

The Westminster Confession

WITH SHORTER CATECHISM

1647



PRESBYTERIAN CHURCH OF VICTORIA

On June 12, 1643, the English Parliament called for an Assembly of Christian divines to meet for the purpose of putting together a confession of faith. After working on it for three years, on December 4, 1646, the text of the Confession of Faith was completed. On April 29, 1647, the Confession, with proof texts (as requested by the Parliament) was presented to Parliament. August 27 of the same year saw it adopted by the Church of Scotland.

The Westminster Confession

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The Confession of Faith

I Of the Holy Scripture

- I. 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 maketh the Holy Scripture to be most necessary;⁵ those former ways of God's revealing His will unto His people being now ceased.⁶

- II. Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these:
 - Of the Old Testament
Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
 - Of the New Testament
The Gospels according to Matthew, Mark, Luke, John; The Acts of the Apostles; Paul's Epistles to the Romans, Corinthians I, Corinthians II, Galatians, Ephesians, Philippians, Colossians, Thessalonians I, Thessalonians II, To Timothy I, To Timothy II, To Titus, To Philemon; The Epistle to the Hebrews; The Epistle of James; The First and Second Epistles of Peter; The First, Second, and Third Epistles of John; The Epistle of Jude; The RevelationAll which are given by inspiration of God, to be the rule of faith and life.⁷

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

- IV. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth

¹ Rom. 2:14, 15; Rom. 1:19, 20; Ps. 19:1, 2, 3; Rom. 1:32, with chap. 2:1. ² I Cor. 1:21; I Cor. 2:13, 14.

³ Heb. 1:1. ⁴ Prov. 22:19, 20, 21; Luke 1:3, 4; Rom. 15:4; Matt. 4:4, 7, 10; Isa. 8:19, 20. ⁵ II Tim 3:15; II Pet 1:19. ⁶ Heb. 1:1, 2. ⁷ Luke 16:29, 31; Eph. 2:20; Rev. 22:18, 19; II Tim. 3:16. ⁸ Luke 24:27, 44; Rom. 3:2; II Pet. 1:21.

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not upon the testimony of any man or Church, but wholly upon God (who is truth itself), the Author thereof; and therefore it is to be received, because it is the Word of God.⁹

- V. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the holy Scripture;¹⁰ and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.¹¹
- VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.¹² Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word;¹³ and that there are some circumstances concerning the worship of God, and the government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.¹⁴
- VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all;¹⁵ yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in someplace 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.¹⁶
- VIII. 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;¹⁷ so as in all controversies of religion the Church is finally to appeal unto them.¹⁸ But because these original tongues are not known to all the people of God who have right unto, and interest in, the Scriptures, and are commanded, in the fear of God, to read and search them,¹⁹ therefore they are to be translated into the language of every people unto which they come,²⁰ that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner,²¹ and, through

⁹ II Pet. 1:19, 21; II Tim. 3:16; I John 5:9; I Thess. 2:13. ¹⁰ I Tim. 3:15. ¹¹ I John 2:20, 27; John 16:13, 14; I Cor. 2:10, 11, 12; Isa. 59:21. ¹² II Tim. 3:15, 16, 17; Gal. 1:8, 9; II Thess. 2:2. ¹³ John 6:45; I Cor. 2:9 to 12. ¹⁴ I Cor. 11:13, 14; I Cor. 14:26, 40. ¹⁵ II Pet. 3:16. ¹⁶ Psalm 119:105, 130. ¹⁷ Matt. 5:18. ¹⁸ Isa. 8:20; Acts 15:15; John 5:39, 46. ¹⁹ John 5:39. ²⁰ I Cor. 14:6, 9, 11, 12, 24, 27, 28.

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patience and comfort of the Scriptures, may have hope.²²

- IX. 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 may be searched and known by other places that speak more clearly.²³
- X. The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.²⁴

²¹ Col. 3:16. ²² Rom. 15:4. ²³ II Pet. 1:20, 21; Acts 15:15, 16. ²⁴ Matt. 22:29, 31; Eph. 2:20 with Acts 28:25.

II Of God, and of the Holy Trinity

- I. There is but one only,¹ living, and true God:² who is infinite in being and perfection,³ a most pure spirit,⁴ invisible,⁵ without body, parts,⁶ or passions,⁷ immutable,⁸ immense,⁹ eternal,¹⁰ incomprehensible,¹¹ almighty,¹² most wise,¹³ most holy,¹⁴ most free,¹⁵ most absolute,¹⁶ working all things according to the counsel of His own immutable and most righteous will,¹⁷ for His own glory;¹⁸ most loving,¹⁹ gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;²⁰ the rewarder of them that diligently seek Him;²¹ and withal, most just and terrible in His judgments,²² hating all sin,²³ and who will by no means clear the guilty.²⁴
- II. God hath all life,²⁵ glory,²⁶ goodness,²⁷ blessedness,²⁸ in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made,²⁹ nor deriving any glory from them,³⁰ 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;³¹ and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleaseth.³² In His sight all things are open and manifest;³³ His knowledge is infinite, infallible, and independent upon the creature,³⁴ so as nothing is to Him contingent, or uncertain.³⁵ He is most holy in all His counsels, in all His works, and in all His commands.³⁶ To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience He is pleased to require of them.³⁷
- III. 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.³⁸ The Father is of none, neither begotten, nor proceeding: the Son is eternally begotten of the Father:³⁹ the Holy Ghost eternally proceeding from the Father and the Son.⁴⁰

¹ Deut. 6:4; I Cor. 8:4, 6. ² I Thess. 1:9; Jer. 10:10. ³ Job 11:7, 8, 9; Job 26:14. ⁴ John 4:24. ⁵ I Tim. 1:17.
⁶ Deut. 4:15, 16; John 4:24, with Luke 24:39. ⁷ Acts 14:11, 15. ⁸ James 1:17; Mal. 3:6. ⁹ I Kings 8:27;
Jer. 23:23, 24. ¹⁰ Ps. 90:2; I Tim. 1:17. ¹¹ Ps. 145:3. ¹² Gen. 17:1; Rev. 4:8. ¹³ Rom. 16:27. ¹⁴ Isa. 6:3;
Rev. 4:8. ¹⁵ Ps. 115:3. ¹⁶ Exod. 3:14. ¹⁷ Eph. 1:11. ¹⁸ Prov. 16:4; Rom. 11:36. ¹⁹ I John 4:8, 16.
²⁰ Exod. 34:6, 7. ²¹ Heb. 11:6. ²² Neh. 9:32, 33. ²³ Ps. 5:5, 6. ²⁴ Nah. 1:2, 3; Exod. 34:7. ²⁵ John 5:26.
²⁶ Acts 7:2. ²⁷ Ps. 119:68. ²⁸ I Tim. 6:15; Rom. 9:5. ²⁹ Acts 17:24, 25. ³⁰ Job 22:2, 3. ³¹ Rom. 11:36.
³² Rev. 4:11; I Tim. 6:15; Dan. 4:25, 35. ³³ Heb. 4:13. ³⁴ Rom. 11:33, 34; Ps. 147:5. ³⁵ Acts 15:18; Ezek. 11:5.
³⁶ Ps. 145:17; Rom. 7:12. ³⁷ Rev. 5:12, 13, 14. ³⁸ I John 5:7; Matt. 3:16, 17; Matt. 28:19; II Cor. 13:14. ³⁹ John 1:14,
18. ⁴⁰ John 15:26; Gal. 4:6.

III Of God's Eternal Decree

- I. God from all eternity did by the most and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass;¹ yet so as thereby neither is God the author of sin;² nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.³
- II. Although God knows whatsoever may or can come to pass, upon all supposed conditions;⁴ yet hath he not decreed any thing because he foresaw it as future, as that which would come to pass, upon such conditions.⁵
- III. By the decree of God, for the manifestation of his glory, some men and angels⁶ are predestinated unto everlasting life, and others foreordained to everlasting death.⁷
- IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it can not be either increased or diminished.⁸
- V. 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, hath chosen in Christ, unto everlasting glory,⁹ out of his free grace and love alone, 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;¹⁰ and all to the praise of his glorious grace.¹¹
- VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto.¹² Wherefore they who are elected being fallen in *Adam* are redeemed by Christ,¹³ are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified,¹⁴ and kept by his power through faith unto salvation.¹⁵ Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.¹⁶

¹ Lam. 1:13, 17; 1 John 1:5. ² Eph. 1:11; Rom. 11:33; Heb. 6:7; Rom. 9:15, 18. ³ Acts 2:23; Mat. 17:12; Acts 4:27, 28; Job 19:11; Prov. 16:33. ⁴ Acts 15:1; 1 Sam. 23:11, 12; Mat. 11:21, 23. ⁵ Rom. 9:11, 13, 16, 18. ⁶ 1 Tim. 5:21; Mat. 25:41. ⁷ Rom. 9:22, 23; Eph. 1:5, 6; Prov. 16:4. ⁸ 2 Tim 2:19; John 13:18. ⁹ Eph. 1:4, 9, 11; Rom. 8:30; 2 Tim. 5:9; 1 Thes. 5:9. ¹⁰ Rom. 9:11, 13, 16; Eph. 1:4, 9. ¹¹ Eph. 1:6, 12. ¹² 1 Pet.1:2; Eph. 1:4,5; Eph. 2:10; 2 Thes. 2:13. ¹³ 1 Thes. 5:9, 10; Tit. 2:14. ¹⁴ Rom. 8:30; Eph. 1:5; 2 Thes. 2:13. ¹⁵ 1 Pet. 1:5 ¹⁶ John 17:9; Rom 8:28 to the end; John 6:64, 65; John 10:26; John 8:47; 1 John 2:19.

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- VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, 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.¹⁷
- VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,¹⁸ that men attending to 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.¹⁹ So shall this doctrine afford matter of praise, reverence, and admiration of God;²⁰ and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.²¹

¹⁷ Matt. 1:25, 26; Rom. 9:17, 18, 21, 22; 2 Tim. 2:19, 20; Jude 4; 1 Pet. 2:8. ¹⁸ Rom. 9:20; Rom. 11:33; Deut. 29:29.

¹⁹ 2 Pet. 1:10. ²⁰ Eph. 1:6; Rom. 11:33. ²¹ Rom. 11:5, 6, 20; 2 Pet. 1:10; Rom. 8:33; Luke 10:20.

IV Of Creation

- I. It pleased God the Father, Son, and Holy Ghost,¹ for the manifestation of the glory of his eternal power, wisdom, and goodness,² 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.³

- II. After God had made all other creatures, he created man, male and female,⁴ with reasonable and immortal souls,⁵ endued with knowledge, righteousness, and true holiness after his own image,⁶ having the law of God written in their hearts,⁷ and power to fulfill it;⁸ and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.⁹ Besides 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 were happy in their communion with God,¹⁰ and had dominion over the creatures.¹¹

¹ Heb.1:2; Jn.1:2,3; Gen.1:2; Job 26:13; 33:4. ² Rom.1:20; Jer.10:12; Ps.104:24; Ps.33:5,6 ³ Gen. Ch.1; Heb.11:3; Col.1:16; Acts 17:24. ⁴ Gen.1:27. ⁵ Gen.2:7 with Eccl.12:7 and Lk.23:43 and Mt.10:28. ⁶ Gen.1:26; Col.3:10; Eph.4:24. ⁷ Rom.2:14,15. ⁸ Eccl.7:29. ⁹ Gen.3:6; Eccl.7:29. ¹⁰ Gen.2:17; 3:8-11,23. ¹¹ Gen.1:26,28.

