Romans 7:24-25; Romans 8:3-4.

³⁷⁶ James 2:11; Psalm 119:101, 104, 128.

³⁷⁷ Ezra 9:13-14; Psalm 89:30-34.

³⁷⁸ Leviticus 26:1-14 with 2 Corinthians 6:16; Ephesians 6:2-3; Psalm 37:11 with Matthew 5:5; Psalm 19:11.

³⁷⁹ Galatians 2:16; Luke 17:10.

³⁸⁰ Romans 6:12, 14; 1 Peter 3:8-12 with Psalm 34:12-16; Hebrews 12:28-29.

19.7 Neither are the forementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it;³⁸¹ 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.³⁸²

Chapter 20 – Of Christian Liberty, and Liberty of Conscience

20.1 The liberty which Christ has purchased for believers under the Gospel consists in their freedom from the guilt of sin, and condemning wrath of God, the curse of the moral law;³⁸³ and, in their being delivered from this present evil world, bondage to Satan, and dominion of sin;³⁸⁴ from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;³⁸⁵ as also, in their free access to God,³⁸⁶ and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind.³⁸⁷ All which were common also to believers under the law.³⁸⁸ 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;³⁸⁹ and in greater boldness of access to the throne of grace,³⁹⁰ and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.³⁹¹

20.2 God alone is Lord of the conscience,³⁹² and has left it free from the doctrines and commandments of men, which are in any thing contrary to His Word; or beside it, in matters of faith or worship.³⁹³ So that, to believe such doctrines, or to obey such commands, out of conscience,³⁹⁴ is to betray true liberty of conscience: and the requiring of an implicit faith, and an absolute and blind obedience is to destroy liberty of conscience, and reason also.³⁹⁵

20.3 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.³⁹⁶

20.4 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.³⁹⁷ 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, they may lawfully be called to account, and proceeded against by the censures of the Church,³⁹⁸ and by the power of the civil magistrate.³⁹⁹

³⁸¹ Galatians 3:21.

³⁸² Ezekiel 36:27; Hebrews 8:10 with Jeremiah 31:33.

³⁸³ Titus 2:14; 1 Thessalonians 1:10; Galatians 3:13.

³⁸⁴ Galatians 1:4; Colossians 1:13; Acts 26:18; Romans 6:14.

³⁸⁵ Romans 8:28; Psalm 119:71; 1 Corinthians 15:54-57; Romans 8:1.

³⁸⁶ Romans 5:1-2.

³⁸⁷ Romans 8:14-15; 1 John 4:18.

³⁸⁸ Galatians 3:9, 14.

³⁸⁹ Galatians 4:1-3, 6-7; Galatians 5:1; Acts 15:10-11.

³⁹⁰ Hebrews 4:14, 16; Hebrews 10:19-22.

³⁹¹ John 7:38-39; 2 Corinthians 3:13, 17-18.

³⁹² James 4:12; Romans 14:4.

³⁹³ Acts 4:19; Acts 5:29; 1 Corinthians 7:23; Matthew 23:8-10; 2 Corinthians 1:24; Matthew 15:9.

³⁹⁴ Colossians 2:20, 22-23; Galatians 1:10; Galatians 2:4-5; Galatians 5:1.

³⁹⁵ 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.

³⁹⁶ Galatians 5:13; 1 Peter 2:16; 2 Peter 2:19; John 8:34; Luke 1:74-75.

³⁹⁷ Matthew 12:25; 1 Peter 2:13-14, 16; Romans 13:1-8; Hebrews 13:17.

³⁹⁸ Romans 1:32 with 1 Corinthians 5:1, 5, 11, 13; 2 John 10-11 and 2 Thessalonians 3:14; 1 Timothy 6:3-5; Titus 1:10-11, 13; Titus 3:10 with Matthew 18:15-17; 1 Timothy 1:19-20; Revelation 2:2, 14-15, 20; Revelation 3:9.

³⁹⁹ Deuteronomy 13:6-12; Romans 13:3-4 with 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

- 21.1 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.⁴⁰⁰ 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.⁴⁰¹
- 21.2 Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to Him alone;⁴⁰² not to angels, saints, or any other creature:⁴⁰³ and since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.⁴⁰⁴
- 21.3 Prayer, with thanksgiving, being one special part of religious worship,⁴⁰⁵ is by God required of all men:⁴⁰⁶ and that it may be accepted, it is to be made in the name of the Son,⁴⁰⁷ by the help of His Spirit,⁴⁰⁸ according to His will,⁴⁰⁹ with understanding, reverence, humility, fervency, faith, love, and perseverance;⁴¹⁰ and, if vocal, in a known tongue.⁴¹¹
- 21.4 Prayer is to be made for things lawful;⁴¹² and for all sorts of men living, or that shall live hereafter:⁴¹³ but not for the dead,⁴¹⁴ nor for those of whom it may be known that they have sinned the sin unto death.⁴¹⁵
- 21.5 The reading of the Scriptures with godly fear,⁴¹⁶ the sound preaching⁴¹⁷ and conscionable hearing of the Word, in obedience unto God, with understanding, faith and reverence;⁴¹⁸ singing of psalms with grace in the heart;⁴¹⁹ as also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God:⁴²⁰ beside religious oaths,⁴²¹ vows,⁴²² solemn fastings,⁴²³ and thanksgivings, upon special occasions,⁴²⁴ which are, in their several times and seasons, to be used in a holy and religious manner.⁴²⁵
- 21.6 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:⁴²⁶ but God is to be worshipped

⁴⁰⁰ 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.

⁴⁰¹ Deuteronomy 12:32; Matthew 15:9; Acts 17:25; Matthew 4:9-10; Deuteronomy 4:15-20; Exodus 20:4-6; Colossians 2:23.

⁴⁰² Matthew 4:10 with John 5:23 and 2 Corinthians 13:14.

⁴⁰³ Colossians 2:18; Revelation 19:10; Romans 1:25.

⁴⁰⁴ John 14:6; 1 Timothy 2:5; Ephesians 2:18; Colossians 3:17.

⁴⁰⁵ Philippians 4:6.

⁴⁰⁶ Psalm 65:2.

⁴⁰⁷ John 14:13-14; 1 Peter 2:5.

⁴⁰⁸ Romans 8:26.

⁴⁰⁹ 1 John 5:14.

⁴¹⁰ 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.

⁴¹¹ 1 Corinthians 14:14.

⁴¹² 1 John 5:14.

⁴¹³ 1 Timothy 2:1-2; John 17:20; 2 Samuel 7:29; Ruth 4:12.

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

⁴¹⁵ 1 John 5:16.

⁴¹⁶ Acts 15:21; Revelation 1:3.

⁴¹⁷ 2 Timothy 4:2.

⁴¹⁸ James 1:22; Acts 10:33; Matthew 13:19; Hebrews 4:2; Isaiah 66:2.

⁴¹⁹ Colossians 3:16; Ephesians 5:19; James 5:13.

⁴²⁰ Matthew 28:19; 1 Corinthians 11:23-29; Acts 2:42.

⁴²¹ Deuteronomy 6:13 with Nehemiah 10:29.

⁴²² Isaiah 19:21 with Ecclesiastes 5:4-5.

⁴²³ Joel 2:12; Esther 4:16; Matthew 9:15; 1 Corinthians 7:5.

⁴²⁴ Psalm 107:1-43; Esther 9:22.

⁴²⁵ Hebrews 12:28.

⁴²⁶ John 4:21.

everywhere,⁴²⁷ in spirit and truth;⁴²⁸ as in private families⁴²⁹ daily,⁴³⁰ and in secret each one by himself;⁴³¹ 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.⁴³²

21.7 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:⁴³³ 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,⁴³⁴ which, in Scripture, is called the Lord's Day,⁴³⁵ and is to be continued to the end of the world, as the Christian Sabbath.⁴³⁶

21.8 This Sabbath is then 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 an holy rest, all the day, from their own works, words, and thoughts about their worldly employments and recreations,⁴³⁷ 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.⁴³⁸

Chapter 22 – Of Lawful Oaths and Vows

22.1 A lawful oath is a part of religious worship,⁴³⁹ 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.⁴⁴⁰

22.2 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.⁴⁴¹ 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.⁴⁴² 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;⁴⁴³ so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.⁴⁴⁴

22.3 Whosoever takes an oath ought duly to consider the weightiness of so solemn an act; and therein to avouch nothing, but what he is fully persuaded is the truth.⁴⁴⁵ 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.⁴⁴⁶ Yet is it a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority.⁴⁴⁷

⁴²⁷ Malachi 1:11; 1 Timothy 2:8.

⁴²⁸ John 4:23-24.

⁴²⁹ Jeremiah 10:25; Deuteronomy 6:6-7; Job 1:5; 2 Samuel 6:18, 20; 1 Peter 3:7; Acts 10:2.

⁴³⁰ Matthew 6:1.

⁴³¹ Matthew 6:6; Ephesians 6:18.

⁴³² Isaiah 56:6-7; Hebrews 10:25; Proverbs 1:20-21, 24; Proverbs 8:34; Acts 13:42; Luke 4:16; Acts 2:42.

⁴³³ Exodus 20:8, 10-11; Isaiah 56:2, 4, 6-7.

⁴³⁴ Genesis 2:2-3; 1 Corinthians 16:1-2; Acts 20:7.

⁴³⁵ Revelation 1:10.

⁴³⁶ Exodus 20:8, 10 with Matthew 5:17-18.

⁴³⁷ Exodus 20:8; Exodus 16:23, 25-26, 29-30; Exodus 31:15-17; Isaiah 58:13; Nehemiah 13:15-19, 21-22.

⁴³⁸ Isaiah 58:13; Matthew 12:1-13.

⁴³⁹ Deuteronomy 10:20.

⁴⁴⁰ Exodus 20:7; Leviticus 19:12; 2 Corinthians 1:23; 2 Chronicles 6:22-23.

⁴⁴¹ Deuteronomy 6:13.

⁴⁴² Exodus 20:7; Jeremiah 5:7; Matthew 5:34, 37; James 5:12.

⁴⁴³ Hebrews 6:16; 2 Corinthians 1:23; Isaiah 65:16.

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

⁴⁴⁵ Exodus 20:7; Jeremiah 4:2.

⁴⁴⁶ Genesis 24:2-3, 5-6, 8-9.

⁴⁴⁷ Numbers 5:19, 21; Nehemiah 5:12; Exodus 22:7-11.

22.4 An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation.⁴⁴⁸ It cannot oblige to sin: but in anything not sinful, being taken, it binds to performance, although to a man's own hurt.⁴⁴⁹ Not is it to be violated, although made to heretics, or infidels.⁴⁵⁰

22.5 A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.⁴⁵¹

22.6 It is not to be made to any creature, but to God alone:⁴⁵² 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 thereunto.⁴⁵³

22.7 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.⁴⁵⁴ 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.⁴⁵⁵

Chapter 23 – Of the Civil Magistrate

23.1 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.⁴⁵⁶

23.2 It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto;⁴⁵⁷ in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth;⁴⁵⁸ so for that end, they may lawfully now, under the New Testament, wage war, upon just and necessary occasion.⁴⁵⁹

23.3 The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven:⁴⁶⁰ 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, administrated, and observed.⁴⁶¹ For the better effecting whereof, he has power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.^{462, 463}

⁴⁴⁸ Jeremiah 4:2; Psalm 24:4.

⁴⁴⁹ 1 Samuel 25:22, 32-34; Psalm 15:4.

⁴⁵⁰ Ezekiel 17:16, 18-19; Joshua 9:18-19 with 2 Samuel 21:1.

⁴⁵¹ Isaiah 19:21; Ecclesiastes 5:4-6; Psalm 61:8; Psalm 66:13-14.

⁴⁵² Psalm 76:11; Jeremiah 44:25-26.

⁴⁵³ Deuteronomy 23:21-23; Psalm 50:14; Genesis 28:20-22; 1 Samuel 1:11; Psalm 66:13-14; Psalm 132:2-5.

⁴⁵⁴ Acts 23:12, 14; Mark 6:26; Numbers 30:5, 8, 12-13.

⁴⁵⁵ Matthew 19:11-12; 1 Corinthians 7:2, 9; Ephesians 4:28; 1 Peter 4:2; 1 Corinthians 7:23.

⁴⁵⁶ Romans 13:1-4; 1 Peter 2:13-14.

⁴⁵⁷ Proverbs 8:15-16; Romans 13:1, 2, 4.

⁴⁵⁸ Psalm 2:10-12; 1 Timothy 2:2; Psalm 82:3-4; 2 Samuel 23:3; 1 Peter 2:13.

⁴⁵⁹ Luke 3:14; Romans 13:4; Matthew 8:9-10; Acts 10:1-2; Revelation 17:14, 16.

⁴⁶⁰ 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.

⁴⁶¹ Isaiah 49:23; Psalm 122:9; Ezra 7:23, 25-28; Leviticus 24:16; Deuteronomy 13:5-6, 12; 1 Kings 18:4; 1 Chronicles 13:1-9; 2 Kings 23:1-26; 2 Chronicles 34:33; 2 Chronicles 15:12-13.

⁴⁶² 2 Chronicles 19:8-11; 2 Chronicles 29:1-36; 2 Chronicles 30:1-27; Matthew 2:4-5.

⁴⁶³ Refer to the *Statement Concerning Subscription (Subscription Clarifications)*.

23.4 It is the duty of people to pray for magistrates,⁴⁶⁴ to honour their persons,⁴⁶⁵ to pay them tribute or other dues,⁴⁶⁶ to obey their lawful commands, and to be subject to their authority, for conscience' sake.⁴⁶⁷ 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:⁴⁶⁸ from which ecclesiastical persons are not exempted,⁴⁶⁹ 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.⁴⁷⁰

Chapter 24 – Of Marriage and Divorce

24.1 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.⁴⁷¹

24.2 Marriage was ordained for the mutual help of husband and wife,⁴⁷² for the increase of mankind with a legitimate issue, and of the Church with an holy seed;⁴⁷³ and for preventing of uncleanness.⁴⁷⁴

24.3 It is lawful for all sorts of people to marry, who are able with judgment to give their consent.⁴⁷⁵ Yet is it the duty of Christians to marry only in the Lord:⁴⁷⁶ 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.⁴⁷⁷

24.4 Marriage ought not to be within the degrees of consanguinity or affinity forbidden by the Word;⁴⁷⁸ 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.⁴⁷⁹ The man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her husband's kindred nearer in blood than of her own.^{480, 481}

24.5 Adultery or fornication committed after a contract, being detected before marriage, gives just occasion to the innocent party to dissolve that contract.⁴⁸² In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce:⁴⁸³ and, after the divorce, to marry another, as if the offending party were dead.⁴⁸⁴

24.6 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:⁴⁸⁵ 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

⁴⁶⁴ 1 Timothy 2:1-2.

⁴⁶⁵ 1 Peter 2:17.

⁴⁶⁶ Romans 13:6-7.

⁴⁶⁷ Romans 13:5; Titus 3:1.

⁴⁶⁸ 1 Peter 2:13-14, 16.

⁴⁶⁹ Romans 13:1; 1 Kings 2:35; Acts 25:9-11; 2 Peter 2:1, 10-11; Jude 8-11.

⁴⁷⁰ 2 Thessalonians 2:4; Revelation 13:15-17.

⁴⁷¹ Genesis 2:24; Matthew 19:5-6; Proverbs 2:17.

⁴⁷² Genesis 2:18.

⁴⁷³ Malachi 2:15.

⁴⁷⁴ 1 Corinthians 7:2, 9.

⁴⁷⁵ Hebrews 13:4; 1 Timothy 4:3; 1 Corinthians 7:36-38; Genesis 24:57-58.

⁴⁷⁶ 1 Corinthians 7:39.

⁴⁷⁷ Genesis 34:14; Exodus 34:16; Deuteronomy 7:3-4; 1 Kings 11:4; Nehemiah 13:25-26, 27; Malachi 2:11-12; 2 Corinthians 6:14.

⁴⁷⁸ Leviticus 18:1-30; 1 Corinthians 5:1; Amos 2:7.

⁴⁷⁹ Mark 6:18; Leviticus 18:24-28.

⁴⁸⁰ Leviticus 20:19-21.

⁴⁸¹ Refer to the *Statement Concerning Subscription (Subscription Exceptions)*.

⁴⁸² Matthew 1:18-20.

⁴⁸³ Matthew 5:31-32.

⁴⁸⁴ Matthew 19:9; Romans 7:2-3.

⁴⁸⁵ Matthew 19:8-9; 1 Corinthians 7:15; Matthew 19:6.

case.⁴⁸⁶

Chapter 25 – Of the Church

- 25.1 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 fulness of Him that fills all in all.⁴⁸⁷
- 25.2 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;⁴⁸⁸ and of their children:⁴⁸⁹ and is the kingdom of the Lord Jesus Christ,⁴⁹⁰ the house and family of God,⁴⁹¹ out of which there is no ordinary possibility of salvation.⁴⁹²
- 25.3 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.⁴⁹³
- 25.4 This catholic Church has been sometimes more, sometimes less visible.⁴⁹⁴ And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.⁴⁹⁵
- 25.5 The purest Churches under heaven are subject both to mixture and error:⁴⁹⁶ and some have so degenerated, as to become no Churches of Christ, but synagogues of Satan.⁴⁹⁷ Nevertheless, there shall be always a Church on earth, to worship God according to His will.⁴⁹⁸
- 25.6 There is no other head of the Church, but the Lord Jesus Christ;⁴⁹⁹ 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.^{500, 501}

Chapter 26 – Of the Communion of the Saints

- 26.1 All saints, that are united to Jesus Christ their Head by His Spirit and by faith, have fellowship with Him in His grace, sufferings, death, resurrection, and glory:⁵⁰² and, being united to one another in love, they have communion in each other's gifts and graces,⁵⁰³ 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.⁵⁰⁴

⁴⁸⁶ Deuteronomy 24:1-4.

⁴⁸⁷ Ephesians 1:10, 22-23; Ephesians 5:23, 27, 32; Colossians 1:18.

⁴⁸⁸ 1 Corinthians 1:2; 1 Corinthians 12:12-13; Psalm 2:8; Revelation 7:9; Romans 15:9, 10-12.

⁴⁸⁹ 1 Corinthians 7:14; Acts 2:39; Ezekiel 16:20-21; Romans 11:16; Genesis 3:15; Genesis 17:7.

⁴⁹⁰ Matthew 13:47; Isaiah 9:7.

⁴⁹¹ Ephesians 2:19; Ephesians 3:15.

⁴⁹² Acts 2:47.

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

⁴⁹⁴ Romans 11:3-4; Revelation 12:6, 14.

⁴⁹⁵ Revelation 2:1-29; Revelation 3:1-22; 1 Corinthians 5:6-7.

⁴⁹⁶ 1 Corinthians 13:12; Revelation 2:1-29; Revelation 3:1-22; Matthew 13:24-30, 47.

⁴⁹⁷ Revelation 18:2; Romans 11:18-22.

⁴⁹⁸ Matthew 16:18; Psalm 72:17; Psalm 102:28; Matthew 28:19-20.

⁴⁹⁹ Colossians 1:18; Ephesians 1:22.

⁵⁰⁰ Matthew 23:8-10; 2 Thessalonians 2:3-4, 8-9; Revelation 13:6.

⁵⁰¹ Refer to the *Statement Concerning Subscription (Subscription Exceptions)*.

⁵⁰² 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.

⁵⁰³ Ephesians 4:15-16; 1 Corinthians 12:7; 1 Corinthians 3:21-23; Colossians 2:19.

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

26.2 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;⁵⁰⁵ 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.⁵⁰⁶

26.3 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.⁵⁰⁷ 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.⁵⁰⁸

Chapter 27 – Of the Sacraments

27.1 Sacraments are holy signs and seals of the covenant of grace,⁵⁰⁹ immediately instituted by God,⁵¹⁰ to represent Christ and His benefits; and to confirm our interest in Him;⁵¹¹ as also, to put a visible difference between those that belong unto the Church, and the rest of the world;⁵¹² and solemnly to engage them to the service of God in Christ, according to His Word.⁵¹³

27.2 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.⁵¹⁴

27.3 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;⁵¹⁵ but upon the work of the Spirit,⁵¹⁶ and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.⁵¹⁷

27.4 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 which may be dispensed by any but by a minister of the Word lawfully ordained.⁵¹⁸

27.5 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.⁵¹⁹

Chapter 28 – Of Baptism

28.1 Baptism is a sacrament of the New Testament, ordained by Jesus Christ,⁵²⁰ not only for the solemn admission of the party baptized into the visible Church;⁵²¹ but also, to be unto him a sign and seal of the covenant of grace,⁵²² of his

⁵⁰⁵ Hebrews 10:24-25; Acts 2:42, 46; Isaiah 2:3; 1 Corinthians 11:20.

⁵⁰⁶ Acts 2:44-45; 1 John 3:17; 2 Corinthians 8:1-15; 2 Corinthians 9:1-15; Acts 11:29-30.

⁵⁰⁷ Colossians 1:18-19; 1 Corinthians 8:6; Isaiah 42:8; 1 Timothy 6:15-16; Psalm 45:7 with Hebrews 1:8-9.

⁵⁰⁸ Exodus 20:15; Ephesians 4:28; Acts 5:4.

⁵⁰⁹ Romans 4:11; Genesis 17:7, 10.

⁵¹⁰ Matthew 28:19; 1 Corinthians 11:23.

⁵¹¹ 1 Corinthians 10:16; 1 Corinthians 11:25-26; Galatians 3:17.

⁵¹² Romans 15:8; Exodus 12:48; Genesis 34:14.

⁵¹³ Romans 6:3-4; 1 Corinthians 10:16, 21.

⁵¹⁴ Genesis 17:10; Matthew 26:27-28; Titus 3:5.

⁵¹⁵ Romans 2:28-29; 1 Peter 3:21.

⁵¹⁶ Matthew 3:11; 1 Corinthians 12:13.

⁵¹⁷ Matthew 26:27-28; Matthew 28:19-20.

⁵¹⁸ Matthew 28:19; 1 Corinthians 11:20, 23; 1 Corinthians 4:1; Hebrews 5:4.

⁵¹⁹ 1 Corinthians 10:1-4.

⁵²⁰ Matthew 28:19.

⁵²¹ 1 Corinthians 12:13.

⁵²² Romans 4:11 with Colossians 2:11-12.

ingrafting into Christ,⁵²³ of regeneration,⁵²⁴ of remission of sins,⁵²⁵ and of his giving up unto God through Jesus Christ, to walk in the newness of life.⁵²⁶ Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world.⁵²⁷

28.2 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 Ghost, by a minister of the Gospel, lawfully called thereunto.⁵²⁸

28.3 Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring or sprinkling water upon the person.⁵²⁹

28.4 Not only those that do actually profess faith in and obedience unto Christ,⁵³⁰ but also the infants of one or both believing parents, are to be baptized.⁵³¹

28.5 Although it be a great sin to contemn or neglect this ordinance,⁵³² yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it,⁵³³ or, that all that are baptized are undoubtedly regenerated.⁵³⁴

28.6 The efficacy of Baptism is not tied to that moment of time wherein it is administered;⁵³⁵ yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred, by the Holy Ghost, 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.⁵³⁶

28.7 The sacrament of Baptism is but once to be administered unto any person.⁵³⁷

Chapter 29 – Of the Lord's Supper

29.1 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.⁵³⁸

29.2 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 or dead;⁵³⁹ but only a commemoration of that one offering up of Himself, by Himself, upon the cross, once for all: and a spiritual oblation of all possible praise unto God for the same:⁵⁴⁰ 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.⁵⁴¹

⁵²³ Galatians 3:27; Romans 6:5.

⁵²⁴ Titus 3:5.

⁵²⁵ Mark 1:4.

⁵²⁶ Romans 6:3-4.

⁵²⁷ Matthew 28:19-20.

⁵²⁸ Matthew 3:11; John 1:33; Matthew 28:19-20.

⁵²⁹ Hebrews 9:10, 19-22; Acts 2:41; Acts 16:33; Mark 7:4.

⁵³⁰ Mark 16:15-16; Acts 8:37-38.

⁵³¹ Genesis 17:7, 9-10 with Galatians 3:9, 14; Colossians 2:11-12; Acts 2:38-39 and Romans 4:11-12; 1 Corinthians 7:14; Matthew 28:19; Mark 10:13-16; Luke 18:15.

⁵³² Luke 7:30 with Exodus 4:24-26.

⁵³³ Romans 4:11; Acts 10:2, 4, 22, 31, 45, 47.

⁵³⁴ Acts 8:13, 23.

⁵³⁵ John 3:5, 8.

⁵³⁶ Galatians 3:27; Titus 3:5; Ephesians 5:25-26; Acts 2:38, 41.

⁵³⁷ Titus 3:5.

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

⁵³⁹ Hebrews 9:22, 25-26, 28.

⁵⁴⁰ 1 Corinthians 11:24-26; Matthew 26:26-27.

⁵⁴¹ Hebrews 7:23-24, 27; Hebrews 10:11-12, 14, 18.

- 29.3 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 a holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants;⁵⁴² but to none who are not then present in the congregation.⁵⁴³
- 29.4 Private masses, or receiving this sacrament by a priest or any other alone;⁵⁴⁴ as likewise, the denial of the cup to the people,⁵⁴⁵ 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.⁵⁴⁶
- 29.5 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;⁵⁴⁷ albeit in substance and nature they still remain truly and only bread and wine, as they were before.⁵⁴⁸
- 29.6 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; yea, of gross idolatries.⁵⁴⁹
- 29.7 Worthy receivers outwardly partaking of the visible elements in this sacrament,⁵⁵⁰ do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon 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.⁵⁵¹
- 29.8 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,⁵⁵² or be admitted thereunto.⁵⁵³

Chapter 30 – Of Church Censures

- 30.1 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.⁵⁵⁴
- 30.2 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.⁵⁵⁵

⁵⁴² Matthew 26:26-28 and Mark 14:22-24 and Luke 22:19-20 with 1 Corinthians 11:23-26.

⁵⁴³ Acts. 20:7; 1 Corinthians 11:20.

⁵⁴⁴ 1 Corinthians 10:16.

⁵⁴⁵ Mark 14:23; 1 Corinthians 11:25-29.

⁵⁴⁶ Matthew 15:9.

⁵⁴⁷ Matthew 26:26-28.

⁵⁴⁸ 1 Corinthians 11:26-28; Matthew 26:29.

⁵⁴⁹ Acts 3:21 with 1 Corinthians 11:24-26; Luke 24:6, 39.

⁵⁵⁰ 1 Corinthians 11:28.

⁵⁵¹ 1 Corinthians 10:16.

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

⁵⁵³ 1 Corinthians 5:6-7, 13; 2 Thessalonians 3:6, 14-15; Matthew 7:6.

⁵⁵⁴ 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.

⁵⁵⁵ Matthew 16:19; Matthew 18:17-18; John 20:21-23; 2 Corinthians 2:6-8.

30.3 Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offences, 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.⁵⁵⁶

30.4 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 Church; according to the nature of the crime, and demerit of the person.⁵⁵⁷

Chapter 31 – Of Synods and Councils

31.1 For the better government, and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils.⁵⁵⁸

31.2 As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with, about matters of religion;⁵⁵⁹ 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.⁵⁶⁰
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31.3 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.⁵⁶²

31.4 All synods or councils, since the Apostles' times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of faith, or practice; but to be used as a help in both.⁵⁶³

31.5 Synods and councils are to handle, or conclude, nothing, but that which is ecclesiastical: and are not to intermeddle 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.⁵⁶⁴

Chapter 32 – Of the State of Man After Death, and of the Resurrection of the Dead

32.1 The bodies of men, after death, return to dust and see corruption:⁵⁶⁵ but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them:⁵⁶⁶ 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.⁵⁶⁷ 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.⁵⁶⁸ Beside these two places, for souls separated from their bodies, the Scripture acknowledges none.

⁵⁵⁶ 1 Corinthians 5:1-13; 1 Timothy 5:20; Matthew 7:6; 1 Timothy 1:20; 1 Corinthians 11:27 to the end, with Jude 23.

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

⁵⁵⁸ Acts 15:2, 4, 6.

⁵⁵⁹ Isaiah 49:23; 1 Timothy 2:1-2; 2 Chronicles 19:8-11; 2 Chronicles 29:1-36; 2 Chronicles 30:1-27; Matthew 2:4-5; Proverbs 11:14.

⁵⁶⁰ Acts 15:2, 4, 22-23, 25.

⁵⁶¹ Refer to the *Statement Concerning Subscription (Subscription Exceptions)*.

⁵⁶² Acts 15:15, 19, 24, 27-31; Acts 16:4; Matthew 18:17-20.

⁵⁶³ Ephesians 2:20; Acts 17:11; 1 Corinthians 2:5; 2 Corinthians 1:24.

⁵⁶⁴ Luke 12:13-14; John 18:36.

⁵⁶⁵ Genesis 3:19; Acts 13:36.

⁵⁶⁶ Luke 23:43; Ecclesiastes 12:7.

⁵⁶⁷ Hebrews 12:23; 2 Corinthians 5:1, 6, 8; Philippians 1:23 with Acts 3:21 and Ephesians 4:10.

⁵⁶⁸ Luke 16:23-24; Acts 1:25; Jude 6-7; Peter 3:19.

32.2 At the last day, such as are found alive shall not die, but be changed:⁵⁶⁹ and all the dead shall be raised up, with the selfsame bodies, and none other, although with different qualities, which shall be united again to their souls for ever.⁵⁷⁰

32.3 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.⁵⁷¹

Chapter 33 – Of the Last Judgment

33.1 God has appointed a day, wherein He will judge the world in righteousness, by Jesus Christ,⁵⁷² to whom all power and judgment is given of the Father.⁵⁷³ In which day, not only the apostate angels shall be judged,⁵⁷⁴ 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.⁵⁷⁵

33.2 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 fulness 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.⁵⁷⁶

33.3 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;⁵⁷⁷ 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 will come; and may be ever prepared to say, Come, Lord Jesus, come quickly, Amen.⁵⁷⁸

⁵⁶⁹ 1 Thessalonians 4:17; 1 Corinthians 15:51-52.

⁵⁷⁰ Job 19:26-27; 1 Corinthians 15:42-44.

⁵⁷¹ Acts 24:15; John 5:28-29; 1 Corinthians 15:43; Philippians 3:21.

⁵⁷² Acts 17:31.

⁵⁷³ John 5:22, 27.

⁵⁷⁴ 1 Corinthians 6:3; Jude 6; 2 Peter 2:4.

⁵⁷⁵ 2 Corinthians 5:10; Ecclesiastes 12:14; Romans 2:16; Romans 14:10, 12; Matthew 12:36-37.

⁵⁷⁶ Matthew 25:31 to the end, Romans 2:5-6; Romans 9:22-23; Matthew 25:21; Acts 3:19; 2 Thessalonians 1:7-10.

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

⁵⁷⁸ Matthew 24:36, 42-44; Mark 13:35-37; Luke 12:35-36; Revelation 22:20.

The Westminster Larger Catechism of 1648

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 Testaments are the word of God,⁵ the only rule of faith and obedience.⁶

Q. 4 *How does it appear that the scriptures are 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 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

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

¹ Romans 11:36; 1 Corinthians 10:31.

² Psalm 73:24-28.

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 23:28; Hebrews 4:12; James 1:18; Psalm 19:7-9; Romans 15:4; Acts 20:32.

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

¹³ 2 Timothy 1:13.

¹⁴ Hebrews 11:6.

¹⁵ 1 John 5:7.

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 be three persons in the Godhead, the Father, the Son, and the Holy Ghost; 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 Ghost to proceed from the Father and the Son from all eternity.³⁸

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

A. The scriptures manifest that the Son and the Holy Ghost 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 favor as he pleases), has passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice.⁴⁷

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.

³⁹ Isaiah 6:3, 5, 8; John 12:41; Acts 5:3-4; Acts 28:25; 1 John 5:20.

⁴⁰ John 1:1; John 2:24-25; Isaiah 9:6; 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 9:14-15, 18; Romans 11:33.

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 1:4; 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, 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

⁴⁸ Ephesians 1:11.

⁴⁹ Genesis 1:1-31; 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.

⁶¹ Genesis 2:7; Job 35:11; Ecclesiastes 12:7; Matthew 10:28; 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 1:8.

⁷² Psalm 103:19.

⁷³ Matthew 10:29-31; Genesis 45:7.

⁷⁴ Romans 11:36; Isaiah 43:14.

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 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 the 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 innocency wherein they were created.⁸⁸

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 whereinto man fell?*

A. The sinfulness of that estate whereinto 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

⁷⁵ Jude 1:6; 2 Peter 2:4; Hebrews 2:16; John 8:44.

⁷⁶ Job 1:12; Matthew 8:31.

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.

⁸⁹ Acts 17:26.

⁹⁰ Genesis 2:16-17; Romans 5:12-20; 1 Corinthians 15:21-22.

⁹¹ Romans 3:23; Romans 5:12

⁹² 1 John 3:4; 1 John 3:10, 12.

⁹³ Romans 5:12, 19.

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

⁹⁵ James 1:14-15; Matthew 15:19.

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

A. Original sin is conveyed from our first parents unto 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 for our sakes,¹⁰⁷ and all other evils that befall us in our bodies, names, estates, relations, and employments;¹⁰⁸ together with death itself.¹⁰⁹

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 them¹¹⁷ in him, promises and gives his Holy Spirit¹¹⁸ to all his elect, to work in them that faith,¹¹⁹ with all other saving graces;¹²⁰ and to enable them unto all holy

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 1:7.

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.

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 1:12; John 3:16.

¹¹⁸ Proverbs 1:23.

¹¹⁹ 2 Corinthians 4:13.

¹²⁰ Galatians 5:22-23.

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

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 fulness 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 Ghost in the womb of the virgin Mary, of her substance, and born of her,¹⁴² yet without sin.¹⁴³

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

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 8-10; Hebrews 11:13.

¹³² Galatians 3:7-9, 14.

¹³³ Mark 16:15.

¹³⁴ Matthew 28:19-20.

¹³⁵ 1 Corinthians 11:23-25.

¹³⁶ 2 Corinthians 3:6-9; Hebrews 8:6, 10-11; Matthew 28:19.

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.

