THE CONFESSION OF FAITH,
And the Larger and Shorter Catechisme,
First agreed upon by the Assembly of Divines at WESTMINSTER,
And now approved by the Generall Assembly of the Kirk of SCOTLAND, to be a part of Uniformity in Religion, between the Kirks of CHRIST in the three Kingdomes.
Together with the solemn League and Covenant of the three Kingdomes.

First Printed at Edinburgh and now reprinted at London for the Company of Stationers. 1651.

Edinburgh 27. August, 1647. ante meridiem.
Sess. xxiii.

Confeffion of Faith for the Kirks of God in the three Kingdomes being the chiefest part of that Uniformity in Religion which by the Solemn Lea-
gve and Covenant we are bound to endeavour; And there being accordingly a confession of Faith agreed upon by the Assembly of Divines sitting at Westminster with the assistance of Commissioners from the Kirk of Scotland; Which confession was sent from our commissioners at London, to the Commissioners of the Kirk, met at Edinburgh in January last and hath been in this Assembly twice publickly read over, examined, and considered; Copies thereof being also printed, that it might be particularly perus'd by all the Members of this Assembly, unto whom frequent intimation was publickly made, to put in their doubts and objections if they had any; And the said Confession being upon due examination thereof found by the Assembly to be most agreeable to the Word of God, and in nothing contrary to the received Doctrine Worship, Discipline, and Government of this Kirk; And lastly it being so necessary and so much
longed for, That the said Confession be with all possible diligence and expedition approved and established in both Kingdoms, as a principall part of the intended Uniformity in Religion, and as a speciall means for the more effectuall suppressing of the many dangerous errors and heresies of these times; The Generall Assembly doth therefore after mature deliberation agree unto and approve the said Confession as to the truth of the matter (judging it to be most Orthodox, and grounded upon the Word of God) and also as to the point of Uniformity, Agreeing for our part that it be a common confession of Faith for the three Kingdomes. The Assembly doth also bleffe the Lord, & thankfully acknowledge his great mercy in that so excellent a confession of Faith is prepared & thus far agreed upon in both Kingdomes, which we look upon as a great strengthening of the true Reformed Religion against the common enemies thereof. But
left our intention and meaning be
in some particulars misunderstood. It is hereby expressly Decla-
red and Provided, that the not
mentioning in this confession the
several sorts of Ecclesiasticall Of-
fers and Assemblies, shall be no
prejudice to the truth of Christ in
these particulars to be expressed
fully in the Directory of Govern-
ment. It is further declared that
the Assembly understandeth some
parts of the Second Article of the
thirty one Chapter, onely of Kirks
not settled or constituted in point of
Government; And that although
in such Kirks, a Synod of Ministers
and other fit persons may be called
by the Magistrates authority and
nomination without any other Cal,
to consult and advise with about
matters of Religion; And although
likewise the Ministers of Christ
without delegation from their
Churches, may of themselves, and
by vertue of their office meet toge-
ther Syndically in such Kirks not
yet constituted; Yet neither of these
ought.
ought to be done, in Kirks constituted and settled: It being alwayes free to the Magistrates to advise with Synods of Ministers and rulling Elders meeting upon delegation from their Churches, either ordinarily, or being indicted by his Authority occasionally and pro re nata, it being also free to Assemble together Synodically as well pro re nata, as at the ordinary times upon delegation from the Churches, by the intrinsicall power received from Christ, as often as it is necessary for the good of the Church so to assemble in case the Magistrate to the detriment of the Church withhold or deny his consent, the necessity of occasionall Assemblies being first remonstrate unto him by humble supplication.

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Confession of Faith,

First agreed upon by
The Assembly of Divines
at Westminster

And now appointed by the
General Assembly of the Kirk
of Scotland, to be a part of uni-
formity in Religion between the
KIRKS of Christ in the three
Kingdomes.

CHAP.

Of the holy Scriptures.

Although the light of Nature and
the work of creation and Pro-
vidence do so farre manifest the
Goodness, Wisdom, & power of God, as

to leave me inexcusable a, yet are they
not sufficient to give that knowledge,

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of God, and of his will, which is necessary unto salvation. Therefore it pleased the Lord, at sundry times and in divers manners to reveal himself, and to declare that his will unto his Church; and afterward, 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, which maketh the holy Scripture to be most necessary, those former ways of God, revealing his will unto his people, being now ceased.

II. Under the name of the 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
1. Samuel
2. Samuel
1. Kings
2. Kings
1. Chronicles
2. Chronicles
Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
Solomons Song
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephania
Haggai
Zechariah
Malachi
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All which are given by inspiration of God to be the rule of Faith and Life, &c.