V Of Providence

- I. God, the great Creator of all things, doth uphold,¹ direct dispose, and govern all creatures, actions, and things,² from the greatest even to the least,³ by his most wise and holy providence,⁴ according to his infallible foreknowledge,⁵ and the free and immutable counsel of his own will,⁶ to the praise of the glory of his wisdom, power, justice, goodness, and mercy.⁷
- II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly,⁸ yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.⁹
- III. God, in his ordinary providence, maketh use of means,¹⁰ yet is free to work without,¹¹ above,¹² and against them,¹³ at his pleasure.
- IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first Fall, and all other sins of angels and men,¹⁴ and that not by a bare permission,¹⁵ but such as hath joined with it a most wise and powerful bounding¹⁶, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;¹⁷ yet so, as the sinfulness thereof proceedeth 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.¹⁸
- V. The most wise, righteous, and gracious God, doth often times 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;¹⁹ 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.²⁰
- VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden;²¹ from them he not only withholdeth his grace, whereby they might have

¹ Heb.1:3. ² Dan.4:34,35; Ps.135:6; Acts 17:25,26,28; Job Chs.38-41. ³ Mt.10:29-31. ⁴ Prov.15:3; Ps.104:24; 145:17. ⁵ Acts 15:18; Ps.94:8-11. ⁶ Eph.1:11; Ps.33:10,11. ⁷ Is.63:14; Eph.3:10; Rom.9:17; Gen.45:7; Ps.145:7. ⁸ Acts 2:23. ⁹ Gen.8:22; Jer.31:35; Ex.21:13 with Dt.19:5; 1 K.22:28,34; Is.10:6,7. ¹⁰ Acts 27:31,44; Is.55:10,11; Hos.2:21,22. ¹¹ Hos.1:7; Mt.4:4; Job 34:20. ¹² Rom.4:19-21. ¹³ 2 K.6:6; Dan.3:27. ¹⁴ Rom.11:32-34; 2 Sam.24:1 with 1 Chron.21:1; 1 K.22:22,23; 1 Chron.10:4,13,14; 2 Sam.16:10; Acts 2:23; 4:27,28. ¹⁵ Acts 14:16. ¹⁶ Ps.76:10; 2 K.19:28. ¹⁷ Gen.1:20; Is.10:6,7,12. ¹⁸ Jas.1:13,14,17; 1 Jn.2:16; Ps.50:21. ¹⁹ 2 Chron.32:25,26,31; 2 Sam.24:1. ²⁰ 2 Cor.12:7-9; Ps. Ch.73; 77:1-12; Mk.14:66-72 with Jn.21:15-17. ²¹ Rom.1:24,26,28; 11:7,8.

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been enlightened in their understandings, and wrought upon their hearts;²² but sometimes also withdraweth the gifts which they had;²³ and exposeth them to such objects as their corruption makes occasion of sin;²⁴ and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan;²⁵ whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.²⁶

- VII. As the providence of God doth, in general, reach to all creatures, so, after a most special manner, it taketh care of his Church, and disposeth all things to the good thereof.²⁷

²² Dt. 29:4. ²³ Mt. 13:12; 25:29. ²⁴ Dt. 2:30; 2 K. 8:12,13. ²⁵ Ps. 81:11,12; 2 Thess. 2:10-12. ²⁶ Ex. 7:3 with Ex. 8:15,32; 2 Cor. 2:15,16; Is. 8:14; 1 Pet. 2:7,8; Is. 6:9,10 with Acts 28:26,27. ²⁷ 1 Tim. 4:10; Amos 9:8,9; Rom. 8:28; Is. 43:3-5,14.

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

- I. Our first parents, begin seduced by the subtlety and temptations of Satan, sinned in eating the forbidden fruit.¹ This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.²
- II. By this sin they fell from their original righteousness and communion with God,³ and so became dead in sin,⁴ and wholly defiled in all the faculties and parts of soul and body.⁵
- III. They being the root of mankind, the guilt of this sin was imputed,⁶ and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by original generation.⁷
- IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,⁸ and wholly inclined to all evil,⁹ do proceed all actual transgressions.¹⁰
- V. This corruption of nature, during this life, doth remain in those that are regenerated;¹¹ and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.¹²
- VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,¹³ doth, in its own nature, bring guilt upon the sinner,¹⁴ whereby he is bound over to the wrath of God,¹⁵ and curse of the law,¹⁶ and so made subject to death,¹⁷ with all miseries spiritual,¹⁸ temporal,¹⁹ and eternal.²⁰

¹ Gen.3:13; 2 Cor.11:3. ² Rom.11:32. ³ Gen.3:6-8; Eccl.7:29; Rom.3:23. ⁴ Gen.2:17; Eph.2:1. ⁵ Tit.1:15; Gen.6:5; Jer.17:9; Rom.3:10-19. ⁶ Gen.1:27,28 and Gen.2:16,17 and Acts 17:26 with Rom.5:12,15-19 and 1Cor.15:21,22,49. ⁷ Ps.51:5; Gen.5:3; Job 14:4; 15:14. ⁸ Rom.5:6; 8:7; 7:18; Col.1:21. ⁹ Gen.6:5; 8:21; Rom.3:10-12. ¹⁰ Jas.1:14,15; Eph.2:2,3; Mt.15:19. ¹¹ 1 Jn.1:8,10; Rom.7:14,17,18,23; Jas.3:2; Prov.20:9; Eccl.7:20.
¹² Rom.7:5,7,8,25; Gal.5:17. ¹³ 1 Jn.3:4. ¹⁴ Rom.2:15; 3:9,19. ¹⁵ Eph.2:3. ¹⁶ Gal.3:10. ¹⁷ Rom.6:23.
¹⁸ Eph.4:18. ¹⁹ Rom.8:20; Lam.3:39. ²⁰ Mt.25:41; 2 Thess.1:9.

VII Of God's Covenant with Man

- I. 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 hath been pleased to express by way of covenant.¹
- II. The first covenant made with man was a covenant of works,² wherein life was promised to Adam, and in him to his posterity,³ upon condition of perfect and personal obedience.⁴
- III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second,⁵ commonly called the covenant of grace: wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved,⁶ and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.⁷
- IV. This covenant of grace is frequently set forth in the 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.⁸
- V. This covenant was differently administered in the time of the law, and in the time of the gospel:⁹ 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 foreshadowing Christ to come,¹⁰ 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,¹¹ by whom they had full remission of sins, and eternal salvation, and is called the Old Testament.¹²
- VI. Under the gospel, when Christ the substance¹³ 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;¹⁴ which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy,¹⁵ to all nations, both Jews and Gentiles;¹⁶ and is

¹ Is.40:13-17; Job 9:32,33; 1 Sam.2:25; Ps.113:5,6; 100:2,3; Job 22:2,3; 35:7,8; Lk.17:10; Acts 17:24,25. ² Gal.3:12.

³ Rom.10:5; 5:12-20. ⁴ Gen.2:17; Gal.3:10. ⁵ Gal.3:21; Rom.8:3; 3:20,21; Gen.3:15; Is.42:6. ⁶ Mk.16:15,16; Jn.3:16; Rom.10:6,9; Gal.3:11. ⁷ Ezek.36:26,27; Jn.6:44,45. ⁸ Heb.9:15-17; 7:22; Lk.22:20; 1 Cor.11:25.

⁹ 2 Cor.3:6-9. ¹⁰ Heb. Chs.8-10; Rom.4:11; Col.2:11,12; 1 Cor.5:7. ¹¹ 1 Cor.10:1-4; Heb.11:13; Jn.8:56.

¹² Gal.3:7-9,14. ¹³ Col.2:17. ¹⁴ Mt.28:19,20; 1 Cor.11:23-25.

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called the New Testament.¹⁷ There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.¹⁸

¹⁵ Heb.12:22-28; Jer.31:33,34. ¹⁶ Mt.28:19; Eph.2:15-19. ¹⁷ Lk.22:20. ¹⁸ Gal.3:14,16; Acts 15:11; Rom.3:21-23,30; Ps.32:1 with Rom.4:3,6,16,17,23,24; Heb.13:8.

VIII Of Christ the Mediator

- I. 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 men,¹ the prophet,² priest,³ and king;⁴ the head and Saviour of the Church,⁵ the heir of all things,⁶ and judge of the world;⁷ unto whom he did, from all eternity, give a people to be his seed,⁸ and to be by him in time redeemed, called, justified, sanctified, and glorified.⁹
- II. 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 fullness of time was come, take upon him man's nature,¹⁰ with all the essential properties and common infirmities thereof; yet without sin:¹¹ being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.¹² 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.¹³ Which person is very God and very man, yet one Christ, the only Mediator between God and man.¹⁴
- III. The Lord Jesus in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure;¹⁵ having in him all the treasures of wisdom and knowledge,¹⁶ in whom it pleased the Father that all fullness should dwell:¹⁷ to the end that being holy, harmless, undefiled, and full of grace and truth,¹⁸ he might be thoroughly furnished to execute the office of a Mediator and Surety.¹⁹ Which office he took not unto himself, but was thereunto called by his Father;²⁰ who put all power and judgment into his hand, and gave him commandment to execute the same.²¹
- IV. This office the Lord Jesus did most willingly undertake,²² which, that he might discharge, he was made under the law,²³ and did perfectly fulfill it;²⁴ endured most grievous torments immediately in his soul,²⁵ and most painful sufferings in his body;²⁶ was crucified and died;²⁷ was buried, and remained under the power of death, yet saw no corruption.²⁸ On the third day he arose from the dead,²⁹ with the same body in which he suffered;³⁰ with which also he ascended into heaven, and there sitteth at the right hand of his Father,³¹ making

¹ Is.42:1; 1 Pet.1:19,20; Jn.3:16; 1 Tim.2:5. ² Acts 3:22. ³ Heb.5:5,6. ⁴ Ps.2:6; Lk.1:33. ⁵ Eph.5:23.
⁶ Heb.1:2. ⁷ Acts 17:31 ⁸ Jn.17:6; Ps.22:30; Is.53:10. ⁹ 1 Tim.2:6; Is.55:4,5; 1 Cor.1:30. ¹⁰ Jn.1:1,14;
1 Jn.5:20; Phil.2:6; Gal.4:4. ¹¹ Heb.2:14,16,17; 4:15. ¹² Lk.1:27,31,35; Gal.4:4. ¹³ Lk.1:35; Col.2:9; Rom.9:5;
1 Pet.3:18; 1 Tim.3:16. ¹⁴ Rom.1:3,4; 1 Tim.2:5. ¹⁵ Ps.45:7; Jn.3:34. ¹⁶ Col.2:3. ¹⁷ Col.1:19. ¹⁸ Heb.5:26;
Jn.1:14. ¹⁹ Acts 10:38; Heb.12:24; 7:22. ²⁰ Heb.5:4,5. ²¹ Jn.5:22,27; Mt.28:18; Acts 2:36. ²² Ps.40:7,8
with Heb.10:5-10; Jn.10:18; Phil.2:8. ²³ Gal.4:4. ²⁴ Mt.3:15; 5:17. ²⁵ Mt.26:37,38; Lk.22:44; Mt.27:46.
²⁶ Mt. Chs.26,27. ²⁷ Phil.2:8. ²⁸ Acts 2:23,24,27 and 13:37; Rom.6:9. ²⁹ 1 Cor.15:3-5. ³⁰ Jn.20:25,27.
³¹ Mk.16:19.

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intercession;³² and shall return to judge men and angels, at the end of the world.³³

- V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father;³⁴ and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.³⁵
- VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof were communicated into the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed, and signified to be the seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and today the same and for ever.³⁶
- VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself;³⁷ 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.³⁸
- VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same;³⁹ making intercession for them, and revealing unto them,⁴⁰ in and by the Word, the mysteries of salvation;⁴¹ effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit;⁴² 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.⁴³

³² Rom.8:34; Heb.9:24; 7:25. ³³ Rom.14:9,10; Acts 1:11; 10:42; Mt.13:40-42; Jude 6; 2 Pet.2:4. ³⁴ Rom.5:19; Heb.9:14,16; 10:14; Eph.5:2; Rom.3:25,26. ³⁵ Dan.9:24,26; Col.1:19,20; Eph.1:11,14; Jn.17:2; Heb.9:12,15. ³⁶ Gal.4:4,5; Gen.3:15; Rev.13:8; Heb.13:8. ³⁷ Heb.9:14; 1 Pet.3:18. ³⁸ Acts 20:28; Jn.3:13; 1 Jn.3:16. ³⁹ Jn.6:37,39; 10:15,16. ⁴⁰ 1 Jn.2:1,2; Rom.8:34. ⁴¹ Jn.15:13,15; Eph.1:7-9; Jn.17:6. ⁴² Jn.14:16; Heb.12:2; 2 Cor.4:13; Rom.8:9,14; 15:18,19; Jn.17:17. ⁴³ Ps.110:1; 1 Cor.15:25,26; Mal.4:2,3; Col.2:15.

IX Of Free Will

- I. God hath 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.¹
- II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God;² but yet mutably, so that he might fall from it.³
- III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;⁴ so as a natural man, being altogether averse from that good,⁵ and dead in sin,⁶ is not able, by his own strength, to convert himself, or to prepare himself thereunto.⁷
- IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin;⁸ and, by his grace alone, enables him freely to will and to do that which is spiritually good;⁹ yet so, as that by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.¹⁰
- V. The will of man is made perfectly and immutably free to good alone in the state of glory only.¹¹

¹ Mt.17:12; Jas.1:14; Dt.30:19. ² Eccl.7:29; Gen.1:26. ³ Gen.2:16,17; Gen.3:6. ⁴ Rom.5:6; 8:7; Jn.15:5.
⁵ Rom.3:10,12. ⁶ Eph.2:1,5; Col.2:13. ⁷ Jn.6:44,65; Eph.2:2-5; 1 Cor.2:14; Tit.3:3,4,5. ⁸ Col 1:13; Jn 8:34,36.
⁹ Phil 2:13; Rom 6:18,22. ¹⁰ Gal 5:17; Rom 7:15, 18, 19, 21, 23. ¹¹ Eph 4:13; Heb 12:23; 1 Jn 3:2; Jude 24.