¹⁴⁴ Acts. 2:24-25; Romans 1:4; Romans 4:25; Hebrews 9:14.

intercession;¹⁴⁵ and to satisfy God's justice,¹⁴⁶ procure his favor,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

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, and relied on by us,¹⁵⁸ 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 Ghost 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 ways of administration,¹⁶⁸ the whole will of God,¹⁶⁹ in all things concerning their edification and salvation.¹⁷⁰

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

¹⁴⁶ Romans 3:24-26.

¹⁴⁷ Ephesians 1:6; 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.

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 4:14-15; Hebrews 5:5-7.

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.

¹⁶⁸ Hebrews 1:1-2.

¹⁶⁹ John 15:15.

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

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 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 fulness of time to become the son of man, made of a woman of low estate, and to be born of her; with divers 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

¹⁷¹ Hebrews 9:14, 28.

¹⁷² Hebrews 2:17.

¹⁷³ Hebrews 7:25.

¹⁷⁴ Acts 15:14-16; Isaiah 4:4-5; 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 2:10; Revelation 22:12.

¹⁸⁰ Revelation 3:19.

¹⁸¹ Isaiah 63:9.

¹⁸² 1 Corinthians 15:25; Psalm 110:1-2.

¹⁸³ Romans 14:10-11.

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

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 thereof²⁰⁷ (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 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 and giving them commission to preach the

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; 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.

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.

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 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 favor with God the Father,²²⁸ with all fulness 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 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

²²¹ Matthew 28:19-20.

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; Psalm 16:11.

²³⁰ John 17:5.

²³¹ Ephesians 1:22; 1 Peter 3:22.

²³² Ephesians 4:10-12; Psalm 110:1.

²³³ Romans 8:34.

²³⁴ Hebrews 9:12, 24.

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,²⁴⁹ by the application of them unto us, which is the work especially of God the Holy Ghost.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 Ghost 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 Savior only of his body the church.²⁵⁹

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

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

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.

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

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 115:1-2, 9; 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.

²⁶⁸ Ephesians 1:20, 22-23; John 10:16; John 11:52.

²⁶⁹ John 17:21, 24; Ephesians 2:5-6.

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 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 any thing wrought in them, or done by them,²⁸⁸ but only for the perfect obedience and full satisfaction of Christ, by God imputed to them,²⁸⁹ and received by faith alone.²⁹⁰

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; 2 Corinthians 6:1-2; John 6:44; 2 Thessalonians 2:13-14.

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

²⁷⁷ Ezekiel 11:19; Ezekiel 36:26-27; John 6:45.

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 6:64-65; John 12:38-40; Acts 18:25-27; 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 3:22-25, 27-28.

²⁸⁸ Titus 3:5, 7; Ephesians 1:7.

²⁸⁹ Romans 4:6-8; Romans 5:17-19.

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

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 inasmuch 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 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, 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

²⁹¹ Romans 5:8-10, 19.

²⁹² 2 Timothy 2:5-6; Hebrews 7:22; Hebrews 10:10; Matthew 20:28; Daniel 9:24, 26; Isaiah 53:4-6, 10-12; 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 4:12; Acts 16:30; John 16:8-9; Romans 5:6; Ephesians 2:1.

³⁰¹ Ephesians 1:13.

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

³⁰³ Philippians 3:9; Acts 15:11.

³⁰⁴ Galatians 3:11; Romans 3:28.

³⁰⁵ Romans 4:5; 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 4:18; Revelation 3:12.

³¹¹ Galatians 4:6.

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

³¹³ Hebrews 6:12; Romans 8:17.

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 1:20; Hebrews 6:11-12; Ephesians 3:16-19; Colossians 1:10-11.

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 endeavoring constantly to walk with him in all the ways of new obedience.³²⁹

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 lustings 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

³¹⁹ Romans 6:4; Romans 6:14; Galatians 5:2.

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.

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

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 Hebrews 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 endeavor 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

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, sins, temptations, and desertions;³⁵⁵ yet are they 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 thereof, enjoy the sense of God's love,³⁶¹ peace of conscience, joy in the Holy Ghost, 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

³⁴² Jeremiah 31:3.

³⁴³ 2 Timothy 2:19-21; 2 Samuel 23:5.

³⁴⁴ 1 Corinthians 1:8-9.

³⁴⁵ Hebrews 7:25; Luke 22:32.

³⁴⁶ 1 John 2:27; 1 John 3:9.

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.

³⁵³ Ephesians 1:13.

³⁵⁴ Isaiah 50:10; Psalm 88:1-18.

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

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.

³⁶¹ Romans 5:5; 2 Corinthians 1:22.

³⁶² Romans 5:1-2; Romans 14:17.

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

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 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 selfsame 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 dishonor by him, as an offended judge.³⁸²

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

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.

³⁷² 2 Corinthians 5:1, 6, 8; Philippians 1:23; Acts 3:21; 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 1:6-7.

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.

³⁸³ 2 Peter 2:4; Jude 1:6-7, 14-15; Matthew 25:46.

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

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 favorable 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 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.

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 of the knowledge of good and evil, was the moral law.³⁹⁸

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

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 10:32; Matthew 25:33.

³⁹¹ 1 Corinthians 6:2-3.

³⁹² Matthew 25:34, 46.

³⁹³ Ephesians 5:27; Revelation 14:13.

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; Genesis 2:17; Romans 2:14-15; Romans 10:5.

³⁹⁹ Deuteronomy 5:1-3, 31, 33; Luke 10:26-27; Galatians 3:10; 1 Thessalonians 5:23.

⁴⁰⁰ Luke 1:75; Acts 14:16.

⁴⁰¹ Romans 10:5; Galatians 3:10, 12.

⁴⁰² Romans 8:3; Galatians 2:16.

⁴⁰³ 1 Timothy 1:8.

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 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 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

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 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 commanded;⁴²⁶ so, where a promise is annexed, the contrary threatening is included;⁴²⁷ and, where a threatening is annexed, the contrary

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.

⁴⁰⁸ Galatians 3:21-22.

⁴⁰⁹ Romans 10:4.

⁴¹⁰ 1 Timothy 1:9-10.

⁴¹¹ Galatians 3:24.

⁴¹² Romans 1:20; 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; Romans 8:3-4; Galatians 3:13-14.

⁴¹⁸ Luke 1:68-69, 74-75; Colossians 1:12-14.

⁴¹⁹ Romans 7:22; Romans 12:2; Titus 2:11-14.

⁴²⁰ Deuteronomy 10:4; Exodus 34:1-4.

⁴²¹ Matthew 22:37-38, 40.

⁴²² Psalm 19:7; James 2:10; Matthew 5:21-22.

⁴²³ Romans 7:14; Deuteronomy 6:5; Matthew 5:21-22, 27-28, 33-34, 37-39, 43-44; Matthew 22:37-39.

⁴²⁴ Colossians 3:5; Amos 8:5; Proverbs 1:19; 1 Timothy 6:10.

⁴²⁵ Isaiah 58:13; Deuteronomy 6:13; Matthew 4:9-10; Matthew 15:4-6.

⁴²⁶ Matthew 5:21-25; Ephesians 4:28.

⁴²⁷ Exodus 20:12; Proverbs 30:17.

promise is included.⁴²⁸ 5. That what God forbids, is at no time to be done;⁴²⁹[8] 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 endeavor 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

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 thy God, which have brought you out of the land of Egypt, out of the house of bondage.⁴³⁶ Wherein God manifests his sovereignty, as being JEHOVAH, 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;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

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

⁴²⁸ Jeremiah 18:7-8; Exodus 20:7; Psalm 15:1, 4-5; Psalm 24:4-5.

⁴²⁹ Job 13:7; Job 36:21; Romans 3:8; Hebrews 11:25.

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 5:22-23; 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.

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; Romans 3:29.

⁴⁴² Luke 1:74-75.

⁴⁴³ 1 Peter 1:15-18; Leviticus 18:30; Leviticus 19:37.

⁴⁴⁴ Luke 10:27.

⁴⁴⁵ Exodus 20:3.

⁴⁴⁶ 1 Chronicles 28:9; Deuteronomy 26:17; Isaiah 43:10; Jeremiah 14:22.

⁴⁴⁷ Psalm 29:2; Psalm 95:6-7; Matthew 4:10.

⁴⁴⁸ Malachi 3:16.

⁴⁴⁹ Psalm 63:6.

⁴⁵⁰ Ecclesiastes 12:1.

esteeming,⁴⁵¹ honoring,⁴⁵² adoring,⁴⁵³ choosing,⁴⁵⁴ loving,⁴⁵⁵ desiring,⁴⁵⁶ fearing of him,⁴⁵⁷ believing him;⁴⁵⁸ trusting,⁴⁵⁹ 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 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 worshiping 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, 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

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; Numbers 25:11.

⁴⁶⁴ Philippians 4:6.

⁴⁶⁵ Jeremiah 7:28; 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; 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.

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.

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 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 shalt not make unto you any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: You shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that 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

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 1:25; Romans 10:13-14; Hosea 4:12; Acts 10:25-26; Revelation 19:10; Matthew 4:10; Colossians 2:18.

⁵⁰⁵ Leviticus 20:6; 1 Samuel 28:7, 11; 1 Chronicles 10:13-14.

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.

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.

⁵²¹ Matthew 28:19; 1 Corinthians 11:23-30.

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

Q. 109 *What are the sins forbidden in the second commandment?*

A. The sins forbidden in the second commandment are, all devising,⁵²⁹ counseling,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 worshiping 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 custom,⁵⁴⁶ devotion,⁵⁴⁷ good intent, or any other pretense whatsoever;⁵⁴⁸ simony,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 thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments;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

⁵²² Matthew 16:19; Matthew 18:15-17; 1 Corinthians 5:1-13; 1 Corinthians 12:28.

⁵²³ Ephesians 4:11-12; 1 Timothy 5:17-18; 1 Corinthians 9:1-15.

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.

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.

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 20:3-4.

⁵⁵⁷ Exodus 34:13-14.

⁵⁵⁸ 1 Corinthians 10:20-22; Jeremiah 7:18-20; Ezekiel 16:26-27; Deuteronomy 32:16-20.

threatening to punish them unto divers generations;⁵⁵⁹ and esteeming the observers of it such as love him 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 shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that 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 works,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 an holy 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 superstitious,⁵⁸⁴ 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 quarreling at,⁵⁹⁶ curious prying

⁵⁵⁹ Hosea 2:2-4.

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 8:1, 3-4, 9.

⁵⁷³ Colossians 3:17; Psalm 105:2, 5.

⁵⁷⁴ Psalm 102:18.

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 Psalm 50:16-17.

⁵⁸⁸ Isaiah 5:12.

⁵⁸⁹ 2 Kings 19:22; Leviticus 24:11.

⁵⁹⁰ Zechariah 5:4; Zechariah 8:17.

⁵⁹¹ 1 Samuel 17:43; 2 Samuel 16:5.

⁵⁹² Jeremiah 5:7; Jeremiah 23:10.

⁵⁹³ Deuteronomy 23:18; Acts 23:12, 14.

⁵⁹⁴ Esther 3:7; Esther 9:24; Psalm 22:18.

⁵⁹⁵ Psalm 24:4; Ezekiel 17:16, 18-19.

⁵⁹⁶ Mark 6:26; 1 Samuel 25:22, 32-34

into,⁵⁹⁷ and misapplying of God's 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,⁶⁰⁴ vain janglings, or the maintaining of false doctrines;⁶⁰⁵ abusing it, the creatures, or anything contained under the name of God, to charms,⁶⁰⁶ or sinful lusts and practices;⁶⁰⁷ the maligning,⁶⁰⁸ scorning,⁶⁰⁹ reviling,⁶¹⁰ or any wise opposing of God's truth, grace, and ways;⁶¹¹ making profession of religion in hypocrisy, or for sinister ends;⁶¹² being ashamed of it,⁶¹³ or a shame to it, by unconformable,⁶¹⁴ unwise,⁶¹⁵ unfruitful,⁶¹⁶ and offensive walking,⁶¹⁷ or backsliding from it.⁶¹⁸

Q. 114 *What reasons are annexed to the third commandment?*

A. The reasons annexed to the third commandment, in these words, The Lord thy God, and, For the Lord will not hold him guiltless that takes his name in vain,⁶¹⁹ are, because he is the Lord and our God, therefore his name is not to be profaned, or any way abused by us;⁶²⁰ 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,⁶²¹ albeit many such escape the censures and punishments of men.⁶²²

Q. 115 *Which is the fourth commandment?*

A. The fourth commandment is, Remember the sabbath day, to keep it holy. Six days shalt you labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it you shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.⁶²³

⁵⁹⁷ Romans 9:14, 19-20.

⁵⁹⁸ Deuteronomy 29:29.

⁵⁹⁹ Romans 3:5, 7; Romans 6:1-2.

⁶⁰⁰ Ecclesiastes 8:11; Ecclesiastes 9:3; Psalm 39:1-13.

⁶⁰¹ Matthew 5:21-48.

⁶⁰² Ezekiel 13:22.

⁶⁰³ 2 Peter 3:16; Matthew 22:24-31.

⁶⁰⁴ Isaiah 22:18; Jeremiah 23:34, 36, 38.

⁶⁰⁵ 1 Timothy 1:4, 6-7; 1 Timothy 6:4-5, 20; 2 Timothy 2:14; Titus. 3:9.

⁶⁰⁶ Deuteronomy 18:10-14; Acts 19:13.

⁶⁰⁷ 2 Timothy 4:3-4; Romans 13:13-14; 1 Kings 21:9-10; Jude 1:4.

⁶⁰⁸ Acts 13:45; 1 John 3:12.

⁶⁰⁹ Psalm 1:1; 2 Peter 3:3.

⁶¹⁰ 1 Peter 4:4.

⁶¹¹ Acts 4:18; Acts 13:45-46, 50; Acts 19:9; 1 Thessalonians 2:16; Hebrews 10:29.

⁶¹² 2 Timothy 3:5; Matthew 6:1-2, 5, 16; Matthew 23:14.

⁶¹³ Mark 8:38.

⁶¹⁴ Psalm 73:14-15.

⁶¹⁵ 1 Corinthians 6:5-6; Ephesians 5:15-17.

⁶¹⁶ Isaiah 5:4; 2 Peter 1:8-9.

⁶¹⁷ Romans 2:23-24.

⁶¹⁸ Galatians 3:1, 3; Hebrews 6:6.

⁶¹⁹ Exodus 20:7.

⁶²⁰ Leviticus 19:12.

⁶²¹ Ezekiel 36:21-23; Deuteronomy 28:58-59; Zechariah 5:2-4.

⁶²² 1 Samuel 2:12, 17, 22, 24; 1 Samuel 3:18.

⁶²³ Exodus 20:8-11.

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; which is the Christian sabbath,⁶²⁴ and in the New Testament called The Lord's day.⁶²⁵

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 an holy resting all the day,⁶²⁶ 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,⁶²⁷ 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)⁶²⁸ in the public and private exercises of God's worship:⁶²⁹ 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.⁶³⁰

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 oftentimes to hinder them by employments of their own.⁶³¹

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,⁶³² all careless, negligent, and unprofitable performing of them, and being weary of them;⁶³³ all profaning the day by idleness, and doing that which is in itself sinful;⁶³⁴ and by all needless works, words, and thoughts, about our worldly employments and recreations.⁶³⁵

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 shalt you labor, and do all thy work:⁶³⁶ from God's challenging a special propriety in that day, The seventh day is the sabbath of the Lord thy God:⁶³⁷ 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; Wherefore the Lord blessed the sabbath day, and hallowed it.⁶³⁸

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,⁶³⁹ partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it,⁶⁴⁰ and, in keeping it, better to keep all the rest of the commandments,⁶⁴¹ and to continue a thankful remembrance of the two great benefits of creation and redemption,

⁶²⁴ Deuteronomy 5:12, 14, 18; Genesis 2:2-3; 1 Corinthians 16:1-2; Acts 20:7; Matthew 5:17-18; Isaiah 56:2, 4, 6-7.

⁶²⁵ Revelation 1:10.

⁶²⁶ Exodus 20:8, 10.

⁶²⁷ Exodus 16:25-28; Nehemiah 13:15-22; Jeremiah 17:21-22.

⁶²⁸ Matthew 12:1-13.

⁶²⁹ Isaiah 58:13-14; Isaiah 66:23; Luke 4:16; Acts 20:7; 1 Corinthians 16:1-2; Psalm 92:1-15; Leviticus 23:3.

⁶³⁰ Exodus 16:22, 25-26, 29; Exodus 20:8; Luke 23:54, 56; Nehemiah 13:19.

⁶³¹ Exodus 20:10; Exodus 23:12; Joshua 24:15; Nehemiah 13:15, 17; Jeremiah 17:20-22.

⁶³² Ezekiel 22:26.

⁶³³ Acts 15:7, 9; Ezekiel 33:30-32; Amos 8:5; Malachi 1:13.

⁶³⁴ Ezekiel 23:38.

⁶³⁵ Jeremiah 17:24, 27; Isaiah 58:13.

⁶³⁶ Exodus 20:9.

⁶³⁷ Exodus 20:10.

⁶³⁸ Exodus 20:11.

⁶³⁹ Exodus 20:8.

⁶⁴⁰ Exodus 16:23; Luke 23:54, 56; Mark 15:42; Nehemiah 13:19.

⁶⁴¹ Psalm 92:13-14; Ezekiel 20:12, 19-20.

which contain a short abridgment of religion;⁶⁴² and partly, because we are very ready to forget it,⁶⁴³ for that there is less light of nature for it,⁶⁴⁴ and yet it restrains our natural liberty in things at other times lawful;⁶⁴⁵ 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;⁶⁴⁶ and that Satan with his instruments much labor to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.⁶⁴⁷

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 neighbor as ourselves,⁶⁴⁸ and to do to others what we would have them to do to us.⁶⁴⁹

Q. 123 *Which is the fifth commandment?*

A. The fifth commandment is, Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God gives you.⁶⁵⁰

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,⁶⁵¹ but all superiors in age⁶⁵² and gifts;⁶⁵³ and especially such as, by God's ordinance, are over us in place of authority, whether in family,⁶⁵⁴ church,⁶⁵⁵ or commonwealth.⁶⁵⁶

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;⁶⁵⁷ and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.⁶⁵⁸

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, superiors, or equals.⁶⁵⁹

Q. 127 *What is the honor that inferiors owe to their superiors?*

A. The honor which inferiors owe to their superiors is, all due reverence in heart,⁶⁶⁰ word,⁶⁶¹ and behavior;⁶⁶² prayer and thanksgiving for them;⁶⁶³ imitation of their virtues and graces;⁶⁶⁴ willing obedience to their lawful commands and

⁶⁴² Genesis 2:2-3; Psalm 118:22, 24; Acts 4:10, 11; Revelation 1:10.

⁶⁴³ Ezekiel 22:26.

⁶⁴⁴ Nehemiah 9:14.

⁶⁴⁵ Exodus 34:21.

⁶⁴⁶ Deuteronomy 5:14-15; Amos 8:5.

⁶⁴⁷ Lamentations 1:7; Jeremiah 17:21-23; Nehemiah 13:15-23.

⁶⁴⁸ Matthew 22:39.

⁶⁴⁹ Matthew 7:12.

⁶⁵⁰ Exodus 20:12.

⁶⁵¹ Proverbs 23:22-25; Ephesians 6:1-2.

⁶⁵² 1 Timothy 5:1-2.

⁶⁵³ Genesis 4:20-22; Genesis 45:8.

⁶⁵⁴ 2 Kings 5:13.

⁶⁵⁵ 2 Kings 2:12; 2 Kings 13:14; Galatians 4:19.

⁶⁵⁶ Isaiah 49:23.

⁶⁵⁷ Ephesians 6:4; 2 Corinthians 12:14; 1 Thessalonians 2:7-8, 11; Numbers 11:11-12.

⁶⁵⁸ 1 Corinthians 4:14-16; 2 Kings 5:13.

⁶⁵⁹ Ephesians 5:21; 1 Peter 2:17; Romans 12:10.

⁶⁶⁰ Malachi 1:6; Leviticus 19:3.

⁶⁶¹ Proverbs 31:28; 1 Peter 3:6.

⁶⁶² Leviticus 19:32; 1 Kings 2:19.

⁶⁶³ 1 Timothy 2:1-2.

⁶⁶⁴ Hebrews 13:7; Philippians 3:17.

counsels;⁶⁶⁵ due submission to their corrections;⁶⁶⁶ fidelity to,⁶⁶⁷ defense⁶⁶⁸ and maintenance of their persons and authority, according to their several ranks, and the nature of their places;⁶⁶⁹ bearing with their infirmities, and covering them in love, that so they may be an honor to them and to their government.⁶⁷⁰

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, mocking,⁶⁷⁹ and all such refractory and scandalous carriage, as proves a shame and dishonor 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, 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 glory to God,⁶⁹⁴ honor to themselves,⁶⁹⁵ and so to preserve that authority which God has put upon them.⁶⁹⁶

⁶⁶⁵ 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.

⁶⁶⁶ Hebrews 12:9; 1 Peter 2:18-20.

⁶⁶⁷ Titus 2:9-10.

⁶⁶⁸ 1 Samuel 26:15-16; 2 Samuel 18:3; Esther 6:2.

⁶⁶⁹ Matthew 22:21; Romans 13:6-7; 1 Timothy 5:17-18; Galatians 6:6; Genesis 45:11; Genesis 47:12.

⁶⁷⁰ Psalm 127:3-5; Proverbs 31:23.

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.

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.

Q. 130 *What are the sins of superiors?*

A. The sins of superiors are, besides the neglect of the duties required of them,⁶⁹⁷ an 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 counseling,⁷⁰³ encouraging,⁷⁰⁴ or favoring 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 wrath;⁷⁰⁹ or any way dishonoring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behavior.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 honor to go one before another;⁷¹² and to rejoice in each other's 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 thy days may be long upon the land which the Lord thy God gives 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

Q. 134 *Which is the sixth commandment?*

A. The sixth commandment is, You shalt 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 endeavors, to preserve the life of ourselves⁷²² and others⁷²³ by resisting all thoughts and purposes,⁷²⁴ subduing all passions,⁷²⁵ and avoiding all occasions,⁷²⁶

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; 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.

⁷⁰⁹ Ephesians 6:4.

⁷¹⁰ Genesis 9:21; 1 Kings 1:6; 1 Kings 12:13-16; 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 1:9; Luke 22:24.

⁷¹⁹ Exodus 20:12.

⁷²⁰ Deuteronomy 5:16; 1 Kings 8:25; Ephesians 6:2-3.

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.

temptations,⁷²⁷ and practices, which tend to the unjust taking away the life of any;⁷²⁸ by just defense 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,⁷³⁵ sleep,⁷³⁶ labor,⁷³⁷ and recreations;⁷³⁸ by charitable thoughts,⁷³⁹ love,⁷⁴⁰ compassion,⁷⁴¹ meekness, gentleness, kindness;⁷⁴² peaceable,⁷⁴³ mild and courteous speeches and behavior;⁷⁴⁴ forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiring good for evil;⁷⁴⁵ comforting and succoring 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 defense;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, drink,⁷⁵⁹ labor,⁷⁶⁰ and recreations;⁷⁶¹ provoking words,⁷⁶² oppression,⁷⁶³ quarreling,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 shalt not commit adultery.⁷⁶⁷

Q. 138 *What are the duties required in the seventh commandment?*

⁷²⁷ Matthew 4:6-7; Proverbs 1:10-11, 15-16.

⁷²⁸ 1 Samuel 24:2; 1 Samuel 26:9-11; Genesis 37:21-22.

⁷²⁹ Psalm 82:4; Proverbs 24:11-12; 1 Samuel 14:45.

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 5:12; 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.

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 20:1-20.

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.

⁷⁵⁹ Luke 21:34; Romans 13:13.

⁷⁶⁰ Ecclesiastes 2:22-23; Ecclesiastes 12:12.

⁷⁶¹ Isaiah 5:12.

⁷⁶² Proverbs 12:18; Proverbs 15:1.

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.

A. The duties required in the seventh commandment are, chastity in body, mind, affections,⁷⁶⁸ words,⁷⁶⁹ and behavior;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 continency,⁷⁷⁶ conjugal love,⁷⁷⁷ and cohabitation;⁷⁷⁸ diligent labor 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 behavior, immodest apparel;⁷⁸⁸ prohibiting of lawful,⁷⁸⁹ and dispensing with unlawful marriages;⁷⁹⁰ allowing, tolerating, keeping of stews, 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 divorce,⁷⁹⁵ or desertion;⁷⁹⁶ idleness, gluttony, drunkenness,⁷⁹⁷ unchaste company,⁷⁹⁸ lascivious songs, books, pictures, dancings, 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 shalt 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

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.

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.

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.

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 3:16; Isaiah 23:15-17; Mark 6:22; Romans 13:13; 1 Peter 4:3.

⁸⁰⁰ 2 Kings 9:30; Jeremiah 4:30; Ezekiel 23:40.

⁸⁰¹ Exodus 20:15.

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 condition;⁸⁰⁸ a lawful calling,⁸⁰⁹ and diligence in it;⁸¹⁰ frugality;⁸¹¹ avoiding unnecessary lawsuits⁸¹² and suretyship, or other like engagements;⁸¹³ and an endeavor, by all just and lawful means, to procure, 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,⁸¹⁸ and receiving anything that is stolen;⁸¹⁹ fraudulent dealing,⁸²⁰ false weights and measures,⁸²¹ removing land marks,⁸²² injustice and unfaithfulness in contracts between man and man,⁸²³ or in matters of trust;⁸²⁴ oppression,⁸²⁵ extortion,⁸²⁶ usury,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 neighbor 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?

⁸⁰² Psalm 15:2, 4; Zechariah 7:4, 10; Zechariah 8:16-17.

⁸⁰³ Romans 13:7.

⁸⁰⁴ Leviticus 6:2-5; 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.

⁸⁰⁸ Proverbs 27:23-27; Ecclesiastes 2:24; 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 25:35; 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; Psalm 42:10.

⁸¹⁷ Psalm 62:10.

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.

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 42:10.

⁸³⁶ Matthew 6:25, 31, 34; Ecclesiastes 5:12.

⁸³⁷ Psalm 37:1, 7; Psalm 73:3.

⁸³⁸ 2 Thessalonians 3:11; Proverbs 18:9.

⁸³⁹ Proverbs 21:17; Proverbs 23:20-21; Proverbs 28:19.

⁸⁴⁰ Ecclesiastes 4:8; Ecclesiastes 6:2; 1 Timothy 5:8.

A. The ninth commandment is, You shalt not bear false witness against thy neighbor.⁸⁴¹

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 neighbor, 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 neighbors;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 talebearers,⁸⁶⁰ flatterers,⁸⁶¹ and 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 neighbors, as well as our own,⁸⁶⁶ especially in public judicature;⁸⁶⁷ giving false evidence,⁸⁶⁸ suborning 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

⁸⁴¹ Exodus 20:16.

⁸⁴² Zechariah 8:16.

⁸⁴³ 3 John 1:12.

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 1:4; 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.

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 1:9-10, 15-16; 2 Samuel 16:3.

⁸⁶⁷ Leviticus 19:15; Habakkuk 1:4.

⁸⁶⁸ Proverbs 6:16, 19; Proverbs 19:5.

⁸⁶⁹ Acts 6:13.

⁸⁷⁰ Jeremiah 9:3, 5; Acts 24:2, 5; Psalm 3:1-4; Psalm 12:3-4.

⁸⁷¹ Proverbs 17:15; 1 Kings 21:9-14.

⁸⁷² Isaiah 5:23.

⁸⁷³ Psalm 119:69; Luke 16:5-7; Luke 19:8.

⁸⁷⁴ Leviticus 5:1; 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.

end,⁸⁷⁸ 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 vainglorious 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 rumors,⁹⁰¹ receiving and countenancing evil reports,⁹⁰² and stopping our ears against just defense;⁹⁰³ evil suspicion;⁹⁰⁴ envying or grieving at the deserved credit of any,⁹⁰⁵ endeavoring 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 an ill name.⁹¹²

Q. 146 *Which is the tenth commandment?*

A. The tenth commandment is, You shalt not covet thy neighbor's house, you shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor'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 neighbor, as that all our inward motions 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?*

⁸⁷⁸ 1 Samuel 22:9-10; Psalm 52:1.

⁸⁷⁹ Psalm 56:5; John 2:19; 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; 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 4:6; Job 27:5-6.

⁸⁹⁸ Matthew 7:3-5.

⁸⁹⁹ Proverbs 28:13; Proverbs 30:20; Genesis 3:12-13; Genesis 4:9; Jeremiah 2:35; 2 Kings 5:25.

⁹⁰⁰ Genesis 9:22; Proverbs 25:9-10.

⁹⁰¹ Exodus 23:1.

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 1:16; 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.

⁹¹⁵ Job 31:29; Psalm 122:7-9; 1 Timothy 1:5; Esther 10:3; 1 Corinthians 13:4-7.

A. The sins forbidden in the tenth commandment are, discontentment with our own estate;⁹¹⁶ envying⁹¹⁷ and grieving at the good of our neighbor,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

Q. 151 *What are those aggravations that make some sins more heinous than others?*

A. Sins receive their aggravations, 1. From the persons offending:⁹²⁵ 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;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 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,

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; Colossians 3:5; 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 Romans 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.

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 1:8; 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.

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.

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 admonition,⁹⁵⁹ censures of the church,⁹⁶⁰ civil punishments;⁹⁶¹ and our prayers, purposes, promises,⁹⁶² vows,⁹⁶³ covenants,⁹⁶⁴ and 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

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

⁹⁵¹ James 1:14-15; Matthew 5:22; Micah 2:1.

⁹⁵² Matthew 18:7; Romans 2:23-24.

⁹⁵³ Deuteronomy 22:22, 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 5:8.

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 23:35; Proverbs 27:22.

⁹⁶² Psalm 78:34-37; Jeremiah 2:20; Jeremiah 13:5-6, 20-21.

⁹⁶³ Ecclesiastes 5:4-6; Proverbs 20:25.

⁹⁶⁴ Leviticus 26:25.

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 1:10.

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 23:37-39.

⁹⁸⁰ Isaiah 58:3-5; Numbers 25:6-7.

⁹⁸¹ 1 Corinthians 11:20-21.

⁹⁸² Jeremiah 7:8-10, 14-15; John 13:27, 30.

⁹⁸³ Ezra 9:13-14.

⁹⁸⁴ 2 Samuel 16:22; 1 Samuel 2:22-24.

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.

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

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 languages.¹⁰⁰⁷

Q. 157 *How is the word of God to be read?*

A. The holy scriptures are to be read with an 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

⁹⁹³ Acts 16:30-31; Acts 20:21; Matthew 3:7-8; Luke 13:3, 5; John 3:16, 18.

⁹⁹⁴ Proverbs 2:1-5; Proverbs 8:33-36.

⁹⁹⁵ Matthew 28:19-20; Acts 2:42, 46-47.

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 1:16; Romans 10:13-17; Romans 15:4; Romans 16:25; 1 Thessalonians 3:2, 10-11, 13.

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.

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 Corinthians 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 24:21.

¹⁰¹⁶ Proverbs 3:5; Deuteronomy 33:3.

¹⁰¹⁷ Proverbs 2:1-6; Psalm 119:18; Nehemiah 7:6, 8.

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 labor in the ministry of the word, are to preach sound doctrine,¹⁰²⁰ diligently,¹⁰²¹ in season and out of 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 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 Ghost, and the blessing of Christ, by whom they are instituted.¹⁰⁵⁰

¹⁰¹⁸ 1 Timothy 3:2, 6; Ephesians 4:8-11; 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.

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.

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, 23; 1 Corinthians 3:6-7; 1 Corinthians 12:13.

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 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 a 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 Ghost,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 baptized are solemnly admitted into 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 baptized.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[1] 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,

¹⁰⁵¹ Genesis 17:7, 10; Exodus 12:1-51; Matthew 26:26-28; Matthew 28:19.

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.

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 26:26-28; Matthew 28:19; 1 Corinthians 11:20, 23.

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.

¹⁰⁶⁷ 1 Corinthians 12:13.

¹⁰⁶⁸ Romans 6:4.

¹⁰⁶⁹ Acts 2:38; Acts 8:36-37.

¹⁰⁷⁰ Genesis 17:7, 9; Galatians 3:9, 14; Colossians 2:11-12; Acts 2:38-39; Romans 4:11-12; Romans 11:16; 1 Corinthians 7:14; Matthew 28:19; Luke 18:15-16.

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.

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 baptized, for the mortifying of sin, and quickening of grace;¹⁰⁷⁵ and by endeavoring 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 baptized 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 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 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 men,¹⁰⁹⁸ forgiving those that have

¹⁰⁷⁴ Romans 4:11-12; 1 Peter 3:21.

¹⁰⁷⁵ Romans 6:3-5.

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 11:13-26.

¹⁰⁸² 1 Corinthians 10:16.

¹⁰⁸³ 1 Corinthians 11:24.

¹⁰⁸⁴ 1 Corinthians 10:14-16, 21.

¹⁰⁸⁵ 1 Corinthians 10:17.

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; 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.

¹⁰⁹⁸ 1 Corinthians 5:8; 1 Corinthians 11:18, 20.

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 unfeignedly 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 labor to have his 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 Christ,¹¹²² feeding on him by faith,¹¹²³ receiving of his fulness,¹¹²⁴ trusting in his merits,¹¹²⁵ rejoicing in his love,¹¹²⁶ giving thanks for his grace;¹¹²⁷ in renewing of their covenant with God, and love to all the saints.¹¹²⁸

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 Chronicles 30:18-19; Matthew 26:26.

¹¹⁰⁵ Isaiah 1:10; 1 John 5:13; Psalm 77:1-12; Psalm 88:1-18; 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 1:10; Psalm 66:18-20.

¹¹⁰⁹ Isaiah 40:11, 29, 31; Matthew 11:28; Matthew 12:20; Matthew 26:28.

¹¹¹⁰ Mark 9:24.

¹¹¹¹ Acts 2:37; Acts 16:30.

¹¹¹² Romans 4:11; 1 Corinthians 11:28.

¹¹¹³ 1 Corinthians 5:1-13; 1 Corinthians 11:27-31; Matthew 7:6; Jude 1:23; 1 Timothy 5:22.

¹¹¹⁴ 2 Corinthians 2:7.

¹¹¹⁵ Leviticus 10:3; Hebrews 12:18; Psalm 5:7; 1 Corinthians 11:17, 26-27.

¹¹¹⁶ Exodus 24:8; Matthew 26:28.

¹¹¹⁷ 1 Corinthians 11:29.