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

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

V. We may be moved and induced by the testimony of the Church, to an high and reverend esteem of the holy Scripture. And the heavenliness of the Matter, the efficacy of the Doctrine, the majesty of the Stile, the consistence 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 mans salvation, the many other incomparable excellencies, and the entire perfection thereof, are Arguments, whereby it doth abundantly evidence it self to be the word of God: yet notwithstanding our full persuasion and assurance,
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The conscience 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.

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 tradition of men. 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: and that there are some circumstances concerning the worship of God, & government of the Church, common to humane actions and Societies which are to be ordered by the light of nature, & Christian Prudence, according to the general Rules of the word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed and observed for salvation, are so clearly pronounced and opened in some place of Scripture or other, that not only the learned
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Learned, but the unlearned in a due use of the ordinary means, may attain unto a sufficient understanding of them.

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 Authentickall: so as in all controversies of Religion, the Church is finally to appeal unto them.

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, therefore they are to be translated into the vulgar Language of every Nation, unto which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures, may have hope.

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 manifold, but one)
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it must be searched and known by other places that speak more clearly y.

X. The Supreme Judge by which all controversies of religion are to be determined, and all decrees of Councells, 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 z.

CHAP. - II.

Of God and of the holy Trinity.

There is but one only a living, and true God b: who is infinite in being and perfection c, a most pure Spirit d, invisible e, without body parts f, or passions g, immutable h, immense i, eternal k, incomprehensible l, Almighty m, most wise d, most holy o, most free p, most absolute q, working all things according to the Counsell of his own immutable and most righteous will r; for his own glory s, most log-
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I. John 4:8,10. "Gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin, the rewarder of them that diligently seek him and with all most just and terrible in his judgments, having all sin, and who will by no means clear the guilty."

II. God hath all life, glory, goodness, blessedness, in, and of him self; and is alone in and unto himself all sufficient, not standing in need of any creatures which he hath made, not deriving of any glory from them, 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, and hath most sovereign dominion over them, to do by them, or upon them, whatsoever himself pleaseth. In his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works and in all his commands. To him is due from Angels and Men and every other creature, whatsoever worship, service, and obedience is pleased to require of them.

III. In
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III. In the unity of the God-head there be three persons, of one Substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none neither begotten nor proceeding: The Son is eternally begotten of the Father p, the Holy Ghost eternally proceeding from the Father and Son q.

CHAP. III.

Of God's eternal Decree.

God from all eternity did, by the most wise and holy Counsell of his own will, freely and unchangeably ordain whatsoever comes to pass a, yet so, as thereby, neither, is God the Author of sin b, nor is violence offered to the will of the creatures nor is the liberty or contingency of second causes taken away, but rather established c.

II. Although God knows whatsoever may or can come to pass upon all supposed conditions d, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions e.

III. By the decree of God for the manifestation of his glory, some Men and Angels f, are predestinated unto everlasting...
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Ring life, and others fore ordained to everlasting death.

14 These Angels and Men thus predestinated & fore-ordained, are particularly and unchangeably designed, and their number so certain, and definite that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto life, God before the foundation of the world was said, according to his eternall and immutable purpose, and the secret counsel & good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his meer free grace and love, without any fore-sight 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, and all to the praise of his glorious grace.

VI. As God hath appointed the Elect unto glory, so hath he, by the eternall and most free purpose of his will, fore-ordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed.
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deeded by Christ, He actually called justified, adopted, sanctified and saved but the Elect only q.

VII. The rest of mankind God was pleased, according to the unsearchable counsell of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to passe by and to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice v.

VIII. The Doctrine of this high Mystery of Predestination, is to be handled with speciall prudence and care, that men attending the will of God revealed in his Word, and yeelding obedience thereunto, may from the certainty of their effectual Vocation, be assured of their eternal Election t. So shall this Doctrine afford matter of praise, reverence, and admiration of God u, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel w.
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CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternall Power, wisdome and goodness, in the beginning, to create, or make of nothing the world and all things therein whether visible or invisible in the space of six daies, and all very good.

II. After God had made all other Creatures he created Man, male and female, with reasonable and immortall souls, induced with knowledge, righteousness and true holiness, after his own Image, having the Law of God written in their hearts, and power to fulfill it and yet under a possibility of transgressing being left to the liberty of their own will which was subject unto change. Beside this Law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil, which whiles they kept, they were happy in their communion with God and had dominion over the Creatures.
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CAAP. V.

Of Providence.

GOD the great Creator of all things doth uphold, direct, dispose, and govern all creatures, actions and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible fore-knowledge, and the free and immutable counsel of his own will, to the praise of his own glory, of the glory of his Wisdom, Power, Justice, Goodness, and Mercy.