X Of Effectual Calling

- I. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call,¹ by his word and Spirit,² out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ:³ enlightening their minds, spiritually and savingly, to understand the things of God,⁴ taking away their heart of stone, and giving unto them an heart of flesh;⁵ renewing their wills, and by his almighty power determining them to that which is good;⁶ and effectually drawing them to Jesus Christ;⁷ yet so as they come most freely, being made willing by his grace.⁸
- II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man,⁹ who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,¹⁰ he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.¹¹
- III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit,¹² who worketh when, and where, and how he pleaseth.¹³ So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.¹⁴
- IV. Others, not elected, although they may be called by the ministry of the Word,¹⁵ and may have some common operations of the Spirit,¹⁶ yet they never truly come to Christ, and therefore can not be saved:¹⁷ 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;¹⁸ and to assert and maintain that they may is without warrant of the Word of God.¹⁹

¹ Rom.8:30; 11:7; Eph.1:10,11. ² 2 Thess.2:13,14; 2 Cor.3:3,6. ³ Rom.8:2; Eph.2:1-5; 2 Tim.1:9,10. ⁴ Acts 26:18; 1 Cor.2:10,12; Eph.1:17,18. ⁵ Ezek.36:26. ⁶ Ezek.11:19; Phil.2:13; Dt.30:6; Ezek.36:27. ⁷ Eph.1:19; Jn.6:44,45. ⁸ Sol.1:4; Ps.110:3; Jn.6:37; Rom.6:16-18. ⁹ 2 Tim.1:9; Tit.3:4,5; Eph.2:4,5,8,9; Rom.9:11. ¹⁰ 1 Cor.2:14; Rom.8:7; Eph.2:5. ¹¹ Jn.6:37; Ezek.37:27; Jn.5:25. ¹² Lk.18:15,16 and Acts 2:38,39 and Jn.3:3,5 and 1 Jn.5:12 and Rom.8:9(compared). ¹³ Jn.3:8. ¹⁴ 1 Jn.5:12; Acts 4:12. ¹⁵ Mt.22:14. ¹⁶ Mt.7:22; 13:20,21; Heb.6:4,5. ¹⁷ Jn.4:64-66; 8:24. ¹⁸ Acts 4:12; Jn.14:6; Eph.2:12; Jn.4:22; 17:3. ¹⁹ 2 Jn.9-11; 1 Cor.16:22; Gal.1:6-8.

XI Of Justification

- I. Those whom God effectually calleth, he also freely justifieth:¹ not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; not 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,² they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.³
- II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;⁴ yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.⁵
- III. 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.⁶ Yet inasmuch as he was given by the Father for them,⁷ and his obedience and satisfaction accepted in their stead,⁸ and both freely, not for any thing in them, their justification is only of free grace,⁹ that both the exact justice and rich grace of God might be glorified in the justification of sinners.¹⁰
- IV. God did, from all eternity, decree to justify the elect;¹¹ and Christ did, in the fullness of time, die for their sins and rise again for their justification;¹² nevertheless they are not justified until the Holy Spirit doth, in due time, actually apply Christ unto them.¹³
- V. God doth continue to forgive the sins of those that are justified;¹⁴ and although they can never fall from the state of justification,¹⁵ 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.¹⁶
- VI. The justification of believers under the Old Testament was, in all these respect, one and the same with the justification of believers under the New Testament.¹⁷

¹ Rom.8:30; 3:24. ² Rom.4:5-8; 2 Cor.5:19,21; Rom.3:22,24,25,27,28; Tit.3:5,7; Eph.1:7; Jer.23:6; 1 Cor.1:30,31; Rom.5:17-19. ³ Acts 10:44; Gal.2:16; Phil.3:9; Acts 13:38,39; Eph.2:7,8. ⁴ Jn.1:12; Rom.3:28; 5:1. ⁵ Jas.2:17,22,26; Gal.5:6. ⁶ Rom.5:8-10,19; 1 Tim.2:5,6; Heb.10:10,14; Dan.9:24,26; Is.53:4-6,10-12. ⁷ Rom.8:32. ⁸ 2 Cor.5:21; Mt.3:17; Eph.5:2. ⁹ Rom.3:24; Eph.1:7. ¹⁰ Rom.3:26; Eph.2:7. ¹¹ Gal.3:8; 1 Pet.1:2,19,20; Rom.8:30. ¹² Gal.4:4; 1 Tim.2:6; Rom.4:25. ¹³ Col.1:21,22; Gal.2:16; Tit.3:3-7. ¹⁴ Mt.6:12; 1 Jn.1:7,9; 2:1,2. ¹⁵ Lk.22:32; Jn.10:28; Heb.10:14. ¹⁶ Ps.89:31-33; 51:7-12; 32:5; Mt.26:75; 1 Cor.11:30,32; Lk.1:20.

XII Of Adoption

- I. All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption:¹ by which they are taken into the number, and enjoy the liberties and privileges of the children of God;² have his name put upon them;³ receive the Spirit of adoption;⁴ have access to the throne of grace with boldness;⁵ are enabled to cry, Abba, Father;⁶ are pitied,⁷ protected,⁸ provided for,⁹ and chastened by him as by a father;¹⁰ yet never cast off,¹¹ but sealed to the day of redemption,¹² and inherit the promises,¹³ as heirs of everlasting salvation.¹⁴

¹⁷ Gal.3:9,13,14; Rom.4:22-24; Heb.13:8. ¹ Eph.1:5. ² Gal.4:4,5; Rom.8:17; Jn.1:12. ³ Jer.14:9; 2 Cor.6:18; Rev.3:12. ⁴ Rom.8:15. ⁵ Eph.3:12; Rom.5:2. ⁶ Gal.4:6. ⁷ Ps.103:13. ⁸ Prov.14:26. ⁹ Mt.6:30,32; 1 Pet.5:7. ¹⁰ Heb.12:6. ¹¹ Lam.3:31. ¹² Eph.4:30. ¹³ Heb.6:12. ¹⁴ 1 Pet.1:3,4; Heb.1:14.

XIII Of Sanctification

- I. They who are 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,¹ by his Word and Spirit dwelling in them;² the dominion of the whole body of sin is destroyed,³ and the several lusts thereof are more and more weakened and mortified,⁴ and they more and more quickened and strengthened, in all saving graces,⁵ to the practice of true holiness, without which no man shall see the Lord.⁶
- II. This sanctification is throughout in the whole man,⁷ yet imperfect in this life: there abideth still some remnants of corruption in every part,⁸ whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.⁹
- III. In which war, although the remaining corruption for a time may much prevail,¹⁰ yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome:¹¹ and so the saints grow in grace,¹² perfecting holiness in the fear of God.¹³

¹ 1 Cor.6:11; Acts 20:32; Phil.3:10; Rom.6:5,6. ² Jn.17:17; Eph.5:26; 2 Thess.2:13. ³ Rom.6:6,14. ⁴ Gal.5:24; Rom.8:13. ⁵ Col.1:11; Eph.3:16-19. ⁶ 2 Cor.7:1; Heb.12:14. ⁷ 1 Thess.5:23. ⁸ 1 Jn.1:10; Rom.7:18,23; Phil.3:12. ⁹ Gal.5:17; 1 Pet.2:11. ¹⁰ Rom.7:23. ¹¹ Rom.6:14; 1 Jn.5:4; Eph.4:15,16. ¹² 2 Pet.3:18; 2 Cor.3:18. ¹³ 2 Cor.7:1.

XIV Of Saving Faith

- I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls,¹ is the work of the Spirit of Christ in their hearts;² and is ordinarily wrought by the ministry of the Word:³ by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.⁴
- II. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein;⁵ and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands,⁶ trembling at the threatenings,⁷ and embracing the promises of God for this life, and that which is to come.⁸ But the principle 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.⁹
- III. This faith is different in degrees, weak or strong;¹⁰ may be often and many ways assailed and weakened, but gets the victory;¹¹ growing up in many to the attainment of a full assurance through Christ,¹² who is both the author and finisher of our faith.¹³

¹ Heb.10:39. ² 2 Cor.4:13; Eph.1:17-19; 2:8. ³ Rom.10:14,17. ⁴ 1 Pet.2:2; Acts 20:32; Rom.4:11; Lk.17:5; Rom.1:16,17. ⁵ Jn.4:42; 1 Thess.2:13; 1 Jn.5:10; Acts 24:14. ⁶ Rom.16:26. ⁷ Is.66:2. ⁸ Heb.11:13; 1 Tim.4:8. ⁹ Jn.1:12; Acts 16:31; Gal.2:20; Acts 15:11. ¹⁰ Heb.5:13,14; Rom.4:19,20; Mt.6:30; 8:10. ¹¹ Lk.22:31,32; Eph.6:16; 1 Jn.5:4,5. ¹² Heb.6:11,12; 10:22; Col.2:2. ¹³ Heb.12:2.

XV Of Repentance Unto Life

- I. Repentance unto life is an evangelical grace,¹ the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.²
- II. 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,³ purposing and endeavouring to walk with him in all the ways of his commandments.⁴
- III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof,⁵ which is the act of God's free grace in Christ;⁶ yet is it of such necessity to all sinners, that none may expect pardon without it.⁷
- IV. As there is no sin so small but it deserves damnation;⁸ so there is no sin so great that it can bring damnation upon those who truly repent.⁹
- V. 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.¹⁰
- VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof,¹¹ upon which, and the forsaking of them, he shall find mercy:¹² so he that scandaliseth 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;¹³ who are thereupon to be reconciled to him, and in love to receive him.¹⁴

¹ Zech.12:10; Acts 11:18. ² Lk.24:47; Mk.1:15; Acts 20:21. ³ Ezek.18:30,31; 36:31; Is.30:22; Ps.51:4; Jer.31:18,19; Joel 2:12,13; Amos 5:15; Ps.119:128; 2 Cor.7:11. ⁴ Ps.119:6,59,106; Lk.1:6; 2 K.23:25. ⁵ Ezek.36:31,32; 16:61-63. ⁶ Hos.14:2,4; Rom.3:24; Eph.1:7. ⁷ Lk.13:3,5; Acts 17:30,31. ⁸ Rom.6:23; 5:12; Mt.12:36. ⁹ Is.55:7; Rom.8:1; Is.1:16,18. ¹⁰ Ps.19:13; Lk.19:8; 1 Tim.1:13,15. ¹¹ Ps.51:4,5,7,9,14; 32:5,6. ¹² Prov.28:13; 1 Jn.1:9. ¹³ Jas.5:16; Lk.17:3,4; Josh.7:19; Ps.51. ¹⁴ 2 Cor.2:8.

XVI Of Good Works

- I. Good works are only such as God hath commanded in his holy Word,¹ and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretense of good intention.²
- II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith:³ and by them believers manifest their thankfulness,⁴ strengthen their assurance,⁵ edify their brethren,⁶ adorn the profession of the gospel,⁷ stop the mouths of the adversaries,⁸ and glorify God,⁹ whose workmanship they are, created in Christ Jesus thereunto,¹⁰ that, having their fruit unto holiness, they may have the end, eternal life.¹¹
- III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.¹² 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;¹³ 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.¹⁴
- IV. 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, that they fall short of much which in duty they are bound to do.¹⁵
- V. We can not, by our best works, merit pardon of sin, or eternal life, at the hand of God, because 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;¹⁶ but when we have done all we can, we have done but our duty, and are unprofitable servants:¹⁷ and because, as they are good, they proceed from his Spirit;¹⁸ and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection that they can not endure the severity of God's judgment.¹⁹
- VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good

¹ Micah 6:8; Rom.12:2; Heb.13:21. ² Mt.15:9; Is.29:13; 1 Pet.1:18; Rom.10:2; Jn.16:2; 1 Sam.15:21-23. ³ Jas.2:18,22.