¹¹¹⁸ Luke 22:19.

¹¹¹⁹ 1 Corinthians 10:3-5, 11, 14; 1 Corinthians 11:26.

¹¹²⁰ 1 Corinthians 11:31.

¹¹²¹ Zechariah 12:10.

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 1:5; Psalm 1:5; Acts 2:42.

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;¹¹²⁹ if they find quickening and comfort, to bless God for it,¹¹³⁰ beg the continuance of it,¹¹³¹ watch against relapses,¹¹³² fulfil their vows,¹¹³³ and encourage themselves to a frequent attendance on that ordinance;¹¹³⁴ but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament;¹¹³⁵ 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:¹¹³⁶ but, if they see they have failed in either, they are to be humbled,¹¹³⁷ and to attend upon it afterwards with more care and diligence.¹¹³⁸

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;¹¹³⁹ the spiritual part of both is Christ and his benefits;¹¹⁴⁰ both are seals of the same covenant,¹¹⁴¹ are to be dispensed by ministers of the gospel, and by none other;¹¹⁴² and to be continued in the church of Christ until his second coming.¹¹⁴³

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,¹¹⁴⁴ and that even to infants;¹¹⁴⁵ 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,¹¹⁴⁶ and to confirm our continuance and growth in him,¹¹⁴⁷ and that only to such as are of years and ability to examine themselves.¹¹⁴⁸

Q. 178 *What is prayer?*

A. Prayer is an offering up of our desires unto God,¹¹⁴⁹ in the name of Christ,¹¹⁵⁰ by the help of his Spirit;¹¹⁵¹ with confession of our sins,¹¹⁵² and thankful acknowledgment of his mercies.¹¹⁵³

Q. 179 *Are we to pray unto God only?*

A. God only being able to search the hearts,¹¹⁵⁴ hear the requests,¹¹⁵⁵ pardon the sins,¹¹⁵⁶ and fulfil the desires of all;¹¹⁵⁷ and

¹¹²⁹ Psalm 28:7; Psalm 85:8; 1 Corinthians 11:17, 30-31.

¹¹³⁰ 2 Chronicles 30:21-16; Acts 2:42, 46.

¹¹³¹ Psalm 36:10; Song of Solomon 3:4; 1 Chronicles 29:18.

¹¹³² 1 Corinthians 10:3-5, 12.

¹¹³³ Psalm 50:14.

¹¹³⁴ 1 Corinthians 11:25-26; Acts 2:42, 46.

¹¹³⁵ Song of Solomon 5:1-6; Ecclesiastes 5:1-6.

¹¹³⁶ Psalm 42:5, 8; Psalm 43:3-5; Psalm 123:1-2.

¹¹³⁷ 2 Chronicles 30:18-19; Isaiah 1:16, 18.

¹¹³⁸ 2 Corinthians 7:11; 1 Chronicles 15:12-14.

¹¹³⁹ Matthew 28:19; 1 Corinthians 11:23.

¹¹⁴⁰ Romans 6:3-4; 1 Corinthians 10:16.

¹¹⁴¹ Romans 4:11; Colossians 2:12; Matthew 26:27-28.

¹¹⁴² John 1:33; Matthew 28:19; 1 Corinthians 4:1; 1 Corinthians 11:23; Hebrews 5:4.

¹¹⁴³ Matthew 28:19-20; 1 Corinthians 11:26.

¹¹⁴⁴ Matthew 3:11; Titus 3:5; Galatians 3:27.

¹¹⁴⁵ Genesis 17:7, 9; Acts 2:38-39; 1 Corinthians 7:14.

¹¹⁴⁶ 1 Corinthians 11:23-26.

¹¹⁴⁷ 1 Corinthians 10:16.

¹¹⁴⁸ 1 Corinthians 11:28-29.

¹¹⁴⁹ Psalm 62:8.

¹¹⁵⁰ John 16:23.

¹¹⁵¹ Romans 8:26.

¹¹⁵² Psalm 32:5-6; Daniel 9:4.

¹¹⁵³ Philippians 4:6.

¹¹⁵⁴ 1 Kings 8:39; Acts 1:24; Romans 8:27.

¹¹⁵⁵ Psalm 65:2.

¹¹⁵⁶ Micah 7:18.

¹¹⁵⁷ Psalm 145:18-19.

only to be believed in,¹¹⁵⁸ and worshiped with religious worship;¹¹⁵⁹ prayer, which is a special part thereof,¹¹⁶⁰ is to be made by all to him alone,¹¹⁶¹ and to none other.¹¹⁶²

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;¹¹⁶³ not by bare mentioning of his name,¹¹⁶⁴ but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.¹¹⁶⁵

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;¹¹⁶⁶ and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone,¹¹⁶⁷ we are to pray in no other name but his only.¹¹⁶⁸

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.¹¹⁶⁹

Q. 183 *For whom are we to pray?*

A. We are to pray for the whole church of Christ upon earth;¹¹⁷⁰ for magistrates,¹¹⁷¹ and ministers;¹¹⁷² for ourselves,¹¹⁷³ our brethren,¹¹⁷⁴ yea, our enemies;¹¹⁷⁵ and for all sorts of men living,¹¹⁷⁶ or that shall live hereafter;¹¹⁷⁷ but not for the dead,¹¹⁷⁸ nor for those that are known to have sinned the sin unto death.¹¹⁷⁹

Q. 184 *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God,¹¹⁸⁰ the welfare of the church,¹¹⁸¹ our own¹¹⁸² or others good;¹¹⁸³ but not for anything that is unlawful.¹¹⁸⁴

¹¹⁵⁸ Romans 10:14.

¹¹⁵⁹ Matthew 4:10.

¹¹⁶⁰ 1 Corinthians 1:2.

¹¹⁶¹ Psalm 50:15.

¹¹⁶² Romans 10:14.

¹¹⁶³ John 14:13-14; John 16:24; Daniel 9:17.

¹¹⁶⁴ Matthew 7:21.

¹¹⁶⁵ Hebrews 4:14-16; 1 John 5:13-15.

¹¹⁶⁶ John 14:6; Isaiah 59:2; Ephesians 3:12.

¹¹⁶⁷ John 6:27; Hebrews 7:25-27; 1 Timothy 2:5.

¹¹⁶⁸ Colossians 3:17; Hebrews 13:15.

¹¹⁶⁹ Romans 8:26-27; Psalm 10:17; Zechariah 12:10.

¹¹⁷⁰ Ephesians 6:18; Psalm 28:9.

¹¹⁷¹ 1 Timothy 2:1-2.

¹¹⁷² Colossians 4:3.

¹¹⁷³ Genesis 32:11.

¹¹⁷⁴ James 5:16.

¹¹⁷⁵ Matthew 5:44.

¹¹⁷⁶ 1 Timothy 2:1-2.

¹¹⁷⁷ John 17:20; 2 Samuel 7:29.

¹¹⁷⁸ 2 Samuel 12:21-23.

¹¹⁷⁹ 1 John 5:16.

¹¹⁸⁰ Matthew 6:9.

¹¹⁸¹ Psalm 51:18; Psalm 122:6.

¹¹⁸² Matthew 7:11.

¹¹⁸³ Psalm 125:4.

¹¹⁸⁴ 1 John 5:14.

Q. 185 *How are we to pray?*

A. We are to pray with an awful apprehension of the majesty of God,¹¹⁸⁵ and deep sense of our own unworthiness,¹¹⁸⁶ necessities,¹¹⁸⁷ and sins;¹¹⁸⁸ with penitent,¹¹⁸⁹ thankful,¹¹⁹⁰ and enlarged hearts;¹¹⁹¹ with understanding,¹¹⁹² faith,¹¹⁹³ sincerity,¹¹⁹⁴ fervency,¹¹⁹⁵ love,¹¹⁹⁶ and perseverance,¹¹⁹⁷ waiting upon him,¹¹⁹⁸ with humble submission to his will.¹¹⁹⁹

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;¹²⁰⁰ but the special rule of direction is that form of prayer which our Savior Christ taught his disciples, commonly called The Lord's prayer.¹²⁰¹

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.¹²⁰²

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 which art in heaven,)¹²⁰³ teaches us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein;¹²⁰⁴ with reverence, and all other childlike dispositions,¹²⁰⁵ heavenly affections,¹²⁰⁶ and due apprehensions of his sovereign power, majesty, and gracious condescension:¹²⁰⁷ as also, to pray with and for others.¹²⁰⁸

Q. 190 *What do we pray for in the first petition?*

A. In the first petition (which is, Hallowed be thy name,)¹²⁰⁹ acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright,¹²¹⁰ pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him,¹²¹¹ his titles,¹²¹² attributes,¹²¹³ ordinances, word,¹²¹⁴ works, and

¹¹⁸⁵ Ecclesiastes 5:1.

¹¹⁸⁶ Genesis 18:27; Genesis 32:10.

¹¹⁸⁷ Luke 15:17-19.

¹¹⁸⁸ Luke 18:13-14.

¹¹⁸⁹ Psalm 51:17.

¹¹⁹⁰ Philippians 4:6.

¹¹⁹¹ 1 Samuel 1:15; 1 Samuel 2:1.

¹¹⁹² 1 Corinthians 14:15.

¹¹⁹³ Mark 11:24; James 1:6.

¹¹⁹⁴ Psalm 17:1; Psalm 145:18.

¹¹⁹⁵ James 5:16.

¹¹⁹⁶ 1 Timothy 2:8.

¹¹⁹⁷ Ephesians 6:18.

¹¹⁹⁸ Micah 7:7.

¹¹⁹⁹ Matthew 26:39.

¹²⁰⁰ 1 John 5:14.

¹²⁰¹ Matthew 6:2-13; Luke 11:2-4.

¹²⁰² Matthew 6:9; Luke 11:2.

¹²⁰³ Matthew 6:9.

¹²⁰⁴ Luke 11:13; Romans 8:15.

¹²⁰⁵ Isaiah 64:9.

¹²⁰⁶ Psalm 123:1; Lamentations 3:41.

¹²⁰⁷ Isaiah 63:15-16; Nehemiah 1:4-6.

¹²⁰⁸ Acts 12:5.

¹²⁰⁹ Matthew 6:9.

¹²¹⁰ 2 Corinthians 3:5; Psalm 51:15.

¹²¹¹ Psalm 67:2-3.

¹²¹² Psalm 83:18.

¹²¹³ Psalm 86:10-13, 15.

¹²¹⁴ 2 Thessalonians 3:1; Psalm 138:1-3; Psalm 147:19-20; 2 Corinthians 2:14-15.

whatsoever he is pleased to make himself known by;¹²¹⁵ and to glorify him in thought, word,¹²¹⁶ and deed:¹²¹⁷ that he would prevent and remove atheism,¹²¹⁸ ignorance,¹²¹⁹ idolatry,¹²²⁰ profaneness,¹²²¹ and: whatsoever is dishonorable to him;¹²²² and, by his overruling providence, direct and dispose of all things to his own glory.¹²²³

Q. 191 *What do we pray for in the second petition?*

A. In the second petition (which is, Thy kingdom come,)¹²²⁴ acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan,¹²²⁵ we pray, that the kingdom of sin and Satan may be destroyed,¹²²⁶ the gospel propagated throughout the world,¹²²⁷ the Jews called,¹²²⁸ the fulness of the Gentiles brought in;¹²²⁹ the church furnished with all gospel officers and ordinances,¹²³⁰ purged from corruption,¹²³¹ countenanced and maintained by the civil magistrate:¹²³² 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:¹²³³ that Christ would rule in our hearts here,¹²³⁴ and hasten the time of his second coming, and our reigning with him forever:¹²³⁵ and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.¹²³⁶

Q. 192 *What do we pray for in the third petition?*

A. In the third petition (which is, Thy will be done in earth, as it is in heaven,)¹²³⁷ acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and do the will of God,¹²³⁸ but prone to rebel against his word,¹²³⁹ to repine and murmur against his providence,¹²⁴⁰ and wholly inclined to do the will of the flesh, and of the devil:¹²⁴¹ we pray, that God would by his Spirit take away from ourselves and others all blindness,¹²⁴² weakness,¹²⁴³ indisposedness,¹²⁴⁴ and perverseness of heart;¹²⁴⁵ and by his grace make us able and willing to know, do, and submit to his will in all things,¹²⁴⁶

¹²¹⁵ Psalm 8:1-9; Psalm 145:1-21.

¹²¹⁶ Psalm 19:14; Psalm 103:1.

¹²¹⁷ Philippians 1:9, 11.

¹²¹⁸ Psalm 67:1-4.

¹²¹⁹ Ephesians 1:17-18.

¹²²⁰ Psalm 97:7.

¹²²¹ Psalm 74:18, 22-23.

¹²²² 2 Kings 19:15-16.

¹²²³ 2 Chronicles 20:6, 10-12; Psalm 83:1-18; Psalm 140:4, 8.

¹²²⁴ Matthew 6:10.

¹²²⁵ Ephesians 2:2-3.

¹²²⁶ Psalm 68:1, 18; Revelation 12:10-11.

¹²²⁷ 2 Thessalonians 3:1.

¹²²⁸ Romans 10:1.

¹²²⁹ John 17:9, 20; Romans 11:25-26; Psalm 67:1-7.

¹²³⁰ Matthew 9:38; 2 Thessalonians 3:1.

¹²³¹ Malachi 1:11; Zephaniah 3:9.

¹²³² 1 Timothy 2:1-2.

¹²³³ Acts 4:29-30; Ephesians 6:18-20; Romans 15:29-30, 32; 2 Thessalonians 1:11; 2 Thessalonians 2:16-17.

¹²³⁴ Ephesians 3:14-20.

¹²³⁵ Revelation 22:20.

¹²³⁶ Isaiah 64:1-2; Revelation 4:8-11.

¹²³⁷ Matthew 6:10.

¹²³⁸ Romans 7:18; Job 21:14; 1 Corinthians 2:14.

¹²³⁹ Romans 8:7.

¹²⁴⁰ Exodus 17:7; Numbers 14:2.

¹²⁴¹ Ephesians 2:2.

¹²⁴² Ephesians 1:17-18.

¹²⁴³ Ephesians 3:16.

¹²⁴⁴ Matthew 26:40-41.

¹²⁴⁵ Jeremiah 31:18-19.

¹²⁴⁶ Psalm 119:1, 8, 35-36; Acts 21:14.

with the like humility,¹²⁴⁷ cheerfulness,¹²⁴⁸ faithfulness,¹²⁴⁹ diligence,¹²⁵⁰ zeal,¹²⁵¹ sincerity,¹²⁵² and constancy,¹²⁵³ as the angels do in heaven.¹²⁵⁴

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,)¹²⁵⁵ 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;¹²⁵⁶ and that neither they of themselves are able to sustain us,¹²⁵⁷ nor we to merit,¹²⁵⁸ or by our own industry to procure them;¹²⁵⁹ but prone to desire,¹²⁶⁰ get,¹²⁶¹ and use them unlawfully:¹²⁶² 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;¹²⁶³ and have the same continued and blessed unto us in our holy and comfortable use of them,¹²⁶⁴ and contentment in them;¹²⁶⁵ and be kept from all things that are contrary to our temporal support and comfort.¹²⁶⁶

Q. 194 *What do we pray for in the fifth petition?*

A. In the fifth petition (which is, Forgive us our debts, as we forgive our debtors,)¹²⁶⁷ 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:¹²⁶⁸ 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,¹²⁶⁹ accept us in his Beloved;¹²⁷⁰ continue his favor and grace to us,¹²⁷¹ pardon our daily failings,¹²⁷² and fill us with peace and joy, in giving us daily more and more assurance of forgiveness;¹²⁷³ 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.¹²⁷⁴

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,)¹²⁷⁵ acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled,

¹²⁴⁷ Micah 6:8.

¹²⁴⁸ Psalm 100:2; Job 1:21; 2 Samuel 15:25-26.

¹²⁴⁹ Isaiah 38:3.

¹²⁵⁰ Psalm 119:4-5.

¹²⁵¹ Romans 12:11.

¹²⁵² Psalm 119:80.

¹²⁵³ Psalm 119:112.

¹²⁵⁴ Isaiah 6:2-3; Psalm 103:20-21; Matthew 18:10.

¹²⁵⁵ Matthew 6:11.

¹²⁵⁶ Genesis 2:17; Genesis 3:17; Romans 8:20-22; Jeremiah 5:25; Deuteronomy 28:15-68.

¹²⁵⁷ Deuteronomy 8:3.

¹²⁵⁸ Genesis 32:10.

¹²⁵⁹ Deuteronomy 8:17-18.

¹²⁶⁰ Jeremiah 6:13; Mark 7:21-22.

¹²⁶¹ Hosea 12:7.

¹²⁶² James 4:3.

¹²⁶³ Genesis 28:20; Genesis 43:12-14; Ephesians 4:28; 2 Thessalonians 3:11-12; Philippians 4:6.

¹²⁶⁴ 2 Timothy 4:3-5.

¹²⁶⁵ 1 Timothy 6:6-8.

¹²⁶⁶ Proverbs 30:8-9.

¹²⁶⁷ Matthew 6:12.

¹²⁶⁸ Romans 3:9-22; Matthew 18:24-25; Psalm 130:3-4.

¹²⁶⁹ Romans 3:24-26; Hebrews 9:22.

¹²⁷⁰ Ephesians 1:6-7.

¹²⁷¹ 2 Peter 1:2.

¹²⁷² Hosea 14:2; Jeremiah 14:7.

¹²⁷³ Romans 15:13; Psalm 51:7-10, 12.

¹²⁷⁴ Luke 11:4; Matthew 6:14-15; Matthew 18:35.

¹²⁷⁵ Matthew 6:13.

and for a time led captive by temptations;¹²⁷⁶ that Satan,¹²⁷⁷ the world,¹²⁷⁸ and the flesh, are ready powerfully to draw us aside, and ensnare us;¹²⁷⁹ and that we, even after the pardon of our sins, by reason of our corruption,¹²⁸⁰ weakness, and want of watchfulness,¹²⁸¹ are not only subject to be tempted, and forward to expose ourselves unto temptations,¹²⁸² but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them;¹²⁸³ and worthy to be left under the power of them:¹²⁸⁴ we pray, that God would so overrule the world and all in it,¹²⁸⁵ subdue the flesh,¹²⁸⁶ and restrain Satan,¹²⁸⁷ order all things,¹²⁸⁸ bestow and bless all means of grace,¹²⁸⁹ and quicken 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;¹²⁹⁰ or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation;¹²⁹¹ or when fallen, raised again and recovered out of it,¹²⁹² and have a sanctified use and improvement thereof:¹²⁹³ that our sanctification and salvation may be perfected,¹²⁹⁴ Satan trodden under our feet,¹²⁹⁵ and we fully freed from sin, temptation, and all evil, forever.¹²⁹⁶

Q. 196 *What does the conclusion of the Lord's prayer teach us?*¹²⁹⁷

A. The conclusion of the Lord's prayer (which is, For thine is the kingdom, and the power, and the glory, forever. 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, omnipotency, 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

¹²⁷⁶ 2 Chronicles 32:31.

¹²⁷⁷ 1 Chronicles 21:1.

¹²⁷⁸ Luke 21:34; Mark 4:19.

¹²⁷⁹ James 1:14.

¹²⁸⁰ Galatians 5:17.

¹²⁸¹ Matthew 26:41.

¹²⁸² Matthew 26:69-72; Galatians 2:11-14; 2 Chronicles 18:3; 2 Chronicles 19:2.

¹²⁸³ Romans 7:23-24; 1 Chronicles 21:1-4; 2 Chronicles 16:7-10.

¹²⁸⁴ Psalm 81:11-12.

¹²⁸⁵ John 17:15.

¹²⁸⁶ Psalm 51:10; Psalm 119:133.

¹²⁸⁷ 2 Corinthians 12:7-8.

¹²⁸⁸ 1 Corinthians 10:12-13.

¹²⁸⁹ Hebrews 13:20-21.

¹²⁹⁰ Matthew 26:41; Psalm 19:13.

¹²⁹¹ Ephesians 3:14-17; 1 Thessalonians 3:13; Jude 1:24.

¹²⁹² Psalm 51:12.

¹²⁹³ 1 Peter 5:8-10.

¹²⁹⁴ 2 Corinthians 13:7, 9.

¹²⁹⁵ Romans 16:20; Zechariah 3:2; Luke 22:31-32.

¹²⁹⁶ John 17:15; 1 Thessalonians 5:23.

¹²⁹⁷ Although this conclusion is not found in the oldest yet discovered manuscripts, it is found in the majority of Byzantine texts, and its content perfectly harmonizes with what is said about the kingdom in Daniel 7:14.

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 of 1648

Q 1. *What is the chief end of man?*

A. Man's chief end is to glorify God,¹³⁰⁷ and to enjoy him for ever.¹³⁰⁸

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,¹³⁰⁹ is the only rule to direct us how we may glorify and enjoy him.¹³¹⁰

Q. 3 *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God,¹³¹¹ and what duty God requires of man.¹³¹²

Q. 4 *What is God?*

A. God is a Spirit,¹³¹³ infinite,¹³¹⁴ eternal,¹³¹⁵ and unchangeable,¹³¹⁶ in his being,¹³¹⁷ wisdom,¹³¹⁸ power,¹³¹⁹ holiness,¹³²⁰ justice,¹³²¹ goodness,¹³²² and truth.¹³²³

Q. 5 *Are there more Gods than one?*

A. There is but one only,¹³²⁴ the living and true God .¹³²⁵

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 Ghost;¹³²⁶ and these three are one God, the same in substance, equal in power and glory.¹³²⁷

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.¹³²⁸

Q. 8 *How does God execute his decrees?*

A. God executes his decrees in the works of creation and providence.¹³²⁹

¹³⁰⁷ Psalm 86:9; Isaiah 60:21; Romans 11:36; 1 Corinthians 6:20; 1 Corinthians 10:31; Revelation 4:11.

¹³⁰⁸ Psalm 16:5-11; Psalm 144:15; Isaiah 12:2; Luke 2:10; Philippians 4:4; Revelation 21:3-4.

¹³⁰⁹ Matthew 19:4-5 with Genesis 2:24; Luke 24:27, 44; 1 Corinthians 2:13; 1 Corinthians 14:37; 2 Peter 1:20-21; 2 Peter 3:2, 15-16.

¹³¹⁰ Deuteronomy 4:2; Psalm 19:7-11; Isaiah 8:20; John 15:11; John 20:30-31; Acts 17:11; 2 Timothy 3:15-17; 1 John 1:4.

¹³¹¹ Genesis 1:1; John 5:39; John 20:31; Romans 10:17; 2 Timothy 3:15.

¹³¹² Deuteronomy 10:12-13; Joshua 1:8; Psalm 119:105; Micah 6:8; 2 Timothy 3:16-17.

¹³¹³ Deuteronomy 4:15-19; Luke 24:39; John 1:18; John 4:24; Acts 17:29.

¹³¹⁴ 1 Kings 8:27; Psalm 139:7-10; Psalm 145:3; Psalm 147:5; Jeremiah 23:24; Romans 11:33-36.

¹³¹⁵ Deuteronomy 33:27; Psalm 90:2; Psalm 102:12, 24-27; Revelation 1:4, 8.

¹³¹⁶ Psalm 33:11; Malachi 3:6; Hebrews 1:12; Hebrews 6:17-18; Hebrews 13:8; James 1:17.

¹³¹⁷ Exodus 3:14; Psalm 115:2-3; 1 Timothy 1:17; 1 Timothy 6:15-16.

¹³¹⁸ Psalm 104:24; Romans 11:33-34; Hebrews 4:13; 1 John 3:20.

¹³¹⁹ Genesis 17:1; Psalm 62:11; Jeremiah 32:17; Matthew 19:26; Revelation 1:8.

¹³²⁰ Hebrews 1:13; 1 Peter 1:15-16; 1 John 3:3, 5; Revelation 15:4.

¹³²¹ Genesis 18:25; Exodus 34:6-7; Deuteronomy 32:4; Psalm 96:13; Romans 3:5, 26.

¹³²² Psalm 103:5; Psalm 107:8; Matthew 19:17; Romans 2:4.

¹³²³ Exodus 34:6; Deuteronomy 32:4; Psalm 86:15; Psalm 117:2; Hebrews 6:18.

¹³²⁴ Deuteronomy 6:4; Isaiah 44:6; Isaiah 45:21-22; 1 Corinthians 8:4-6.

¹³²⁵ Jeremiah 10:10; John 17:3; 1 Thessalonians 1:9; 1 John 5:20.

¹³²⁶ Matthew 3:16-17; Matthew 28:19; 2 Corinthians 13:14; 1 Peter 1:2.

¹³²⁷ Psalm 45:6; John 1:1; John 17:5; Acts 5:3-4; Romans 9:5; Colossians 2:9; Jude 24-25.

¹³²⁸ Psalm 33:11; Isaiah 14:24; Acts 2:23; Ephesians 1:11-12.

¹³²⁹ Psalm 148:8; Isaiah 40:26; Daniel 4:35; Acts 4:24-28; Revelation 4:11.

Q. 9 *What is the work of creation?*

A. The work of creation is, God's making all things of nothing, by the word of his power,¹³³⁰ in the space of six days, and all very good.¹³³¹

Q. 10 *How did God create man?*

A. God created man male and female, after his own image [a],¹³³² in knowledge,¹³³³ righteousness, and holiness,¹³³⁴ with dominion over the creatures.¹³³⁵

Q. 11 *What are God's works of providence?*

A. God's works of providence are, his most holy,¹³³⁶ wise,¹³³⁷ and powerful¹³³⁸ preserving¹³³⁹ and governing¹³⁴⁰ all his creatures, and all their actions.¹³⁴¹

Q. 12 *What special act of providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.¹³⁴²

Q. 13 *Did our first parents continue in the estate wherein they were created?*

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.¹³⁴³

Q. 14 *What is sin?*

A. Sin is any want of conformity unto, or transgression of, the law of God.¹³⁴⁴

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.¹³⁴⁵

Q. 16 *Did all mankind fall in Adam's first transgression?*

A. The covenant being made with Adam,¹³⁴⁶ not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.¹³⁴⁷

Q. 17 *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.¹³⁴⁸

Q. 18 *Wherein consists the sinfulness of that estate whereinto man fell?*

¹³³⁰ Genesis 1:1; Psalm 33:6, 9; Hebrews 11:3.

¹³³¹ Genesis 1:31.

¹³³² Genesis 1:27.

¹³³³ Colossians 3:10.

¹³³⁴ Ephesians 4:24.

¹³³⁵ Genesis 1:28; Psalm 8:1-9.

¹³³⁶ Psalm 145:17.

¹³³⁷ Psalm 104:24.

¹³³⁸ Hebrews 1:3.

¹³³⁹ Nehemiah 9:6.

¹³⁴⁰ Ephesians 1:19-22.

¹³⁴¹ Psalm 36:6; Proverbs 16:33; Matthew 10:30.

¹³⁴² Genesis 2:16-17; James 2:10.

¹³⁴³ Genesis 3:6-8, 13; 2 Corinthians 11:3.

¹³⁴⁴ Leviticus 5:17; James 4:17; 1 John 3:4.

¹³⁴⁵ Genesis 3:6.

¹³⁴⁶ Genesis 2:16-17; James 2:10.

¹³⁴⁷ Romans 5:12-21; 1 Corinthians 15:22.

¹³⁴⁸ Genesis 3:16-19, 23; Romans 3:16; Romans 5:12; Ephesians 2:1.

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin,¹³⁴⁹ the want of original righteousness,¹³⁵⁰ and the corruption of his whole nature,¹³⁵¹ which is commonly called original sin; together with all actual transgressions which proceed from it.¹³⁵²

Q. 19 *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God,¹³⁵³ are under his wrath¹³⁵⁴ and curse,¹³⁵⁵ and so made liable to all miseries in this life,¹³⁵⁶ to death¹³⁵⁷ itself, and to the pains of hell for ever.¹³⁵⁸

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,¹³⁵⁹ 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.¹³⁶⁰

Q. 21 *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect is the Lord Jesus Christ,¹³⁶¹ who, being the eternal Son of God,¹³⁶² became man,¹³⁶³ and so was, and continues to be, God and man in two distinct natures, and one person, forever.¹³⁶⁴

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, and a reasonable soul,¹³⁶⁵ being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her,¹³⁶⁶ yet without sin.¹³⁶⁷

Q. 23 *What offices does Christ execute as our Redeemer?*

A. Christ, as our Redeemer, executes the offices of a prophet,¹³⁶⁸ of a priest,¹³⁶⁹ and of a king,¹³⁷⁰ 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, by his Word¹³⁷¹ and Spirit,¹³⁷² the will of God for our salvation.¹³⁷³

Q. 25 *How does Christ execute the office of a priest?*

¹³⁴⁹ Romans 5:12, 19.

¹³⁵⁰ Romans 3:10; Colossians 3:10; Ephesians 4:24.

¹³⁵¹ Psalm 51:5; John 3:6; Romans 3:18; Romans 8:7-8; Ephesians 2:3.

¹³⁵² Genesis 6:5; Psalm 53:1-3; Matthew 15:19; Romans 3:10-18, 23; Galatians 5:19-21; James 1:14-15.

¹³⁵³ Genesis 3:8, 24; John 8:34, 42, 44; Ephesians 2:12; Ephesians 4:18.

¹³⁵⁴ John 3:36; Romans 1:18; Ephesians 2:3; Ephesians 5:6.

¹³⁵⁵ Galatians 3:10; Revelation 22:3.

¹³⁵⁶ Genesis 3:16-19; Job 5:7; Ecclesiastes 2:22-23; Romans 8:18-23.

¹³⁵⁷ Ezekiel 18:4; Romans 5:12; Romans 6:23.

¹³⁵⁸ Matthew 25:41, 46; 2 Thessalonians 1:9; Revelation 14:9-11.

¹³⁵⁹ Acts 13:48; Ephesians 1:4-5; 2 Thessalonians 2:13-14.

¹³⁶⁰ Genesis 3:15; Genesis 17:7; Exodus 19:5-6; Jeremiah 31:31-34; Matthew 20:28; 1 Corinthians 11:25; Hebrews 9:15.

¹³⁶¹ John 14:6; Acts 4:12; 1 Timothy 2:5-6.

¹³⁶² Psalm 2:7; Matthew 3:17; Matthew 17:5; John 1:18.

¹³⁶³ Isaiah 9:6; Matthew 1:23; John 1:14; Galatians 4:4.

¹³⁶⁴ Acts 1:11; Hebrews 7:24-25.

¹³⁶⁵ Philippians 2:7; Hebrews 2:14, 17.

¹³⁶⁶ Luke 1:27, 31, 35.

¹³⁶⁷ 2 Corinthians 5:21; Hebrews 4:15; Hebrews 7:26; 1 John 3:5.

¹³⁶⁸ Deuteronomy 18:18; Acts 2:33; Acts 3:22-23; Hebrews 1:1-2.

¹³⁶⁹ Hebrews 4:14-15; Hebrews 5:5-6.

¹³⁷⁰ Isaiah 9:6-7; Luke 1:32-33; John 18:37; 1 Corinthians 15:25.

¹³⁷¹ Luke 4:18-19, 21; Acts 1:1-2; Hebrews 2:3.

¹³⁷² John 15:26-27; Acts 1:8; 1 Peter 1:11.

¹³⁷³ John 4:41-42; John 20:30-31.

A. Christ executes the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice,¹³⁷⁴ and reconcile us to God;¹³⁷⁵ and in making continual intercession for us.¹³⁷⁶

Q. 26 *How does Christ execute the office of a king?*

A. Christ executes the office of a king, in subduing us to himself, in ruling and defending us,¹³⁷⁷ and in restraining and conquering all his and our enemies.¹³⁷⁸

Q. 27 *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition,¹³⁷⁹ made under the law,¹³⁸⁰ undergoing the miseries of this life,¹³⁸¹ the wrath of God,¹³⁸² and the cursed death of the cross;¹³⁸³ in being buried, and continuing under the power of death for a time.¹³⁸⁴

Q. 28 *Wherein consists Christ's exaltation?*

A. Christ's exaltation consists in his rising again from the dead on the third day,¹³⁸⁵ in ascending up into heaven,¹³⁸⁶ in sitting at the right hand¹³⁸⁷ of God the Father, and in coming to judge the world at the last day.¹³⁸⁸

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 us by his Holy Spirit.¹³⁸⁹

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,¹³⁹⁰ and thereby uniting us to Christ in our effectual calling.¹³⁹¹

Q. 31 *What is effectual calling?*

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ,¹³⁹² and renewing our wills,¹³⁹³ he does persuade and enable us to embrace Jesus Christ,¹³⁹⁴ freely offered to us in the gospel.¹³⁹⁵

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, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.¹³⁹⁶

Q. 33 *What is justification?*

¹³⁷⁴ Isaiah 53:1-12; Acts 8:32-35; Hebrews 9:26-28; Hebrews 10:12.

¹³⁷⁵ Romans 5:10-11; 2 Corinthians 5:18; Colossians 1:21-22.

¹³⁷⁶ Romans 8:34; Hebrews 7:25; Hebrews 9:24.

¹³⁷⁷ Psalm 110:3; Matthew 28:18-20; John 17:2; Colossians 1:13.

¹³⁷⁸ Psalm 2:6-9; Psalm 110:1-2; Matthew 12:28; 1 Corinthians 15:24-26; Colossians 2:15.

¹³⁷⁹ Luke 2:7; 2 Corinthians 8:9; Galatians 4:4.

¹³⁸⁰ Galatians 4:4.

¹³⁸¹ Isaiah 53:3; Luke 9:58; John 4:6; John 11:35; Hebrews 2:18.

¹³⁸² Psalm 22:1; Matthew 27:46; Isaiah 53:10; 1 John 2:2.

¹³⁸³ Galatians 3:13; Philippians 2:8.

¹³⁸⁴ Matthew 12:40; 1 Corinthians 15:3-4.

¹³⁸⁵ 1 Corinthians 15:4.

¹³⁸⁶ Psalm 68:18; Acts 1:11; Ephesians 4:8.

¹³⁸⁷ Psalm 110:1; Acts 2:33-34; Hebrews 1:3.

¹³⁸⁸ Matthew 16:27; Acts 17:31.

¹³⁸⁹ Titus 3:4-7.

¹³⁹⁰ Romans 10:17; 1 Corinthians 2:12-16; Ephesians 2:8; Philippians 1:29.