II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; yet, by the same Providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

III. God, in his ordinary Providence, maketh use of means, yet is free to work without, above, and against them, as his pleasure.

IV. The Almighty power, unsearchable wisdom, and infinite goodness of God so farre manifest themselves in his Providence that it extendeth itself even to the first fall, and all other sinnnes of Angels.
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Angels and Men, and that not by a bare permission, but such as hath joyned with it a most wise and powerfull bounding and governing of them in a manifold dispensation, to his own holy ends; 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.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sinnes, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men, whom God as a righteous judge, for former sinnes doth blinde and harden, from them he not onely with holdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their
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... their hearts: but sometime also with draweth the gifts which they had, and exposeth them to such objections as their corruption makes occasions of sin, and withall gives them over to their own lusts, the temptations of the world, and the power of Satan a: whereby it comes to passe that they harden themselves, even under those means which God useth for the softning of others b.

VII. As the providence of God doth in generall reach to all creatures, so after a more speciall manner it taketh care of his Church, and disposeth all things to the good thereof c.

CHAP. VI.

Of the Fall of Man, of Sin, and of the punishment thereof.

Our first Parents being seduced by the subtlety, and temptation of Satan sinned in eating the forbidden fruit a. This their sin God was pleased according to his wife and holy counsell to permit, having purpose to order his own glory b.

II. By this sin they fell from their original righteousness and communion with God c, and so became dead in sin d, and wholly defiled in all their duties...
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III. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descended from them by ordinary generation.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

V. This corruption of nature during this life, doth remain in those that are regenerated, although it be, through Christ, pardoned and mortified, yet both it self, and all the motions thereof are truly and properly sin.

VI. Every sinne, both original and actual, being a transgression of the righteous Law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the Law, and so made subject to death, with all miseries, spiritual, temporal, and eternal.
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's their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of Covenant.

II. The first Covenant made with man, was a Covenant of Works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and perfect obedience.

III. Man by his fall having made himself incapable of life by that Covenant, the Lord was pleased to make a Second, commonly called the Covenant of Grace: Wherein he freely offered unto Sinners, Life and Salvation by Jesus Christ, requiring of them faith in him, they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.

IV. This Covenant of Grace is frequently
quently 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 be-
queathed b.

V. This Covenant was differently
administered in the time of the Law, and
in the time of the Gospel i. Under the
Law it was administered by promises,
prophecies, sacrifices, circumcision, the
Paschal Lamb, and other types and or-
dinances delivered to the people of the
Israelites, all fore-signifying Christ to some
k, which were for that time sufficient &
efficacious through the operation of the
Spirit, to instruct and build up the Elcst
in Faith, in the promised Messiah l, by
whom they had full remission of sins, and
eternal salvation, and is called, The
Old Testament m.

VI. Under the Gospel, when Christ
the substance n, was exhibited, the Or-
dinances in which his Covenant is dis-
pensed, are the preaching of the Word,
and the administration of the Sacra-
ment, Baptism, and the Lords Sup-
per o, which, though fewer in number,
and administered with more simplicity,
and less outward glory, yet in them it
is held forth in more fulness, evi-
dence, and spiritual efficacy p, to all na-
tions
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Richous, both Jews and Gentiles, and is called the New Testament. There are not therefore Two Cunnants of grace, differing in substance, but one and the same under various dispensations.

CHAPTER VIII.

Of Christ the Mediator.

It pleased God, in his eternall purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and Man, the Prophet, Priest, and King, the Head and Saviour of his Church, the Heir of all things, and Judge of the World. Unto whom he did from all eternity give a people, to be his Seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

II. The Son of God; the second person in the Trinity, being very and eternall God, of one Substance, and equal with the Father, did, when the fulness of time was come, take upon him Mans nature, with all the essentiall properties, and common infirmities thereof, yet without Sin, being conceived by the power of the holy Ghost, in the Wombe.
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wombe of the virgin Mary of her substance. 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. Which person is very God, and very Man, yet one Christ, the onely Mediator between God and Man.

III. The Lord Jesus in his Humane Nature thus united to the Divine, was sanctified and anointed with the holy Spirit above measure, having in him all the treasures of wisdome, and knowledge, in whom it pleased the Father that all fulness should dwell: to the end that being holy, harmless, undefiled and full of grace and truth, he might be throughly furnished to execute the office of a Mediator, and Surety. Which office he took not unto himself, but was thereunto called by his Father, who put all power and judgement into his hand, and gave him commandment to execute the same.

IV. This Office the Lord Jesus did most willingly undertake, which that he might discharge, he was made under the Law, and did perfectly fulfill it. He endured most grievous torments immediately in his soul, and most painfull sufferings in his body, was crucified, and

B 3
and died e: was buried, and remained under the power of Death; y e saw no corruption d. On the third day he arose from the dead e, with the same body in which he suffered f, with which also he ascended into heaven, and there sitteth at the right hand of his Father g, making intercession h, and shall return to judge men and Angels, at the end of the world i.