⁴ Ps.116:12,13; 1 Pet.2:9. ⁵ 1 Jn.2:3,5; 2 Pet.1:5-10. ⁶ 2 Cor.9:2; Mt.5:16. ⁷ Tit.2:5,9-12; 1 Tim.6:1. ⁸ 1 Pet.2:15. ⁹ 1 Pet.2:12; Phil.1:11; Jn.15:8. ¹⁰ Eph.2:10. ¹¹ Rom.6:22. ¹² Jn.15:4-5; Ezek.36:26,27. ¹³ Phil.2:13; 4:13; 2 Cor.3:5. ¹⁴ Phil.2:12; Heb.6:11,12; 2 Pet.1:3,5,10,11; Is.64:7; 2 Tim.1:6; Acts 26:6,7; Jude 20,21. ¹⁵ Lk.17:10; Neh.13:22; Job 9:2,3; Gal.5:17. ¹⁶ Rom.3:20; 4:2,4,6; Eph.2:8,9; Tit.3:5-7; Rom.8:18; Ps.16:2; Job 22:2,3; 35:7,8.

¹⁷ Lk.17:10. ¹⁸ Gal.5:22,23. ¹⁹ Is.64:6; Gal.5:17; Rom.7:15,18; Ps.143:2; 130:3.

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works also are accepted in him,²⁰ not as though they were in this life wholly unblamable and unprovable in God's sight;²¹ 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.²²

- VII. 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;²³ yet, because they proceed not from a heart purified by faith;²⁴ nor are done in a right manner, according to the Word;²⁵ nor to a right end, the glory of God;²⁶ they are therefore sinful and can not please God, or make a man meet to receive grace from God.²⁷ And yet their neglect of them is more sinful, and displeasing unto God.²⁸

²⁰ Eph.1:6; 1 Pet.2:5; Ex.28:38; Gen.4:4 with Heb.11:4. ²¹ Job 9:20; Ps.143:2. ²² Heb.13:20,21; 2 Cor.8:12; Heb.6:10; Mt.25:21,23. ²³ 2 K.10:30,31; 1 K.21:27,29; Phil.1:15,16,18. ²⁴ Gen.4:5 with Heb.11:6. ²⁵ 1 Cor.13:3; Is.1:12. ²⁶ Mt.6:2,5,16. ²⁷ Hag.2:14; Tit.1:15; Amos 5:21,22; Hos.1:4; Rom.9:16; Tit.3:5. ²⁸ Ps.14:4; 36:3; Job 21:14,15; Mt.25:41-43,45; 23:3.

XVII Of The Perseverance of the Saints

- I. They whom God hath 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.¹
- II. 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;² upon the efficacy of the merit and intercession of Jesus Christ;³ the abiding of the Spirit and of the seed of God within them;⁴ and the nature of the covenant of grace;⁵ from all which ariseth also the certainty and infallibility thereof.⁶
- III. 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 perseverance, fall into grievous sins;⁷ and for a time continue therein:⁸ whereby they incur God's displeasure,⁹ and grieve his Holy Spirit;¹⁰ come to be deprived of some measure of their graces and comforts;¹¹ have their hearts hardened,¹² and their consciences wounded;¹³ hurt and scandalise others,¹⁴ and bring temporal judgments upon themselves.¹⁵

¹ Phil.1:6; 2 Pet.1:10; Jn.10:28,29; 1 Jn.3:9; 1 Pet.1:5,9. ² 2 Tim.2:18,19; Jer.31:3. ³ Heb.10:10,14; 13:20,21; 9:12-15; Rom.8:33-39; Jn.17:11,24; Lk.22:32; Heb.7:25. ⁴ Jn.14:16,17; 1 Jn.2:27; 3:9. ⁵ Jer.32:40. ⁶ Jn.10:28; 2 Thess.3:3; 1 Jn.2:19. ⁷ Mt.26:70,72,74. ⁸ Ps.51 (title) and verse 14. ⁹ Is.64:5,7,9; 2 Sam.11:27. ¹⁰ Eph.4:30. ¹¹ Ps.51:8,10,12; Rev.2:4; Sol.5:2-4,6. ¹² Is.63:17; Mk.6:52; 16:14. ¹³ Ps.32:3,4; 51:8. ¹⁴ 2 Sam.12:14. ¹⁵ Ps.89:31,32; 1 Cor.11:32.

XVIII Of the Assurance of Grace and Salvation

- I. 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;¹ (which hope of theirs shall perish):² 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 a state of grace,³ and may rejoice in the hope of the glory of God: which hope shall never make them ashamed.⁴
- II. This certainty is not a bare conjectural and probably persuasion, grounded upon a fallible hope;⁵ but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,⁶ the inward evidence of those graces unto which these promises are made,⁷ the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God;⁸ which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.⁹
- III. This infallible assurance doth 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:¹⁰ 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.¹¹ And therefore it is the duty of everyone to give all diligence to make his calling and election sure;¹² 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,¹³ the proper fruits of this assurance: so far is it from inclining men to looseness.¹⁴
- IV. 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 woundeth the conscience, and grieveth 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:¹⁵ yet are they never 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

¹ Job 8:13,14; Micah 3:11; Dt.29:19; Jn.8:41. ² Mt.7:22,23. ³ 1 Jn.2:3; 3:14,18,19,21,24; 5:13. ⁴ Rom.5:2,5.
⁵ Heb.6:11,19. ⁶ Heb.6:17,18. ⁷ 2 Pet.1:4,5,10,11; 1 Jn.2:3; 3:14; 2 Cor.1:12. ⁸ Rom.8:15,16. ⁹ Eph.1:13,14;
4:30; 2 Cor.1:21,22. ¹⁰ 1 Jn.5:13; Is.50:10; Mk.9:24; Ps.138; 77:1-12. ¹¹ 1 Cor.2:12; 1 Jn.4:13; Heb.6:11,12;
Eph.3:17-19. ¹² 2 Pet.1:10. ¹³ Rom.5:1,2,5; 14:17; 15:13; Eph.1:3,4; Ps.4:6,7; 119:32. ¹⁴ 1 Jn.2:1,2; Rom.6:1,2;
Tit.2:11,12,14; 2 Cor.7:1; Rom.8:1,12; 1 Jn.3:2,3; Ps.130:4; 1 Jn.1:6,7. ¹⁵ Sol.5:2,3,6; Ps.51:8,12,14; Eph.4:30,31;
Ps.77:1-10; Mt.26:69-72; Ps.31:22; Ps.88; Is.50:10.

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due time be revived,¹⁶ and by the which, in the meantime, they are supported from utter despair.¹⁷

¹⁶ 1 Jn.3:9; Lk.22:32; Job 13:15; Ps.73:15; Ps.51:8,12; Is.50:10. ¹⁷ Micah 7:7-9; Jer.32:40; Is.54:7-10; Ps.22:1; Ps.88.

XIX Of the Law of God

- I. 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.¹
- II. 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;² the first four commandments containing our duty toward God, and the other six our duty to man.³
- III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a Church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;⁴ and partly holding forth divers instructions of moral duties.⁵ All which ceremonial laws are now abrogated under the New Testament.⁶
- IV. 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.⁷
- V. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof;⁸ 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.⁹ Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.¹⁰
- VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;¹¹ 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;¹² discovering also the sinful pollutions of their nature, hearts, and lives;¹³ so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;¹⁴ together with a clearer sight of the need they have of Christ, and

¹ Gen.1:26,27; 2:17; Rom.2:14,15; 10:5; 5:12,19; Gal.3:10,12; Eccl.7:29; Job 28:28. ² Jas.1:25; 2:8,10-12; Rom.13:8,9; Dt.5:32; 10:4; Ex.34:1. ³ Mt.22:37-40. ⁴ Heb.9; 10:1; Gal.4:1-3; Col.2:17. ⁵ 1 Cor.5:7; 2 Cor.6:17; Jude 23. ⁶ Col.2:14,16,17; Dan.9:27; Eph.2:15,16. ⁷ Ex.21; 22:1-29; Gen.49:10 with 1 Pet.2:13,14; Mt.5:17 with 38,39; 1 Cor.9:8-10. ⁸ Rom.13:8-10; Eph.6:2; 1 Jn.2:3,4,7,8. ⁹ Jas.2:10,11. ¹⁰ Mt.5:17-19; Jas.2:8; Rom.3:31. ¹¹ Rom.6:14; Gal.2:16; 3:13; 4:4,5; Acts 13:39; Rom.8:1. ¹² Rom.7:12,22,25; Ps.119:4-6; 1 Cor.7:19; Gal.5:14,16,18-23. ¹³ Rom.7:7; 3:20. ¹⁴ Jas.1:23-25; Rom.7:9,14,24.

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the perfection of his obedience.¹⁵ It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin,¹⁶ 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.¹⁷ The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof;¹⁸ although not as due to them by the law as a covenant of works:¹⁹ so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.²⁰

- VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it:²¹ 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, requireth to be done.²²

¹⁵ Gal. 3:24; Rom. 7:24,25; 8:3,4. ¹⁶ Jas. 2:11; Ps. 119:101,104,128. ¹⁷ Ezra 9:13,14; Ps. 89:30-34. ¹⁸ Lev. 26:1-14 with 2 Cor. 6:16; Eph. 6:2,3; Ps. 37:11 with Mt. 5:5; Ps. 19:11. ¹⁹ Gal. 2:16; Lk. 17:10. ²⁰ Rom. 6:12,14; 1 Pet. 3:8-12 with Ps. 34:12-16; Heb. 12:28,29. ²¹ Gal. 3:21. ²² Ezek. 36:27; Heb. 8:10 with Jer. 31:33.

XX Of Christian Liberty, and Liberty of Conscience

- I. The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;¹ and in their being delivered from those present evil world, bondage to Satan, and dominion of sin,² from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;³ as also in their free access to God,⁴ and their yielding obedience unto him, not out of slavish fear, but a childlike love, and a willing mind.⁵ All which were common also to believers under the law;⁶ 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;⁷ and in greater boldness of access to the throne of grace,⁸ and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.⁹
- II. God alone is Lord of the conscience,¹⁰ and hath 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 on worship.¹¹ So that to believe such doctrines, or to obey such commandments out of conscience,¹² 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.¹³
- III. They who, upon pretense 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.¹⁴
- IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretense 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.¹⁵ 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

¹ Tit.2:14; 1 Thess.1:10; Gal.3:13. ² Gal.1:4; Col.1:13; Acts 26:18; Rom.6:14. ³ Rom.8:28; Ps.119:71; 1 Cor.15:54-57; Rom.8:1. ⁴ Rom.5:1,2. ⁵ Rom.8:14,15; 1 Jn.4:18. ⁶ Gal.3:9,14. ⁷ Gal.4:1-3,6,7; 5:1; Acts 15:10,11. ⁸ Heb.4:14,16; 10:19-22. ⁹ Jn.7:38,39; 2 Cor.3:13,17,18. ¹⁰ Jas.4:12; Rom.14:4. ¹¹ Acts 4:19; 5:29; 1 Cor.7:23; Mt.23:8-10; 2 Cor.1:24; Mt.15:9. ¹² Col.2:20,22,23; Gal.1:10; 2:4,5; 5:1. ¹³ Rom.10:17; 14:23; Is.8:20; Acts 17:11; Jn.4:22; Hos.5:11; Rev.13:12,16,17; Jer.8:9. ¹⁴ Gal.5:13; 1 Pet.2:16; 2 Pet.2:19; Jn.8:34; Lk.1:74,75. ¹⁵ Mt.12:25; 1 Pet.2:13,14,16; Rom.13:1-8; Heb.13:17.

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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 hath established in the Church: they may be lawfully called to account,¹⁶ and proceeded against by the censures of the Church, and by the power of the Civil Magistrate.¹⁷

¹⁶ Rom.1:32 with 1 Cor.5:1,5,11,13; 2 Jn.10,11 and 2 Thess.3:14 and 1 Tim.6:3-5 and Tit.1:10,11,13 and 3:10 with Mt.18:15-17; 1 Tim.1:19,20; Rev.2:2,14,15,20; 3:9. ¹⁷ Dt.13:6-12; Rom.13:3,4 with 2 Jn.10,11; Ezra 7:23,25-28; Rev.17:12,16,17; Neh.13:15,17,21,22,25,30; 2 K.23:5,6,9,20,21; 2 Chron.34:33; 15:12,13,16; Dan.3:29; 1 Tim.2:2; Is.49:23; Zech.13:2,3.