¹³⁹¹ John 15:5; 1 Corinthians 1:9; Ephesians 3:17.

¹³⁹² Acts 26:18; 1 Corinthians 2:10, 12; 2 Corinthians 4:6; Ephesians 1:17-18.

¹³⁹³ Deuteronomy 30:6; Ezekiel 36:26-27; John 3:5; Titus 3:5.

¹³⁹⁴ John 6:44-45; Acts 16:14.

¹³⁹⁵ Isaiah 45:22; Matthew 11:28-30; Revelation 22:17.

¹³⁹⁶ Romans 8:30; 1 Corinthians 1:30; 1 Corinthians 6:11; Ephesians 1:5.

A. Justification is an act of God's free grace,¹³⁹⁷ wherein he pardons all our sins,¹³⁹⁸ and accepts us as righteous in his sight,¹³⁹⁹ only for the righteousness of Christ imputed to us,¹⁴⁰⁰ and received by faith alone.¹⁴⁰¹

Q. 34 *What is adoption?*

A. Adoption is an act of God's free grace,¹⁴⁰² whereby we are received into the number, and have a right to all the privileges, of the sons of God.¹⁴⁰³

Q. 35 *What is sanctification?*

A. Sanctification is the work of God's free grace,¹⁴⁰⁴ whereby we are renewed in the whole man after the image of God,¹⁴⁰⁵ and are enabled more and more to die unto sin, and live unto righteousness.¹⁴⁰⁶

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,¹⁴⁰⁷ peace of conscience,¹⁴⁰⁸ joy in the Holy Ghost,¹⁴⁰⁹ increase of grace,¹⁴¹⁰ and perseverance therein to the end.¹⁴¹¹

Q. 37 *What benefits do believers receive from Christ at death?*

A. The souls of believers are at their death made perfect in holiness,¹⁴¹² and do immediately pass into glory;¹⁴¹³ and their bodies, being still united to Christ,¹⁴¹⁴ do rest in their graves till the resurrection.¹⁴¹⁵

Q. 38 *What benefits do believers receive from Christ at the resurrection?*

A. At the resurrection, believers being raised up in glory,¹⁴¹⁶ shall be openly acknowledged and acquitted in the day of judgment,¹⁴¹⁷ and made perfectly blessed in the full enjoying of God¹⁴¹⁸ to all eternity.¹⁴¹⁹

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.¹⁴²⁰

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.¹⁴²¹

¹³⁹⁷ Romans 3:24.

¹³⁹⁸ Romans 4:6-8; 2 Corinthians 5:19.

¹³⁹⁹ 2 Corinthians 5:21.

¹⁴⁰⁰ Romans 4:6, 11; Romans 5:19.

¹⁴⁰¹ Galatians 2:16; Philippians 3:9.

¹⁴⁰² 1 John 3:1.

¹⁴⁰³ John 1:12; Romans 8:17.

¹⁴⁰⁴ Ezekiel 36:27; Philippians 2:13; 2 Thessalonians 2:13.

¹⁴⁰⁵ 2 Corinthians 5:17; Ephesians 4:23-24; 1 Thessalonians 5:23.

¹⁴⁰⁶ Ezekiel 36:25-27; Romans 6:4, 6, 12-14; 2 Corinthians 7:1; 1 Peter 2:24.

¹⁴⁰⁷ Romans 5:5.

¹⁴⁰⁸ Romans 5:1.

¹⁴⁰⁹ Romans 14:17.

¹⁴¹⁰ 2 Peter 3:18.

¹⁴¹¹ Philippians 1:6; 1 Peter 1:5.

¹⁴¹² Hebrews 12:23.

¹⁴¹³ Luke 23:43; 2 Corinthians 5:6, 8; Philippians 1:23.

¹⁴¹⁴ 1 Thessalonians 4:14.

¹⁴¹⁵ Daniel 12:2; John 5:28-29; Acts 24:15.

¹⁴¹⁶ 1 Corinthians 15:42-43.

¹⁴¹⁷ Matthew 25:33-34, 46.

¹⁴¹⁸ Romans 8:29; 1 John 3:2.

¹⁴¹⁹ Psalm 16:11; 1 Thessalonians 4:17.

¹⁴²⁰ Deuteronomy 29:29; Micah 6:8; 1 John 5:2-3.

¹⁴²¹ Romans 2:14-15; Romans 10:5.

Q. 41 *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments.¹⁴²²

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 neighbour as ourselves.¹⁴²³

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 thy God, which have brought you out of the land of Egypt, out of the house of bondage.¹⁴²⁴

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.¹⁴²⁵

Q. 45 *Which is the first commandment?*

A. The first commandment is, You shalt have no other gods before me.¹⁴²⁶

Q. 46 *What is required in the first commandment?*

A. The first commandment requires us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.¹⁴²⁷

Q. 47 *What is forbidden in the first commandment?*

A. The first commandment forbids the denying,¹⁴²⁸ or not worshipping and glorifying the true God as God,¹⁴²⁹ and our God;¹⁴³⁰ and the giving of that worship and glory to any other, which is due to him alone.¹⁴³¹

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.¹⁴³²

Q. 49 *Which is the second commandment?*

A. The second commandment is, You shalt not make unto you any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: you shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.¹⁴³³

Q. 50 *What is required in the second commandment?*

A. The second commandment requires the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God has appointed in his Word.¹⁴³⁴

¹⁴²² Deuteronomy 4:13; Matthew 19:17-19.

¹⁴²³ Matthew 22:37-40.

¹⁴²⁴ Exodus 20:2; Deuteronomy 5:6.

¹⁴²⁵ Luke 1:74-75; 1 Peter 1:14-19.

¹⁴²⁶ Exodus 20:3; Deuteronomy 5:7.

¹⁴²⁷ 1 Chronicles 28:9; Isaiah 45:20-25; Matthew 4:10.

¹⁴²⁸ Psalm 14:1.

¹⁴²⁹ Romans 1:20-21.

¹⁴³⁰ Psalm 81:10-11.

¹⁴³¹ Ezekiel 8:16-18; Romans 1:25.

¹⁴³² Deuteronomy 30:17-18; Psalm 44:20-21; Ezekiel 8:12.

¹⁴³³ Exodus 20:4-6; Deuteronomy 5:8-10.

¹⁴³⁴ Deuteronomy 12:32; Matthew 28:20.

Q. 51 *What is forbidden in the second commandment?*

A. The second commandment forbids the worshipping of God by images,¹⁴³⁵ or any other way not appointed in his Word.¹⁴³⁶

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,¹⁴³⁷ his propriety in us,¹⁴³⁸ and the zeal he has to his own worship.¹⁴³⁹

Q. 53 *Which is the third commandment?*

A. The third commandment is, You shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that takes his name in vain.¹⁴⁴⁰

Q. 54 *What is required in the third commandment?*

A. The third commandment requires the holy and reverend use of God's names, titles,¹⁴⁴¹ attributes,¹⁴⁴² ordinances,¹⁴⁴³ Word,¹⁴⁴⁴ and works.¹⁴⁴⁵

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.¹⁴⁴⁶

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 suffer them to escape his righteous judgment.¹⁴⁴⁷

Q. 57 *Which is the fourth commandment?*

A. The fourth commandment is, Remember the sabbath day, to keep it holy. Six days shalt you labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it you shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.¹⁴⁴⁸

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.¹⁴⁴⁹

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,¹⁴⁵⁰ and the first day of the week ever since, to continue to the end of the world, which is the Christian

¹⁴³⁵ Deuteronomy 4:15-19; Romans 1:22-23.

¹⁴³⁶ Leviticus 10:1-2; Jeremiah 19:4-5; Colossians 2:18-23.

¹⁴³⁷ Psalm 95:2-3, 6-7; Psalm 96:9-10.

¹⁴³⁸ Exodus 19:5; Psalm 45:11; Isaiah 54:5.

¹⁴³⁹ Exodus 34:14; 1 Corinthians 10:22.

¹⁴⁴⁰ Exodus 20:7; Deuteronomy 5:11.

¹⁴⁴¹ Deuteronomy 10:20; Psalm 29:2; Matthew 6:9.

¹⁴⁴² 1 Chronicles 29:10-13; Revelation 15:3-4.

¹⁴⁴³ Acts 2:42; 1 Corinthians 11:27-28.

¹⁴⁴⁴ Psalm 138:2; Revelation 22:18-19.

¹⁴⁴⁵ Psalm 107:21-22; Revelation 4:11.

¹⁴⁴⁶ Leviticus 19:12; Matthew 5:33-37; James 5:12.

¹⁴⁴⁷ Deuteronomy 28:58-59; 1 Samuel 3:13; 1 Samuel 4:11.

¹⁴⁴⁸ Exodus 20:8-11; Deuteronomy 5:12-15.

¹⁴⁴⁹ Exodus 31:13, 16-17.

¹⁴⁵⁰ Genesis 2:2-3; Exodus 20:11.

sabbath.¹⁴⁵¹

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;¹⁴⁵² and spending the whole time in the public and private exercises of God's worship,¹⁴⁵³ except so much as is to be taken up in the works of necessity and mercy.¹⁴⁵⁴

Q. 61 *What is forbidden in the fourth commandment?*

A. The fourth commandment forbids the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.¹⁴⁵⁵

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,¹⁴⁵⁶ his challenging a special propriety in the seventh, his own example, and his blessing the sabbath day.¹⁴⁵⁷

Q. 63 *Which is the fifth commandment?*

A. The fifth commandment is, Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God gives you.¹⁴⁵⁸

Q. 64 *What is required in the fifth commandment?*

A. The fifth commandment requires the preserving the honor, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.¹⁴⁵⁹

Q. 65 *What is forbidden in the fifth commandment?*

A. The fifth commandment forbids the neglecting of, or doing anything against, the honor and duty which belongs to everyone in their several places and relations.¹⁴⁶⁰

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.¹⁴⁶¹

Q. 67 *Which is the sixth commandment?*

A. The sixth commandment is, You shalt not kill.¹⁴⁶²

Q. 68 *What is required in the sixth commandment?*

A. The sixth commandment requires all lawful endeavors to preserve our own life, and the life of others.¹⁴⁶³

Q. 69 *What is forbidden in the sixth commandment?*

¹⁴⁵¹ Mark 2:27-28; Acts 20:7; 1 Corinthians 16:2; Revelation 1:10.

¹⁴⁵² Exodus 20:10; Nehemiah 13:15-22; Isaiah 58:13-14.

¹⁴⁵³ Exodus 20:8; Leviticus 23:3; Luke 4:16; Acts 20:7.

¹⁴⁵⁴ Matthew 12:1-13.

¹⁴⁵⁵ Nehemiah 13:15-22; Isaiah 58:13-14; Amos 8:4-6.

¹⁴⁵⁶ Exodus 20:9; Exodus 31:15; Leviticus 23:3.

¹⁴⁵⁷ Genesis 2:2-3; Exodus 20:11; Exodus 31:17.

¹⁴⁵⁸ Exodus 20:12; Deuteronomy 5:16.

¹⁴⁵⁹ Romans 13:1, 7; Ephesians 5:21-22, 24; Ephesians 6:1, 4-5, 9; 1 Peter 2:17.

¹⁴⁶⁰ Matthew 15:4-6; Romans 13:8.

¹⁴⁶¹ Exodus 20:12; Deuteronomy 5:16; Ephesians 6:2-3.

¹⁴⁶² Exodus 20:13; Deuteronomy 5:17.

¹⁴⁶³ Ephesians 5:28-29.

A. The sixth commandment forbids the taking away of our own life, or the life of our neighbour, unjustly, or whatsoever tends thereunto.¹⁴⁶⁴

Q. 70 *Which is the seventh commandment?*

A. The seventh commandment is, You shalt not commit adultery.¹⁴⁶⁵

Q. 71 *What is required in the seventh commandment?*

A. The seventh commandment requires the preservation of our own and our neighbour's chastity, in heart, speech, and behavior.¹⁴⁶⁶

Q. 72 *What is forbidden in the seventh commandment?*

A. The seventh commandment forbids all unchaste thoughts, words, and actions.¹⁴⁶⁷

Q. 73 *Which is the eighth commandment?*

A. The eighth commandment is, You shalt not steal.¹⁴⁶⁸

Q. 74 *What is required in the eighth commandment?*

A. The eighth commandment requires the lawful procuring and furthering the wealth and outward estate of ourselves and others.¹⁴⁶⁹

Q. 75 *What is forbidden in the eighth commandment?*

A. The eighth commandment forbids whatsoever does, or may, unjustly hinder our own, or our neighbour's, wealth or outward estate.¹⁴⁷⁰

Q. 76 *Which is the ninth commandment?*

A. The ninth commandment is, You shalt not bear false witness against thy neighbour.¹⁴⁷¹

Q. 77 *What is required in the ninth commandment?*

A. The ninth commandment requires the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name,¹⁴⁷² especially in witness bearing.¹⁴⁷³

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.¹⁴⁷⁴

¹⁴⁶⁴ Genesis 9:6; Matthew 5:22; 1 John 3:15.

¹⁴⁶⁵ Exodus 20:14; Deuteronomy 5:18.

¹⁴⁶⁶ 1 Corinthians 7:2-3, 5; 1 Thessalonians 4:3-5.

¹⁴⁶⁷ Matthew 5:28; Ephesians 5:3-4.

¹⁴⁶⁸ Exodus 20:15; Deuteronomy 5:19.

¹⁴⁶⁹ Leviticus 25:35; Ephesians 4:28b; Philipians 2:4.

¹⁴⁷⁰ Proverbs 28:19ff, Ephesians 4:28a; 1 Thessalonians 3:10; 1 Timothy 5:8.

¹⁴⁷¹ Exodus 20:16; Deuteronomy 5:20.

¹⁴⁷² Zechariah 8:16; Acts 25:10; 3 John 12.

¹⁴⁷³ Proverbs 14:5, 25.

¹⁴⁷⁴ Leviticus 19:16; Psalm 15:3; Proverbs 6:16-19; Luke 3:14.

Q. 79 *Which is the tenth commandment?*

A. The tenth commandment is, You shalt not covet thy neighbour's house, you shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.¹⁴⁷⁵

Q. 80 *What is required in the tenth commandment?*

A. The tenth commandment requires full contentment with our own condition,¹⁴⁷⁶ with a right and charitable frame of spirit toward our neighbour, and all that is his.¹⁴⁷⁷

Q. 81 *What is forbidden in the tenth commandment?*

A. The tenth commandment forbids all discontentment with our own estate,¹⁴⁷⁸ envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.¹⁴⁷⁹

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, but does daily break them in thought, word, and deed.¹⁴⁸⁰

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.¹⁴⁸¹

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.¹⁴⁸²

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,¹⁴⁸³ with the diligent use of all the outward means whereby Christ communicates to us the benefits of redemption.¹⁴⁸⁴

Q. 86 *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace,¹⁴⁸⁵ whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.¹⁴⁸⁶

Q. 87 *What is repentance unto life?*

A. Repentance unto life is a saving grace,¹⁴⁸⁷ whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ,¹⁴⁸⁸ does, with grief and hatred of his sin, turn from it unto God,¹⁴⁸⁹ with full purpose of, and endeavour after, new obedience.¹⁴⁹⁰

¹⁴⁷⁵ Exodus 20:17; Deuteronomy 5:21.

¹⁴⁷⁶ Psalm 34:1; Philippians 4:11; 1 Timothy 6:6; Hebrews 13:5.

¹⁴⁷⁷ Luke 15:6, 9, 11-32; Romans 12:15; Philippians 2:4.

¹⁴⁷⁸ 1 Corinthians 10:10; James 3:14-16.

¹⁴⁷⁹ Galatians 5:26; Colossians 3:5.

¹⁴⁸⁰ Genesis 8:21; Romans 3:9ff, 23.

¹⁴⁸¹ Ezekiel 8:6, 13, 15; Matthew 11:20-24; John 19:11.

¹⁴⁸² Matthew 25:41; Galatians 3:10; Ephesians 5:6; James 2:10.

¹⁴⁸³ Mark 1:15; Acts 20:21.

¹⁴⁸⁴ Acts 2:38; 1 Corinthians 11:24-25; Colossians 3:16.

¹⁴⁸⁵ Ephesians 2:8-9; cf. Romans 4:16.

¹⁴⁸⁶ John 20:30-31; Galatians 2:15-16; Philippians 3:3-11.

¹⁴⁸⁷ Acts 11:18; 2 Timothy 2:25.

¹⁴⁸⁸ Psalm 51:1-4; Joel 2:13; Luke 15:7, 10; Acts 2:37.

¹⁴⁸⁹ Jeremiah 31:18-19; Luke 1:16-17; 1 Thessalonians 1:9.

¹⁴⁹⁰ 2 Chronicles 7:14; Psalm 119:57-64; Matthew 3:8; 2 Corinthians 7:10.

Q. 88 *What are the outward and ordinary 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 which are made effectual to the elect for salvation.¹⁴⁹¹

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 sinners, and of building them up in holiness and comfort, through faith, unto salvation [a].¹⁴⁹²

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 attend thereunto with diligence, preparation, and prayer;¹⁴⁹³ receive it with faith and love, lay it up in our hearts, and practice it in our lives.¹⁴⁹⁴

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 that does administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.¹⁴⁹⁵

Q. 92 *What is a sacrament?*

A. A sacrament is an holy ordinance instituted by Christ;¹⁴⁹⁶ wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.¹⁴⁹⁷

Q. 93 *Which are the sacraments of the New Testament?*

A. The sacraments of the New Testament are, Baptism,¹⁴⁹⁸ and the Lord's Supper.¹⁴⁹⁹

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 Ghost,¹⁵⁰⁰ does signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.¹⁵⁰¹

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;¹⁵⁰² but the infants of such as are members of the visible church are to be baptized.¹⁵⁰³

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;¹⁵⁰⁴ 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.¹⁵⁰⁵

¹⁴⁹¹ Matthew 28:18-20; Acts 2:41-42.

¹⁴⁹² Nehemiah 8:8-9; Acts 20:32; Romans 10:14-17; 2 Timothy 3:15-17.

¹⁴⁹³ Deuteronomy 6:6ff, Psalm 119:18; 1 Peter 2:1-2.

¹⁴⁹⁴ Psalm 119:11; 2 Thessalonians 2:10; Hebrews 4:2; James 1:22-25.

¹⁴⁹⁵ 1 Corinthians 3:7 cf. 1 Corinthians 1:12-17.

¹⁴⁹⁶ Matthew 28:19; Matthew 26:26-28; Mark 14:22-25; Luke 22:19-20; 1 Corinthians 1:22-26.

¹⁴⁹⁷ Galatians 3:27; 1 Corinthians 10:16-17.

¹⁴⁹⁸ Matthew 28:19.

¹⁴⁹⁹ 1 Corinthians 11:23-26.

¹⁵⁰⁰ Matthew 28:19.

¹⁵⁰¹ Acts 2:38-42; Acts 22:16; Romans 6:3-4; Galatians 3:26-27; 1 Peter 3:21.

¹⁵⁰² Acts. 2:41; Acts 8:12, 36, 38; Acts 18:8.

¹⁵⁰³ Genesis 17:7, 9-11; Acts 2:38-39; Acts 16:32-33; Colossians 2:11-12.

¹⁵⁰⁴ Luke 22:19-20; 1 Corinthians 11:23-26.

¹⁵⁰⁵ 1 Corinthians 10:16-17.

Q. 97 *What is required for the worthy receiving of the Lord's Supper?*

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.¹⁵⁰⁶

Q. 98 *What is prayer?*

A. Prayer is an offering up of our desires unto God,¹⁵⁰⁷ for things agreeable to his will,¹⁵⁰⁸ in the name of Christ,¹⁵⁰⁹ with confession of our sins,¹⁵¹⁰ and thankful acknowledgement of his mercies.¹⁵¹¹

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;¹⁵¹² but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called The Lord's Prayer.¹⁵¹³

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 which art in heaven, teaches us to draw near to God with all holy reverence¹⁵¹⁴ and confidence,¹⁵¹⁵ as children to a father,¹⁵¹⁶ able and ready to help us;¹⁵¹⁷ and that we should pray with and for others.¹⁵¹⁸

Q. 101 *What do we pray for in the first petition?*

A. In the first petition, which is, Hallowed be thy name, we pray, that God would enable us, and others, to glorify him in all that whereby he makes himself known;¹⁵¹⁹ and that he would dispose all things to his own glory.¹⁵²⁰

Q. 102 *What do we pray for in the second petition?*

A. In the second petition, which is, Thy kingdom come, we pray, that Satan's kingdom may be destroyed;¹⁵²¹ and that the kingdom of grace may be advanced,¹⁵²² ourselves and others brought into it, and kept in it;¹⁵²³ and that the kingdom of glory may be hastened.¹⁵²⁴

Q. 103 *What do we pray for in the third petition?*

A. In the third petition, which is, Thy will be done in earth, as it is in heaven, we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things,¹⁵²⁵ as the angels do in heaven.¹⁵²⁶

¹⁵⁰⁶ 1 Corinthians 11:27-32.

¹⁵⁰⁷ Psalm 10:17; Psalm 62:8; Matthew 7:7-8.

¹⁵⁰⁸ 1 John 5:14.

¹⁵⁰⁹ John 16:23-24.

¹⁵¹⁰ Psalm 32:5-6; Daniel 9:4-19; 1 John 1:9.

¹⁵¹¹ Psalm 103:1-5; Psalm 136:1-26; Philippians 4:6.

¹⁵¹² 1 John 5:14.

¹⁵¹³ Matthew 6:9-13.

¹⁵¹⁴ Psalm 95:6.

¹⁵¹⁵ Ephesians 3:12.

¹⁵¹⁶ Matthew 7:9-11; cf. Luke 11:11-13; Romans 8:15.

¹⁵¹⁷ Ephesians 3:20.

¹⁵¹⁸ Ephesians 6:18; 1 Timothy 2:1-2.

¹⁵¹⁹ Psalm 67:1-3; Psalm 99:3; Psalm 100:3-4.

¹⁵²⁰ Romans 11:33-36; Revelation 4:11.

¹⁵²¹ Matthew 12:25-28; Romans 16:20; 1 John 3:8.

¹⁵²² Psalm 72:8-11; Matthew 24:14; 1 Corinthians 15:24-25.

¹⁵²³ Psalm 119:5; Luke 22:32; 2 Thessalonians 3:1-5.

¹⁵²⁴ Revelation 22:20.

¹⁵²⁵ Psalm 19:14; Psalm 119:1-176; 1 Thessalonians 5:23; Hebrews 13:20-21.

¹⁵²⁶ Psalm 103:20-21; Hebrews 1:14.

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, and enjoy his blessing with them.¹⁵²⁷

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 forgive our debtors, we pray that God, for Christ's sake, would freely pardon all our sins;¹⁵²⁸ which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.¹⁵²⁹

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,¹⁵³⁰ or support and deliver us when we are tempted.¹⁵³¹

Q. 107 *What does the conclusion of the Lord's Prayer teach us?*

A. The conclusion of the Lord's Prayer, which is, For thine is the kingdom, and the power, and the glory, for ever, Amen. teaches us to take our encouragement in prayer from God only,¹⁵³² and in our prayers to praise him, ascribing kingdom, power, and glory to him;¹⁵³³ and, in testimony of our desire, and assurance to be heard, we say, Amen.¹⁵³⁴

¹⁵²⁷ Proverbs 30:8-9; Matthew 6:31-34; Philippians 4:11, 19; 1 Timothy 6:6-8.

¹⁵²⁸ Psalm 51:1-2, 7, 9; Daniel 9:17-19; 1 John 1:7.

¹⁵²⁹ Matthew 18:21-35; Ephesians 4:32; Colossians 3:13.

¹⁵³⁰ Psalm 19:13; Matthew 26:41; John 17:15.

¹⁵³¹ Luke 22:31-32; 1 Corinthians 10:13; 2 Corinthians 12:7-9; Hebrews 2:18.

¹⁵³² Daniel 9:4, 7-9, 16-19; Luke 18:1, 7-8.

¹⁵³³ 1 Chronicles 29:10-13; 1 Timothy 1:17; Revelation 5:11-13.

¹⁵³⁴ 1 Corinthians 14:16; Revelation 22:20.

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Directory for the Worship of God

Preamble

This directory seeks to avoid the extremes of being so rigorous as to be viewed as a liturgy, or so loose that it serves no purpose. There are some matters it contains that may be inconsistent with the scruples of every office bearer due to the various opinions concerning the relationship between the gifts, functions, and offices that Christ has instituted for the Church. Nevertheless, we hope that it will be received in the spirit of the directory produced by the Westminster Assembly, which wrote:

“Albeit we have not expressed in the Directory every minute particular which is or might be either laid aside or retained among us, as comely and useful in practice, yet we trust that none will be so tenacious of old customs not expressly forbidden, or so averse from good examples although new, in matters of lesser consequence, as to insist upon their liberty of retaining the one or refusing the other, because not specified in the Directory, but be studious to please others rather than themselves.”¹

¹ “The Letter from the Synod of Divines in England to the General Assembly (January 6, 1644).” This letter is found in “Acts of the General Assembly of the Church of Scotland 1638-1842” Vol. 1645.

Introduction

God has established and revealed in the Bible how to publicly worship him.² To add to or subtract from what God has commanded is not acceptable, because it introduces human traditions and leads to unnecessary divisions in the Church.³ Therefore, the Lord's Day public worship is to be comprised of only those elements and ordinances instituted by the Lord Jesus Christ as given through the prophets and apostles.⁴ Under the New Covenant instituted by the Lord Jesus Christ, public worship is no longer connected with the physical temple, Levitical priests, animal sacrifices, Levitical choirs, or the use of musical instruments, that were all commanded by the Lord through Moses and David in the Old Covenant.⁵ These types of ordinances have passed away, leaving the Church with the simplicity of congregational worship "in spirit and truth."⁶

When it comes to public worship, the Church needs to consider:

- (a) There are the *elements*, that is, those things which are essential to the public worship; and there are *circumstances* of public worship, such as where to worship and at what time, etc.
- (b) The *elements* are clearly expressed either by command and example in Scripture or by good and necessary consequence may be deduced from Scripture.
- (c) The *circumstances* are not explicitly set forth in Scripture and are decided upon at the discretion of a church session, remembering that all things should be done decently and in order.⁷

² Hebrews 12:28; Genesis 4:3–8 with Hebrews 11:4; Exodus 20:2–6; Exodus 25:40; Leviticus 10:1-20; 1 Samuel 15:22; Matthew 15:1–14; Deuteronomy 12:8; Deuteronomy 17:3; Colossians 2:8-10, 16-23.

³ 1 Corinthians 4:6; 1 Corinthians 11:2, 16; Matthew 15:9; Colossians 2:8-10, 16-23; Ephesians 4:2-3.

⁴ Jeremiah 19:4-5; Colossians 2:18-23.

⁵ Leviticus 23:4, 37; Hebrews 9:1-10, 24; 1 Chronicles 6:31; 1 Chronicles 15:16; 1 Chronicles 23:5; 1 Chronicles 25:1-6; 2 Chronicles 5:12; 2 Chronicles 7:6; 2 Chronicles 29:25-30.

⁶ John 4:21, 23-24; Hebrews 12:27-29; Acts 7:48; Acts 17:25.

⁷ 1 Corinthians 11:13-14; 1 Corinthians 14:26, 40.

Chapter 1 – Lord’s Day Public Worship Services

General Principles of Public Worship

- 1.1 The Lord expressly calls and commands his people to draw near to him, for the sacred duty and high privilege of public worship each Lord’s Day, as it is a Sabbath of solemn rest and holy convocation to him.⁸
- 1.2 Under the Old Testament, God established a pattern of Sabbath day morning and evening worship.⁹ In the New Testament, the Lord Jesus seemingly supports this same pattern by meeting with his disciples both in the morning and the evening on the Lord’s Day.¹⁰ Moreover, the Lord sanctified the entire Lord’s Day to himself and in it gives his people a foretaste of their eternal enjoyment of him and his glorious Kingdom.¹¹ Therefore, the congregation should ordinarily assemble for public worship in the morning and evening on the Lord’s Day. The specific times and locations of each service, as a circumstance of worship, are left to the discretion and wisdom of the session.

The Elements and Ordinances of Public Worship

- 1.3 The elements and ordinances of New Testament public worship prescribed and instituted in the Scriptures are: a call to worship,¹² prayer,¹³ reading the Word,¹⁴ preaching the Word,¹⁵ hearing the Word, congregational unaccompanied singing of Psalms,¹⁶ observing the sacraments,¹⁷ giving of tithes and offerings,¹⁸ the giving and taking of oaths and vows, and a benediction.¹⁹
- 1.4 All elements and ordinances are to be observed in a manner consistent with Christ’s prescription as revealed in the Scriptures, being a clear application of our Lord’s command, “Teaching them to observe all that I have commanded you.”²⁰

Order of Worship and Leadership

- 1.5 A fixed order of worship is not prescribed in the Scriptures. Nevertheless, having an order of service is a common and accepted practice.²¹ However, care ought to be taken that the elements are observed in a manner that is suitable to the capacity of those worshipping. The following is a suggested order of worship:
 - Call to Worship and Greeting
 - Prayer
 - Singing of a Psalm
 - Scripture Reading – this may be a Psalm which is then briefly expounded
 - Singing of a Psalm
 - Baptism, when occasioned
 - Prayer
 - Singing of a Psalm

⁸ Leviticus 23:3; Acts 20:7; 1 Corinthians 11:17-18, 33-34; 1 Corinthians 14:23, 26; Hebrews 10:25.

⁹ Numbers 28:1-10.

¹⁰ John 20:19.

¹¹ Exodus 20:8; Hebrews 4:9; Hebrews 10:25.

¹² Genesis 4:26; 1 Corinthians 1:2; 2 Timothy 2:22.

¹³ 1 Timothy 2:1; Philippians 4:6.

¹⁴ Acts 15:21; Colossians 4:16; 1 Timothy 4:13.

¹⁵ 1 Timothy 4:13; 1 Timothy 5:17; 2 Timothy 4:2.

¹⁶ 2 Chronicles 29:30; Matthew 26:30; 1 Corinthians 14:26; Ephesians 5:19; Colossians 3:16.

¹⁷ 1 Corinthians 11:33-34.

¹⁸ Genesis 14:18-20; Psalm 96:8; 1 Corinthians 16:2.

¹⁹ Numbers 6:23-27; 2 Corinthians 13:14.

²⁰ Matthew 28:20; 1 Corinthians 4:6; 1 Corinthians 11:2.

²¹ 1 Corinthians 14:26, 33, 40.

- Scripture Reading
- Sermon
- Prayer
- The Lord's Supper, when celebrated
- Singing of a Psalm
- Collection of Tithes and Offerings
- Prayer
- Benediction

- 1.6 Pastors and Teachers, as ministers of the Word, shall ordinarily conduct public worship and administer the sacraments.²²
- 1.7 Ruling elders, as ordained under-shepherds, may call the congregation to worship and give the greeting, lead the congregation in prayer,²³ introduce the Psalms to be sung, read the Scriptures, and on occasion preach the Word and pronounce the benediction.
- 1.8 When the presbytery has granted permission, men training for the Gospel ministry may lead the congregation in public worship. They are not permitted to administer the sacraments or pronounce the benediction.
- 1.9 The session may occasionally request a lawfully ordained pastor from another church to conduct the public worship. However, if such supply is necessary for an extended period, permission must be granted by the presbytery.

General Points About Public Worship

- 1.10 Those gathering for worship are to be encouraged to do so with a joyful, reverent heart. No persons should absent themselves from the public worship of God unless they are engaged in a work of necessity or mercy.²⁴ Everyone must take care to be on time and if they are unable to be present when worship begins, they should join the assembly quietly.
- 1.11 Once worship has begun, the congregants shall give their full attention and refrain from any behaviour that might be unnecessarily distracting to others.
- 1.12 It is commendable for infants and young children to be in the public worship services.²⁵ However, if a child becomes unsettled, a place should be provided for parents to take their child.

The Element of Public Prayer

- 1.13 The officer leading in public prayer must have a solemn understanding of the majesty of God and a deep sense of his own sinful unworthiness. He shall seek the help of the Holy Spirit and pray with confidence that God will hear and answer according to his perfect will.
- 1.14 The officer should think about the content of his prayers prior to worship, and they should be grounded in God's Word, with special attention being given to the form which the Lord Jesus used in what is commonly called 'The Lord's Prayer'.²⁶
- 1.15 The prayer of 'adoration and invocation' should include adoration and thanksgiving, and seek the presence, help, and power of the Holy Spirit in the worship of God.
- 1.16 The prayer of 'intercession' should include confession, along with requests for such things as the needs of the

²² Colossians 1:17; 1 Timothy 5:17; Galatians 6:6; Romans 12:8; Hebrews 13:7.

²³ Romans 12:8; 1 Timothy 5:17; Hebrews 13:17; 1 Peter 5:1-3.

²⁴ Exodus 19:8-11; Luke 13:10-17.

²⁵ Exodus 10:9; Exodus 12:26; 2 Chronicles 20:13; Matthew 19:14.

²⁶ See *Larger Catechism*, 178-196, and the original *Westminster Directory of Worship* for helpful guides.

local congregation and community, the RP Church of Canada, and her global sister churches; for the kingdom of Christ in her many branches; for our nation, the nations of the world, and those who are in places of authority and trust.²⁷ Prayers for the preaching of God’s Word and in relation to the sacraments should seek the blessing of God upon the means of grace and that the worship offered would be acceptable.²⁸

1.17 The prayer of ‘thanksgiving’ should acknowledge the blessing and privilege of hearing God’s Word preached and seek the help of the Holy Spirit to bless it.²⁹

1.18 The Scriptures do not explicitly command one particular posture in prayer. They do give the examples of kneeling, bowing, sitting, standing, and lying on one’s face as postures that are signs of reverence and devotion.³⁰

The Element of the Public Reading of Holy Scripture

1.19 All the canonical books of the Old and New Testaments are to be publicly read, clearly and distinctly, using the best available common language translations of the Bible. Paraphrased versions shall not be used as an element of public worship.³¹

1.20 The length of the passages to be read is left to the wisdom and discretion of the pastor. It is commendable to read a consecutive passage from each Testament in the services. While a goal should be to read through the whole of Scripture in the course of time, it is wise to read Scriptures which will best edify all present, for example, the Law, the Psalms, the Sermon on the Mount, etc.