V. The Lord Jesus, by his perfect & obedient obedience, & sacrifice of himself, which he, through the eternall Spirit, once offered up unto God, hath fully satisfied the justice of his Father k, and purchased not only reconciliation, but an everlasting inheritance in the Kingdome of Heaven, for all those whom the Father hath given unto him l.

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 unto the Elect in all ages successively from the beginning of the world, in, and by those promises, types and sacrifices, wherein he was revealed, and signifyed to be the seed of the Woman which should bruise the serpent's head; and the Lamb slain from the beginning of the world, being yesterday, and to day the same, and for ever m.

V. I. Christ
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VII. Christ is the work of Mediation according to both Natures, by each Nature doing that which is proper to itself; 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.

VIII. To all those for whom Christ hath purchased redemption, he doth certainly, and effectually, apply and communicate the same, making intercession for them, and revealing unto them in, and by the word, the mysteries of salvation; effectually persuading them by his Spirit, to believe and obey, and governing their hearts by his Word and Spirit, 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.

CHAP. IX.

Of Tree-will.

God hath induced the Will of Man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evil.
II. Man in his state of innocency, had freedom and power to will, and to do that which was good and well pleasing to God; but yet mutably, so that he might fail from it.

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

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

VI. The will of man is made perfectly and immediately free to good alone, in the state of glory.

CHAP.
CHAP. X.

Of effectuall calling.

ALL those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call a, by his Word and Spirit b, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ c, in lighting their minds spiritually and savingly to understand the things of God d, taking away their heart of stone, and giving unto them an heart of flesh e, renewing their wills, and by his Almighty power determining them to that which is good f, and effectually drawing them to Jesus Christ g, yet so, as they come most freely, being made willing by his grace h.

II. This effectuall Call is of Gods free and speciall grace alone, not from any thing at all foreseen in man i, who is altogether passive therein, until being quickned and renewed by the holy Spirit k, he is thereby enabled to answer this Call, and to embrace the grace offered and conveyed in it l.

III. Elect Infants dying in infancy are regenerated and saved by Christ through the Spirit m, who worketh
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when, and where, and how he pleaseth n. So also are all other elect persons who are uncapable of being outwardly called by the Ministry of the Word o.

IV. Others not elected although they may be called by the Ministry of the Word p, and may have some common operations of the Spirit q, yet they never truely come unto Christ, and therefore cannot be saved r: much leffe 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. And to assert and maintain, that they may, is very pernicious, and to be detested t.

CHAP. XI.

Of Justification.

Those whom God effectually calleth, he also freely justifieth a: 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 it self, the act of believing or any other
other evangelical obedience, to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith, which faith, they have not of themselves, it is the gift of God.

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

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. Yet, in as much as he was given by the Father, for them; and his obedience & satisfaction accepted in their stead; and, both freely, not for any thing in them; their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

IV. God did from all eternity, decree to justify all the elect, and Christ did, in the fulness of time, die for their sins, and rise again for their justification; nevertheless, they are not justified.
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V. God doth continue to forgive the sins of those that are justified, and although they can never fall from the state of justification, 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.

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

CHAP. XII.

Of Adoption.

All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of Adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God; have his name put upon them, receive the Spirit of Adoption, have access to the Throne of Grace with boldness; are enabled...
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to cry Abba Father, are pitied, protected, provided for, and chastened by him as by a Father, yet never cast off, but sealed to the day of redemption, on and inherit the promises as heirs of everlasting life.

CHAP. XIII.

Of Sanctification.

They who are effectually called and regenerate, 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, by his Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of true holiness without which no man shall see the Lord.

II. This Sanctification is throughout, in the whole man, yet imperfect in this life, there abideth still some remainants of corruption in every part: whence ariseth a continuall, and irreconcileable Warre; the flesh lustings against...
against the Spirit, and the Spirit against the flesh.

III. In which warre, although the remaining corruption for a time, may much prevail; yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome: and so the Saints grow in grace, perfecting holiness in the fear of God.

CHAP. XIV.

Of Saving Faith.

The grace of Faith whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts; and ordinarily wrought by the Ministry of the word, by which also, and by the administration of the Sacraments and Prayer, it is increased and strengthened.

II. By this Faith, a Christian believeth to be true, whatsoever is revealed in the Word, for the Authority of God himself speaking therein; and after differently upon that which each particular passage thereof containeth, yielding obedience to the Commands, trembling at the threatenings, and imbracing
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The promises of God for this life, and that which is to come. But the principal acts of saving faith are. Accepting, Receiving, and Resting upon Christ alone for justification, Sanctification, and eternall life, by vertue of the Covenant of Grace.