XXI Of Religious Worship, and the Sabbath Day

- I. The light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth 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.¹ 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.²
- II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone:³ not to angels, saints, or any other creature:⁴ and since the Fall, not without a Mediator; nor in the mediation of any other but of Christ alone.⁵
- III. Prayer with thanksgiving, being one special part of religious worship,⁶ is by God required of all men;⁷ and that it may be accepted, it is to be made in the name of the Son,⁸ by the help of his Holy Spirit,⁹ according to his will,¹⁰ with understanding, reverence, humility, fervency, faith, love, and perseverance;¹¹ and, if vocal, in a known tongue.¹²
- IV. Prayer is to be made for things lawful,¹³ and for all sorts of men living, or that shall live hereafter;¹⁴ but not for the dead,¹⁵ nor for those of whom it may be known that they have sinned the sin unto death.¹⁶
- V. The reading of the Scriptures with godly fear;¹⁷ the sound preaching,¹⁸ and conscionable hearing of the Word, in obedience unto God with understanding, faith, and reverence;¹⁹ singing of psalms with grace in the heart;²⁰ as, also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God:²¹ besides religious oaths,²² and vows,²³ solemn fastings,²⁴ and thanksgivings upon special occasion;²⁵ which are, in their several times and seasons, to be used in an holy and religious manner.²⁶

¹ Rom. 1:20; Acts 17:24; Ps. 119:68; Jer. 10:7; Ps. 31:23; 18:3; Rom. 10:12; Ps. 62:8; Josh. 24:14; Mk. 12:33. ² Dt. 12:32; Mt. 15:9; Acts 17:25; Mt. 4:9,10; Dt. 4:15-20; Ex. 20:4-6; Col. 2:23. ³ Mt. 4:10 with Jn. 5:23 and 2 Cor. 13:14.

⁴ Col. 2:18; Rev. 19:10; Rom. 1:25. ⁵ Jn. 14:6; 1 Tim. 2:5; Eph. 2:18; Col. 3:17. ⁶ Phil. 4:6. ⁷ Ps. 65:2. ⁸ Jn. 14:13,14; 1 Pet. 2:5. ⁹ Rom. 8:26. ¹⁰ 1 Jn. 5:14. ¹¹ Ps. 47:7; Eccl. 5:1,2; Heb. 12:28; Gen. 18:27; Jas. 5:16; 1:6,7; Mk. 11:24; Mt. 6:12,14,15; Col. 4:2; Eph. 6:18. ¹² 1 Cor. 14:14. ¹³ 1 Jn. 5:14. ¹⁴ 1 Tim. 2:1,2; Jn. 17:20; 2 Sam. 7:29; Ruth 4:12. ¹⁵ 2 Sam. 12:21-23 with Lk. 16:25,26; Rev. 14:13. ¹⁶ 1 Jn. 5:16. ¹⁷ Acts 15:21; Rev. 1:3. ¹⁸ 2 Tim. 4:2.

¹⁹ Jas. 1:22; Acts 10:33; Mt. 13:19; Heb. 4:2; Is. 66:2. ²⁰ Col. 3:16; Eph. 5:19; Jas. 5:13. ²¹ Matt. 28:19; 1 Cor. 11:23-29; Acts 2:42. ²² Dt. 6:13 with Neh. 10:29. ²³ Is. 19:21 with Eccl. 5:4,5. ²⁴ Joel 2:12; Est. 4:16; Mt. 9:15; 1 Cor. 7:5.

²⁵ Ps. Ch. 107; Est. 9:22.

- VI. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable to, any place in which it is performed, or towards which it is directed:²⁷ but God is to be worshipped everywhere,²⁸ in spirit and in truth;²⁹ as in private families³⁰ daily,³¹ and in secret each one by himself,³² so more solemnly in the public assemblies, which are not carelessly or willfully to be neglected or forsaken, when God, by his Word or providence, calleth thereunto.³³
- VII. As it is of 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 hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him:³⁴ which, from the beginning of the world to the resurrection of Christ, was the last day of the week;³⁵ and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day,³⁶ and is to be continued to the end of the world as the Christian Sabbath.³⁷
- VIII. This Sabbath is to be kept holy unto the Lord when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations;³⁸ 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.³⁹

²⁶ Heb.12:28. ²⁷ Jn.4:21. ²⁸ Mal.1:11; 1 Tim.2:8. ²⁹ Jn.4:23,24. ³⁰ Jer.10:25; Dt.6:6,7; Job 1:5; 2 Sam.6:18,20; 1 Pet.3:7; Acts 10:2. ³¹ Mt.6:11. ³² Mt.6:6; Eph.6:18. ³³ Is.56:6,7; Heb.10:25; Prov.1:20,21,24; 8:34; Acts 13:42; Lk.4:16; Acts 2:42. ³⁴ Ex.20:8,10,11; Is.56:2,4,6,7. ³⁵ Gen.2:2,3; 1 Cor.16:1,2; Acts 20:7. ³⁶ Rev.1:10. ³⁷ Ex.20:8,10 with Mt.5:17,18. ³⁸ Ex.20:8; 16:23,25,26,29,30; 31:15-17; Is.58:13; Neh.13:15-19,21,22. ³⁹ Is.58:13; Mt.12:1-13.

XXII Of Lawful Oaths and Vows

- I. A lawful oath is a part of religious worship,¹ wherein upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.²
- II. 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;³ 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.⁴ 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,⁵ so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.⁶
- III. Whosoever taketh 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.⁷ Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.⁸ Yet it is a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority.⁹
- IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.¹⁰ It can not oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt:¹¹ nor is it to be violated, although made to heretics or infidels.¹²
- V. 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.¹³
- VI. It is not to be made to any creature, but to God alone:¹⁴ and that it maybe accepted, it is to be made voluntarily, out of faith and conscience of duty, in way of thankfulness for mercy received, or for 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.¹⁵
- VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder

¹ Dt.10:20. ² Ex.20:7; Lev.19:12; 2 Cor.1:23; 2 Chron.6:22,23. ³ Dt.6:13. ⁴ Ex.20:7; Jer.5:7; Mt.5:34,37; Jas.5:12. ⁵ Heb.6:16; 2 Cor.1:23; Is.65:16. ⁶ 1 K.8:31; Neh.13:25; Ezra 10:5. ⁷ Ex.20:7; Jer.4:2. ⁸ Gen.24:2,3,5,6,8,9. ⁹ Num.5:19,21; Neh.5:12; Ex.22:7-11. ¹⁰ Jer.4:2; Ps.24:4. ¹¹ 1 Sam.25:22,32-34; Ps.15:4. ¹² Ezek.17:16,18,19; Josh.9:18,19 with 2 Sam.21:1. ¹³ Is.19:21; Eccl.5:4-6; Ps.61:8; 66:13,14. ¹⁴ Ps.76:11; Jer.44:25,26. ¹⁵ Dt.23:21-23; Ps.50:14; Gen.28:20-22; 1 Sam.1:11; Ps.66:13,14; 132:2-5.

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any duty therein commanded, or which is not in his own power, and for the performance of which he hath no promise or ability from God.¹⁶ In which respects, 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.¹⁷

¹⁶ Acts 23:12,14; Mk.6:26; Num.30:5,8,12,13. ¹⁷ Mt.19:11,12; 1 Cor.7:2,9; Eph.4:28; 1 Pet.4:2; 1 Cor.7:23.

XXIII Of the Civil Magistrate

- I. God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good; and to this end, hath 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.¹
- II. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto;² in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth,³ so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.⁴
- III. 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:⁵ yet he hath authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed.⁶ For the better effecting whereof, he hath 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.⁷
- IV. It is the duty of the people to pray for magistrates,⁸ to honour their persons,⁹ to pay them tribute and other dues,¹⁰ to obey their lawful commands, and to be subject to their authority, for conscience' sake.¹¹ Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their obedience to him:¹² from which ecclesiastical persons are not exempted;¹³ much less hath the Pope any power or 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 pretense whatsoever.¹⁴

¹ Rom.13:1-4; 1Pet.2:13,14. ² Prov.8:15,16; Rom.13:1,2,4. ³ Ps.2:10-12; 1 Tim.2:2; Ps.82:3,4; 2Sam.23:3; 1Pet.2:13. ⁴ Lk.3:14; Rom.13:4; Mt.8:9,10; Acts 10:1,2; Rev.17:14,16. ⁵ 2Chron.26:18 with Mt.18:17 and Mt.16:19; 1Cor.12:28,29; Eph.4:11,12; 1Cor.4:1,2; Rom.10:15; Heb.5:4. ⁶ Isa.49:23; Ps.122:9; Ezra 7:23,25-28; Lev.24:16; Dt.13:5,6,12; 2 K.18:4; 1Chron.13:1-9; 2 K.23:1-26; 2Chron.34:33; 2Chron.15:12,13. ⁷ 2Chron.14:8-11; 2Chron.29 and 30; Mt.2:4,5. ⁸ 1Tim.2:1,2. ⁹ 1Pet.2:17. ¹⁰ Rom.13:6,7. ¹¹ Rom.13:5; Tit.3:1. ¹² 1 Pet.2:13,14,16. ¹³ Rom.13:1; 1K.2:35; Acts 25:9-11; 2Pet.2:1,10,11; Jude 8-11. ¹⁴ 2Thess.2:4; Rev.13:15-17.

XXIV Of Marriage and Divorce

- I. 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.¹
- II. Marriage was ordained for the mutual help of husband and wife;² for the increase of mankind with a legitimate issue, and of the Church with an holy seed;³ and for preventing of uncleanness.⁴
- III. It is lawful for all sorts of people to marry who are able with judgment to give their consent.⁵ Yet it is the duty of Christians to marry only in the Lord.⁶ 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.⁷
- IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word;⁸ 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.⁹ 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.¹⁰ *
- V. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.¹¹ In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce,¹² and after the divorce to marry another, as if the offending party were dead.¹³
- VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such willful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage;¹⁴ wherein a public and orderly course of proceeding is to be observed; and the persons concerned in it, not left to their own wills and discretion in their own case.¹⁵

¹ Gen.2:24; Mt.19:5,6; Prov.2:17. ² Gen.2:18. ³ Mal.2:15. ⁴ 1 Cor.7:2,9. ⁵ Heb.13:4; 1 Tim.4:3; 1 Cor.7:36-38; Gen.24:57,58. ⁶ 1 Cor.7:39. ⁷ Gen.34:14; Ex.34:16; Dt.7:3,4; 1 K.11:4; Neh.13:25-27; Mal.2:11,12; 2 Cor.6:14. ⁸ Lev. Ch.18; 1 Cor.5:1; Amos 2:7. ⁹ Mk.6:18; Lev.18:24-28. ¹⁰ Lev.20:19-21 ¹¹ Mt.1:18-20.
¹² Mt.5:31,32. ¹³ Mt.19:9; Rom.7:2,3. ¹⁴ Mt.19:8,9; 1 Cor.7:15; Mt.19:6. ¹⁵ Dt.24:1-4.

XXV Of the Church

- I. The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of Him that filleth all in all.¹
- II. 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,² together with their children;³ and is the Kingdom of the Lord Jesus Christ;⁴ the house and family of God,⁵ out of which there is no ordinary possibility of salvation.⁶
- III. Unto this catholic and visible Church, Christ hath 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 doth by his own presence and Spirit, according to his promise, make them effectual thereunto.⁷
- IV. This catholic Church hath been sometimes more, sometimes less, visible.⁸ 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.⁹
- V. The purest Churches under heaven are subject both to mixture and error:¹⁰ and some have so degenerated as to become apparently no Churches of Christ, but synagogues of Satan.¹¹ Nevertheless, there shall be always a Church on earth, to worship God according to his will.¹²
- VI. There is no other head of the Church but the Lord Jesus Christ:¹³ 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 exalteth himself in the Church against Christ, and all that is called God.¹⁴

¹ Eph.1:10,22,23; Eph.5:23,27,32; Col.1:18. ² 1 Cor.1:2; 12:12,13; Ps.2:8; Rev.7:9; Rom.15:9-12. ³ 1 Cor.7:14; Acts 2:39; Ezek.16:20,21; Rom.11:16; Gen.3:15; 17:7. ⁴ Mt.13:47; Is.9:7. ⁵ Eph.2:19; 3:15. ⁶ Acts 2:47.
⁷ 1 Cor.12:28; Eph.4:11-13; Mt.28:19,20; Is.59:21. ⁸ Rom.11:3,4; Rev.12:6,14. ⁹ Rev. Chs.2 and 3; 1 Cor.5:6,7.
¹⁰ 1 Cor.13:12; Rev. Chs.2 and 3; Mt.13:24-30,47. ¹¹ Rev.18:2; Rev.11:18-22. ¹² Mt.16:18; Ps.72:17; 102:28; Mt.28:19,20. ¹³ Col.1:18; Eph.1:22. ¹⁴ Mt.23:8-10; 2 Thess.2:3,4,8,9; Rev.13:6.