The Element of the Congregational Singing of Psalms

1.21 Congregational praise is an element of public worship that is to be done according to the appointment and example of Jesus Christ and his apostles as revealed in God’s Word. Therefore, only the “psalms and hymns and spiritual songs,” from the book of Psalms in the Bible, shall be sung in worship in accordance with what God commands in the Scriptures.³²

1.22 The Psalms, because of their divine inspiration and inherent excellence, are to be sung with heartfelt passion and thanksgiving by the congregation, to honour and praise God. No instrumental accompaniment is to be used. Precentors may lead the congregation in its praise.

1.23 The practice of giving a brief exposition of a Psalm (or portion thereof), during worship is commended, so that the congregation may become familiar with, and sing through, the entire book of Psalms.

1.24 To facilitate congregational singing, singable versions of the Psalms are to be used. But like all translations of Scripture, this is a circumstance of public worship, and therefore no specific version is required. Nevertheless care should be taken that the text faithfully translates the original language and that the tune used for singing is appropriate.

²⁷ Matthew 6:7-13; Mark 11:24; Luke 18:1; Ephesians 6:18, 19; 1 Thessalonians 5:16-18; 1 Timothy 2:1, 2.

²⁸ Ephesians 6:18, 19; Psalm 15:1-5; Isaiah 29:13; 1 Corinthians 11:28.

²⁹ Romans 10:15; Titus 3:5.

³⁰ Genesis 17:3, 7; Genesis 24:52; 1 Kings 8:54; Psalm 95:6; Ephesians 1:15-23; Ephesians 2:4-7.

³¹ 1 Timothy 4:13.

³² Matthew 26:30; Mark 14:26; 1 Corinthians 14:26; Ephesians 5:19; Colossians 3:16.

The Element of the Preaching the Word of God

- 1.25 The preaching of God's Word, being "the power of God for salvation," should be done in such a way that the workman need not be ashamed but may save both himself and those who hear him.³³
- 1.26 The preacher shall prepare his sermon with careful study of the Scriptures and prayer, seeking constantly the help of the Holy Spirit, as he strives to declare faithfully the whole counsel of God.³⁴ He should seek to read and keep abreast of the scholarship and of the social and doctrinal issues of the times.³⁵
- 1.27 While a pastor's personality will affect the structure and delivery of his sermons, as a servant of Christ he is to perform his ministry according to the following principles:
- (a) He is to preach conscientiously and not negligently, labouring in the work of preaching and teaching.³⁶ The sermon is an exposition and application of Scripture. The continuous exposition of a book, or a section of a book, is a commendable approach. However, topical messages are also appropriate to address the needs of the congregation and issues of the nation. These should be chosen wisely so that souls might be drawn to Christ and be conformed to his image.³⁷
 - (b) He is to preach plainly, so that everyone may understand; delivering the truth not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power, lest the cross of Christ be emptied of its power.³⁸ He ought to use or quote ecclesiastical or other human writers with discernment and care.
 - (c) He is to preach faithfully, looking to the honour of Christ, the conversion, edification, and salvation of the people, and not to his own gain or glory. He should keep nothing back which may promote these holy ends, without favouritism.³⁹
 - (d) He is to preach wisely, framing all his doctrines, exhortations, comforts, and especially his reproofs, in a winsome manner, with a view to the edification of the hearers.⁴⁰
 - (e) He is to preach earnestly, as is proper to the Word of God, from the heart and to the heart.⁴¹
 - (f) He is to preach perceptively, taking into account the knowledge and understanding of the congregation.⁴²
 - (g) He is to preach with loving affection, that the people may see that all he says comes from his godly zeal and hearty desire to do them good.⁴³
 - (h) He is to preach as taught of God, persuaded in his own heart that all he teaches is the truth and that as a pastor, he will be judged with greater strictness as one who must give an account.⁴⁴
- 1.28 The congregation participates in the preaching of the Word as they listen with diligence, preparation, and prayer; receiving it with faith and love; laying it up in their hearts; and practicing it in their lives.⁴⁵

³³ Romans 1:16, 17; Romans 10:14-17; 2 Timothy 2:15.

³⁴ Acts 10:44; Acts 20:27; Philippians 1:1-11.

³⁵ 1 Chronicles 12:32.

³⁶ 1 Timothy 5:16; 2 Timothy 2:15.

³⁷ Romans 8:29.

³⁸ 1 Corinthians 2:1-5.

³⁹ Acts 20:20.

⁴⁰ 2 Timothy 3:16; 1 Corinthians 9:22.

⁴¹ Acts 20:26.

⁴² Acts 17:16-34.

⁴³ Acts 20:31, 32.

⁴⁴ 1 Corinthians 11:23; Ephesians 6:19; Hebrews 13:17.

⁴⁵ Acts 17:11; James 1:19-25.

The Element of the Tithes and Offerings

- 1.29 The collection of the tithes and freewill offerings, being an element of public worship, should be taken up during public worship. Sessions have the discretion to permit the use of electronic means prior to or after worship.⁴⁶ The collection of *weekly* Lord's Day tithes and freewill offerings is an element of worship.⁴⁷
- 1.30 Special offerings for specific needs may also be collected.

The Element of the Benediction

- 1.31 The benediction is to be understood as a pronouncement of God's blessing upon his people at the conclusion of the worship service. Words of benediction taken from Scripture are to be used. The Old Testament Trinitarian, high priestly benediction, "The LORD bless you and keep you; the LORD make his face to shine upon you and be gracious to you; the LORD lift up his countenance upon you and give you peace," or the Trinitarian, apostolic benediction, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all," are distinctly appropriate.⁴⁸ If, however, the pastor deems another benediction taken from Scripture more fitting for a particular occasion, he may use it.

The Ordinances of Baptism and the Lord's Supper

- 1.32 A sacrament is a holy ordinance instituted by Christ, in which symbols and actions signify Christ and the benefits of the covenant of grace.⁴⁹ Sacraments become means of grace and seals of the benefits of the covenant only by the blessing of Christ and the working of his Spirit in those who by faith receive them.
- 1.33 There are two sacraments of the New Covenant instituted by Christ, namely, Baptism and the Lord's Supper. They are to be administered according to Christ's appointment, by pastors/teachers at a time when the congregation assembles for public worship.⁵⁰ In the case of those unable to attend public worship, the sacraments may be administered apart from a regular service. In such cases, the congregation must be represented by other members in addition to the pastor/teacher, and there should be a brief ministry of the Word of God.

The Ordinance of Baptism

- 1.34 Baptism is only to be administered by an ordained pastor/teacher of Christ.

The Baptism of an Adult

- 1.35 An adult is to be baptized upon a credible profession of faith provided that he/she has not already received a valid Christian baptism.⁵¹
- 1.36 Before baptism is administered, instruction should be given as to the institution, nature, and purpose of the sacrament. Suitable Scripture should be chosen for the occasion and instruction.⁵² The following (or similar) instruction shall either be explicit in the sermon or given in the form of a statement:

"Baptism is a sacrament ordained by our Lord Jesus Christ. It is a sign and seal of the inclusion of the person who is baptized in the covenant of grace. Baptism with water teaches that we and our children are conceived and born in sin. It signifies our dying to sin and our rising to newness of life by virtue of our union with Christ in his death and resurrection. It also signifies and seals to us cleansing from sin by the blood and Spirit of Christ. Since

⁴⁶ Genesis 14:20; Psalm 96:8; 1 Corinthians 16:1-2; 2 Corinthians 8:1-9:15.

⁴⁷ Acts 5:2.

⁴⁸ Numbers 6:24-26; 2 Corinthians 13:14.

⁴⁹ Matthew 26:26-30; Mark 14:22-26; Luke 22:15-20; 1 Corinthians 11:23-25.

⁵⁰ 1 Corinthians 11:23-25.

⁵¹ See, *Westminster Confession of Faith*, 28-29.

⁵² E.g., Matthew 28:18-20; Ezekiel 36:25-27.

these gifts of salvation are the gracious provision of the triune God, who is pleased to claim us as his very own, we are baptized in the name of the Father and of the Son and of the Holy Spirit. Baptized persons are called upon to assume the obligations of the covenant of grace; baptism summons us to renounce sin and the world, and to walk humbly with our God in devotion to his commandments.”

1.37 The person to be baptized shall give public profession of faith by means of assent to the *Covenant of Church Membership* (see, Official Vows 1).

1.38 The pastor shall ask the congregation to rise and respond either by verbal assent or by raising the right hand to the following vow:

“Do you, the members of this congregation, receive this person into your fellowship and promise to pray for him/her, and to help and encourage him/her in the Christian life?”

1.39 The pastor shall lead in prayer, thanking God for his grace and seeking his blessing on the ordinance of baptism, and then baptize the person, stating the person’s name and saying, *“(Name), I baptize you in the name of the Father, and of the Son, and of the Holy Spirit, one God, blessed forever, Amen.”*

1.40 A member of the session may conclude with prayer, that the grace signified and sealed in baptism would be abundantly realized in the person’s life.

The Baptism of a Covenant Child

1.41 Parents, or legal guardians, of a covenant child, having received instruction on the nature and purpose of baptism, shall have their child baptized during a public worship service.

1.42 Whether baptism is by immersion, pouring, or sprinkling; whether a parent or pastor holds the infant child during the baptism; whether one or three applications of water are given when God’s triune name is pronounced, etc., are circumstantial and therefore are left to the discretion of the session.

1.43 During the service, instruction should be given to the congregation as to the institution, nature, and purpose of the sacrament. Suitable Scripture should be chosen for the occasion and instruction. The following (or similar) instruction shall either be explicit in the sermon or given in the form of a statement:

“Baptism is a sacrament ordained by our Lord Jesus Christ. It is a sign and seal of the inclusion of the person who is baptized in the covenant of grace. Baptism with water teaches that we and our children are conceived and born in sin. It signifies our dying to sin and our rising to newness of life by virtue of our union with Christ in his death and resurrection. It also signifies and seals to us cleansing from sin by the blood and Spirit of Christ. Since these gifts of salvation are the gracious provision of the triune God, who is pleased to claim us as his very own, we are baptized in the name of the Father and of the Son and of the Holy Spirit. Baptized persons are called upon to assume the obligations of the covenant. Baptism summons us to renounce sin and the world, and to walk humbly with our God in devotion to his commandments.”

“Although our young children do not yet understand these things, they are nevertheless to be baptized. For the promise of the covenant is made to believers and to their children, as God declared to Abraham, ‘And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you’.⁵³ Under the New Covenant, no less than in the Old Covenant, the children of believers, have, by virtue of their birth, an interest in the covenant and a right to the seal of it. The covenant of grace is the same in substance in both the Old and the New Covenants, and baptism has replaced circumcision as the seal of that covenant.⁵⁴ Our Saviour admitted little children into his presence, embracing them and blessing them, and saying, ‘Of such is the kingdom of God’.⁵⁵ The grace signified in baptism is not tied to the moment of administration. Scripture teaches that our children are

⁵³ Genesis 17:7.

⁵⁴ Colossians 2:11-12.

⁵⁵ Mark 10:14.

covenantally holy before their baptism.⁵⁶ Baptism applies the promises and obligations of the covenant to our children and calls them to personal repentance and faith as they come to years of understanding.”

- 1.44 After the instruction, the parent(s)/legal guardian(s) are to bring the child to the front of the congregation. An unbelieving parent/legal guardian may be invited to accompany the believing parent/legal guardian in presenting the child. However, the unbelieving parent/legal guardian should not be asked to give assent to the Covenant of Baptism.
- 1.45 The pastor shall ask the parent(s)/legal guardian(s) to respond to the following question:
“Do you publicly renew your profession of faith in Christ as expressed in your vows of church membership?”
- 1.46 The believing parent(s)/legal guardian(s) shall then assent to the *Parental/Legal Guardian Baptismal Vows* in relation to their child (see, Official Vows).
- 1.47 The pastor should ask the congregation to rise and respond to the following vow:
“Do you, the members of this congregation, receive this child into your fellowship and promise to pray for him/her, and to help and encourage the parents as they seek to bring him/her up in the nurture and admonition of the Lord?”
- 1.48 The pastor shall lead in prayer, thanking God for his grace and seeking his blessing upon the ordinance of baptism.
- 1.49 The pastor shall then baptize the child, stating the child’s name and saying,
“(Name), I baptize you in the name of the Father, and of the Son, and of the Holy Spirit, one God, blessed forever, Amen.”
- 1.50 A member of the session may conclude with prayer, that the grace signified and sealed in baptism would be abundantly realized in the child’s life.
- 1.51 An accurate record should be kept in the session minutes of all persons baptized, with the date, and, in the case of a child, the names of the parent(s)/legal guardian(s), and the child’s date of birth. A Certificate of Baptism may be provided for each person baptized.

The Ordinance of the Lord’s Supper

- 1.52 The Lord’s Supper is to be celebrated frequently at the discretion of the session. Only an ordained pastor may administer the sacrament.⁵⁷
- 1.53 Whether believers are to take the bread into their hands and divide among themselves, or eat what is given to them; whether they are to move to be seated at tables; whether elders or deacons may help in distributing the elements; whether the communicant is to return the cup or bread to the deacon or elder or hand it to another communicant member; whether the bread is to be leavened or unleavened, and the wine to be red or white, fermented or unfermented; whether one cup is to be shared by all, or many cups derived and distributed from the one cup, etc., are not matters essential to the validity of the ordinance and are at the discretion of the session.
- 1.54 The visible Church is described in the Bible as both a living body, and a kingdom, to which keys are given.⁵⁸ The session ought to make efforts to ensure that the Lord’s Supper is only given to those who are baptized and professing members in good standing in a congregation of the visible church.^{59, 60}
- 1.55 The pastor should give instruction as to the institution, nature, and purpose of the Lord’s Supper, drawing attention to the words of institution in the Gospels and 1 Corinthians. The following (or similar) instruction shall be explicit

⁵⁶ 1 Corinthians 7:14.

⁵⁷ Acts 2:42; Acts 20:7, 11; 1 Corinthians 11:2, 23, 26.

⁵⁸ Matthew 16:19; Matthew 18:18.

⁵⁹ See, *Westminster Confession of Faith*, 25.

⁶⁰ 1 Corinthians 11:28; 1 Corinthians 5:9-13.

in the sermon or given in the form of a statement:

“The Lord’s Supper is an ordinance instituted by our Lord Jesus Christ. It is to be observed until he comes again, in remembrance of the sacrifice of himself which he offered upon the cross. The physical elements of bread and wine represent the body and blood of the Saviour and are received by true believers as signs and seals of all the benefits of his sacrifice. The Supper signifies and seals remission of sins, and nourishes our souls to grow in Christ, and is a bond and pledge of our union and communion with him and with each other as members of his body, the Church. It assures us that God is faithful to fulfill the promises of the Covenant of Grace, and it calls us to renewed commitment to obey and serve the Lord in gratitude for his salvation. Christ himself is present by his Spirit in the Supper, to make it truly a means of grace to those who receive it in faith. Those who partake of the Supper do so in thankful remembrance that the body of Christ was given, and his blood shed, for them. They rejoice in hope as they anticipate the completion of their redemption in that day when they will share in the marriage supper of the Lamb.”

- 1.56 The pastor shall then draw attention to the words of warning and invitation found in 1 Corinthians 11:27-34. Such warning may be in the following (or similar) words:

“It is the duty of the Church to warn you that if you do not trust in the Lord Jesus Christ for your salvation, or if you are living an ungodly, disobedient life, and have not repented, you should not partake of the Lord’s Supper, lest you eat and drink condemnation to yourself. The Lord’s Supper is for repentant and believing sinners, who, after examining themselves and seeking reconciliation with their brothers and sisters, come confessing Christ as their Saviour.”

“This warning is not designed to keep the humble and contrite away from the Lord’s Supper. On the contrary, the Supper is a means of grace offered to sustain weak pilgrims on their journey through the wilderness of this life. We who come to partake of the symbols of Christ’s body and blood, come as sinners whose only hope is the grace of God in Christ. We come in a worthy manner if we recognize that in ourselves, we are unworthy sinners who need a Saviour, if we discern his body given for our sins, and if we hunger and thirst after Christ, giving thanks for his grace, trusting in his merits, feeding on him by faith, and renewing our covenant with him and his people.”

“If you are prepared to come in this way, then hear the Lord’s words of gracious invitation.”

- 1.57 The pastor shall take the bread and the cup, and exhibit them to the communicants, using words such as these:

“The Lord Jesus, the same night in which he was betrayed, took bread and also the cup. Following his example, and ministering in his name, I take this bread and this cup, and exhibit them to you as the sacramental symbols of the body and blood of the Lord.”

- 1.58 Replacing the elements, he should say the following (or similar) words:

“After the Lord Jesus had taken the bread and the cup, he blessed them. Let us pray, as we give thanks, and consecrate these elements.”

- 1.59 A prayer should be offered to praise God for his grace in bringing salvation; reaffirm the trust of God’s people in God’s grace and Christ’s righteousness and mediation; and plead for the Lord to grant the gracious, effectual working of his Spirit through the sacrament.⁶¹

- 1.60 The pastor shall take the bread (or a portion of it), and break it, and say the following (or similar) words:

“After the Lord Jesus had blessed the bread, he broke it. Following his command and example, and ministering in his name, I break this bread <here the bread is broken> and give it to you his disciples, saying as he said, “Take, eat; this is my body which is broken for you; do this in remembrance of me.”

- 1.61 The bread is then distributed to the communicants, including the elders, who receive it and partake of it. During the distribution, appropriate Scriptures may be read, or Psalms sung.

⁶¹ 1 Corinthians 1:4; Philippians 1:3-11 Colossians 1:3-6 1:28; 1 Corinthians 5:9-13.

1.62 Then, the pastor shall take the cup and offer it to the congregation, and say the following (or similar) words:

‘In the same manner he also took the cup after supper, saying, “This cup is the new covenant in my blood; this do, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.’

1.63 The cup is then distributed to the communicants, including the elders, who receive it and partake of it. During the distribution, appropriate Scriptures may be read, or Psalms may be sung.

1.64 After all the communicants have partaken, a brief address may be given, emphasizing the grace of God in Jesus Christ as set forth in the sacrament, and “exhorting them to continue in the faith.”⁶²

⁶² Acts 14:22.

Chapter 2 – Days of Fasting or Thanksgiving

- 2.1 Under the New Testament, there is no day commanded in Scripture to be kept holy but the Lord's Day, which is the Christian Sabbath. Nevertheless, it may be appropriate to separate a day or days for public fasting or thanksgiving, as extraordinary dispensations of God's providence give occasion.

Fasting

- 2.2 Special days of fasting, humiliation, and prayer are particularly appropriate when God's judgments are evident in the land, or when corporate sin in the Church or nation provokes the Lord and invites his judgments.
- 2.3 In Christian fasting, the believer voluntarily abstains from food or some ordinary lawful pleasure for a season, for the purpose of seeking the will of God,⁶³ strengthening for service, spiritual growth, deliverance or personal protection,⁶⁴ overcoming temptation, expressing grief,⁶⁵ and declaring love for God and worshipping him.⁶⁶ It should be accompanied by prayer,⁶⁷ meditation, self-examination, humiliation⁶⁸ before God, confession of sin, repentance,⁶⁹ and renewed dedication to a life of obedience.⁷⁰
- 2.4 Fasts may be partial or absolute.⁷¹ They may be private/family,⁷² congregational,⁷³ or national.⁷⁴ They may be regular or occasional.⁷⁵ They may last for a part, or for the entirety of a day or longer.⁷⁶ They must be undertaken with a view to meeting the needs of others.⁷⁷
- 2.5 A fast day may be marked by a service of public worship. In such services, it is fitting that Psalms of penitence be sung, along with the offering of prayers of confession of sin and petitions for pardon.⁷⁸
- 2.6 If the civil government calls for a time of prayer and fasting that is in harmony with the Scriptures, sessions should encourage the people of God to pay due respect to that call.⁷⁹
- 2.7 Apart from such general occasions, there may be times when families and individuals, for their own reasons, give themselves to prayer and fasting for a season.

⁶³ Judges 20:26-28; Acts 14:23.

⁶⁴ 2 Chronicles 20:3-4; Ezra 8:21-23; Esther 4:6.

⁶⁵ Judges 20:26-28; 1 Samuel 20:34; 1 Samuel 31:13; 2 Samuel 1:11-12.

⁶⁶ Luke 2:37.

⁶⁷ Nehemiah 1:3, 4; Daniel 9:13.

⁶⁸ 1 Kings 21:27-29; Psalm 35:13.

⁶⁹ 1 Samuel 7:6; Joel 2:12; Jonah 3:5-8.

⁷⁰ Ezra 4:16; Ezra 8:23; Esther 4:16; Daniel 1:12; Acts 9:9.

⁷¹ Ezra 4:16; Esther 4:16; Daniel 1:12; Acts 9:9.

⁷² Matthew 6:16-18.

⁷³ Joel 2:15-16; Acts 13:2.

⁷⁴ 2 Chronicles 20:3; Nehemiah 9:1; Jonah 3:5-8.

⁷⁵ Leviticus 16:29-31; Matthew 9:15.

⁷⁶ Judges 20:26; 1 Samuel 7:6; 2 Samuel 1:12; 2 Samuel 12:16-23; Daniel 10:3-13; Acts 27:33-34; Luke 2:37.

⁷⁷ Isaiah 58:1-14.

⁷⁸ Nehemiah 1:4; Daniel 9:3; Joel 2:12; Acts 13:2.

⁷⁹ 2 Chronicles 20:3; Nehemiah 9:1; Jonah 3:5-8.

Thanksgiving

- 2.8 Blessed with the hope of salvation in Christ,⁸⁰ Christians should always be thankful.⁸¹ Nevertheless, there are occasions when special seasons of corporate thanksgiving should be observed.⁸² These may be in response to a particular blessing of God in the life of the congregation, or to a call by the civil authority for a day of national thanksgiving because of God's provision of protection or material blessings. On such occasions, suitable Psalms of thanksgiving should be used, and the preaching of God's Word should be on the theme of gratitude to God.

Chapter 3 – Weddings and Funerals

Weddings and funerals are solemn public occasions for which the following guidelines are suggested as a help to pastors.

Weddings

- 3.1 Marriage is ordained by God for the welfare and happiness of humanity. God has ordained that marriage is between one man and one woman, for their joy and sanctification, for the raising of children, and for the more certain continuance of the Church. In marriage, husband and wife leave their parents and cleave to one another faithfully and are not separated except by death.⁸³
- 3.2 God instituted marriage at the beginning of time, and it is therefore neither a sacrament of, nor an ordinance peculiar to, the Church. It is integral to all societies and nations and is therefore rightly recognized by both Church and State. The Church should respect and abide by all reasonable and sound civil regulations that do not violate Scripture. The pastor should ensure that sound State regulations are fulfilled, while also keeping the Church's own record of marriages.
- 3.3 A Christian may marry whom he/she wishes, but only in the Lord.⁸⁴ The Lord instructs all husbands and wives to live harmoniously together and has instituted marriage as an analogy of the love between Jesus Christ and his Church.⁸⁵
- 3.4 A notice of the marriage will be given on the two Lord's Days prior to the marriage ceremony.
- 3.5 If the marriage is to be legally recognized by the State, either a marriage licence must be obtained or the requirements for the publication of Banns will be undertaken according to local regulations. The form of the Banns may be as follows:

"I hereby publish the Banns of Marriage between Miss N of [City, Province], and Mr. N. of [City, Province], who are engaged to be married on the nth day of [Month, year] in [City, Province]. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Marriage, you are to declare it to the elders of this congregation. This is the first [second, or third] time of publishing these Banns."

- 3.6 Weddings should be held on a day of the week other than on the Lord's Day.

⁸⁰ John 3:16; 1 Peter 1:1-9; James 1:12.

⁸¹ 1 Chronicles 16:8-12; Psalm 105:1; Psalm 136:26; Ephesians 5:20; Philippians 4:4-7.

⁸² Psalm 107:8, 9.

⁸³ Genesis 1:28; Genesis 2:23-25; John 2:1-12.

⁸⁴ Genesis 24:1-67; Genesis 27:46-28; Proverbs 31:10-31; 1 Corinthians 7:39; 2 Corinthians 6:14; Ephesians 5:21-23.

⁸⁵ Ephesians 5:21-23; Colossians 3:18, 19.

3.7 In addition to prayer, singing, Scripture reading, and preaching, a wedding may include the following:

- Declaration of purpose.
- Declaration of the bride's parent(s).
- Exchange of marriage vows.
- Exchange of rings.

3.8 Declaration of purpose - The pastor may use words such as these:

"We are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony, which is an honourable estate, instituted by God, which signifies to us the mystical union of Jesus Christ and his Church. God has ordained that marriage is between one man and one woman, for their joy and sanctification, for the raising of children, and for the more certain continuance of the Church. In marriage husband and wife leave their parents and cleave to one another faithfully and are not separated except by death. Jesus Christ honoured marriage by his presence and by doing his first miraculous sign at a wedding. Furthermore, he declared, "What God has joined together, let no man separate." Marriage is therefore not to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate [name of the Groom], and [name of the Bride], come now to be joined.

Do you, or any person here today, know of any reason why you may not be legally married? If you do, please speak now or forever hold your peace."

3.9 Declaration of the bride's parent(s) - The pastor may ask either the father or mother of the bride:

"Do you give this woman to be married to this man?"

3.10 Exchange of marriage vows - An example of vows that may be used (either in a repeat-after-me form or be responded to by the statement "I do" by both groom and bride) is as follows:

"I [name of the Groom] take you [name of the Bride] to be my wedded wife and do, in the presence of God and before these witnesses, promise and covenant, to follow the example of Christ who has loved the Church and given himself for her, as I love, help, and guide you as we live together in holiness by God's grace until he shall separate us by death."

"I [name of the Bride] take you [name of the Groom] to be my wedded husband and do in the presence of God and before these witnesses, promise and covenant, to follow the commands of God to love, obey, and help you as we live together in holiness by God's grace until he shall separate us by death.

3.11 Exchange of rings - If rings are used, the pastor may ask:

"What pledge do you give of your marriage vows?"

3.12 As each ring is presented to its recipient, the pastor may say:

"Give and receive this ring as a token of your marriage vows. May it be to you a symbol of the value, constancy, and purity of your wedded love, and a seal of the solemn vows you have made to one another before God."

3.13 The pastor may then say:

"By virtue of the authority vested in me as a pastor of the Gospel, and in accordance with the laws of God and of this province, I now pronounce you husband and wife. What therefore God has joined together, let no man separate."

3.14 The ceremony may then conclude with a prayer for God's blessing.

Funerals

- 3.15 A Christian funeral should honour Jesus Christ and comfort the bereaved. Funerals can be held in whatever place and at whatever time is most suitable. The Lord's Day should ordinarily be avoided.
- 3.16 As there is a great difference between the end of a believer and an unbeliever, the funeral service may need to be modified. The suggested service that follows is designed with the believer in mind. In every funeral service, the pastor is to point everyone present to Jesus Christ as the sole hope in life and in death.
- 3.17 There is to be no compromise with secret societies or false religions. If called to officiate where such a society desires to perform any of their rituals, the pastor should make his service distinctly separate, or else refuse to participate. Likewise, neither the pastor nor any Christian is to offer worship or veneration to any idol or ancestor.
- 3.18 Christians should mourn with those who mourn, yet not mourn as those without hope. Therefore, it is right and proper for Christians to gather with their families and loved ones before and after funerals, so long as their allegiance to the Lord Jesus is not compromised by any unbiblical practices, such as ancestor worship or prayers for, or to, the dead.
- 3.19 It is appropriate to consult the family about suitable and comforting passages of Scripture. It is also appropriate to invite other pastors of like precious faith to share in the service.
- 3.20 The following is a suggested order for a funeral service which may be varied:
- Greeting
 - Prayer of Adoration and Invocation
 - Singing of a Psalm
 - Scripture reading
 - Prayer
 - Singing of a Psalm
 - Scripture Reading
 - Sermon
 - Singing of a Psalm
 - Benediction
- 3.21 If a graveside gathering takes place, suitable Scripture may be read and expounded, and prayer offered for those who are grieving.

Chapter 4 – Special Ordinances

- 4.1 The session shall seek to encourage these special ordinances towards the promotion of holiness of life and character of the congregation⁸⁶ as a means of bringing hope, comfort, joy, and revival to the soul. They may include prayer,⁸⁷ reading⁸⁸ and meditating⁸⁹ on God's Word, and the singing of Psalms.⁹⁰

Personal Worship

- 4.2 Daily personal worship is necessary because of the tendency of the human heart to yield to temptation and depart from the Lord.⁹¹ It is also a means of disciplining ourselves for the purpose of godliness.⁹²

Family Worship

- 4.3 Daily family worship is essential to the development of family religion and is a distinguishing mark of the Christian home.⁹³ While devotional material may be used to help with the understanding of God's Word, it should not replace the reading and meditation in the Scriptures.⁹⁴ It is the responsibility of the spiritual head of the home to ensure such worship takes place.⁹⁵ Thanksgiving for God's provision and prayer for God's blessing should also be offered before meals are eaten.⁹⁶

Fellowship Groups

- 4.4 It is a blessing for the Church to gather during the week for mutual encouragement and edification.⁹⁷ This may be a single gathering, or multiple gatherings in different locations and at different times. While devotional material may be used to help with the understanding of God's Word, it should not replace the reading and meditation in the Scriptures.⁹⁸

Instruction Classes

- 4.5 Instruction classes for the congregation may be arranged by the session to take place on the Lord's Day. The purpose shall be to teach the doctrines of grace and biblical truth set forth in the *Westminster Confession of Faith*, the *Larger Catechism*, and the *Shorter Catechism*.⁹⁹

⁸⁶ 1 Timothy 4:7; Psalm 119:11.

⁸⁷ Matthew 6:5-9; Luke 5:16; Luke 11:9; Luke 18:1; Colossians 4:2; 1 Thessalonians 5:17; Hebrews 4:16.

⁸⁸ Matthew 4:4; Matthew 19:4.

⁸⁹ Ezra 7:10; Proverbs 22:17-19; Psalm 1:1-3; Psalm 119:97-99; Acts 17:11; 2 Timothy 3:16; 2 Timothy 4:13; John 17:17.

⁹⁰ Colossians 3:16; Ephesians 3:18-21; Psalm 92:1-2; Psalm 98:1; Psalm 100:1; Psalm 106:1.

⁹¹ James 1:13-15.

⁹² Romans 12:2; Philippians 3:13, 14; Timothy 4:7.

⁹³ Joshua 24:14, 15; Acts 2:39; 2 Timothy 1:5; 2 Timothy 3:15.

⁹⁴ Psalm 1:2; Psalm 119:99; Philippians 4:8; James 1:25.

⁹⁵ Genesis 8:20, 21; Job 1:5; Joshua 24:14, 15.

⁹⁶ Genesis 9:3; Matthew 14:19; Mark 8:7; Luke 12:24; John 6:23; Acts 27:38; 1 Thessalonians 5:16-18; 1 Timothy 4:4-5.

⁹⁷ Acts 20:20; Romans 1:11, 12.

⁹⁸ Psalm 1:2; Psalm 119:99; Acts 2:24; Acts 17:11; Acts 20:20.

⁹⁹ Deuteronomy 6:4-9; 2 Timothy 3:16; Acts 18:11.

Directory for Church Government

Introduction

The Lord Jesus Christ, upon whose shoulders is all government, is the only king and head of the Church, who rules it by his Word and Spirit.¹ Church government must conform to the Scriptures and follow the specific provisions revealed in the New Testament.² According to his wisdom, love, and sovereignty, Christ has prescribed what has historically been called *Presbyterianism* as the biblical form of church government.³ Although this government is not essential to the existence of the Church, it is necessary for her edification and wellbeing.⁴ Every Christian is responsible to implement and uphold it as Christ's will for his Church.⁵

In those circumstances of Church government not explicitly stated in Scripture, the Church must observe the general rules of God's Word. The biblical admonition applicable to all circumstances requires that all things be done decently and in order.⁶ There are some things set forth in this Directory that are ordered by the light of nature and Christian prudence which are common to human actions and societies.⁷

¹ Isaiah 9:6-7; Psalm 2:6; Ephesians 1:22; Colossians 1:18; Colossians 2:8-10; Revelation 1:12-20; Exodus 24:7; Deuteronomy 12:32; Joshua 1:8; Psalm 1:2; Psalm 119:89; Isaiah 40:8; Isaiah 66:2; Matthew 5:17-19; Matthew 19:3-6; 1 Thessalonians 2:13.

² 1 Corinthians 4:6; 1 Corinthians 7:17; 1 Timothy 4:13; 2 Timothy 3:16; John 3:3; John 18:36; Acts 17:11; 1 Corinthians 11:12; Ephesians 2:20.

³ Ephesians 5:23; Colossians 1:18; Matthew 17:5.

⁴ Titus 1:5.

⁵ Psalm 133:1; Ephesians 4:3; Acts 2:44-45; 1 John 3:17; 2 Corinthians 8:1-9:15; Acts 11:29-30.

⁶ 1 Corinthians 14:40.

⁷ 1 Corinthians 11:13-14; 1 Corinthians 14:26, 40.

Chapter 1 – The Church

General Principles of the Church

- 1.1 The universal visible Church on earth consists of all those persons in every nation who make a profession of faith in Jesus Christ and promise submission to his commandments, together with their children.⁸ This visible Church is distinguished from the invisible Church, which consists of those who have been born again and are united to Christ by a living faith.⁹
- 1.2 The ministry of the Word of God, the sacraments, and Church discipline have been given by Jesus Christ to the visible Church,¹⁰ to gather the nations into her and build up her members to Christian maturity until his return.¹¹

Chapter 2 – The Congregation

- 2.1 A congregation consists of those who profess faith in Christ (communicant members), together with their children (baptized members), who gather together as one body in a particular locality, under the spiritual oversight of a session, for the purposes of Christian worship on the Lord's Day,¹² and for instruction, fellowship, works of service, and witness when called by the session.
- 2.2 The session is required to keep a current register of communicant and baptized members of the congregation. This register is to be reviewed annually. If communicant members lack reasonable explanation for not fulfilling their *Vows of Church Membership* (see, Official Vows 1), the session shall seek to foster the spiritual wellbeing of the individuals and exhort them to repent.¹³

Communicant Membership

- 2.3 The communicant membership of the Church consists of all those within the congregation who have given credible evidence of a profession of faith in the Lord Jesus Christ; have been admitted by the session to the Lord's Supper; and have been granted all the privileges and responsibilities of such membership, including participation in the voting process for Church office bearers.
- 2.4 A communicant member is a person who has given his/her informed assent to the terms of the *Vows of Church Membership* (see, Official Vows 1).¹⁴
- 2.5 The degree of knowledge necessary for admission depends upon the maturity and capacity of the candidate, and that person's opportunities for acquiring biblical knowledge.¹⁵
- 2.6 No one is to be admitted into communicant membership who is completely ignorant of the plan of salvation, or who assumes an attitude antagonistic to the teaching, worship, or government of the Church.¹⁶
- 2.7 In extraordinary circumstances, such as the organization of new congregations, the presbytery may assume this function or delegate it to a temporary governing body of elders (see, Official Vows 1).¹⁷
- 2.8 Persons who are worshipping regularly within a congregation should, with wisdom and patience, be encouraged to seek communicant membership.
- 2.9 If those being admitted to membership are unbaptized, then public baptism shall accompany and follow their

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

⁹ John 14:23; Ephesians 1:10, 22-23; Ephesians 5:23, 27, 32; Colossians 1:18.