III. This faith is different in degrees, weak, or strong, may be often and many ways assailed, and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the Author and Finisher of our faith.

C H A P. XV.

Of Repentance unto life.

Repentance unto life, is an Evangelicall grace, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of Faith in Christ.

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
unto God, purposing and endeavouring to walk with him in all the ways of his commandments.

III. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the Act of Gods free grace in Christ; yet it is of such necessity to all sinners, that one may expect pardon without it.

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

V. Men ought not to content themselves with a general repentance, but it is every mans duty to endeavour to repent of his particular sinnes particularly.

VI. As every man is bound to make private confession of his sinnes to God, praying for the pardon thereof, upon which, and the forsaking of them, he shall find mercy. So he that Scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publick confession, and sorrow for his sinne; to declare his repentance to those that are offended, who are thereto upon to be reconciled to him, and in love to receive him.

CHAP.
C H A P. X V I.

Of good works.

Good works are only such as God hath commanded in his holy Word, & not such, as without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention.

II. These good Works done in obedience to God's Commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the Gospel, stop the mouths of the adversaries, & glorify God, whose workmanship they are, created in Christ Jesus thereunto, that having their fruit unto holiness they may have the end, Eternall life.

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be unable 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; yet are they not hereupon to grow negligent, as if they were not bound to perform...
from 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.

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, as that they fall short of much which in duty they are bound to do.

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

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblamable and unreprensible.
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able in God's sight w: but that he look-
ing upon them in his Son, is pleased to ac-
cept and reward that which is sincere, al-
though accompanied with many weak-
nesses and imperfections x

VII. Works done by unregenerate
men, although for the matter of them
they may be things which God com-
mands, and of good use both to them-
selves and others y; yet, because they
proceed not from an heart purified by
faith z, nor are done in a right manner,
according to the Word a, nor to a right
end, the glory of God b, they are there-
fore sinful, and cannot please God, or
make a man meet to receive grace from
God c. And yet their neglect of them is
more sinfull and displeasing unto God d.

Ho. 2, 4; Rom. 9, 16. Tit 3, 5. d Psa. 144. Psa. 36. Job 2
4, 42, 43, 45. Mat. 23, 23.

CHAP. XVI.

Of the Perseverance of the Saints.

They whom God hath accepted in his
beloved, effectually called, and san-
ctified by his Spirit, can neither totally,
nor finally fall away from the state of
Grace, but shall certainly persevere to the
end, and be saved a.

II. This

w Job 9, 19
Psa. 1, 42
x Heb. 13, 20
2 Cor. 12, 12
Heb. 16, 10
Mat. 15, 28
2 Kings 10
30, 31
2 Kings 21, 27
29
Phil. 1, 15, 16
23
Gen. 4, 5
with Heb. 11, 4
Heb. 11, 16
a 1 Cor. 13, 3
b Mat. 6, 2, 3
16
c Hag. 2, 14
Tit. 1, 9
Amos 5, 21, 22
1, 4, 1 j Mat. 23, 23,
4, 42, 43, 45. Mat. 23, 23.

a Phil. 1, 6
2 Pet. 1, 10
John 14, 23
John 3, 9
1 Pet. 1, 5, 9
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; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit, and of the seed of God within them; and the nature of the Covenant of grace, from all which ariseth also the certainty and infallibility thereof.

III. Nevertheless, they may, through the temptations of Satan, and of the World, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous snares; and for a time continue therein; whereby they incur God's displeasure, and grieve his holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded, hurt, and scandalize others, and bring temporall judgement upon themselves.
G H A P. XVIII.
Of the assurance of grace and salvation.

Although Hypocrites and other unregenerate men may vainly deceive themselves with false hopes and natural presumptions of being in the favour of God, and estate of salvation, which hope of theirs shall perish, yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

II. This certainly is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those grace unto which these promises are made, the testimony of the Spirit of Adoption witnessing with our spirits that we are the children of God: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

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: yet being unable 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. And therefore it is the duty of every one to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankful nesse to God, and in strength and cheerful nesse: in the duties of obedience, the proper fruits of this assurance: so far is it from inclining men to loose nesse.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted, by negligence in preserving of it, by falling into some special sin, which wounding the conscience, & grieving 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 darknesse; and to have no light, 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
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operation of the Spirit, this assurance may in due time be revived q, and by the which in the mean time, they are supported from utter despair.

r Mic. 7. 7, 8, 9. Jer. 44. 5. 11. 47, 8, 9, 10. Ps. 22. 1. Ps. 83. throughout.