XXVI Of the Communion of the Saints

- I. All saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory:¹ and, being united to one another in love, they have communion in each other's gifts and graces,² and are obliged to the performance of such duties, public and private, as to conduce to their mutual good, both in the inward and outward man.³
- II. Saints by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;⁴ as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.⁵
- III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of the Godhead, or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous.⁶ Nor doth their communion one with another as saints, take away or infringe the title or property which each man hath in his goods and possessions.⁷

¹ 1 Jn.1:3; Eph.3:16-19; Jn.1:16; Eph.2:5,6; Phil.3:10; Rom.6:5,6; 2 Tim.2:12. ² Eph.4:15,16; 1 Cor.12:7; 3:21-23; Col.2:19. ³ 1 Thess.5:11,14; Rom.1:11,12,14; 1 Jn.3:16-18; Gal.6:10. ⁴ Heb.10:24,25; Acts 2:42,46; Is.2:3; 1 Cor.11:20. ⁵ Acts 2:44,45; 1 Jn.3:17; 2 Cor. Chs.8 and 9; Acts 11:29,30. ⁶ Col.1:18,19; 1 Cor.8:6; Is.42:8; 1 Tim.6:15,16; Ps.45:7; Heb.1:8,9. ⁷ Ex.20:15; Eph.4:28; Acts 5:4.

XXVII Of the Sacraments

- I. Sacraments are holy signs and seals of the covenant of grace,¹ immediately instituted by God,² to represent Christ and his benefits, and to confirm our interest in him:³ as also to put a visible difference between those that belong unto the Church, and the rest of the world;⁴ and solemnly to engage them to the service of God in Christ, according to his Word.⁵
- II. 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.⁶
- III. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it,⁷ but upon the work of the Spirit,⁸ and the word of institution, which contains, together with a precept authorising the use thereof, a promise of benefit to worthy receivers.⁹
- IV. There be only two sacraments ordained by Christ our Lord in the gospels, that is to say, * Baptism and the Supper of the Lord: neither or which may be dispensed by any but a minister of the Word, lawfully ordained.¹⁰
- V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.¹¹

¹ Rom.4:11; Gen.17:7,10. ² Mt.28:19; 1 Cor.11:23. ³ 1 Cor.10:16; 11:25,26; Gal.3:17. ⁴ Rom.15:8; Ex.12:48; Gen.34:14. ⁵ Rom.6:3,4; 1 Cor.10:16,21. ⁶ Gen.17:10; Mt.26:27,28; Tit.3:5. ⁷ Rom.2:28,29; 1 Pet.3:21.
⁸ Mt.3:11; 1 Cor.12:13. ⁹ Mt.26:27,28; 28:19,20. ¹⁰ Mt.28:19; 1 Cor.11:20,23; 1 Cor.4:1; Heb.5:4. ¹¹ 1 Cor.10:1-4.

XXVIII Of Baptism

- I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ,¹ not only for the solemn admission of the party baptised into the visible Church,² but also to be unto him a sign and seal of the covenant of grace,³ or his ingrafting into Christ,⁴ of regeneration,⁵ of remission of sins,⁶ and of his giving up unto God, through Jesus Christ, to walk in newness of life:⁷ which sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world.⁸
- II. The outward element to be used in the sacrament is water, wherewith the party is to be baptised in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.⁹
- III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.¹⁰
- IV. Not only those that do actually profess faith in and obedience unto Christ,¹¹ but also the infants of one or both believing parents are to be baptised.¹²
- V. Although it be a great sin to contemn or neglect this ordinance,¹³ yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it,¹⁴ or that all that are baptised are undoubtedly regenerated.¹⁵
- VI. The efficacy of baptism is not tied to that moment of time wherein it is administered;¹⁶ 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 belongeth unto, according to the counsel of God's own will, in his appointed time.¹⁷
- VII. The sacrament of Baptism is but once to be administered to any person.¹⁸

¹ Mt.28:19. ² 1 Cor.12:13. ³ Rom.4:11 with Col.2:11,12. ⁴ Gal.3:27; Rom.6:5. ⁵ Tit.3:5. ⁶ Mk.1:4.
⁷ Rom.6:3,4. ⁸ Mt.28:19,20. ⁹ Mt.3:11; Jn.1:33; Mt.28:19,20. ¹⁰ Heb.9:10,19-22; Acts 2:41; 16:33; Mk.7:4.
¹¹ Mk.16:15,16; Acts 8:37,38. ¹² Gen.17:7,9,10 with Gal.3:9,14 and Col.2:11,12 and Acts 2:38,39 and Rom.4:11,12;
1 Cor.7:14; Mt.28:19; Mk.10:13-16; Lk.18:15. ¹³ Lk.7:30 with Ex.4:24-26. ¹⁴ Rom.4:11; Acts 10:2,4,22,31,45,47.
¹⁵ Acts 8:13,23. ¹⁶ Jn.3:5,8. ¹⁷ Gal.3:27; Tit.3:5; Eph.5:25,26; Acts 2:38,41. ¹⁸ Tit.3:5.

XXIX Of the Lord's Supper

- I. 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.¹
- II. 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,² but 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;³ 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 the elect.⁴
- III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants;⁵ but to none who are not then present in the congregation.⁶
- IV. Private masses, or receiving this sacrament by a priest, or any other, alone;⁷ as likewise the denial of the cup to the people;⁸ 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.⁹
- V. 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;¹⁰ albeit, in substance and nature, they still remain truly, and only, bread and wine, as they were before.¹¹
- VI. That doctrine which maintains a change of the substance of bread and wine, into the

¹ 1 Cor.11:23-26; 10:16,17,21; 12:13. ² Heb.9:22,25,26,28. ³ 1 Cor.11:24,25,26; Mt.26:26,27. ⁴ Heb.7:23,24,27; Heb.10:11,12,14,18. ⁵ Mt.26:26-28 and Mk.14:22-24 and Lk.22:19,20 with 1 Cor.11:23-26. ⁶ Acts 20:7; 1 Cor.11:20. ⁷ 1 Cor.10:16. ⁸ Mk.14:23; 1 Cor.11:25-29. ⁹ Mt.15:9. ¹⁰ Mt.26:26-28. ¹¹ 1 Cor.11:26-28; Mt.26:29.

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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; overthroweth the nature of the sacrament; and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.¹²

- VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament,¹³ 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.¹⁴
- VIII. 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 can not, without great sin against Christ, while they remain such, partake of these holy mysteries,¹⁵ or be admitted thereunto.¹⁶

¹² Acts 3:21 with 1 Cor.11:24-26; Lk.24:6,39. ¹³ 1 Cor.11:28. ¹⁴ 1 Cor.10:16. ¹⁵ 1 Cor.11:27-29; 2 Cor.6:14-16.

¹⁶ 1 Cor.5:6,7,13; 2 Thess.3:6,14,15; Mt.7:6.

XXX Of Church Censures

- I. The Lord Jesus, as king and head of his Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate.¹
- II. 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.²
- III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offenses; for purging out of that leaven which might infect the whole lump; for vindicating the honour of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.³
- IV. 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.⁴

¹ Is.9:6,7; 1 Tim.5:17; 1 Thess.5:12; Acts 20:17,28; Heb.13:7,17,24; 1 Cor.12:28; Mt.28:18-20. ² Mt.16:19; Mt.18:17,18; Jn.20:21-23; 2 Cor.2:6-8. ³ 1 Cor. Ch.5; 1 Tim.5:20; Mt.7:6; 1 Tim.1:20; 1 Cor.11:27-34 with Jude 23. ⁴ 1 Thess.5:12; 2 Thess.3:6,14,15; 1 Cor.5:4,5,13; Mt.18:17; Tit.3:10.

XXXI Of Synods and Councils

- I. For the better government and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils.¹
- II. As magistrates may lawfully call a synod of ministers and other fit persons to consult and advise with about matters of religion;² so, if magistrates be open enemies of 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.³
- III. It belongeth 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.⁴
- IV. 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.⁵
- V. 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.⁶

¹ Acts 15:2,4,6. ² Isa.49:23; 1 Tim.2:1,2; 2 Chron.19:8-11; 2 Chron. chs.29,30; Mt.2:4,5; Prov.11:14 ³ Acts 15:2,4,22,23,25. ⁴ Acts 15:15,19,24,27-31; 16:4; Mt.18:17-20. ⁵ Eph.2:20; Acts 17:11; 1 Cor.2:5; 2 Cor.1:24.
⁶ Lk.12:13,14; Jn.18:36.

XXXII Of the State of Man After Death, and of the Resurrection of the Dead

- I. The bodies of men, after death, return to dust, and see corruption;¹ but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them.² 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;³ 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.⁴ Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.
- II. At the last day, such as are found alive shall not die, but be changed:⁵ and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever.⁶
- III. 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.⁷

¹ Gen.3:19; Acts 13:36. ² Lk.23:43; Eccl.12:7. ³ Heb.12:23; 2 Cor.5:1,6,8; Phil.1:23 with Acts 3:21 and Eph.4:10. ⁴ Lk.16:23,24; Acts 1:25; Jude 6,7; 1 Pet.3:19. ⁵ 1 Thess.4:17; 1 Cor.15:51,52. ⁶ Job 19:26,27; 1 Cor.15:42-44. ⁷ Acts 24:15; Jn.5:28,29; 1 Cor.15:43; Phil.3:21.

XXXIII Of the Last Judgment

- I. God hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ,¹ to whom all power and judgment is given of the Father.² In which day, not only the apostate angels shall be judged;³ 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.⁴
- II. The end of God's appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the elect; and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing which shall come from the presence of the Lord: but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction from the presence of the Lord, and from the glory of his power.⁵
- III. 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:⁶ 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.⁷

Charles Herle, *Prolocuter*.
Cornelius Burges, *Assessor*.
Herbert Palmer, *Assessor*.
Henry Robroughe, *Scriba*.
Adoniram Byfield, *Scriba*.

¹ Acts 17:31. ² Jn. 5:22,27. ³ 1 Cor.6:3; Jude 6; 2 Pet.2:4. ⁴ 2 Cor.5:10; Eccl.12:14; Rom.2:16; 14:10,12; Mt.12:36,37. ⁵ Mt.25:31-46; Rom.2:5,6; 9:22,23; Mt.25:21; Acts 3:19; 2 Thess.1:7-10. ⁶ 2 Pet.3:11,14; 2 Cor.5:10,11; 2 Thess.1:5-7; Lk.21:27,28; Rom.8:23-25. ⁷ Mt.24:36,42-44; Mk.13:35-37; Lk.12:35,36; Rev.22:20.

II
The Shorter Catechism

The Shorter Catechism

Question 1. What is the chief end of man?