¹⁰ Jeremiah 3:15; 1 Corinthians 11:23; Ephesians 4:11.

¹¹ Matthew 28:18-19; Ephesians 4:12-13.

¹² Hebrews 10:19-25.

¹³ Deuteronomy 23:21-23; Psalm 76:11; Ecclesiastes 5:4-6.

¹⁴ Acts 2:37-47; Acts 8:9-13; 1 John 2:19; 1 Peter 5:1-5; Acts 20:28.

¹⁵ Acts 16:32; Acts 19:2-5; Ruth 1:16; 2 Kings 5:18-19; 1 Corinthians 8:1-13; Romans 14:1-23; Acts 8:36-39; Acts 16:31-3; Romans 10:9.

¹⁶ Romans 16:17; 2 Timothy 3:5.

¹⁷ Hebrews 13:17; 1 Timothy 5:17; 1 Peter 5:1-5; Acts 20:29-30.

affirmation of the *Vows of Church Membership* (see, Official Vows 1) during a public service.¹⁸ If the individual has no definite knowledge that he/she has received a valid Christian baptism, then it shall be administered.¹⁹ If those being admitted to membership have young unbaptized children living at home, these children shall be baptized following the parent's(s')/legal guardian's(s') affirmation of the *Parental/Legal Guardian Baptismal Vows*²⁰ (see, Official Vows 2).

- 2.10 Due to the solemn and binding nature of membership vows, membership in a local congregation should only cease by transfer or censure (see, Chapter 5). However, if a member remains unresponsive to an exhaustive call of the elders, he/she should be removed from the roll of communicant membership..

Membership Transfer

- 2.11 Any member moving from one congregation to another congregation within the RP Church of Canada or other true church,²¹ shall inform the session. If the member is in good standing, a letter shall be sent to the session of the congregation to which the member is transferring. This may be done electronically using the *Transfer of Membership* form (see, Form #2).²²
- 2.12 Any person transferring from another true church shall be admitted to the RP Church of Canada on the basis of acceptance of the *Vows of Church Membership* (see, Official Vows 1). If the church from which the person is transferring has concerns or grounds for censure, the person shall give full satisfaction to the session before being admitted. The judicial censures of any true church ought to be respected.²³

Baptized Members

- 2.13 Children of communicant members of the Church, in consequence of their covenant relationship, shall receive baptism, pastoral care, and instruction. However, baptized members of the Church are not to be admitted to the Lord's Supper until they have reached years of understanding and have voluntarily professed their faith in Christ and assumed for themselves the vows and obligations of the Covenant of Church Membership. Baptized members have no vote in the congregational meetings.
- 2.14 Baptized children are under the ecclesiastical oversight, care, and discipline of the session.²⁴ As such, they shall receive instruction²⁵ with a view to nurturing them in biblical truth and preparing them for communicant membership.²⁶ This instruction shall arise from the doctrines set forth in the *Westminster Confession of Faith*, *Larger Catechism*, and *Shorter Catechism*. Upon becoming communicant members, they shall be granted all the privileges and responsibilities of communicant membership.²⁷

¹⁸ Matthew 3:6; Acts 2:38-41; Acts 8:12, 36.

¹⁹ Acts 19:2-5.

²⁰ Genesis 17:1-14; Acts 15:16; 1 Corinthians 1:16.

²¹ For the definition of 'true church', see *Westminster Confession of Faith*, chapter 25, paragraphs 3-6.

²² Philippians 2:29; Romans 16:2; Ephesians 6:22.

²³ 1 Corinthians 5:3; Romans 16:17-18.

²⁴ Matthew 18:1-5.

²⁵ Psalm 119:99; Proverbs 5:13; Deuteronomy 31:12-13; Proverbs 22:6; Luke 2:46; Ezra 7:10.

²⁶ Psalm 34:11; Psalm 78:5; Genesis 18:19; Exodus 12:26-27; 1 Corinthians 13:11.

²⁷ 1 Corinthians 11:27-31.

Congregational Responsibility to the Pastor

- 2.15 It is the responsibility of the congregation to sustain their pastor according to the terms of the contract of employment. If the congregation is unable to do so, they must immediately inform both the moderator and clerk of the presbytery. In the event of such a notification, and if the circumstances require it, the moderator and the clerk may call a special meeting of the presbytery to address the matter. It is the responsibility of the presbytery to ensure that the obligations of the contract are fulfilled.

Congregational Meetings

- 2.16 Congregational meetings are called and overseen by the session.
- 2.17 Notice of congregational meetings shall be announced on at least the two Lord's Days prior to the date of the meeting. The purpose of the meeting shall be given as part of the notice.
- 2.18 As an expression of care and to encourage a congregation, an independently reviewed financial statement shall be published annually and submitted to the presbytery.
- 2.19 Each congregation should hold an annual meeting for the presentation and approval of the annual financial statement, as well as to fulfill any statutory requirements.

Congregational Trustees/Property

- 2.20 The presbytery will neither own nor hold title to any congregation's building or property unless the trustees of the congregation transfer ownership to the presbytery.²⁸
- 2.21 Title to all congregational property and invested funds shall be held by the congregation through its trustees, appointed by the congregation at a congregational meeting, according to the requirement of the law of the land. The trustees shall be chosen from among the office bearers of the congregation.
- 2.22 When a trustee of the congregation ceases to be a member of that congregation, he shall automatically cease to be a trustee of the congregation.
- 2.23 If two-thirds or more of the communicant membership of any local congregation votes to withdraw from the RP Church of Canada, those leaving, as well as the presbytery, should recognize their spiritual and financial responsibility to the minority that remain. If such a situation becomes acrimonious, the presbytery should yield to the injunction laid down by the Apostle in 1 Corinthians 6:1-8.

Organizing Congregations

- 2.24 A group of professing Christians shall be organized as a congregation of the RP Church of Canada only under the supervision of a presbytery. Persons desiring to establish a congregation shall petition the presbytery within whose bounds they are to be organized.²⁹ Congregations from other denominations may be welcomed and received upon willing adherence to the Constitution of the RP Church of Canada (see, Form #13).³⁰
- 2.25 In conjunction with sessions, the presbytery shall be active in exploring new works and seeking to organize congregations.³¹
- 2.26 Upon receipt of such a petition or prior to an exploratory work commencing, the presbytery shall appoint a committee to visit the locality and confer with the petitioners to ascertain the merits of the proposal contained in

²⁸ Luke 7:5; Romans 16:5; 1 Corinthians 16:19; Colossians 4:15; Philemon 2.

²⁹ Matthew 9:35; Matthew 13:54; Mark 1:39; Acts 13:1, 43; Acts 18:7-8; Acts 19:1 with Ephesians 1:1 and Revelation 2:1.

³⁰ Acts 16:5; Romans 16:16; 1 Corinthians 1:2; 1 Corinthians 4:17; 1 Corinthians 11:16.

³¹ Matthew 28:19; Acts 1:8; Romans 15:19-23.

the petition and shall then present a report of their findings to the presbytery. This report will include information on the availability of qualified and suitable men for the offices of elder and deacon, the proposed meeting place for worship, and the likely financial viability of the proposed new congregation.

- 2.27 If the committee recommends proceeding to the exploratory phase, then the presbytery shall appoint a provisional oversight session. These provisional elders have authority to examine and receive new members, to exercise Church discipline, to administer the sacraments, and to conduct elections for ruling elders and deacons, in preparation of the work becoming an organized congregation.³²
- 2.28 Exploratory works will be reviewed annually by the presbytery to ascertain whether they should be formally organized into a congregation.
- 2.29 When the presbytery grants a petition for the organization of a congregation, or for the welcoming of a congregation from another branch of the visible Church, due notice shall be given, and the presbytery shall appoint the time and place where the service of organization will occur.
- 2.30 At the appointed time and place, an elder shall constitute the presbytery with prayer. The steps taken to this point should be narrated followed by a service of worship which shall include a sermon.³³ The presbytery shall determine the members that will make up the roll of the new congregation.³⁴ After the roll has been determined, the communicant members of the new congregation shall give assent to and sign the *Vows of Church Membership* (see, Official Vows 1), which shall be preserved in the minutes of the presbytery. An elder shall offer prayer for the congregation in the name and by the authority of the Lord Jesus Christ, the king and head of the Church. The moderator of the presbytery shall then declare the congregation officially organized.
- 2.31 In the same meeting, the presbytery shall proceed to ordain and/or install those officers who have been previously elected by the congregation and examined and sustained by the provisional session, or in the case of a pastor, examined and sustained by the presbytery.³⁵
- 2.32 When deemed beneficial to the edification of its members, the session, together with the presbytery, may divide a large congregation and organize it into two or more separate congregations.³⁶ Such division should ordinarily be according to the geographical location of the members.³⁷

Disjoining Congregations

- 2.33 If a congregation desires to disjoin from the RP Church of Canada, it must petition the presbytery through its session.
- 2.34 The petition must make plain that disjunction is the will of both the session and the majority of the congregation. This can only be secured by presenting minutes of the relevant congregational and session meetings, which must be in the proper form.
- 2.35 The presbytery will appoint a special meeting at which the petitioning session and congregation will be invited to present their reasons. If there are no disciplinary matters outstanding and if it is evident that the petition reflects the settled will of the session and of the congregation, then the presbytery shall be bound to grant the petition and proceed to disjunction.

³² Psalm 107:32; Acts 14:23; Acts 15:22; Titus 1:5.

³³ Psalm 79:13; Isaiah 63:7.

³⁴ Acts 20:28; 1 Corinthians 1:2; Numbers 1:2; Psalm 87:6.

³⁵ 2 Timothy 2:2; Titus 1:5; Acts 14:21-23.

³⁶ Mark 6:39-40; Luke 9:14-16.

³⁷ 2 Corinthians 1:1; 2 Corinthians 8:1; Galatians 1:2, 22; Colossians 4:15; 1 Corinthians 16:19.

Disorganizing Congregations

- 2.36 Should the situation arise where the session of a congregation is reduced to one resident elder, the presbytery will meet with the congregation with a view to ascertaining whether the congregation is viable or ought to be disorganized.³⁸ If the presbytery decides that the congregation is viable, the presbytery shall appoint an elder(s) from a neighbouring congregation to form a provisional session until such time as a new elder(s) may be elected. Alternatively, a congregation may be reduced to a preaching station under the immediate supervision of the presbytery.³⁹
- 2.37 The presbytery may establish a temporary roll of membership when a congregation becomes disorganized. Those placed on this roll of the presbytery shall become members of another congregation within one year. If after a year they have not become members of another congregation, they shall be removed from the roll of the presbytery. Diligent effort should be made to retain members in the RP Church of Canada.⁴⁰
- 2.38 In the event that a congregation of the RP Church of Canada ceases to exist, its trustees will be encouraged to apply the assets for the furtherance of the work and witness of the RP Church of Canada.
- 2.39 If a congregation of the RP Church of Canada has no elders or deacons to act as trustees, the congregation may appoint communicant members as trustees.

Chapter 3 - The Office Bearers of the Church

- 3.1 Christ appointed through the apostles, pastors, teachers, and rulers (who are elders with equal authority), and deacons⁴¹ as the permanent office bearers of his Church, for the ministry of the Gospel in word and deed.⁴²
- 3.2 No one may take upon himself any office in the Church.⁴³ Only biblically qualified men who have been called and set apart through ordination by the Lord Jesus Christ may serve as an elder or deacon.⁴⁴
- 3.3 The communicant membership of a congregation chooses and elects its own office bearers.⁴⁵ Every communicant member in good standing is entitled to vote in such an election.⁴⁶
- 3.4 When a man has been elected and accepted the office to which he has been called, he is to be ordained. Ordination is the solemn act of the Church admitting a man to office and giving him the right and title to discharge its functions.⁴⁷ The Church shall only ordain a man when satisfied respecting his character and gifts, and only in response to a call to a particular office.⁴⁸
- 3.5 If a congregation does not have office bearers, the presbytery may temporarily appoint provisional elders, including a pastor or teacher as pulpit supply, until the congregation is able to elect its own officers or call a pastor.⁴⁹ The presbytery will consult the congregation before making any appointment.

³⁸ Matthew 18:15-20; Nehemiah 4:19-20; Romans 15:1-3; 2 Corinthians 8:23.

³⁹ Acts 8:5, 14-15.

⁴⁰ 2 Corinthians 11:28.

⁴¹ Romans 12:6-8; Ephesians 4:11-13; Acts 6:3-6; Acts 14:23; Acts 20:28; Titus 1:5; 1 Timothy 3:1-13; 1 Timothy 5:17; 1 Corinthians 12:28-29; 1 Corinthians 13:8; Philippians 1:1.

⁴² Since the Reformation, confusion over the use of the word 'office' has led to many different views respecting the number of offices Christ has appointed. Some true churches maintain that there are four, others three, and still others two. In view of this manifest confusion, any office bearer who may have reservations about subscribing to the four-office view set forth by the Synod of Dort and Westminster Assembly may hold an alternate view.

⁴³ Hebrews 5:4; Numbers 16:1-30; Deuteronomy 1:13; Acts 1:21-26; Acts 6:3-6; Acts 20:28.

⁴⁴ Acts 9:15; Acts 13:2; Mark 3:13-19; Luke 6:12-19; 1 Timothy 3:2-13.

⁴⁵ Acts 6:3; Acts 6:5-6; 1 Timothy 3:1-13; cf. Acts 14:23 with Acts 20:28.

⁴⁶ Genesis 24:58; Acts 13:2-3.

⁴⁷ Acts 1:23-25; Acts 6:6; Acts 13:3; 1 Timothy 4:14.

⁴⁸ Titus 1:6; 1 Timothy 2:11; cf. 1 Timothy 3:2 with 1 Timothy 3:12; 1 Corinthians 14:34; Acts 6:3.

⁴⁹ Titus 1:5; Acts 14:21-23.

Elders

- 3.6 By virtue of their office, elders exercise ecclesiastical authority to teach and rule⁵⁰ in the local congregation⁵¹ and represent her in the higher courts of the Church.⁵²
- 3.7 The authority of elders is only pastoral, declarative, moral, and spiritual.⁵³
- 3.8 Each court of elders shall base its decisions upon the teaching of Scripture. It shall not presume to bind anyone's conscience by its own authority.⁵⁴
- 3.9 By virtue of their ordination as elders, the particular functions of pastors, teachers, and rulers in no way diminishes the parity of authority they equally share in the courts of the Church.⁵⁵
- 3.10 Scripture commands every member of a congregation to obey their leaders and submit to them in the Lord as they keep watch over their souls and will give an account on the last day..⁵⁶

The Pastor

- 3.11 The pastor is an elder who has been given special gifts from Christ for the public preaching of the Word.⁵⁷ The pastor's particular gift is to preach and teach by way of exhortation to the heart.
- 3.12 In addition to the general shepherding done by all elders, the particular function of the pastor is to conduct the public worship of God, pray as the mouth of the people before God,⁵⁸ read and preach the Word as an ambassador of Christ, administer the sacraments, and pronounce the blessing of God.
- 3.13 The pastor is to teach, convince, reprove, exhort, comfort, and pray for God's people, as well as evangelize the lost, and encourage members to do the same. He is to apply the truth of Scripture with pastoral authority as a diligent workman approved by God.⁵⁹ He must shepherd the flock according to the needs of families and individuals within the congregation by visiting the people, especially the sick, teaching the congregation, comforting the mourning, and spiritually nourishing and guarding the children of the congregation.⁶⁰ Along with the other elders, he is to lead the congregation in serving Christ.⁶¹

The Teacher

- 3.14 The teacher is an elder who has been given special gifts from Christ for teaching and defending sound doctrine. He also has the authority to teach publicly the Word, administer the sacraments, and pronounce the blessing of God.⁶²
- 3.15 In addition to the general shepherding done by all elders, the particular function of a teacher is to be proficient in expounding the whole system of truth revealed in the Bible. He is to teach sound doctrine, convince those who contradict it, and defend it against errors and heresies.⁶³ The teacher's particular gift is to explain biblical truth to the mind.

⁵⁰ Philippians 1:1; 2 Timothy 4:3; 1 Timothy 5:7.

⁵¹ Ephesians 4:11-13; 1 Peter 5:2; Revelation 1:20.

⁵² Numbers 1:44; Acts 15:2; Matthew 18:17.

⁵³ 1 Timothy 5:20.

⁵⁴ Deuteronomy 12:32; Matthew 15:9; Acts 17:25; Matthew 4:9-10; Deuteronomy 4:15-20; Exodus 20:4, 6; Colossians 2:23; Hebrews 13:17.

⁵⁵ Acts 15:6, 22-29; 1 Timothy 4:14; 1 Timothy 5:17; 1 Peter 5:1.

⁵⁶ Hebrews 13:17; Acts 20:28; 1 Peter 5:1-5.

⁵⁷ Malachi 2:7; Ezekiel 3:16-21; Matthew 9:36; Romans 12:6; Ephesians 4:7; 1 Peter 5:2; John 21:15-17; 1 Timothy 4:13-16.

⁵⁸ 1 Corinthians 9:14-16; Acts 9:15; Galatians 2:7; Acts 8:29; Jeremiah 1:7; Acts 13:2-4; Acts 22:21; Acts 15:40.

⁵⁹ 1 Thessalonians 2:4; 1 Timothy 2:15.

⁶⁰ Acts 20:20; James 5:14; 1 Peter 5:5; Matthew 18:5-10.

⁶¹ Nehemiah 8:2-8; Acts 6:4; Acts 13:5-7; 2 Corinthians 5:20; Ephesians 4:11-12; Colossians 4:17; 2 Timothy 4:5; 1 Timothy 5:17; 2 Timothy 4:2; 1 Peter 1:25.

⁶² Romans 12:6-7; 1 Corinthians 12:28; Ephesians 4:7, 11; 1 Timothy 5:17.

⁶³ John 3:6.

- 3.16 A teacher may ordinarily serve a local congregation if there is at least one other pastor serving as pastor. The teacher is particularly suited to giving instruction in a theological seminary or school.⁶⁴

The Ruler

- 3.17 The ruler is an elder who has been given special gifts from Christ for watching over and discipling the congregation.⁶⁵
- 3.18 In addition to the general shepherding done by all elders, the particular function of the ruling elder is to care for souls through encouragement, instruction, oversight, and governing the flock.⁶⁶
- 3.19 Ruling elders, both individually and jointly with the pastor in the session, are to lead the congregation in the service of Christ. They are to watch diligently over the people committed to their charge to protect them from errors in doctrine and morals. They should visit the people, especially the sick, counsel the congregation, comfort the mourning, and spiritually nourish and guard the children of the congregation.⁶⁷ They should pray with and for the people and pay attention to and care for the doctrine and conduct of the pastor.⁶⁸

Deacons

- 3.20 The deacon is an ordained servant who has been given special gifts from Christ for the practical expression of the Gospel in the Church and the community. The particular function of the deacon is to extend mercy and compassion to the poor and suffering.
- 3.21 The deacon is to show an active and impartial concern for the wellbeing of everyone.⁶⁹ As they fulfill their responsibility, the deacons are to give priority to the needs of those who are within the Church. This does not negate the personal responsibility of every Christian to love his/her neighbour through the practice of true religion.⁷⁰ The members of a congregation are to respect and accept the work of the deacons as they fulfill their duties.⁷¹
- 3.22 The deacons are responsible for ensuring the church's property is maintained in good order.
- 3.23 The deacons may choose one of their number, or a member of the congregation, to serve as the congregational treasurer. The treasurer will be accountable to the office bearers of the church in their administration of this role.
- 3.24 The discharge of the deacons' service is under the supervision and authority of the session. The deacons shall meet with the session at least semi-annually to ensure that there remains unity and harmony among all the office bearers, and to review matters pertaining to the care of the life of the church and property.
- 3.25 *Clarifying note:* Scripture also sets forth the service of qualified widows as a means of providing support to them and a blessing to the Church. This service is not an ordained office. However, the elders and deacons may employ such widows according to the rules set down by the Apostle in 1 Timothy 5:3-16.

Training and Licensing Men for the Gospel Ministry

- 3.26 The Scriptures require that men who are to be ordained to the ministry of the Word should be proven godly and gifted.⁷² Any man therefore who believes himself to be called by Christ to the ministry of the Word within the RP

⁶⁴ Acts 5:34; Acts 22:3; Luke 2:46.

⁶⁵ Romans 12:6; Ephesians 4:7.

⁶⁶ Philippians 1:1; 1 Timothy 3:1; 1 Timothy 5:17; Romans 12:8.

⁶⁷ James 5:14; 1 Peter 5:5.

⁶⁸ Acts 20:28-30; Revelation 2:20; 1 Timothy 1:3.

⁶⁹ Acts 6:1.

⁷⁰ Luke 6:32-35; Luke 10:27; Leviticus 19:10; James 1:27; James 2:15-16; Deuteronomy 15:8; Proverbs 14:21.

⁷¹ Acts 6:3; 1 Timothy 3:8-10.

⁷² 1 Timothy 3:1-7; Romans 12:6-7; 2 Timothy 2:2.

Church of Canada, must be able to articulate clearly what has led him to present his request, by speaking to God's work in, and call upon, his life.⁷³

- 3.27 The first step toward receiving a license to receive a call is for a man to be enrolled by the presbytery as a candidate for ordained ministry. Ordinarily, a prospective candidate should have been a communicant member of the RP Church for at least one year.
- 3.28 His session shall provide the presbytery with a written recommendation certifying that in its judgment his Christian faith, character, and potential gifts qualify him to be a candidate for the ordained ministry of the Word.⁷⁴ This judgement may be obtained by giving him the opportunity to serve and exercise his gifts, including exhortation, preaching, and teaching in the life of the Church except during public worship. The recommendation should indicate whether the candidate's gifts are best suited to the office of pastor or teacher.
- 3.29 Upon receiving this recommendation from the session, the presbytery shall meet the prospective candidate and inquire as to his holiness of life and his service as a faithful member in his congregation. The presbytery shall also inquire concerning the motives influencing him to desire the sacred office and seek to ascertain if he:
- (a) Has demonstrated a willingness to work and so provide for himself and his family, if applicable.⁷⁵
 - (b) Is able to indicate that he understands something of the nature and demands of the ministry. While his understanding of these will necessarily be limited, he should nevertheless have some grasp of what he anticipates will be involved in the ministry, as well as the cost involved.⁷⁶
 - (c) Has demonstrated himself to be a man who can interact with people of all ages and all levels of ability and is approachable.⁷⁷
 - (d) Has demonstrated an ability to study, think, and formulate his thoughts into a coherent form.⁷⁸
 - (e) Shown evidence of an active devotional life and clear growth in grace beyond that of his contemporaries who are believers in Christ.⁷⁹
 - (f) Possesses a reputation which commands respect, both within and outside the Church.⁸⁰
 - (g) Has shown himself to be a man willing to submit to authority—one who is humble, possessing a true servant heart and a genuine willingness to be taught.⁸¹
- 3.30 Once satisfied with the prospective candidate's suitability, the presbytery shall enroll him by a two-thirds majority vote. The presbytery will also grant the man a *License to Preach* (see, Form #15), granting him liberty, under the presbytery's guidance, to use and develop his gift of preaching in a congregation.
- 3.31 The RP Church of Canada shall provide a program for the instruction, training, and mentoring of candidates for the ministry of the Word.⁸² Ordinarily, the presbytery shall examine enrolled candidates over three years of preparation according to the following pattern:⁸³
- (a) At the end of each year the candidate shall be examined on some or all of the following subjects. Each subject must be covered at least once in the student's training period:
 - Bible knowledge
 - Original languages
 - Systematic theology
 - Church history
 - Personal godliness

⁷³ 2 Corinthians 8:16, 17.

⁷⁴ 2 Timothy 2:2; 1 Timothy 3:1-7; James 3:1.

⁷⁵ 1 Timothy 3:1-7; Titus 1:5-9.

⁷⁶ 2 Timothy 3:2-4, 10ff; Titus 1:5-9.

⁷⁷ 2 Timothy 2:24, 10ff; Titus 1:5-9.

⁷⁸ 2 Timothy 2:15; 2 Timothy 4:2; Titus 2:6ff.; 1 Corinthians 2:1-4.

⁷⁹ Acts 16:1-3.

⁸⁰ 1 Timothy 3:7.

⁸¹ Hebrews 13:17; 2 Corinthians 8:16-17.

⁸² 2 Timothy 2:1-2; 2 Timothy 3:10-17.

⁸³ 1 Timothy 5:22; 1 Timothy 3:6; Hebrews 5:12-13.

- (b) The student shall also preach before the presbytery at the end of each year of his training on a passage assigned to him; or give a lecture if he is being prepared as a teacher.
 - (c) The student should preach in as many congregations of the presbytery as possible. The presbytery may set the texts on which to preach on these occasions.
 - (d) The candidate shall also undertake a period of pastoral internship with a pastor in the presbytery at the end of his first and second years.
- 3.32 It is the responsibility of all the pastors, teachers, and ruling elders of the presbytery to familiarize themselves with candidates for ministry over the course of their training. This will include both taking opportunities to listen to the student preach and engaging meaningfully with him at least three times per year.
- 3.33 If possible, the presbytery shall financially assist candidates for ministry over the course of their training when financial support is needed.⁸⁴
- 3.34 The clerk of the presbytery shall keep track of the examinations along with any records for each enrolled candidate. The clerk shall also arrange in conjunction with the presbytery's Training of Men for Ministry Committee, when each exam will be taken, so as to adequately cover assigned subjects. These exams will be conducted by a presbyter appointed by the clerk. Each examination shall be a serious analysis of the candidate's competence in the area being examined. Questions from the floor shall be granted, as considered suitable by the presbytery.
- 3.35 When the candidate has satisfactorily completed his training along with the presbytery examinations, the presbytery shall proceed with an assessment towards granting him a *License to Receive a Call*:
- (a) The moderator shall read the *Statement Concerning Subscription* (see, Official Vows 3) to the candidate for licensure.
 - (b) The candidate shall disclose any scruples he may have to the *Confession, Catechisms, Directory for the Worship of God, or Directory for Church Government*, and the presbytery shall proceed, or take no action, accordingly.
 - (c) The presbytery shall vote by roll call whether to certify the candidate as 'Licensed to Receive a Call'. This certification must be made by a two-thirds majority vote.
 - (d) If certified, the *Vows of Licensure* (see, Official Vows 4) shall be read by the moderator, assented to verbally, and signed by the candidate. The clerk shall keep these on record.
 - (e) Having thus attested his subscription and adherence to the doctrines, worship, and government of the RP Church of Canada, he shall be furnished with a certificate of *License to Receive a Call* (see, Form #16) bearing the presbytery's signatures of the moderator and the clerk. His name shall be placed on the pastoral roll.
- 3.36 A man licensed to receive a call is permitted to read and preach the Word, but he shall not administer the sacraments or pronounce the benediction; neither shall he participate in ordinations or conduct a marriage. He is under the jurisdiction of his presbytery and must attend its meetings, but he may not vote in the presbytery, nor can he represent it in a higher court, unless he is a ruling elder.
- 3.37 Ordinarily, if after three years a licentiate's services do not appear to be edifying to the Church, or he is not actively seeking a call to pastoral service, then the presbytery shall recall his license.

⁸⁴ 1 Corinthians 9:9-14; Luke 10:7; Philipians 4:16-19; 1 Timothy 5:17-18; Galatians 6:6.

- 3.38 A man shall only be ordained to the office of pastor/teacher once, and it shall precede his being installed as a pastor in a congregation, a mission work, or other pastoral work, or as a teacher in an institution. The ordination and installation of a pastor or teacher can only be undertaken by a presbytery.⁸⁵ A ruling elder who subsequently trains and is called to become a pastor/teacher shall be ordained to the new role he is going to fulfil.
- 3.39 The presbytery's clerk shall hold the credentials of its pastors which shall include a record of their education, training, license to receive a call, and ordination and installation(s).⁸⁶

Election, Ordination, and Installation of Pastors and Teachers

- 3.40 A congregation may call any pastor or licentiate of the RP Church of Canada or global sister Reformed Presbyterian Church. Ordained pastors or teachers from other denominations may also be called according to the procedure set out below (see, 3.74 to 3.80).
- 3.41 When the session has set a date for the election of a pastor, it shall be announced to the congregation on the two Lord's Days prior to the election. It is commendable to appoint a particular day of fasting and prayer, when the congregation will humbly seek the Lord's wisdom and blessing upon the election.⁸⁷
- 3.42 The session should be prepared to complete the *Pastor's Call* (see, Form #7) at the time of the election. For convenience, all but the name of the candidate may be filled in prior to the meeting for election.
- 3.43 When the congregation meets for the election of a pastor, the interim moderator of the session shall:
- (a) Ensure that at least two thirds of the communicant members in good standing are present to constitute a quorum necessary for a ballot. Absentee ballots sent to the session shall count as present communicant members. Communicant members may also participate via live stream with the session's approval.
 - (b) Constitute the meeting by prayer, read from the Scriptures, and give a suitable exhortation.
 - (c) Explain the proceedings of the meeting and ask the session to appoint at least two communicant members to count the votes.
 - (d) Declare the man elected if he receives at least two-thirds of the votes cast by the congregation. If the congregation does indicate its approval, by at least two-thirds margin, the interim moderator shall declare that person elected.
 - (e) Ensure the *Pastor's Call* (see, Form #7) is completed and invite all officers and communicant and baptized members to sign the call.
- 3.44 The session shall immediately forward an electronic version of the completed *Pastor's Call* (see, Form #7) to the clerk of the presbytery. If the man elected is currently serving a congregation, the session of that congregation shall also be immediately informed.
- 3.45 The clerk of the presbytery shall arrange a meeting to determine if the elected man is a suitable fit for the calling congregation and if the compensation is adequate. This meeting shall take place no later than 10 days after the day of the election. Any objections and concerns regarding the call, from either the electing congregation or the congregation the man is currently serving, may be heard and discussed at this meeting.
- 3.46 If the presbytery is satisfied, then the man called may request up to 14 days to declare his acceptance or declinature of the call.
- 3.47 If the man called accepts the call, a suitable date shall be set for the ordination and/or installation by the presbytery clerk in consultation with the man called and the session of the calling congregation.

⁸⁵ Acts 13:3; Acts 15:40; 1 Timothy 4:14; 1 Timothy 5:22.

⁸⁶ 2 Samuel 8:16; 1 Kings 4:3.

⁸⁷ Acts 13:2-3; Acts 14:23.

- 3.48 The *Edict for the Ordination and Installation of a Licentiate* (see, Form #18), or the *Edict for Installation of a Pastor/Teacher* (see, Form #19), shall be read to the calling congregation by the session clerk on the two Lord's Day prior to the ordination and/or installation service.
- 3.49 On the day of the ordination and/or installation, the presbytery shall be constituted with prayer and will conduct the following service:
- (a) A brief recounting of the history leading to the ordination and/or installation service shall be given by the presbytery clerk.
 - (b) A suitable Psalm sung, and prayer offered by the moderator of the presbytery.
 - (c) The *Statement Concerning Subscription* (see, Official Vows 3) and *Vows of Ordination and Installation* (see, Official Vows 4) shall be read by the moderator, assented to verbally and signed by the candidate.
 - (d) If the man is a pastor, the *Vows of Ordination* (see, Official Vows 4) shall be read by the moderator, and the verbal assent of the pastor sought. A pastor will lead in a prayer of installation.⁸⁸ If the man called is a licentiate, he shall be asked to declare his subscription to the Constitution of the RP Church of Canada's *Statement Concerning Subscription* (see, Official Vows 3). When this has been declared, the moderator shall put to him the *Vows of Ordination* (see, Official Vows 4) and seek the verbal assent of the licentiate.
 - (e) Once the licentiate has taken his vows of ordination and declared his subscription to the standards, he shall be asked to kneel while the elders of the presbytery lay their hands upon him, and a pastor of the court will lead in a prayer of ordination.⁸⁹ If the man being installed is already an ordained elder, this should not be done.
 - (f) The moderator shall then declare the man officially ordained and/or installed as a pastor of the Gospel of Jesus Christ and will invite him to receive the right hand of fellowship from the members of the presbytery.
 - (g) The pastor shall be furnished with the appropriate *Certificate of Ordination and/or Certificate of Installation* (see, Form #20) bearing the seal of the presbytery and the signatures of the moderator and clerk. His name shall be placed on the pastoral roll of the presbytery, which he will then sign.
 - (h) The moderator, or another pastor, shall then preach a sermon fitting the occasion.
 - (i) The service shall be concluded with a benediction pronounced by the installed pastor.

The Election, Ordination, and Installation of Ruling Elders

- 3.50 Every congregation shall elect its own ruling elders, except in extraordinary circumstances.⁹⁰ Those chosen must:
- (a) Be a male communicant member of the congregation in good standing for at least one year.
 - (b) Have served the Church in ways that have manifested his character, gifts, and qualifications as outlined by the Scriptures.⁹¹
 - (c) Be knowledgeable of and committed to the standards of the RP Church of Canada.

⁸⁸ 1 Corinthians 14:40; Titus 1:5.

⁸⁹ 1 Timothy 4:14; 2 Timothy 1:6.

⁹⁰ Deuteronomy 1:13; Exodus 18:21; Numbers 11:16-17; Philemon 12-14.

⁹¹ 1 Timothy 3:1-7; Titus 1:5-9; 1 Peter 5:1-3.