CHAP. XIX.

Of the Law of God.

God gave to Adam a Law, as convenient 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 endowed him with power and ability to keep it a.

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; the first six Commandments containing our duty towards God; and the other four, our duty towards Man c.

III. Besides this law commonly called Moral, God was pleased to give the people of Israel, as a Church under age, Ceremonial Lawes, concerning several typical Ordinances, partly of Worship, prefiguring Christ, his graces, actions, sufferings and benefits d, and partly holding forth divers instructions of moral a Gen. 2. 26; 17 with Gen. 2. 27. Rom. 2. 17. 15. Rom. 10. 6. Rom. 5. 2. 12. 19. Gal. 3. 10. 12. Eccl. 7. 29. Neb. 8. 16. 10. 17. Jam. 2. 5. 11. 12. Rom. 13. 8. 9. Deuter. 5. 3. Deuter. 10. 4. Exod. 34. 1. 9. Matt. 2. 17. 38. 39. 40. d Heb. 9. chap. 10. 1. Gal. 2. 1. 3. Col. 2. 17.
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rall duties e. All which ceremoniall
Laws are now abrogated under the new
Testament f.

IV. To them also, as a body politic,
he gave sundry Judiciall laws, which ex-
pired together with the State of that
people not obliging any other now,fur-
ther then the generall equity thereof
may require g.

V. The Morall Law doth for ever
bind all, as well justified persons, as o-
thers, to the obedience thereof h : and
that not only in regard of the matter
contained in it, but also in respect of the
authority of God the Creatour, who
gave it i. Neither doth Christ in the
Gospel, any way disolve, but much
strengthen this obligation k.

VI. Although true Believers be not
under the Law as a Covenant of works,
to be thereby justified or condemned l,
yet it is of great use to them, as well as
to others, in that as a Rule of life infor-
mating them of the will of God, and their
duty, it directs and binds them to walk
accordingly m, discovering also the sin-
ful pollutions of their nature, hearts and
lives n: so as, examining themselves
thereby, they may come to further con-
viction of humiliation for, and hatred
against sin o, together with a clear sight
of the need they have of Christ, and the
per-
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The perfection of his obedience. It is like.

Gal. 3:21
Rom. 7:14, 25

wife of use to the regenerate to restrain

Rom. 8:4

their corruptions, in that it forbids

Jas. 2:1

sin; and the threatenings of it serve to

Psal. 19:10

shew, what, even their sins deserve; and

104:128.

what afflictions in this life, they may

expect for them, although freed from

the curse thereof, threatened in the Law.

Ezra 9:15.

The promises of it, in like manner

Psal. 89:30, 34

shew them God's approbation of obedience, & what blessings they may expect

upon the performance thereof, although

not as due to them by the Law, as

Eph. 6:16

a Covenant of works. So as a man doing good, and refraining from evil, becaue the Law encourageth to the one, and deterreth from the other, is no evidence of being under the Law, and, not

Rom. 7:12

under grace.

VII. Neither are the forementioned uses of the Law, contrary to the grace of the Gospel, but do, sweetly comply with it w, 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 x.

Exod. 19:27
Heb. 8:10

with Jer. 3:83

C CHAP.
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 Morall Law, and in their being delivered from this present evil world, bondage to Satan and dominion of sin; from evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation, as also in their free access to God, and their yielding obedience unto him, not out of flavius fear, but a Child-like love and willing minde. All which were common also to believers under the Law, but under the New Testament, the Liberty of Christians is further enlarged, in their freedom from the yoke of the Ceremoniall Law, of which the Jewish Church was subject.ed, and in greater boldness of access to the Throne of grace, and in fuller communications of the free Spirit of God than Believers under the Law did ordinarily partake of it.

II. God alone is Lord of the Conscience, and hath left it free from the Doctrines.
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Doctrines & Commandements of men which are, in any thing contrary to his Word, or beside it, if matters of Faith, or Worship. So that, to believe such Doctrines, or to obey such commands, out of conscience, 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.

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

IV. And because the Powers which God hath ordained, & the liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another. They, who upon pretence of Christian liberty shall oppose any lawful Power, or the lawful exercises of it, whether it be civil or Ecclesiastical, resist the Ordinance of God. And, for their publishing of such Opinions, or maintaining of such Practises as are contrary to the light of Nature, or to the known principles of Christianity, whether concerning faith,
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worship, or conversation, or to the power of Godliness, or such erroneous Opinions or practices, as either in their own nature or in the manner publishing or maintaining them, are destructive to the external Peace and Order, which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church, and by the power of the Civil Magistrate.

C H A P. XXI.

Of Religious worship, and the Sabbath Day.