A. Man's chief end is to glorify God,^a and to enjoy him forever.^b

^a 1 Cor 10:31; Rom 11:36 ^b Ps 73:25-28

Q. 2. What rule hath 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, is the only rule to direct us how we may glorify and enjoy him.^a

^a Gal 1:8-9; Isa 8:20; Luke 16:29, 31; 2 Tim 3:15-17

Q. 3. What do the scriptures principally teach?

A. The scriptures principally teach what man is to believe concerning God, and what duty God requires of man.^a

^a Mic 6:8; John 20:31; John 3:16

Q. 4. What is God?

A. God is a spirit,^a infinite, eternal, and unchangeable, in his being,^b wisdom,^c power,^d holiness,^e justice,^f goodness^g and truth.^h

^a John 4:24 ^b Ps 90:2; Mal 3:6; Jas 1:17; 1 Kgs 8:27; Jer 23:24; Isa 40:22 ^c Ps 147:5; Rom 16:27
^d Gen 17:1; Rev 19:6 ^e Isa 57:15; John 17:11; Rev 4:8 ^f Deut 32:4 ^g Ps 100:5; Rom 2:4 ^h Exod 34:6;
Ps 117:2

Q. 5. Are there more Gods than one?

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

^a Deut 6:4; Jer 10:10

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; and these three are one God, the same in substance, equal in power and glory.^a

^a 2 Cor 13:14; Matt 28:19; Matt 3:16-17

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 hath foreordained whatsoever comes to pass.^a

^a Eph 1:11; Acts 4:27-28; Ps 33:11; Eph 2:10; Rom 9:22-23; Rom 11:33

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence.^a

^a Rev 4:11; Eph 1:11

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, in the space of six days, and all very good.^a

^a Heb 11:3; Rev 4:11; Gen 1:1-31

Q. 10. How did God create man?

A. God created man male and female, after his own image,^a in knowledge, righteousness and holiness,^b with dominion over the creatures.^c

^a Gen 1:27; Rev 4:11 ^b Col 3:10; Eph 4:24 ^c Gen 1:28

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

A. God's works of providence are his most holy,^a wise,^b and powerful preserving^c and governing all his creatures, and all their actions.^d

^a Ps 145:17 ^b Ps 104:24 ^c Heb 1:3 ^d Ps 103:19; Matt 10:29-30; Job 38-41

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;^a forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.^b

^a Gen 2:17 *cf* Rom 5:12-14; Rom 10:5; Luke 10:25-28 ^b Gen 2:17

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.^a

^a Gen 3:6-8, 13; 2 Cor 11:3

Q. 14. What is sin?

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

^a 1 John 3:4; Jas 4:17; Rom 3:23

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.^a

^a Gen 3:6-8, 13; 2 Cor 11:3

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

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

^a Acts 17:26 ^b Gen 2:17; 1 Cor 15:21-22

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

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

^a Rom 5:12; Gal 3:10

Q. 18. 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,^a the want of original righteousness, and the corruption of his whole nature, which is commonly called *Original Sin*;^b together with all actual transgressions which proceed from it.^c

^a Rom 5:12, 19; 1 Cor 15:22 ^b Rom 5:6; Eph 2:1-3; Rom 8:7-8; Gen 6:5; Rom 3:10-20; Ps 51:5; Ps 58:3
^c Jas 1:14-15; Matt 15:19

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

A. All mankind by their fall lost communion with God,^a are under his wrath and curse,^b and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.^c

^a Gen 3:8, 24 ^b Eph 2:3 ^c Rom 5:14; Rom 6:23

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,^a 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.^b

^a Eph 1:4-7; Titus 3:4-7 ^b Titus 1:2; Gal 3:21; Rom 3:20-22

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

A. The only Redeemer of God's elect is the Lord Jesus Christ,^a who, being the eternal Son of God, became man,^b and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.^c

^a 1 Tim 2:5 ^b John 1:1, 14; John 10:30; Phil 2:6; Gal 4:4 ^c See texts just cited; also Phil 2:5-11

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,^a being conceived by the power of the Holy Ghost in the womb of the virgin Mary, and born of her,^b yet without sin.^c

^a John 1:14; Heb 2:14; Matt 26:28 ^b Luke 1:31, 35, 41, 42; Gal 4:4 ^c Heb 4:15; Heb 7:26

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet,^a of a priest,^b and of a king,^c both in his estate of humiliation and exaltation.

^a Acts 3:22; Luke 4:18, 21 ^b Heb 5:5-6; Heb 4:14-15 ^c Rev 19:16; Isa 9:6-7; Ps 2:6

Q. 24. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in revealing to us,^a by his word and Spirit, the will of God for our salvation.^b

^a John 1:1, 4 ^b John 15:15; John 20:31; 2 Pet 1:21; John 14:26

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

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice,^a and reconcile us to God;^b and in making continual intercession for us.^c

^a Heb 9:14, 28; Rom 3:26 ^b Heb 2:17 ^c Heb 7:25

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

A. Christ executeth the office of a king, in subduing us to himself,^a in ruling and defending

us,^b and in restraining and conquering all his and our enemies.^c

^a Ps 110:3 ^b Isa 33:22 ^c 1 Cor 15:25; Acts 12:17; Acts 18:9-10

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

A. Christ's humiliation consisted in his being born, and that in a low condition,^a made under the law,^b undergoing the miseries of this life,^c the wrath of God,^d and the cursed death of the cross;^e in being buried, and continuing under the power of death for a time.^f

^a Luke 2:7; Phil 2:6-8; 2 Cor 8:9 ^b Gal 4:4 ^c Isa 53:3 ^d Matt 27:46; Luke 22:41-44 ^e Gal 3:13; Phil 2:8 ^f 1 Cor 15:3-4

Q. 28. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day,^a in ascending up into heaven, in sitting at the right hand of God the Father,^b and in coming to judge the world at the last day.^c

^a 1 Cor 15:3-4 ^b Acts 1:9; Eph 1:19-20 ^c Acts 1:11; Acts 17:31

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.^a

^a John 1:12-13; John 3:5-6; Titus 3:5-6

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us,^a and thereby uniting us to Christ in our effectual calling.^b

^a Eph 2:8 ^b John 15:5; 1 Cor 6:17; 1 Cor 1:9; 1 Pet 5:10

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit,^a whereby, convincing us of our sin and misery,^b enlightening our minds in the knowledge of Christ,^c and renewing our wills,^d he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.^e

^a 2 Tim 1:8-9; Eph 1:18-20 ^b Acts 2:37 ^c Acts 26:18 ^d Ezek 11:19; Ezek 36:26-27 ^e John 6:44-45; Phil 2:13; Deut 30:6; Eph 2:5

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,^a adoption,^b and

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

^a Rom 8:30 ^b Eph 1:5 ^c 1 Cor 1:30

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins,^a and accepteth us as righteous in his sight,^b only for the righteousness of Christ imputed to us,^c and received by faith alone.^d

^a Eph 1:7 ^b 2 Cor 5:19, 21; Rom 4:5; Rom 3:22-25 ^c Rom 5:17-19; Rom 4:6-8 ^d Rom 5:1; Acts 10:43; Gal 2:16; Phil 3:9

Q. 34. What is adoption?

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

^a 1 John 3:1 ^b John 1:12; Rom 8:17

Q. 35. What is sanctification?

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

^a 2 Thess 2:13 ^b Eph 4:23-24 ^c Rom 6:4, 6, 14; Rom 8:4

Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption and sanctification?

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

^a Rom 5:1-2, 5; Rom 14:17 ^b Col 1:10-11; Prov 4:18; Eph 3:16-18; 2 Pet 3:18 ^c Jer 32:40; 1 John 2:19, 27; Rev 14:12; 1 Pet 1:5; 1 John 5:13

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

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

^a Luke 23:43; Luke 16:23; Phil 1:23; 2 Cor 5:6-8 ^b 1 Thess 4:14 ^c Rom 8:23; 1 Thess 4:14

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

A. At the resurrection, believers being raised up in glory,^a shall be openly acknowledged and acquitted in the day of judgment,^b and made perfectly blessed in the full enjoying of God,^c to all eternity.^d

^a 1 Cor 15:42-43

^b Matt 25:33-34; Matt 10:32

^c Ps 16:11; 1 Cor 2:9

^d Rev 22:3-5

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man is obedience to his revealed will.^a

^a Deut 29:29; Mic 6:8; 1 Sam 15:22

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.^a

^a Rom 2:14-15; Rom 10:5

Q. 41. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.^a

^a Matt 19:17-19

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.^a

^a Matt 22:37-40

Q. 43. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*^a

^a Exod 20:2

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us that because God is the Lord, and our God, and redeemer, therefore we are bound to keep all his commandments.^a

^a Luke 1:74-75; 1 Pet 1:14-19

Q. 45. Which is the first commandment?

A. The first commandment is, *Thou shalt have no other gods before me.*^a

^a Exod 20:3

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God,^a and our God; and to worship and glorify him accordingly.^b

^a 1 Chr 28:9; Deut 26:17 ^b Matt 4:10; Ps 95:6-7; Ps 29:2

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying,^a or not worshiping and glorifying the true God as God,^b and our God;^c and the giving of that worship and glory to any other, which is due to him alone.^d

^a Ps 14:1 ^b Rom 1:20-21 ^c Ps 81:11 ^d Rom 1:25

Q. 48. What are we specially taught by these words *before me* in the first commandment?

A. These words *before me* in the first commandment teach us that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other god.^a

^a 1 Chr 28:9; Ps 44:20-21

Q. 49. Which is the second commandment?

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

^a Exod 20:4-6

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.^a

^a Deut 12:32; Deut 32:46; Matt 28:20

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshiping of God by images,^a or any other

way not appointed in his word.^b

^a Deut 4:15-19; Acts 17:29 ^b Deut 12:30-32

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,^a his propriety in us,^b and the zeal he hath to his own worship.^c

^a Ps 95:2-3 ^b Ps 45:11 ^c Exod 34:14

Q. 53. Which is the third commandment?

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*^a

^a Exod 20:7

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's names,^a titles, attributes,^b ordinances,^c word,^d and works.^e

^a Ps 29:2; Matt 6:9 ^b Rev 15:3-4 ^c Mal 1:14 ^d Ps 138:2 ^e Ps 107:21-22

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.^a

^a Mal 2:2; Isa 5:12

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.^a

^a Deut 28:58-59

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, *Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy 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.^a

^a Exod 20:8-11

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself.^a

^a Lev 19:30; Deut 5:12; Isa 56:2-7

Q. 59. Which day of the seven hath 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;^a and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.^b

^a Gen 2:2; Luke 23:56 ^b Acts 20:7; 1 Cor 16:1-2; John 20:19-26

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;^a and spending the whole time in the public and private exercises of God's worship,^b except so much as is to be taken up in the works of necessity and mercy.^c

^a Lev 23:3; Exod 16:25-29; Jer 17:21-22 ^b Ps 92:1-2; Luke 4:16; Isa 58:13; Acts 20:7 ^c Matt 12:11-12

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required,^a and the profaning the day by idleness, or doing that which is in itself sinful,^b or by unnecessary thoughts, words or works, about our worldly employments or recreations.^c

^a Ezek 22:26; Mal 1:13; Amos 8:5 ^b Ezek 23:38 ^c Isa 58:13; Jer 17:24, 27

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,^a his challenging a special propriety in the seventh,^b his own example,^c and his blessing the Sabbath-day.^d

^a Exod 31:15-16 ^b Lev 23:3 ^c Exod 31:17 ^d Gen 2:3

Q. 63. 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 giveth thee.^a

^a Exod 20:12

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors or equals.^a

^a Eph 5:21-22; Eph 6:1, 5, 9; Rom 13:1; Rom 12:10

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several places and relations.^a

^a Rom 13:7-8

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.^a

^a Eph 6:2-3

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, *Thou shalt not kill.*^a

^a Exod 20:13

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavors to preserve our own life,^a and the life of others.^b

^a Eph 5:29; Matt 10:23 ^b Ps 82:3-4; Job 29:13; 1 Kgs 18:4

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life,^a or the life of our neighbor unjustly,^b or whatsoever tendeth thereunto.^c

^a Acts 16:28 ^b Gen 9:6 ^c Matt 5:22; John 3:15; Gal 5:15; Prov 24:11-12; Exod 21:18-32

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, *Thou shalt not commit adultery.*^a

^a Exod 20:14

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own,^a and our neighbor's chastity,^b in heart,^c speech,^d and behavior.^e

^a 1 Thess 4:4-5 ^b 1 Cor 7:2; Eph 5:11-12 ^c Matt 5:28 ^d Eph 4:29; Col 4:6 ^e 1 Pet 3:2

Q. 72. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts,^a words,^b and actions.^c

^a Matt 5:28 ^b Eph 5:4 ^c Eph 5:3

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, *Thou shalt not steal.*^a

^a Exod 20:15

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves^a and others.^b

^a 2 Thess 3:10-12; Rom 12:17; Prov 27:23 ^b Lev 25:35; Phil 2:4; Prov 13:4; Prov 20:4; Prov 24:30-34

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own^a or our neighbor's wealth or outward estate.^b

^a 1 Tim 5:8 ^b Eph 4:28; Prov 21:6; Thess 3:7-10

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbor.*^a

^a Exod 20:16

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man,^a and of our own^b and our neighbor's good name,^c especially in witness-bearing.^d

^a Zech 8:16 ^b 1 Pet 3:16; Acts 25:10 ^c 3 John 12 ^d Prov 14:5; Prov 14:25

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth,^a or injurious to our own or our neighbor's good name.^b

^a Prov 19:5; Prov 6:16-19 ^b 1 Sam 17:28; Lev 19:16; Luke 3:14; Ps 15:3

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.*^a

^a Exod 20:17

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition,^a with a right and charitable frame of spirit toward our neighbor, and all that is his.^b

^a Heb 13:5 ^b Rom 12:15; Phil 2:4; 1 Cor 13:4-6

Q. 81. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate,^a envying or grieving at the good of our neighbor,^b and all inordinate motions and affections to anything that is his.^c

^a 1 Kgs 21:4; Esth 5:13; 1 Cor 10:10 ^b Gal 5:26; Jas 3:14, 16 ^c Rom 7:7, 8; Rom 13:9; Deut 5:21; Col 3:5