- 3.51 The decision to proceed with an election of a ruling elder(s), provided there are qualified men in the congregation, may be initiated by any of the following:
- (a) The session determines that an increase in the number of elders is needed.
 - (b) A request from the congregation to the session to increase the number of elders.
 - (c) A directive by the presbytery to hold an election for ruling elders.
- 3.52 The session shall inform the congregation that an election for ruling elder(s) will take place. The pastor shall preach and teach the congregation on the office and qualifications for the eldership.⁹² The session shall give the congregation a specified period of time for the submission of nominations to the session.
- 3.53 The session shall meet privately with each nominee to ascertain his qualifications, willingness to serve, and his affirmation of the *Statement Concerning Subscription* (see, Official Vows 3) and *Vows of Ordination* (see, Official Vows 4). No man shall be compelled to serve.⁹³ Upon examination, if the session is satisfied that the nominee possesses the necessary character and fulfils the qualifications to be an elder, it shall certify him as eligible for election.
- 3.54 The session shall not be required to provide an explanation for why a particular nominee has not been certified.⁹⁴ This is because a man may be nominated whom the session has been counseling or admonishing for some sin or other reason that would render him unfit for office, but which is not openly known or apparent to the congregation.⁹⁵ Where a nominee is not certified by the session, the members of the congregation should not seek an explanation or harbour speculations about the nominee or the session. If any member believes that a nominee has not been certified for unjust reasons, he may appeal to the presbytery, but should realize that such a course of action may result in the public exposure of these matters.
- 3.55 The date of the election shall be announced to the congregation on the two Lord's Days prior to the election. The session shall also announce the names of those it has certified on the two Lord's Days prior to the election. Only the men certified by the session shall be eligible for election.
- 3.56 The session may appoint a particular day of fasting and prayer before the election, when the congregation will humbly seek the Lord's wisdom and blessing upon the election.⁹⁶
- 3.57 At least two thirds of the communicant members in good standing shall constitute a quorum necessary for a ballot. Absentee ballots sent to the session shall count as present communicant members. Communicant members may also participate via live stream with the session's approval.
- 3.58 Communicant members unable to attend the meeting may send their absentee ballot to the session.
- 3.59 A man must receive at least two thirds of the votes cast to be declared an elder-elect.
- 3.60 After a man has been elected to the office of ruling elder, the session shall notify the congregation of the date and time for his ordination. A man shall only be ordained to the office of ruling elder once.
- 3.61 The order of service for the ordination and installation shall be arranged by the session. As part of the service, a brief statement outlining the process undertaken may be given along with the *Statement Concerning Subscription* (see, Official Vows 3) to the elder-elect, the *Vows of Ordination* (see, Official Vows 4) shall be read by the pastor, assented to verbally and signed by the elder-elect. The elder-elect may then kneel, and the session and any other members of the presbytery who are present shall lay their hands upon him as a prayer of ordination is offered by the pastor. In case of installation, only a prayer of installation shall be offered.

⁹² 1 Timothy 3:1-13; Titus 1:6-9.

⁹³ 1 Timothy 3:1; 1 Peter 5:2.

⁹⁴ 1 Peter 4:8; Proverbs 10:12; Proverbs 17:9.

⁹⁵ Matthew 18:15; James 5:19.

⁹⁶ Acts 13:2-3; Acts 14:23.

The Election, Ordination, and/or Installation of Deacons

- 3.62 Every congregation shall elect its own deacons.⁹⁷ Those chosen must:
- (a) Be a male communicant member of the congregation in good standing for at least one year.
 - (b) Have served the Church in ways that have manifested his character, gifts, and qualifications as outlined by the Scriptures.⁹⁸
 - (c) Be knowledgeable of and submit to the standards of the RP Church of Canada.
- 3.63 The decision to proceed with an election of a deacon(s), provided there are qualified men in the congregation, may be initiated by any of the following:
- (a) The session determines that an increase in the number of deacons is needed.
 - (b) A request from the congregation to the session to increase the number of deacons.
 - (c) A directive by the presbytery to hold an election for deacons.
- 3.64 The session shall inform the congregation that an election for a deacon(s) will take place. The pastor shall preach and teach the congregation on the office and qualifications for the deacon.⁹⁹ The session shall give the congregation a specified period of time for the submission of nominations.
- 3.65 The session shall meet privately with each nominee to ascertain his qualifications, willingness to serve, and his affirmation of the *Statement Concerning Subscription* (see, Official Vows 3) and the *Vows of Ordination and Installation* (see, Official Vows 4). No man shall be compelled to serve.¹⁰⁰ Upon examination, if the session is satisfied that the nominee possesses the necessary character and fulfils the qualifications to be a deacon, it shall certify him as eligible for election.
- 3.66 The session shall not be required to provide an explanation for why a particular nominee has not been certified.¹⁰¹ This is because a man may be nominated whom the session has been counseling or admonishing for some sin or other reason that would render him unfit for office, but which is not openly known or apparent to the congregation.¹⁰² Where a nominee is not certified by the session, the members of the congregation should not seek an explanation or harbour speculations about the nominee or the session. If any member believes that a nominee has not been certified for unjust reasons, he may appeal to the presbytery, but should realize that such a course of action may result in the public exposure of these matters.
- 3.67 The date of the election shall be announced to the congregation on the two Lord's Days prior to the election. The session shall also announce the names of those it has certified on the two Lord's Days prior to the election. Only the men certified by the session shall be eligible for election.
- 3.68 The session may appoint a particular day of fasting and prayer before the election, when the congregation will humbly seek the Lord's wisdom and blessing upon the election.¹⁰³
- 3.69 At least two thirds of the communicant members in good standing shall constitute a quorum necessary for a ballot. Absentee ballots sent to the session shall count as present communicant members. Communicant members may also participate via live stream with the session's approval.
- 3.70 Communicant members unable to attend the meeting may send their absentee ballot to the session.

⁹⁷ Deuteronomy 1:13; Exodus 18:21; Numbers 11:16-17; Philemon 12-14.

⁹⁸ Acts 6:1-6; 1 Timothy 3:8-13.

⁹⁹ 1 Timothy 3:1-13; Titus 1:6-9.

¹⁰⁰ 1 Timothy 3:1; 1 Peter 5:2.

¹⁰¹ 1 Peter 4:8; Proverbs 10:12; Proverbs 17:9.

¹⁰² Matthew 18:15; James 5:19.

¹⁰³ Acts 13:2-3; Acts 14:23.

- 3.71 A man must receive at least two thirds of the votes cast to be declared a deacon-elect.
- 3.72 After a man has been elected to the office of deacon, the session shall notify the congregation of the date and time for his ordination. A man shall only be ordained to the office of deacon once.
- 3.73 The order of service for the ordination and installation shall be arranged by the session. As part of the service, a brief statement outlining the process undertaken may be given along with the *Statement Concerning Subscription* (see, Official Vows 3) to the deacon-elect, the *Vows of Ordination* (Official Vows 4) shall be read by the pastor, assented to verbally, and signed by the deacon-elect. The deacon-elect may then kneel, and the session and any other members of the presbytery who are present shall lay their hands upon him/them as a prayer of ordination is offered by the pastor. In the case of installation, only a prayer of installation shall be offered.

The Ways a Pastor's Service may Change or End

By Transfer

- 3.74 A pastor or teacher who has moved into the jurisdiction of another presbytery by a valid call, or otherwise, shall have his credentials transferred to that presbytery.¹⁰⁴ Every presbytery shall exercise due diligence when receiving any pastor.¹⁰⁵ The presbytery shall examine every pastor transferring into its jurisdiction which shall include: (1) a sermon or lecture delivered before the presbytery, (2) an examination in the soundness of the faith, and (3) an examination in personal godliness.¹⁰⁶
- 3.75 Pastors transferring from another denomination shall be examined by the presbytery. The examination should give particular attention to those subjects that distinguish the two denominations, as well as the transferring pastor's understanding and affirmation of the *Statement Concerning Subscription* (see, Official Vows 3) and the *Vows of Ordination and Installation* (see, Official Vows 4).¹⁰⁷ He is not to be re-ordained but shall be installed to a pastoral charge.
- 3.76 A pastor in good standing desiring affiliation with a true church of another denomination may, upon application, have his credentials forwarded by the presbytery to the new denomination (see, Form #22).¹⁰⁸

By Retirement

- 3.77 When a pastor retires from his charge, he may participate in discussions in the church courts but shall not vote except when granted to do so by the presbytery.¹⁰⁹
- 3.78 When it becomes apparent that a pastor, who is reluctant to retire, is unable to perform the duties of his office due to age, sickness, or other personal disabilities, he shall be retired from his charge by the presbytery, with grace and respect.¹¹⁰

By Unsuitability

- 3.79 In rare cases it becomes apparent that the relationship between a congregation and its pastor is not suitable.¹¹¹ When a two-thirds majority of communicant members desire to end the pastoral relationship, they may request this of the session or the presbytery. The presbytery should carefully inquire whether the request to end the relationship is reasonable and most beneficial to the Church. If such a change is made, the presbytery and higher courts (where applicable) shall ensure that all the churches understand that the ending of the pastoral relationship

¹⁰⁴ Acts 21:17; Acts 28:21; Acts 15:4; Acts 17:15; Philemon 17.

¹⁰⁵ Acts 9:26-28; Philippians 2:25-30; Colossians 4:10, 17; 1 Thessalonians 5:20-21; 1 Timothy 3:10.

¹⁰⁶ Acts 9:26-28; 1 John 4:1; Philippians 2:25-30; 1 Thessalonians 5:20-21; 1 Timothy 3:10; Colossians 4:10, 17.

¹⁰⁷ 2 Corinthians 8:22-24; 1 Corinthians 1:10; 1 Timothy 6:3; 1 Thessalonians 5:20-21; 1 Timothy 3:10.

¹⁰⁸ 1 Corinthians 16:3; 2 Corinthians 8:18; 2 Corinthians 9:3; Philippians 2:19-28; Titus 3:12; 3 John 6.

¹⁰⁹ Leviticus 19:32; Deuteronomy 32:7; 1 Kings 12:6; Proverbs 16:31; 1 Timothy 5:1; Psalm 71:9, 18; Job 32:6-8.

¹¹⁰ Numbers 8:23-26; 1 Samuel 18:4-5.

¹¹¹ Acts 15:37-40.

in no way discredits the gifts and calling of the pastor.¹¹² The presbytery shall ensure that fair and adequate compensation for the pastor is provided until he obtains a new charge, except in the case of divestiture or deposition (see, below).¹¹³

By Resignation

- 3.80 If a pastor desires to resign or leave his office, the presbytery shall ordinarily require him to wait six months to ascertain whether his reasons are worthy.¹¹⁴ If at the end of this time, his desire is unchanged and the presbytery is satisfied with his reasons, he shall be allowed to resign his ministry and the presbytery shall record the fact in its minutes and remove his name from the roll.

By Divestiture

- 3.81 A presbytery shall divest a pastor of his office if after a period of two years, it is clearly evident that he does not either possess the gifts requisite for the Gospel ministry or he fails to perform adequately the work of the ministry.¹¹⁵ Divestiture is not a Church censure. The presbytery shall give any pastor it contemplates divesting the opportunity to defend his office before the court. A motion to divest shall require a two-thirds majority vote of the presbytery.
- 3.82 When a pastor is divested from his office, the presbytery shall remove his name from its roll and commend him to a local congregation.

By Suspension

- 3.83 A pastor may be suspended from his office by censure of the presbytery and will be deprived of the privileges of his office until such time as the suspension is lifted (see, Chapter 4: Church Censures).¹¹⁶

By Deposition

- 3.84 A pastor may be deposed from his office by censure of the presbytery for offences in doctrine or conduct that disqualify the person from exercising office.¹¹⁷
- 3.85 When a pastor of the Word is judged to have apostatized from the Christian faith he shall be deposed, and his ordination nullified. The clerk of the presbytery shall note the apostasy in the records. The presbytery may not, under any circumstance, transfer credentials of an apostate to a congregation of the universal visible Church.¹¹⁸

The Ways a Ruling Elder's or Deacon's Service may Change or End

By Transfer

- 3.86 A ruling elder or deacon who transfers to another congregation does not continue to exercise the office unless he is elected by the new congregation and installed there. The process for the election of an elder is to be followed, but he is not to be re-ordained.

¹¹² Colossians 4:10; Colossians 4:11; 2 Timothy 4:11.

¹¹³ Leviticus 19:13, 35-36; Luke 6:31; Deuteronomy 15:13-14; Proverbs 20:23; Micah 6:8.

¹¹⁴ 1 Kings 19:4-9; Jonah 1:1-3; Jonah 4:3, 9; Hebrews 10:24-25; 1 Thessalonians 5:11; Isaiah 40:31.

¹¹⁵ Proverbs 22:29; Exodus 36:1-6; Exodus 18:25; 1 Chronicles 15:22; 1 Chronicles 25:7.

¹¹⁶ 1 Timothy 5:19-20; James 3:1; Titus 1:6-9; 1 Timothy 3:2; 2 Corinthians 2:5-8.

¹¹⁷ Proverbs 29:2; 1 Samuel 2:28-30.

¹¹⁸ 1 Timothy 4:1; 2 Peter 2:20-22; Hebrews 6:4-8; Galatians 1:8-9; Deuteronomy 13:6-11; Hebrews 10:26-29; 1 John 2:19.

By Retirement

- 3.87 When an elder or deacon retires from his office, he may continue to participate in discussions in church courts but may not vote unless granted to do so by the session.¹¹⁹
- 3.88 When an elder or deacon is unable to perform the duties of his office due to age, sickness, or other personal disabilities, he shall be retired from his charge with grace and respect by his session.¹²⁰ He may only retain the privileges of his office, including participation in discussions in the church courts, as granted by the session.

By Unsuitability

- 3.89 In rare cases, it may become apparent that a man is unsuitable for the office he holds. If a two-thirds majority of communicant members support his removal from office, then that man shall be asked with care and grace to resign his charge. If he refuses, then the matter will be addressed by way of formal suspension. If that proves unsuccessful in getting the man to resign, then deposition will be pursued.

By Resignation

- 3.90 A ruling elder or deacon may request to resign from his charge within the congregation. If the grounds of his resignation are other than unsuitability, he may go through the process to be re-elected and installed to serve again.

By Divestiture

- 3.91 If it becomes apparent that the relationship between a congregation and one of its ruling elders or deacons is not suitable or edifying, that officer may be divested of his charge by a two-thirds majority vote of the session.¹²¹ Divestiture is not a Church censure and should be carried out tenderly. Opportunity shall be given to any communicant member to give reasons why the officer should not be divested of his charge.

By Suspension or Deposition

- 3.92 A ruling elder or deacon may be suspended from his office or deposed by judicial discipline for an offense in doctrine or life, or because of delinquent failure to perform the work of his office.¹²²

¹¹⁹ Leviticus 19:32; Deuteronomy 32:7; 1 Kings 12:6; Proverbs 16:31; 1 Timothy 5:1; Psalm 71:9, 18; Job 32:6-8.

¹²⁰ Numbers 8:23-26; 1 Samuel 8:4-5.

¹²¹ Proverbs 22:29; Exodus 36:1-6; Exodus 18:25; 1 Chronicles 15:22; 1 Chronicles 25:7; Acts 15:37-40.

¹²² 2 Timothy 4:10; Proverbs 29:2; 1 Samuel 2:28-30.

Chapter 4 - The Governing Assemblies of the Church

General Principles of Presbyterianism

- 4.1 The Bible teaches that the Church is to be governed by assemblies of elders chosen to represent the Church as a whole.¹²³ The governing assemblies, also known as courts, are the session, the presbytery, and the synod.
- 4.2 The authority of each governing assembly increases based on the parity of authority of every elder. Since each ascending court is a broader representation of the entire Church, it possesses more authority than the individual courts that comprise it.¹²⁴
- 4.3 Each court has the authority to call before it any person within its jurisdiction. Each has the power to hear and determine controversies, discipline cases, and to dispense Church censures. If any person believes that he/she has been wronged by the decision of a lower assembly, he/she has the right of appeal to a higher court.
- 4.4 Since the governing assemblies of the Church represent the authority of the entire Church, no judicial decision may be made apart from a quorum necessary to constitute each court. Whenever a decision or action of a lower court is appealed to a higher court, no members of the lower court will be recused from the deliberations and vote. In the case of a judicial matter, the entire court shall hear the matter and render its judgment. No judicial matter shall be delegated to a Church committee.
- 4.5 A higher court may appoint some of its members temporarily to participate in a lower court in order to maintain a quorum.
- 4.6 No court may meet while a higher court is meeting without the permission of the higher court.
- 4.7 A court may invite those of similar standing from other churches to participate in its meetings as consultative members.
- 4.8 The power of Church courts is a pastoral, declarative, moral, and spiritual application of the doctrines and precepts of Jesus Christ.¹²⁵

Committees of the Courts

- 4.9 A committee consists of members appointed by a court for a particular purpose. A committee has no power to act in the name of the appointing court, but must bring its reports and recommendations to that court for its consideration.

The Session

- 4.10 The elders of a congregation are known in their formal and collective capacity as the 'session'.¹²⁶ A session exercises jurisdiction over a local congregation and is subject to the authority of the presbytery to which it belongs.¹²⁷

¹²³ Ephesians 5:21; Matthew 18:20.

¹²⁴ Matthew 18:15-20.

¹²⁵ 1 Corinthians 5:12; 1 Corinthians 6:4.

¹²⁶ AKA: 'consistory.'

¹²⁷ Philippians 1:1; Timothy 3:8-12.

- 4.11 The session is charged with watching over and ruling the congregation as spiritual shepherds. In order to fulfill this duty, the session shall diligently seek to:
- (a) Ensure that all matters concerning the conduct of public worship are according to God’s Word outlined in the *Directory for Worship*.
 - (b) Visit the membership to ascertain what growth in grace has been experienced and to give encouragement regarding the daily use of the means of grace.¹²⁸
 - (c) Exercise discipline according to the process outlined in the *Directory for Church Government* (see, *Church Censures*).
 - (d) Oversee the service of the deacons to ensure that there is no divergence in either approach to, or fulfillment of, the Church’s service of Christ.
 - (e) Meet monthly for business and frequently pray for the congregation.
 - (f) Keep the roll of both communicant and baptized members. This roll shall include births, baptisms, receptions into communicant membership, transfers, censures, and restorations.
 - (g) Submit an electronic copy of its minutes to the presbytery, along with a brief report summarizing the various actions, activities, and spiritual health of the congregation.
 - (h) Arrange congregational meetings (see, *Congregational Meetings*).
 - (i) Appoint and certify ruling elders to higher governing courts.
- 4.12 A majority of the elders shall constitute a quorum of the session. The pastor shall ordinarily serve as the moderator of the session for as long as he remains the pastor of the congregation, and a ruling elder ordinarily serves as the clerk.
- 4.13 If a congregation does not have at least two elders, then the presbytery may appoint a provisional ruling elder(s) from a neighbouring congregation until such time as a new ruling elder(s) may be elected. The provisional ruling elder(s) may attend a session meeting via videoconferencing. In the event of the congregation being without a pastor, the presbytery may appoint an interim moderator.

The Presbytery

- 4.14 A presbytery is the governing assembly consisting of the pastors, teachers, and ruling elders appointed as representatives by the congregations within its specified geographical area. It has the responsibility to oversee the spiritual welfare and govern the congregations under its care.¹²⁹
- 4.15 In fulfillment of its responsibility, the presbytery will receive and determine matters that relate to the spiritual condition of the regional church, including:
- (a) Addressing issues of doctrine which may injure the purity or peace of the Church.
 - (b) Exercising discipline in accordance with the process outlined in the *Directory for Church Government* (see, *Church Censures*).
 - (c) Taking under its care men seeking training for the Gospel ministry (see, *Training and Licensing Men for the Gospel Ministry*).
 - (d) Ordaining, installing, and removing pastors and teachers (see, *Election, Ordination and Installation of Pastors*

¹²⁸ Acts 20:20; Acts 20:31, 32; Philippians 1:7-11.

¹²⁹ Acts 15:1-35.

and Teachers and The Ways a Pastor's Service May Change or End).

- (e) Fostering fellowship among the congregations within its bounds.
 - (f) Establishing new congregations within its bounds (see, *Organizing Congregations*).
 - (g) Disjoining and disorganizing congregations (see, *Disjoining Congregations* and *Disorganizing Congregations*).
- 4.16 Each presbytery is free to assemble as often as circumstances may require. However, a presbytery shall hold at least two regular meetings each year, one in the spring (ordinarily in April) and the other in the fall (ordinarily in October).
- 4.17 To constitute a presbytery, a quorum of certified elders must be present from at least one half of the congregations on the roll of the presbytery; and at least one fourth of the elders present must be ruling elders. Certified elders may join a meeting by videoconference but should not ordinarily do so. Any elder may participate in debate, but only certified elders are entitled to vote.
- 4.18 Each elder must be certified by his session. This may be done by email to the clerk of the presbytery.
- 4.19 The session of each congregation shall send certified delegates to each meeting of the presbytery; these would normally include a pastor and a ruling elder. Where a congregation has called other pastors/teachers to serve on its staff, they should also be certified as delegates. Congregations with more than 100 members (communicant and baptized) shall be entitled to an additional delegate.
- 4.20 The moderator of the presbytery is to be chosen by the court as the first item of business. Each meeting of the presbytery is (ordinarily) constituted by the moderator from the previous meeting. There is no limit to the number of times a man may be chosen to serve as the moderator.
- 4.21 The moderator of the presbytery is not entitled to vote in the courts of the Church except in the case of equal votes being cast on either side of a question. The moderator may record his dissent and complaint against the decisions of the court as other members may.
- 4.22 The moderator of the presbytery shall:
- (a) Ordinarily begin the meeting with devotional exercises prior to the constitution of the court.
 - (b) Work through the business on the agenda as expeditiously as possible, while seeking to ensure that all the members of the court clearly understand the nature of the matters being discussed and have reasonable opportunity to speak to them.
 - (c) Give guidance to persons involved in cases coming before the court.
 - (d) Express the judgements and administer the censures of the court.
- 4.23 The presbytery shall appoint its own clerk who must be a member of the court. Given the nature of the clerk's responsibilities, it is beneficial to appoint a gifted man who is willing to serve for many consecutive years.
- 4.24 The clerk of the presbytery shall:
- (a) Maintain a current roll of the members of the court and ensure that a quorum of certified elders is present prior to the constitution of each meeting.
 - (b) Prepare, in conjunction with the moderator, an agenda for each meeting of the court. Ordinarily, the agenda should be circulated two weeks prior to the meeting, but no less than two days in the case of an extraordinary meeting.
 - (c) Produce formal minutes of each meeting using the standard form of the RP Church of Canada. Ordinarily, the minutes should be circulated to all church sessions within one week of the meeting.
 - (d) Retain all official papers produced or adopted by the presbytery.

- (e) Provide an annual report to the spring meeting of the presbytery which will include a listing of the current students under care, licensures, ordinations, installations, active pastors, pastors without charge, congregations without pastors, dissolutions of pastoral relationships, congregational organizations or disorganizations, unions or divisions of congregations, important congregational or presbytery matters, and any information he believes to be pertinent to the presbytery's work.
- 4.25 Prior to the spring meeting, the clerk shall arrange the annual review of the minutes of each session to ensure that matters pertaining to the life of each congregation within its bounds are consistent with the standards of the RP Church of Canada.
- 4.26 At the spring meeting, the presbytery shall receive a brief report from each congregation within its bounds summarizing the various actions, activities, and spiritual health of the congregation.

The Synod

- 4.27 The synod is the broadest, and therefore highest, governing assembly of the Church. It consists of the pastors, teachers, and ruling elders appointed as representatives by the congregations from all presbyteries. The synod has the responsibility of overseeing the spiritual welfare and governance of the presbyteries under its care. Upon the establishment of two presbyteries, a synod will be constituted and shall meet annually.
- 4.28 Each elder must be certified by his session. This may be done by email to the clerk of the synod.
- 4.29 The session of each congregation shall send certified delegates to each meeting of the synod. This delegation would normally include a pastor and a ruling elder. Where a congregation has called other pastors/teachers to serve on its staff, they should also be certified as delegates. Congregations with more than 100 members (communicant and baptized) shall be entitled to an additional delegate.
- 4.30 The moderator of the synod is to be chosen by the court as the first item of business. Each meeting of the synod is ordinarily constituted by the moderator from the previous year.
- 4.31 The moderator of the synod is not entitled to vote in the courts of the Church except in the case of equal votes being cast on either side of a question. He may record his dissent and complaint against the decisions of the court as other members may.
- 4.32 The moderator of the synod shall:
 - (a) Work through the business on the agenda as expeditiously as possible, while seeking to ensure that all the members of the court clearly understand the nature of the matters being discussed and have reasonable opportunity to speak to them.
 - (b) Give guidance to persons involved in cases coming before the court.
 - (c) Express the judgements and administer the censures of the court.
 - (d) Begin the following year's meeting with devotional exercises.
- 4.33 The synod shall appoint its own clerk who must be a member of the court. Given the nature of the clerk's responsibilities, it is beneficial to appoint a gifted man who is willing to serve for many consecutive years.

4.34 The clerk of the synod shall:

- (a) Maintain a current roll of the members of the court and ensure that a quorum of certified elders is met prior to the constitution of each meeting.
- (b) Prepare the agenda for each meeting of the court. Ordinarily, the agenda should be circulated one month prior to the meeting.
- (c) Produce formal minutes of each meeting using the standard form of the RP Church of Canada. Ordinarily, the minutes should be circulated to all church sessions within one week of the meeting.
- (d) Retain all official papers produced or adopted by the synod.

Chapter 5 – Church Censures

General Principles of Church Discipline

- 5.1 Church discipline is a vital part of biblical discipleship.¹³⁰ It is the exercise of that authority which the Lord Jesus Christ has committed to the visible Church for the preservation of its purity, peace, and blessing. Discipline keeps the Church from provoking the anger and wrath of God against his people, it prevents the name of God from being blasphemed by unbelievers, and it preserves the godly from the influence of false teaching and godless morals. The goal of discipline is to bring about the repentance and full restoration of the offending member.¹³¹ The exercise of discipline is to be motivated by the love of Christ and his Church. No Church court shall avoid implementing Church discipline under the pretense of showing love to the offender or out of a concern for offending others in the congregation.
- 5.2 No accused person shall be deprived of the right to plead and offer evidence in his/her defense in any court of the Church. If any member believes he/she has been unjustly censured by the session, that person may appeal to the presbytery. If the presbytery upholds the censure, the person may appeal to the synod. The censure shall stand until it is overturned by a higher court. When a presbytery or a synod receives an appeal respecting a Church censure, it shall not adjudicate the matter by a committee. The entire court shall hear the case to determine the matter. The person making the appeal is entitled to speak on his/her own behalf or with the assistance of counsel. The clerk of the court must ensure that the members of the court possess all relevant documents pertaining to each case *prior to the meeting*, in order for the court to make informed decisions. Every judgment is to be made in the name of Jesus Christ without partiality.¹³²

Censures Prior to Excommunication

- 5.3 An offense is anything in the doctrine or practice of a Christian which is contrary to the Word of God. For something to be considered an offense it must be proved to be such from Scripture and be supported by two or more witnesses.¹³³
- 5.4 The appropriate civil authorities and the session must be immediately informed of any sin which is also a civil or criminal offense. An elder shall inform the offender that it is his duty to carry out this action. The session shall take measures to ensure the safety of all with respect to any person who has been convicted of a sexual or violent crime.
- 5.5 Private offenses are those which are known by only a few persons. Public offenses are those which are commonly known by many persons and are, in most cases, scandalous.
- 5.6 When an offended person has unsuccessfully attempted to reconcile a private offense with the offending party, he/she should discreetly seek the help of one or a few spiritually mature members. All should follow the prescribed process laid out in Matthew 18:15-16. If private means fail, then the matter should be brought to the attention of the elders of the congregation of which the offender is a member.
- 5.7 The elders must carefully examine each case of offense or sin that comes to its attention. Spiritual maturity, access to faithful teaching, and mental capacity are factors that should be taken into consideration when determining what degree of discipline is warranted. The suitable degree of discipline shall be prayerfully determined to restore the offender and preserve the Church from scandal.
- 5.8 The session shall keep records of any relevant correspondence respecting each case of discipline, as well as detailed

¹³⁰ Matthew 18:15-20; 1 Corinthians 5:1-13; Ephesians 5:25-27; 2 Corinthians 2:5-8.

¹³¹ 2 Corinthians 2:5-8.

¹³² Deuteronomy 1:16-17; Proverbs 24:23; Isaiah 1:17; Micah 6:8; James 2:9.

¹³³ There must be multiple witnesses (Numbers 35:30; Deuteronomy 19:15; Deuteronomy 17:6-7; Matthew 18:16; 2 Corinthians 13:1; Hebrews 10:28). These witnesses may include a person's own confession, eyewitness accounts, or clear circumstantial evidence (Joshua 7:22) such as a published document or a written communication.

minutes. This shall be done to assist a higher court to render a just judgment should the matter be appealed. Any censure officially given to the offender in a constituted court shall be recorded in the minutes.

- 5.9 No member under the process of Church discipline shall be granted a transfer to another congregation until the accusation(s) against him/her have been cleared. If the person transfers his/her membership to another denomination prior to resolution of the matter, the appropriate court shall inform the receiving church of its concerns and provide a record of the censure.
- 5.10 The manner of communicating a censure should be in the spirit of loving pastoral discipline. Several forms are provided to help elders articulate the appropriate censure (see, Form #s 27, 28, 35, 35, and 37). Although all censures administered by a court are to be recorded in the minutes, the censures of admonition and rebuke are not ordinarily to be publicly declared or published.

Admonition

- 5.11 Admonition is the lightest degree of censure and is commonly used in cases of neglect of duty. It consists of reproving the offender by warning him/her of the danger of his/her course and encouraging him/her to greater faithfulness (see, Form #32).

Rebuke

- 5.12 Rebuke is a censure used in cases of active transgression or where there is continued neglect of duty despite counsel and admonition. It consists of an authoritative reproof in the name of Christ with a call for repentance and reformation of life (see, Form #33).

Suspension

- 5.13 Suspension is the temporary exclusion from the Lord's Supper and other privileges of Church membership. This censure should ordinarily be given only after the session has patiently sought to bring about repentance through encouragement, counsel, and the censures of admonition and rebuke. However, suspension may also be imposed when a scandalous public sin has suddenly become known to the elders. When an offending member is suspended, the court shall impress upon the offender that the censure has been imposed with the hope that it would be removed. The court shall appoint an elder to inform the congregation publicly the first Lord's Day after the censure has been imposed by reading Form #34 to the congregation.
- 5.14 Whenever a suspended person manifests signs of genuine repentance, he/she is to be forgiven and fully restored to the Lord's Supper and the privileges of membership. An elder shall publicly declare before the congregation the offender's confession, repentance, and resolve, through the strength of Christ, to sin no more. This shall be done on the first Lord's Day after the censure has been lifted by reading Form #38 to the congregation. Although it is not required, a written or verbal confession to the congregation by the repentant member should be encouraged and welcomed as an effective means of full restoration.

Excommunication

- 5.15 If a suspended member remains obstinate after patient attempts to bring about restoration, he/she is liable to excommunication. Excommunication is the cutting off a person from the communion of the visible Church. It is the final and most terrible censure of the Church. It should never be inflicted without mature deliberation and prayer, or until all other means of bringing about repentance have been exhausted. Excommunication is reserved for those sins that overthrow the Christian Faith or destroy the power of godliness within a congregation. Before the session carries out the sentence, the elders shall ask the offender at least three times to appear before the session. If the offender appears, the elders shall warn the offender from the Scriptures concerning the nature of the sin and the danger of impenitency, especially after so much effort has been expended on the offender's behalf. The elders shall remind the offender of the woeful condition of those who are cast out of the communion of the saints. The session

should implore the offender to consider how God in Christ stands ready and willing to forgive and how the church desires to see the person restored. Such exhortations should be impressed upon the offender from suitable places of Scripture. Prayer shall also be offered.

- 5.16 When a sin is especially grievous the Church may proceed to excommunication more expeditiously. If the offender will not appear before the session, the elders shall pray for him/her. If by the last meeting with the offender there is no evidence of repentance, the session shall pronounce the sentence of excommunication, whether the offender is present or not. Prayer shall also accompany the sentence.
- 5.17 The session shall appoint an elder to inform the congregation publicly on the first Lord's Day after the censure has been imposed by reading Form #37. If the excommunicated offender was not present at his/her sentencing, the offender shall be notified of it. The sentence is also to be made known to all the congregations of the RP Church of Canada as well as any true Church which enquires about the membership status of the person.
- 5.18 Given the severity of this censure, the session shall inform the presbytery of its action.

Restoration

- 5.19 If there are credible signs of true repentance following excommunication, the individual should stand before the congregation and confess his/her sin and sorrow for it. The person shall call upon God for mercy in Christ and express a desire to be restored to the communion of the Church. This may be done extemporaneously or by reading a sincere, carefully written statement. The person shall then publicly affirm the *Vows of Church Membership* (see, Official Vows 1). Following this, the person shall be pronounced, in the name of Jesus Christ, free from the censures of the Church and restored to all the privileges of communicant membership. The congregation shall immediately receive the person with love, joy, and brotherly affection (see, Form #39).

Official Vows

Vows of Church Membership

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule for faith and life?
2. Do you believe in the one living and true God—Father, Son, and Holy Spirit, as revealed in the Scriptures?
3. Do you repent of your sin; confess your guilt and helplessness as a sinner against God; profess Jesus Christ, Son of God, as your Saviour and Lord; and dedicate yourself to his service: Do you promise that you will endeavour to forsake all sin, and to conform your life to his teaching and example?
4. To the end that you may grow in the Christian life, do you promise that you will:
 - a) Diligently read the Bible, engage in private prayer, keep the Lord's Day, participate in public worship, observe the sacraments, and give back to the Lord as he biblically requires?
 - b) Seek first the kingdom of God and his righteousness in all the relationships of life, faithfully to perform your whole duty as a true servant of Jesus Christ, and seek to win others to him?
 - c) Accept your responsibility to work with others in the Church, and do you promise to support and encourage them in their service to the Lord?
 - d) Submit in the Lord to the teaching and government of this Church as being based upon the Scriptures and set forth in the Constitution of the Reformed Presbyterian Church of Canada?
 - e) Respect the authority and discipline of the Church, should you need correction in doctrine or life?
5. Do you make this profession of faith and state these promises in the presence of God, in humble reliance upon his grace, as you desire to give your account with joy at the Last Great Day?