The light of nature sheweth that there is a God, who hath Lordship and Sovereignty over all, is good, and doth 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 the might. 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

9 Rom. 1. 32
2, 3, 11, 13
2 John v. 10
11 and 2. Titus.
3. 14 and
2 Tim. 6. 3, 4
2 and Tit. 1
10, 11 13, and
Tim. 2, 10
with Mat.
28. 15, 16, 17
2 Tim. 19, 20
21. Rev. 5. 9
Rev. 2, 24, 14, 15
1. Deut. 13, 6
12. Rom.
13, 4, 9 with
2 John ver. 10
11. Ezra 7. 21, 25, 26, 27, 28
Rev. 1. 17, 12, 16, 17. Neh. 13. 15, 17, 21
22, 23, 30. 2 Kings 21. 6, 9, 10, 11, 2 Chron. 34. 31. 2 Chron. 15.
not to be worshipped according to the imaginations and devises of men, or the suggestion of Satan, under any visible representation, or any other way not prescribed in the holy Scripture b.

II. Religious Worship is to be given to GO O, the Father, Son, and Holy Ghost, and to him alone c; not to Angels, Saints, or any other Creature d, and, since the Fall, not without a Mediator e; nor, in the mediation of any other, but of Christ alone e.

III. Prayer, with thanksgiving bringing one special part of Religious Worship, is by God required of all men f, and, that it may be accepted, it is to be made in the name of the Son g, by the help of his Spirit h, according to his will i, with understanding, reverence, humility, fervency, faith, love, and perseverance, and if vocal, in a known tongue k.

IV. Prayer is to be made for things lawful l, & for all sorts of men living, or that shall live hereafter m, but not for the dead n, not for those of whom it may be known, that they have sinned the sin unto death o.

V. The reading of the Scriptures with godly fear p, the sound P xx, and conscientious hearing of the Word, in obedience unto God, with understanding faith and reverence q, singing of Psalms r, with

C 3.
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with grace in the heart, as also, the due administration, and worthy receiving of the Sacraments instituted by Christ, are all parts of the ordinary Religious Worship of God: Beside Religious Oaths x, Vows y, Solemn Fastings z, and Thanksgivings upon special occasions, which are, in their several times and seasons to be used, in an holy and religious manner.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be Worshipped everywhere where, in Spirit and Truth, as in private Families, daily, and in secret, each one by himself, so more solemnly, in the publick Assemblies, which are not carelessly, or wilfully to be neglected or forsaken, when God by his word or providence calleth thereunto.

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, Morall and perpetuall Commandment, binding all men in all Ages, he hath particularly appointed one day in seven, for a Sabbath to be kept holy unto him k, which from the beginning of the World to the resurrection.
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surrection of Christ, was the last Day of the week; and from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the LORDS Day, and is to be continued to the end of the World, as the Christian Sabbath.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs, before hand do not only observe an holy rest, all the Day, from their own works, words, and thoughts about their worldly employments, and recreations, but also are taken up the whole time, in the publick and private exercises of his Worship, and in the duties of necessity, and mercy.

CHAP. XXII.

Of lawfull Oaths and vows.

A Lawfull Oath is a part of Religious Worship, whereupon, just occasion, the person swearing, solemnly calleth God to witnesse what he asserteth, or promiseth, and to judge him according to the truth, or falselhood of what he sweareth.

II. The Name of God only is that by which men ought to swear: and therein
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therein is to be used with all holy fear and reverence. Therefore, to swear vainly, or rashly, by that glorious and dreadful Name; or to swear at all, by any other thing is, sinfull, and to be abhorred. 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, so a lawfull Oath being, imposed by lawfull Authority, in such matters ought to be taken.

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 perswaded is the truth. Neither may any man bind himself by Oath to any thing but what is good and just, and what he believeth to be, and what he is able, and resolved to perform. Yet it is a sin to refuse an Oath touching any thing that is good and just, being imposed by lawfull Authority.

IV. An Oath is to be taken in the plain and common sense of the words, without equivocatio, or mental reservation. It cannot oblige to sin: but in any thing not sinfull, being taken, it binds to performance, although to a mans own hurt, nor is it to be violated, although made to hereticks, or infidels.
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 faithfulnesse.

VI. It is not to be made to any Creature but to God alone; and that it may be accepted, it is to be made voluntarily, out of Faith, and conscience of duty, in way of thankfulnesse, for mercy received, or for the obtaining what we want, whereby we more strictly bind our selves to necessary duties, or, to other things, so farre, and so long, as they may fitly conduce thereunto.