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;^a but doth daily break them in thought,^b word,^c and deed.^d

^a 1 Kgs 8:46; Eccl 7:20; 1 John 1:8; 1 John 1:10; Gal 5:17 ^b Gen 6:5; Gen 8:21; Rom 3:9 ^c Jas 3:8
^d Jas 3:2

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.^a

^a Ezek 8:6; Ezek 8:13; Ezek 8:15; 1 John 5:16; Ps 78:17; Ps 78:32; Ps 78:56; Ps 19:13

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.^a

^a Eph 5:6; Gal 3:10; Lam 3:39; Matt 25:41

Q. 85. What doth 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 requireth of us faith in Jesus Christ, repentance unto life,^a with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.^b

^a Acts 20:21 ^b Prov 8:1-5; Prov 8:33-36; Isa 55:3

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace,^a whereby we receive^b and rest upon him alone for salvation,^c as he is offered to us in the gospel.^d

^a Heb 10:39 ^b John 1:12 ^c Isa 26:3-4; Phil 3:9 ^d John 6:40; Gal 2:16

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace,^a whereby a sinner, out of a true sense of his sin,^b and apprehension of the mercy of God in Christ,^c doth, with grief and hatred of his sin, turn from it unto God,^d with full purpose of, and endeavor after, new obedience.^e

^a Acts 11:18 ^b Acts 2:37-38 ^c Joel 2:13 ^d Jer 31:18-19 ^e 2 Cor 7:11; Ps 119:59

Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer;^a all which are made effectual to the elect for salvation.^b

^a Matt 28:19-20 ^b Acts 2:41-42, 46-47

Q. 89. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching, of the word, an effectual means of convincing and converting sinners,^a and of building them up in holiness and comfort, through faith, unto salvation.^b

^a Ps 19:7; Ps 119:130; Heb 4:12 ^b 1 Thess 1:6; Rom 1:16; Rom 16:25; Acts 20:32

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,^a preparation,^b and prayer;^c receive it with faith^d and love,^e lay it up in our hearts,^f and practice it in our lives.^g

^a Prov 8:34 ^b Luke 8:18; 1 Pet 2:1-2 ^c Ps 119:18 ^d Heb 4:2 ^e 2 Thess 2:10 ^f Ps 119:11
^g Luke 8:15; Jas 1:25

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 doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.^a

^a 1 Pet 3:21; Acts 8:13, 23; 1 Cor 3:7; 1 Cor 6:11; 1 Cor 12:13

Q. 92. What is a sacrament?

A. A sacrament is an holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented,^a sealed,^b and applied to believers.^c

^a 1 Pet 2:1; Matt 3:11; Acts 8:13, 23; 1 Cor 3:6-7; 1 Cor 6:11 ^b 1 Cor 12:13 ^c Gen 17:7,10; Exod 12; 1 Cor 11:23, 26

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are baptism^a and the Lord's supper.^b

^a Matt 28:19 ^b 1 Cor 11:23

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,^a doth signify and seal our ingrafting into Christ,^b and partaking of the benefits of the covenant of grace,^c and our engagement to be the Lord's.^d

^a Matt 28:19 ^b 1 Cor 11:23 ^c Gal 3:27 ^d Rom 6:3,4

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;^a but the infants of such as are members of the visible church are to be baptized.^b

^a Acts 2:41 ^b Gen 17:7, 10; Gal 3:17, 18, 29; Acts 2:38-39

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;^a 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.^b

^a Matt 26:26-27; 1 Cor 11:26 ^b 1 Cor 10:16; Eph 3:17

Q. 97. What is required to 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,^a of their faith to feed upon him,^b of their repentance,^c love,^d and new obedience;^e lest, coming unworthily, they eat and drink judgment to themselves.^f

^a 1 Cor 11:28-29 ^b John 6:53-56 ^c Zech 12:10 ^d 1 John 4:19 ^e Rom 6:4; Rom 6:17-22
^f 1 Cor 11:27

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God,^a for things agreeable to his will,^b in the name of Christ,^c with confession of our sins,^d and thankful acknowledgment of his mercies.^e

^a Ps 62:8; Ps 10:17 ^b 1 John 5:14; Matt 26:39; John 6:38 ^c John 16:23 ^d Daniel 9:4 ^e Phil 4:6

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer;^a but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*.^b

^a 1 John 5:14 ^b Matt 6:9-13 *cf* Luke 11:2-4

Q. 100. What doth 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*,) teacheth us to draw near to God with all holy reverence and confidence, as children to a father able and ready to help us;^a and that we should pray with and for others.^b

^a Isa 64:9; Luke 11:13; Rom 8:15 ^b Eph 6:18; Acts 12:5; Zech 8:21

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 maketh himself known;^a and that he would dispose all things to his own glory.^b

^a Ps 67:1-3; 2 Thess 3:1; Ps 145 ^b Isa 64:1-2; Rom 11:36

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;^a and that the kingdom of grace may be advanced, ourselves and others brought into it,^b and kept in it; and that the kingdom of glory may be hastened.^c

^a Ps 68:1 ^b 2 Thess 3:1; Ps 51:18; Ps 67:1-3; Rom 10:1 ^c Rev 22:20; 2 Pet 3:11-13

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,^a as the angels do in heaven.^b

^a Ps 119:34-36; Acts 21:14; Matt 26:39; 2 Sam 15:25; Job 1:21 ^b Ps 103:20-22

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, (which is, *Give us this day our daily bread,*) we pray that of God's free gift we may receive a competent portion of the good things of this life,^a and enjoy his blessing with them.^b

^a Prov 30:8 ^b 1 Tim 4:4-5; Prov 10:22

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;^a which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.^b

^a Ps 51:1; Rom 3:24-25 ^b Luke 11:4; Matt 18:35; Matt 6:14-15

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,^a or support and deliver us when we are tempted.^b

^a Matt 26:41; Ps 19:13 ^b 1 Cor 10:13; Ps 51:10, 12

Q. 107. What doth 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, forever, Amen,*) teacheth us to take our encouragement in prayer from God only,^a and in our prayers to praise him, ascribing kingdom, power and glory to him.^b And

in testimony of our desire, and assurance to be heard, we say, *Amen*.^c

^a Daniel 9:18-19 ^b 1 Chr 29:11-13 ^c Rev 22:20-21; 1 Cor 14:16

III
Presbyterian Church of Australia

Presbyterian Church of Australia

1. Scheme of Union

The Presbyterian Church of New South Wales, the Presbyterian Church of Victoria, the Presbyterian Church of Queensland, the Presbyterian Church of South Australia, the Presbyterian Church of Tasmania and the Presbyterian Church of Western Australia, holding the same doctrine, government, discipline, and form of worship, believing that it would be for the glory of God and the advancement of His Kingdom that they should form one Presbyterian Church, as hereinafter provided, to be called the Presbyterian Church of Australia, and under authority of Christ alone, the Head of the Church and Head over all things to His Church, agree to unite on the following basis and subject to the following articles to be subscribed by the Moderators of the respective churches in their names and on their behalf.

2. Basis of Union

- I. The Supreme Standard of the United Church shall be the Word of God contained in the Scriptures of the Old and New Testaments. **Supreme Standard**

- II. The Subordinate Standard of the United Church shall be the Westminster Confession of Faith read in the light of the Declaratory Statement and amended by the addition **Subordinate Standard**
 - i. in Chapter XXIV, Section IV, of the words “except the case of the deceased wife’s sister, or the case of a deceased husband’s brother,” after the words “nearer in blood than of her own,” and¹ **Marriage**

 - ii. in Chapter XXVII, Section IV, of the words “(saving where the General Assembly has made a special provision to the contrary, that the people of God may not be left without these sealing ordinances),” after the words “lawfully ordained.”² **The Lord’s Supper**

¹ In 1928 (BB 1928 Min. 57) the GAA amended the Confession of Faith Chapter XXIV Section IV to permit marriage of a man with his deceased wife’s sister, or of a woman with her deceased husband’s brother (see Chapter 5.1 of *Constitution, Procedure and Practice*)

- III. Any proposed revision or abridgement of the subordinate standard of the Church, or restatement of its doctrine, or change of the formula, shall, before being adopted, be remitted to the local assemblies, and through them to the presbyteries, and no change shall be made without the consent of a majority of the local assemblies, three-fifths of the presbyteries of the whole Church, and a majority of three-fifths of the members present when the final vote of the General Assembly is taken.
- IV. On any change being made in the Basis of Union in accordance with Section III, if any congregation thereupon refuses to acquiesce in the change and determines to adhere to the original basis of union, the General Assembly is empowered - (1) to allow such congregation to retain all its congregational property; or (2) to deal in such other way with the said property as to the Assembly may seem just and equitable.
- V. Any proposed change in either of the two preceding Sections III and IV shall be made only under the provisions contained in Section III.
- VI. Formula to be signed by ministers and elders at their ordination or induction, and by **The Formula** probationers on receiving licence:

“I own and accept the Subordinate Standard of this Church, with the explanations given in the articles contained in the declaratory statement, as an exhibition of the sense in which I understand the Holy Scriptures, and as a confession of my faith. I further own the purity of worship practised in this Church, and the Presbyterian government thereof to be founded on the Word of God, and agreeable thereto; and I promise that through the Grace of God I shall firmly and constantly adhere to the same, and to the utmost of my power shall in my station assert, maintain, and defend the doctrine, worship and government of this Church.”

3. The Declaratory Statement

1. That in regard to the doctrine of redemption as taught in the subordinate standard, **Redemption** and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the grounds of Christ's all sufficient sacrifice, are regarded by this

² Due to the shortage of ordained ministers during the First World War, the GAA in 1916 (BB 1916 Min. 70) amended the Confession of Faith Chapter XXVII, Section IV to allow for administration of the Sacraments by other than ordained ministers (see Chapter 4.2 of *Constitution, Procedure and Practice*)

Church as vital to the Christian faith. And inasmuch as the Christian faith rests upon, and the Christian consciousness takes hold of, certain objective supernatural historic facts, especially the incarnation, the atoning life and death, and the resurrection and ascension of our Lord, and His bestowment of His Holy Spirit, this Church regards those whom it admits to the office of the Holy Ministry as pledged to give a chief place in their teaching to these cardinal facts, and to the message of redemption and reconciliation implied and manifested in them.

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| <p>2. That the doctrine of God's eternal decree, including the doctrine of election to eternal life, is held as defined in the Confession of Faith, Chapter III, Section 1., where it is expressly stated that according to this doctrine, "neither is God the author of sin, nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather established;" and further, that the said doctrine is held in connection and harmony with the truth – that God is not willing that any should perish, but that all should come to repentance, that He has provided a salvation sufficient for all, and adapted to all, and offered to all in the Gospel, and that every hearer of the Gospel is responsible for his dealing with the free and unrestricted offer of eternal life.</p> | <p>God's Eternal Decree</p> |
| <p>3. That while none are saved except through the mediation of Christ and by the grace of the Holy Spirit, Who worketh when and where and how it pleaseth Him; while the duty of sending the Gospel to the heathen who are sunk in ignorance, sin and misery is imperative; and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the Gospel, in accepting the subordinate standard it is not required to be held that any who die in infancy are lost, or that God may not extend His Grace to any who are without the pale of ordinary means, as it may seem good in His sight.</p> | <p>Infants, and those without the pale of ordinary means</p> |
| <p>4. That in holding and teaching, according to the Confession of Faith, the corruption of man's nature as fallen, this Church also maintains that there remains tokens of man's greatness as created in the image of God, that he possesses a knowledge of God and of duty – that he is responsible for compliance with the moral law and the call of the Gospel, and that, although unable without the aid of the Holy Spirit to return to God unto salvation, he is yet capable of affections and actions which of themselves are virtuous and praiseworthy.</p> | <p>Man's fallen Nature</p> |
| <p>5. That liberty of opinion is allowed on matters in the subordinate standard not essential to the doctrine therein taught, the Church guarding against the abuse of this liberty to the injury of its unity and peace.</p> | <p>Liberty of Opinion</p> |
| <p>6. That with regard to the doctrine of the civil magistrate and his authority and duty in the sphere of religion, as taught in the subordinate standard the church holds that the</p> | <p>Civil Magistrate</p> |

Lord Jesus Christ is the only King and Head of the Church, “and Head over all things of the Church, which is His body.” It disclaims, accordingly, intolerant or persecuting principles and does not consider its office-bearers, in subscribing the Confession, as committed to any principles inconsistent with the liberty of conscience and the right of private judgement, declaring in the words of the Confession that “God alone is Lord of the conscience.”

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