Parental/Legal Guardian Baptismal Vows

1. Do you believe this child is God's possession entrusted to your care? Do you promise therefore to provide for his/her physical and emotional wellbeing?
2. Do you promise to teach him/her to love God and his Word, and to provide him/her with a God-centered education?
3. Do you promise to teach him/her of his/her sinful nature, of the plan of salvation which centers on Jesus Christ, of his/her own personal need of a relationship with Christ, and the need for daily repentance of sin?
4. To the end that he/she may grow in the Christian life, do you promise to pray for him/her, and to train him/her to read the Bible, to pray, to keep the Lord's Day, and to understand the nature of the Church, the value of its worship and fellowship, and his/her need to seek communicant membership in the Church?
5. Do you promise to lead him/her by your example and parental discipline, exercised in love, to seek first the Kingdom of God and his righteousness in all his/her relationships?
6. Do you make these promises in the presence of God, in humble reliance upon his grace, as you desire to give your account with joy at the Last Great Day?

Vows for Ordination of Elders and Deacons

Statement Concerning Subscription

Subscribing, in the presence of Almighty God, to the *Doctrinal Standards* of the Reformed Presbyterian Church of Canada is a solemn act and should only be entered into following prayerful deliberation.

If during the fulfilment of his office a man alters his views concerning any part of the doctrine, worship, or order of the Reformed Presbyterian Church of Canada, he must:

1. Reflect on the fact that no church constitution will express every biblical truth in a way that will satisfy everyone, and that the purest churches are subject to error.
2. Decide if he can conscientiously remain silent about them. If he can, then he may remain in peace. However, if he cannot and feels compelled to speak, publish, or propagate them, then he must inform the session and the presbytery immediately with a view to peaceably joining another branch of the visible Church, with which he can walk harmoniously.

Subscription, Clarifications

Every elder in the RP Church of Canada is required to subscribe to the *Westminster Confession* and the *Larger and Shorter Catechisms* as a sincere profession of his convictions. This subscription includes the following clarifications:

Chapter 4:1 - The phrase “in the space of six days,” and “all very good” requires the plain sense interpretation of Genesis. The duration of the creation period was six days of ordinary length, and the state of the original creation prior to the curse was perfect and without death.

Chapter 21:5 - The phrase “singing of Psalms” refers exclusively to the inspired psalms and hymns and spiritual songs canonized by the Holy Spirit in the Book of Psalms in the Bible. The Book of Psalms is divinely appointed for praise in public worship to the exclusion of uninspired hymns. Divine appointment is the only basis upon which the gathered church can properly offer any song of praise to God in public worship.¹ At the institution of the new covenant, the Lord Jesus and his apostles continued the Spiritual worship of praising God by means of the Book of Psalms.² There is no biblical warrant to add to or substitute the inspired Psalms with man-made hymns. To do so is to fail to realize that the songs written by the Holy Spirit of Jesus Christ, which are given to us in the Book of Psalms, is a perfect and sufficient song book for God’s glory and our edification in public worship.

Chapters 23:3 and 31:2 - These sections refer to a civil magistrate’s responsibility to uphold the first table of the moral law and do not support Erastian (State) authority, jurisdiction, or interference in the affairs of the Church. Chapter 31:2 refers to times when the visible church is not settled, or when schisms and factions prevail within a nation. The word ‘synod’ in these sections refers to advisory assemblies, such as the Council of Nicaea, the Synod of Dort, or the Westminster Assembly. Church government, being distinct from civil government, is always free to assemble as often as needed for the good of the Church.

Chapter 23:1, 3, with *Larger Catechism* 54, 95, 99, and 191 - These sections together teach the doctrine commonly known as “the mediatorial kingship of Christ.” As a reward for his obedience to death on a cross, God the Father exalted Jesus Christ to the highest place and gave him the name that is above every name. Christ the mediator has supreme power, authority, and dominion and he must thus continue to reign until he has put all his enemies under his feet. As King of Zion, the Lord Jesus Christ has a mediatorial rule over his Church. As the Lord of lords and King of kings, Christ the mediator exercises an absolute dominion and rule over all powers including the nations. There is no area of life which is beyond the bounds of the rightful authority of Jesus Christ. The implications of this truth are that nations are morally obliged to appoint their rulers, frame their laws, and regulate their administration according to Christ’s revealed will and in the interest of his kingdom (the visible church). Scriptural requirements are necessary of those who rule. Since the Word of God is the supreme standard of the conduct of men in everything respecting morality, religion, and civil life, civil leaders should officially

¹ 2 Chronicles 23:18; Nehemiah 12:24, 45-46.

² Matthew 26:30; Mark 14:26; 1 Corinthians 14.26; Ephesians 5.19; Colossians 3.16.

acknowledge their own and the nation's subjection to Christ as Lord. They should, in their role as civil rulers, aid the Church in the accomplishment of its task, and, at the same time, recognize the spiritual independence of the Church which is subject to Jesus Christ alone.

Chapter 30:1-2 - The phrase Christ has "appointed a government, in the hand of Church officers" refers to presbyterian church government. Presbyterianism is that form of church government exercised by presbyters (i.e., elders), among whom there is no distinction of rank or order. It is of the essence of Presbyterianism to recognize the authority of the ascending courts of Session, Presbytery, Synod, etc. This Presbyterian government is the only form of church government set forth by Christ in Holy Scripture. Prelacy and Independency have no biblical warrant.

Subscription, Permitted Exceptions

Elders are not permitted to take exception to any part of the doctrinal standards unless the exception is expressly granted here in the Constitution of the RP Church of Canada. The only exceptions permitted to elders are:

Chapter 24:4 - "The man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her husband's kindred nearer in blood than of her own." In view of the uncertainty among many students of Scripture as to the true interpretation of the injunction laid down in Leviticus 18:18, any office bearer having reservations on this subject may take exception to subscribing to this clause.

Chapter 25:6 - "The Pope of Rome ... 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." In view of the manifest uncertainty in interpreting prophetic passages of Scripture, an elder having reservations about specifically identifying the papacy with the antichrist may take an exception to this clause.

Vow and Testimony for Licensure, Ordination, and Installation of Elders

The clerk of the appropriate court shall read the following to the Elder candidate: "Mr. [*name of candidate*], subscribing, in the presence of almighty God, to the doctrinal standards of the Reformed Presbyterian Church of Canada and taking vows for office is a solemn act and should only be done following prayerful deliberation. No man is at liberty to subscribe to doctrines or make vows which he does not truly believe or is unwilling to fulfill."

The clerk shall then ask the elder candidate, "Do you understand what you are about to do and are you ready to sign the covenant?" The clerk shall then ask the candidate to read and sign the following vows and covenant:

So far as I know in my heart, I [*name of candidate*], believe that it is the call of Christ, the glory of God, and the welfare of the Church, and not any selfish object, that has moved me to undertake this sacred office.

I vow, in the grace and strength of the Holy Spirit, to live a holy and exemplary life, to study and promote the purity, peace, unity, and progress of the Church, to watch over the spiritual growth of all the members of the congregation, to visit the afflicted, and to attend the meetings associated with my office. I promise, in his strength, to bring to the congregation the fruits of earnest study of the Word, to watch for souls as one who must give an account, and to endeavor to win others to Christ.

Given that all people in every place and condition are morally obligated to serve the same eternal God according to what he requires in the Bible, I further covenant before God to testify against all the errors and corruptions that are contrary to God's Word which are particularly manifested today within the church and our nation, and I will defend and promote the sovereign rights and prerogatives of Jesus Christ over his church and over the nation of Canada as King of Zion and the Lord of lords and King of kings."

I sincerely believe and subscribe to the *Westminster Confession of Faith*, and the *Larger* and *Shorter Catechisms* as a sound exposition of the Word of God. I declare these as the confession of my faith. I swear in the presence of Almighty God, that I will adhere to, maintain, and defend this doctrine in all points. I also vow to keep and uphold the Directories for Worship and for Church Government of the Reformed Presbyterian Church of Canada.

If I should ever find myself unable to believe or own any doctrine set forth in the *Westminster Confession of Faith* or the *Larger* and *Shorter Catechisms*, then I swear that I will not propagate any new convictions but will

immediately reveal and explain my new convictions or doubts to the session, the presbytery, or a higher court, where they may be examined. I promise cheerfully to submit to the judgment of the court and/or that I will peaceably withdraw and join some other branch of the visible Church, with which I can walk harmoniously.

Date: *[date]*

Signature: *[signature]*

Vow for the Ordination and Installation of Deacons

The clerk shall ask the Deacon candidate, “Do you understand what you are about to do and are you ready to sign the covenant?” The clerk shall then ask the candidate to read and sign the following vow:

So far as I can know my own heart, I *[name of candidate]*, believe that it is the call of Christ, the glory of God, and the welfare of the church, and not any selfish object, that moves me to undertake this sacred office of deacon. I sincerely vow to seek the guidance and strength of the Holy Spirit to live a holy and exemplary life, to study and promote the purity, peace, unity and progress of the Church. I promise to perform faithfully all the duties of the office of deacon including showing an active and impartial concern for the wellbeing of everyone, but especially tending to the needs of the poor and sick and managing the Lord’s tithes, offerings, and properties in a manner that is above reproach, as I seek to follow the example of Jesus Christ. I promise to abide by the Doctrine and Directories of the RP Church of Canada.

Date: *[date]*

Signature: *[signature]*

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Session Oversight Forms

Form 1 – Certificate of Reception

This is to certify that [*name of member*] was received into membership of the [*name and location of congregation*] on the [*date*].

Clerk of Session: [*signature*]

Moderator of Session: [*signature*]

Note: This form is to be sent to the dismissing session.

Form 2 – Transfer of Membership

This is to certify that [*name*] is a member of [*name of congregation*], and is at his/her own request, hereby dismissed to unite with the [*name of congregation*]. This certificate is valid for one year from the date of issue for transfer within the denomination. For transfer from the denomination, the transfer becomes effective immediately.

Date: [*date*]

Clerk of Session: [*signature*]

Moderator of Session: [*signature*]

Note: This may be amended to include other communicant members from the same family transferring to the same congregation. If there are baptized children, but not communicant members, it should be noted, and their name(s) should be recorded. If the issuing session desires to state exceptions, or grounds for censure in the certificate, they should be noted above the signatures of the clerk and moderator. This certificate should be given to the communicant member(s).

Form 3 – Notice of a Congregational Meeting to Elect a Pastor

The session having decided to conduct an election for a pastor, the congregation is called to meet on the [*date*], at [*time*], at [*place of meeting*]. Members unable to be present may send absentee votes to the meeting enclosed in a sealed envelope, given or mailed to the Clerk of Session. The envelope shall bear the name of the communicant member and shall be addressed to the session. Absentee votes are valid only on the first electing ballot.

By order of the Session, this [*date*]

Clerk of Session: [*signature*]

Moderator of Session: [*signature*]

Form 4 – Notice of a Congregational Meeting to Elect Elder(s)/Deacon(s)

The session having decided to conduct an election for an elder(s)/ deacon(s), the congregation is called to meet on the [*date*], at [*time*], at [*place of meeting*]. Members unable to be present may send absentee votes to the meeting enclosed in a sealed envelope, given or mailed to the Clerk of Session. The envelope shall bear the name of the communicant member and shall be addressed to the session. Absentee votes are valid only on the first electing ballot.

By order of the Session, this [*date*]

Clerk of Session: [*signature*]

Moderator of Session: [*signature*]

Form 5 – Edict for Ordination and/or Installation of Ruling Elder(s)

[*Name of the elder(s)*], having been chosen to the office of ruling elder by this congregation, and having been examined by session and judged qualified to take the office, notice is hereby given that the [*date*] has been fixed as the time for the ordination and/or installation, with certification that the session will proceed in the same manner, unless some valid objections be offered to the session, which is appointed to meet on the [*date*], at [*time*] a.m./p.m., at [*place of meeting*]. The meeting for the ordination and/or installation will be held at [*time*] a.m./p.m., at [*place of meeting*].

By order of the Session, this [*date*]

Clerk of Session: [*signature*]

Moderator of Session: [*signature*]

Form 6 – Edict for the Ordination and/or Installation of Deacon(s)

[*Name of the deacon(s)*], having been chosen to the office of deacon by this congregation, and having been examined by the session and judged qualified to take the office, notice is hereby given that the [*date*] has been fixed as the time for the ordination and/or installation, with certification that the session will proceed in the same manner, unless some valid objection(s) be offered to the session, which is appointed to meet on the [*date*], at [*time*] a.m./p.m., at [*place of meeting*]. The meeting for the ordination and/or installation will be held at [*time*] a.m./p.m., at [*place of meeting*].

By order of the Session, this [*date*]

Clerk of Session: [*signature*]

Moderator of Session: [*signature*]

Form 7 – Pastor’s Call

We, the office-bearers, communicant members, and baptised members of the [*name of the congregation*] of the Reformed Presbyterian Church of Canada, being without a stated pastor, and knowing well your pastoral qualifications, especially your piety and soundness in the faith, do with the permission of the presbytery, call you, Mr./Rev. [*full name*] to become the pastor of our congregation. Upon your acceptance of this Call and performing your pastoral duties among us, we promise you our dutiful respect, obedience, encouragement, and support in the Lord.

In witness thereof, we sign this Call at [*location*] on this [*date*]

[*names and signatures of communicant members*]

[*names and signatures of covenant children*]

Ruling Elders: [*signatures*]; Date: [*date*]

Form 8 – Pastor’s Covenant of Ministry

We, the [*name of the congregation*] congregation, under the care of the [*name of the presbytery*], being without a pastor to take the spiritual oversight of us in the Lord; and satisfied that your spiritual attainments, intellectual abilities, and soundness in the faith, with the concurrence of the presbytery, call you, [*full name of the pastor*], to undertake the office of pastor among us.

Upon your accepting this call and performing the duties of your office as set forth in the Constitution of the Reformed Presbyterian Church of Canada, we promise you all due respect and support in the Lord.

We hereby promise to pay you [*list the amount of the total annual compensation package*], payable in [*number*] installments of \$[*amount*] per year.

We include the following in the compensation package, except item 4 as shown below:

1. Housing (Indicate which of the following you will provide)

- Free use of the church manse
- \$[*Amount*] per month to be used for housing

- \$[Amount] as an interest-free loan to be used for down payment on housing
- Payment of utilities, water, gas, electricity, phone, trash service, etc.
- Payment of \$[amount] to be used for utilities

List any other housing arrangements.

2. Business Expenses (Indicate which of the following you will provide by a check mark and/or fill in the amount)

- Provide a car/van for church use
- Mileage allowance as set forth by the synod
- Mileage allowance of \$[amount] per kilometer
- Mileage allowance of \$[amount] per month
- Office materials and supplies
- Book allowance of \$[amount] per month
- Study/office, equipment, telephone, etc.
- Fees:
 - Synod
 - Presbytery
 - Presbytery Camps
 - Seminars
 - Educational Meetings
 - Other [list]
- Secretarial services
- \$[Amount] to be used for hospitality and/or entertainment expenses

List any other business expenses to be paid.

3. Other Benefits (Indicate the congregation's specific plan and commitment to provide for the new pastor's continuing pastoral development such as sabbatical leave, annual professional conference attendance, the purchase of books, and related professional resources as recommended by the synod.)

(Indicate which of the following you will provide by a check mark and/or fill in the amount.)

- Pension Plan:
 - Synod
 - Annuity
 - \$[Amount] Payment in lieu of Social Security
 - Health Insurance: [came of plan, and amount to be paid]
- [Number] of weeks will be provided for vacation time each year
- Attendance at church functions:
 - Time off for synod meetings
 - Time off for presbytery meetings
 - Family/youth conferences
 - Other [list]

- List any other special benefits.

4. Moving Expenses (Indicate which of the following you will provide.)

- Cost of professional movers from present location to new location
- \$[Amount] to be used for moving expenses

We promise to review annually with you the adequacy of this compensation prior to the adoption of the congregation's budget meeting to take into account the cost-of-living increase (C.P.I.).

In witness thereof, we subscribe this call and financial agreement, the [date], in the presence of these witnesses:

Elders: [list all]

Deacons: [list all]

Communicant Members: [list all]

Form 9 – Attestation of a Call

I [name], appointed by the [name of presbytery] Presbytery of the Reformed Presbyterian Church of Canada to moderate a Call in the [name of congregation] congregation under the care of the [name of presbytery] Presbytery, certify that I conducted the moderation as appointed, that it issued in favour of Mr./Rev.[name of pastor], and that I witnessed the signing of this Call at the time of moderation, and afterwards committed it to the members of the session, that others not then present might have the opportunity of adding their names.

Moderator: [signature]; Date: [date]

Form 10 – In Support of a Call

To the Moderator and other members of the [name of presbytery] Presbytery of the Reformed Presbyterian Church of Canada, to meet in [location of meeting] on [date]. The Petition of the [name of congregation] congregation of the Reformed Presbyterian Church of Canada, humbly shows that your petitioners, having met with the approval of your court for the election of a pastor of our congregation, have chosen and resolved to call Mr./Rev. [full name] to undertake the pastoral charge amongst us; that your petitioners ask your court to sustain and issue this Call; and we appoint [name of person], [name of person] and [name of person] to represent us before your presbytery and support this Call.

By order of the Session, this [date]

Clerk of Session: [signature]

Moderator of Session: [signature]

Presbytery Oversight Forms

Form 11 – Petition for the Organization of a New Congregation

To the [*name of the presbytery*] Presbytery, meeting on the [*date*], at [*location of meeting*]. We the [*name of mission church, fellowship, or “undersigned” in case of no current organization*], a body of [*number*] people located in or around [*location within the presbytery’s bounds*], confident in Christ’s promises to build his Church and convinced by his providence that such a work has begun among us, hereby petition this presbytery to grant the organization of this body into a congregation of the Reformed Presbyterian Church of Canada under the oversight of the [*name of presbytery*] Presbytery. We believe that God has provided men capable of constituting a session and acting as Christ’s under-shepherds for us. We seek this privilege from the presbytery with full reliance on God’s grace and not on ourselves.

Given this [*date*] by request of the undersigned.

Temporary Governing Body: [*signatures*]

Ruling Elder(s)-elect (as applicable): [*signature(s)*]

Pastor(s)/Teacher(s) elder(s)-elect (as applicable): [*signature(s)*]

Deacon(s)-elect (as applicable): [*signature(s)*]

Communicant Members (as applicable): [*signatures*]

Form 12 – Edict for the Organization of a New Congregation

The [*name of the presbytery*] Presbytery has received a petition made by the [*name of petitioning body*] requesting the organization of a congregation of the Reformed Presbyterian Church of Canada to be located in [*location*], and has granted this petition. The meeting for organization is intended to include the ordination and/or installation of the following officers, having been elected by the mission church and examined in accordance with the law and order of the Church: [*name(s)*] to the office of pastor/teacher (as applicable), [*name(s)*] to the office of ruling elder (as applicable), [*name(s)*] to the office of deacon (as applicable). Notice is hereby given that the [*date*] has been fixed as the time for the organization of this congregation, along with the ordination and/or installation of the previously mentioned officers, with certification that the presbytery will proceed in the same, unless some valid objection(s) be offered to the presbytery, which is to meet at [*place of meeting*] on the [*date*]. The meeting for organization will be held at [*time*], at [*place of meeting*].

By order of the Presbytery, this [*date*]

Clerk of the Presbytery: [*signature*]

Moderator of the Presbytery: [*signature*]

Form 13 – Edict for the Reception of an Existing Congregation

The [*name of the presbytery*] Presbytery has received a petition made by the [*name of petitioning body*] requesting its reception into the Reformed Presbyterian Church of Canada located in [*location*]. The presbytery has granted this petition. The meeting for organization is intended to include the reception of the following officers each of whom has given assent to their respective ordination vows of the RP Church of Canada: [*name(s)*] to the office of pastor/teacher (as applicable), [*name(s)*] to the office of ruling elder (as applicable), [*name(s)*] to the office of deacon (as applicable). Notice is hereby given that the [*date*] has been fixed as the time for the reception of this congregation with certification that the presbytery will proceed in the same, unless some valid objection(s) be offered to the presbytery, which is to meet at [*place of meeting*] on the [*date*]. The meeting for reception will be held at [*time*], at [*place of meeting*].

By order of the Presbytery, this [*date*]

Clerk of the Presbytery: [*signature*]

Moderator of the Presbytery: [*signature*]

Form 14 – Declaring a Pulpit Vacant

The pastor of [*name of the congregation*] Presbytery presented his resignation to [*the name of the presbytery*] at its meeting at [*place of meeting*] on the [*date*]. The resignation was accepted, to take effect on the [*date*], and the pastoral relationship was dissolved. May the Lord guide the congregation to the choice of another under-shepherd.

(This form shall also contain the presbytery's authorization and counsel regarding pulpit supply, administration of the sacraments, and the moderation of a call.)

By order of the Presbytery, this [*date*]
Clerk of the Presbytery: [*signature*]
Moderator of the Presbytery: [*signature*]

Form 15 – License to Preach

This is to certify that [*name of the one to be certified*] has been examined and approved by the [*name of the presbytery*] Presbytery of the Reformed Presbyterian Church of Canada to be a student for the ministry of the Gospel. He is granted permission to preach the Gospel of the Lord Jesus Christ. He may not administer the sacraments, perform marriages, or pronounce the benediction. This license shall be for a term of five years.

By order of the Presbytery, this [*date*]
Clerk of the Presbytery: [*signature*]
Moderator of the Presbytery: [*signature*]

Form 16 – License to Receive a Call.

This is to certify that [*name of the one to be certified*] has been examined and approved by the [*name of the presbytery*] Presbytery of the Reformed Presbyterian Church of Canada to be a candidate eligible for a call as a pastor in the Church. This license is for a term of two years and will be reviewed thereafter.

By order of the Presbytery, this [*date*]
Clerk of the Presbytery: [*signature*]
Moderator of the Presbytery: [*signature*]

Form 17 – Pastor/Teacher Credentials

Certificate of Pastor/Teacher Credentials in the Reformed Presbyterian Church of Canada

Name: [*last name*], [*first name*] [*second name*]

Date of Birth: [*date*]

Citizenship: [*country of citizenship*]

Baptized on [*date*] in the [*name of congregation*] congregation.

Profession of Faith on [*date*] in the [*name of congregation*] congregation.

Education Institutions attended: [*list name, years of attendance and diploma/degree obtained for each education institution beyond high school*]

Record of Service:

1. Taken under care as a student of theology: [*name of the presbytery*] Presbytery – [*date*]
2. Certificate to Preach [*name of the presbytery*] Presbytery – [*date*]
3. Certificate of Licensure: [*name of the presbytery*] Presbytery – [*date*]
4. Ordination: [*name of the presbytery*] Presbytery – [*date*]
5. Other service in the Church and other denomination(s).

Installed in [*name of congregation*] – [*date*]

Released from congregation: [*name of congregation*] – [*date*]

Installed in [*name of board/presbytery*] – [*date*]
Released from [*name of board/presbytery*] – [*date*]
Other: [*disciplinary actions, restorations, etc.*]

By order of the Presbytery, this [*date*]
Clerk of the Presbytery: [*signature*]
Moderator of the Presbytery: [*signature*]

Form 18 - Edict for the Ordination and Installation of a Licentiate

The [*name of the presbytery*] Presbytery has received a call made by the [*name and location of the congregation*] upon [*full name of the one called*] to be their pastor/teacher and has sustained it as a regular Gospel call. He has signified his intention to accept the call. Notice is hereby given that the [*date*], has been fixed as the time for his ordination and/or installation, with certification that the presbytery will proceed in the same, unless some valid objection(s) be offered to the presbytery, which is to meet at [*place of meeting*] on [*date*]. The meeting for the ordination and/or installation will be held at [*time*] a.m./p.m., at [*place of meeting*].

By order of the Presbytery, this [*date*]
Clerk of the Presbytery: [*signature*]
Moderator of the Presbytery: [*signature*]

Form 19 – Edict for the Installation of a Pastor/Teacher

The [*name of the presbytery*] Presbytery has received a call made by the [*name and location of the congregation*] upon [*full name of the one called*] to be their pastor/teacher and has sustained it as a regular Gospel call. He has signified his intention to accept the call. Notice is hereby given that the [*date*], has been fixed as the time for his ordination and/or installation, with certification that the presbytery will proceed in the same, unless some valid objection(s) be offered to the presbytery, which is to meet at [*place of meeting*] on [*date*]. The meeting for the ordination and/or installation will be held at [*time*] a.m./p.m., at [*place of meeting*].

By order of the Presbytery, this [*date*]
Clerk of the Presbytery: [*signature*]
Moderator of the Presbytery: [*signature*]

Form 20 – Certificate of Ordination and/or Certificate of Installation

The [*name of the presbytery*] Presbytery hereby certifies that [*full name of the pastor/teacher*] has been ordained/installed as pastor/teacher of [*name and location of the congregation*] at a meeting of the presbytery held at [*time*] a.m./p.m., at [*place of meeting*].

By order of the Presbytery, this [*date*]
Clerk of the Presbytery: [*signature*]
Moderator of the Presbytery: [*signature*]

Form 21 – Transfer of a Call from One Presbytery to Another

This call, made by [*name and location of the congregation*] upon [*full name of the one called*] on the [*date*], was made in accordance with the law and order of the Reformed Presbyterian Church of Canada and has been sustained by the [*name of the presbytery*] Presbytery as a regular Gospel call. It is hereby transferred to [*name of the presbytery*] Presbytery, of which [*full name of the one called*] is a member, for presentation.

By order of the Presbytery, this [*date*]
Clerk of the Presbytery: [*signature*]
Moderator of the Presbytery: [*signature*]

Form 22 – Certificate of Transfer of a Pastor/Teacher from One Presbytery to Another

This certifies that *[full name of the pastor/teacher]* has, until this date, been a pastor/teacher under the oversight of the *[name of the presbytery]* Presbytery of the Reformed Presbyterian Church of Canada and is hereby certified to the *[name of the presbytery]* Presbytery at his own request. His credentials are in order and are attached to this certificate.

By order of the Presbytery, this *[date]*

Clerk of the Presbytery: *[signature]*

Moderator of the Presbytery: *[signature]*

Form 23 – Bequest

I do give and bequeath to the Trustees of the highest court of the Reformed Presbyterian Church of Canada, its successors and assigns forever, \$*[amount]* to be credited to:

1. The current account of the following funds: *[?]*
2. The endowment of the following funds or institutions: *[?]*
3. Funds functioning as endowments, as follows: *[?]*
4. To be distributed according to the judgment of the court: *[?]*

(Note: A will should be witnessed by at least three persons, all of whom see the signing by the one making the will and by each other. In case of doubt, secure legal advice.)

I do give and bequeath to the Trustees of the highest court of the Reformed Presbyterian Church of Canada, its successors and assigns forever, all that certain piece of land situated in *[location]*, the proceeds from the same to be devoted to: (Use list of plans above, or others as desired.)

Church Censure Forms

Form 24 – Charge of Sin

To the session of the Reformed Presbyterian congregation of [*name of congregation*]. Your informant respectfully states that [*name of one charged*], a member of your congregation, is believed to be guilty of a serious sin, contrary to the Word of God and to the profession of the Reformed Presbyterian Church, in that [*he/she*] on or about [*date*], did [*charge of sin*], and that [*he/she*] ought to be proceeded against by your court to determine whether or not the charge is true.

Date: [*date*]

Name: [*name of accuser*]

List of witnesses: [list all]

List of material offered in evidence: [list all]

Form 25 – Accusation of Sin

Whereas a Charge of Sin has been brought against you, a copy of which is attached: and whereas the charge (or parts thereof) appear credible and therefore require action by this court: and whereas [*charge of sin*] is a serious sin, contrary to the Word of God and to the position taken by the Reformed Presbyterian Church, and you, [*name of one charged*] are charged with this offence, in that on or about [*date*], at [*place*] you did [*action*]. Resolved, that if this charge is found relevant and proved against you, you ought to be disciplined by this court of Christ's Church.

Clerk of the Court: [*signature*]

Moderator of the Court: [*signature*]

List of witnesses: [list all]

List of material offered in evidence: [list all]

Form 26 – Summons to the Accused Accompanying a Charge

By order of the Court of [*type of court*], you, [*name of accused*] are summoned to appear and to answer to the charge, at [*location of meeting*] on [*date of meeting*] and to bring any witnesses you may have.

By order of the Court, this: [*date*]

Clerk of the Court: [*signature*]

Moderator of the Court: [*signature*]

Form 27 – Summons to a Witness

You, [*name of witness*], are hereby summoned to appear before the Court of [*type of Court*] on [*date of meeting*] to give testimony in the case of [*name of accused*].

By order of the Court, this: [*date*]

Clerk of the Court: [*signature*]

Moderator of the Court: [*signature*]

Form 28 – Oath of a Witness

Do you swear by the Living God (or affirm) that you will tell the truth, all the truth, and nothing but the truth, as far as you know it, in the case now under trial, as you shall answer to God in the Judgment? Answer: I do.

Form 29 – Pronouncement of Innocence

Whereas you, [*name of accused*], have been found not guilty by this court of Christ's Church, the decision of the Court is that you are not deserving of censure and the charge against you is dismissed. Now, therefore, for your own spiritual good and for the peace and purity of the Church, we commend you to the fellowship of the Church.

By order of the Court, this: [*date*]
Clerk of the Court: [*signature*]
Moderator of the Court: [*signature*]

Form 30 – Pronouncement of Guilt

Whereas you, [*name of accused*], have been found guilty by this court of Christ's Church, the decision of the Court is that you are deserving of the censure of [*provide summary*]. Now, therefore, for your own spiritual good and for the peace and purity of the Church, receive the pronouncement of this censure.

By order of the Court, this: [*date*]
Clerk of the Court: [*signature*]
Moderator of the Court: [*signature*]

Form 31 – Oath of Purgation

I, [*name of accused*] now on trial before the Court of [*type of court*] for the sin of [*name of sin*] charged against me, for the ending of such process, and giving satisfaction to the Church of Christ, do most solemnly declare before God and this court that I am innocent and free of this sin, and hereby call the living God, the Judge and Avenger of all falsehood, to be judge and witness against me in this matter if I be guilty, as I shall answer to him in the Judgment.

Signature: [*signature of accused*]
Date: [*date*]

Form 32 – Admonition

You, [*name*], have brought reproach upon Christ and are in danger of drifting further away from the Lord. This court of Christ's Church admonishes you to put away your sin, to watch and pray, and to walk faithfully with Christ.

By order of the Court, this: [*date*]
Clerk of the Court: [*signature*]
Moderator of the Court: [*signature*]

Form 33 – Rebuke

You, [*name*], by your continued neglect of your Christian duty and by the sin of [*name of sin*], have brought reproach upon yourself, and have given occasion to the enemies of the Lord to mock and curse. This court of Christ's Church sadly and solemnly judges and rebukes you for your sin. You are commanded to give evidence of sincere repentance and to be more watchful, studying to know and to do the will of God.

By order of the Court, this: [*date*]
Clerk of the Court: [*signature*]
Moderator of the Court: [*signature*]

Form 34 – Suspension from the Lord’s Supper

You, [name], have been found guilty of the sin of [name of sin]. This court, in the name of the Lord Jesus Christ, sadly and solemnly suspends you from the privileges of Church membership, including participation in the sacraments, until you have given satisfactory evidence of true repentance and have been restored to good standing by the Reformed Presbyterian Church of Canada.

By order of the Court, this: [date]
Clerk of the Court: [signature]
Moderator of the Court: [signature]

Form 35 – Suspension of an Officer

You, [name], have been proven guilty of the sin of [name of sin], and therefore deserve the penalty of suspension from your office in the Church. In the name of Jesus Christ, this court of his Church, suspends you from the office of [name of office], and forbids you to perform any of the duties belonging to it. This censure shall continue in effect until you have given this court satisfactory evidence of true repentance.

By order of the Court, this: [date]
Clerk of the Court: [signature]
Moderator of the Court: [signature]

Form 36 – Deposition of an Officer

You, [name], have been proven guilty of the sin of [name of sin], and therefore deserve the penalty of deposition from your office in the Church. In the name of Jesus Christ, this court of Christ’s Church deposes you from the office of [name of office] and declares your relationship to the congregation in this capacity to be dissolved. You are forbidden to exercise any of the powers or duties of this office anywhere in Christ’s Church. It is our sincere hope and prayer that you will repent of your sin for the glory of Christ and the wellbeing of your soul.

By order of the Court, this: [date]
Clerk of the Court: [signature]
Moderator of the Court: [signature]

Form 37 – Excommunication

You, [name], have been found guilty of the sin of [name of sin], a sin deserving of the extreme penalty of excommunication, yet you continue obstinate and give no evidence of repentance although efforts have been made to restore you. Now, therefore, this court, constituted in the name of the Lord Jesus Christ and acting under his authority, hereby excommunicates you, removing you from the membership of the Church, outside of which there is no ordinary possibility of salvation. It is our sincere desire that you will repent and turn to the Lord that you might be forgiven and restored to the body of Christ. May God have mercy upon you by awakening you to repentance and bringing you to righteousness, so that you may be among the redeemed in the Day of the Lord Jesus.

By order of the Court, this: [date]
Clerk of the Court: [signature]
Moderator of the Court: [signature]

Form 38 – Restoration of Suspension

You, [*name*], having been suspended from the Lord’s Supper and privileges of communicant membership because of sinful conduct, and having now given very evident proofs of sincere repentance, the [*type of court*] in the Name of the Lord Jesus Christ, as a Court constituted by his authority, hereby absolves you from the censure of suspension given against you, and grants you access once again to the Lord’s Supper and privileges of communicant membership.

By order of the Court, this: [*date*]

Clerk of the Court: [*signature*]

Moderator of the Court: [*signature*]

Form 39 – Restoration of Deposed or Excommunicated Persons

You, [*name*], having been [*deposed/excommunicated*] because of sinful conduct, and having now given very evident proofs of sincere repentance, the [*type of court*] in the Name of the Lord Jesus Christ, as a Court constituted by his authority, hereby absolves you from the censure of [*type of censure*], given against you, and restores you to the membership of the Church, and to the fellowship of the Christian sacraments.

By order of the Court, this: [*date*]

Clerk of the Court: [*signature*]

Moderator of the Court: [*signature*]

Note: In the case of deposition, the statement as to restoration should fit the penalty imposed.

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