VII. No man may Vow, to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and, for the performance whereof, he hath not promise of ability from God, in which respects, Popish Monasticall Vows, of perpetual single life professed Poverty, and Regular Obedience are so farre from being degrees of higher Perfection, that they are superstitions and sinful snares in which, no Christian may intangle himself.
GOD, the supreme Lord and King of all the world, hath ordained Civile Magistrates, to be under him, over the people, for his own glory, and the publick 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.  

II. It is lawfull for Christians to accept and execute the office of a Magistrate, when called thereunto, in the managing whereof, as they ought especially to maintain Piety, Justice and Peace, according to the wholesome Laws of each Common-wealth, so, for that end they may lawfully now, under the New Testament, wage warre, upon just and necessary occasion.  

III. The Civile Magistrate may not assume to himself the administration of the word and Sacraments, or the power of the Keys of the Kingdom of heaven, yet he hath Authority, & 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 intire, that all Blasphemies and Heresies be suppressed,
all corruptions and abuses in Worship
and discipline prevented, or reformed:
and all the Ordinances of God duec
settled, administr'd, and observed. 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 minde of God g.

IV. It is the duty of people to pray
for Magistrates h, to honour their per-
sons i, to pay them tribute, and other
dues, to obey their lawful commands,
and to be subject to their Authority, for
conscience sake. Insidelity, or differ-
ence in Religion doth not make void
the Magistrates just and legall Au-
thority, nor free the people from their due
obedience to him m: from which Ec-
clesialtical persons are not exempted n
much lesse hath the Pope any power and
jurisdiction over them in their Domini-
ons, or over any of their people; and
least of all to deprive them of their Do-
mion, or lives, if he shall judge them
to be Hereticks, or upon any other pre-
tence whatsoever o.

CHAP.
Of Marriage and Divorce.

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.

II. Marriage was ordained for the mutual help of Husband and Wife, for the increase of mankind with a legitimate issue, and for the Church with an holy seed, and for preventing uncleanness.

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

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word, Nor can such incestuous marriages ever be made lawful.
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full by any Law of man, or consent of Partie, so as those persons may live to
togeth as man and wife. The man may
not marry any of his wives kindred nea-
rer in blood than he may of his own, nor
the woman of her husbands kindred, nearer in blood, than of her own.

V. Adultery or fornication committ-
ted after a contract, being detected be-
fore marriage, giveth just occasion to
the innocent party to dissolve that con-
tract. In the case of adultery after mar-
riage it is lawfull for the innocent par-
ty to sue out a divorce. And after the
Divorce, to marry another, as if the of-
fending party were dead.

VI. Although the corruption of man
be such as is apt to study arguments un-
duely to put asunder those whom God
hath joyned together in marriage, yet
nothing but Adultery, or such wilfull
defertion as can no way be remedied, by
the Church, or Civill Magistrate, is
cause sufficient of dissolving the bond
of marriage. Wherein, a publick and
orderly course of proceeding is to be
observed; and the persons concerned in
it, not left to their own wills and discre-
tion, in their own case.

CHAP.
H E Catholick or Universal Church which is invisible, consists of the whole number of the Elect, that have been, are, & shall be gathered into one under Christ the Head thereof, and is, the Spouse, the Body, the fulness of Him that filleth all in all a.

II. The visible Church, which is also Catholick 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, and of their children, and is the Kingdom of the Lord Jesus Christ, the House, and Family of God, out of which there is no ordinary possibility of salvation.

III. Unto this Catholick visible Church, Christ hath given the Ministry, Graces, and Ordinances of God, for the gathering, and perfection 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 effectually thereunto.

IV. This Catholick Church hath been sometimes more, sometimes less visible. And particular Churches, which are Members thereof, are more or less
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The pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administered, and publick Worship performed more or lesse purely in them.

V. The pure Churches under Heaven are subject both to mixture and error, and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan. Nevertheless there shall be always a Church on earth to worship God according to his will.

VI. There is no other Head of the Church, but the Lord Jesus Christ, nor can the Pope of Rome, in any sense be head thereof, but is that Antichrist, that man of sin & Son of perdition, that exalteth himself in the Church, against Christ, and all that is called God.

CHAP. XXVI.

Of the Communion of Saints.

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; And, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, publick and private, as do conduc to their mutuall good, both in the
the inward and outward man c.

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, as also in relieving each other in outward things, according to their severall 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 e.

III. This Communion which the Saints have with Christ, doth not make them in any wise, partakers of the substance of his God head, or to be equal with Christ in any respect; either of which to affirm, is impious and blasphemous f. Nor doth their communion one with another, as Saints, take away, or infringe the title, or propriety which each man hath in goods and possessions g.

CHAP. VII.

Of the Sacraments.

Sacraments are holy signs, and seals of the Covenant of Grace a, immediately instituted by God b, to represent Christ, and his benefits; and, to confirm our interest in him c; as also, to
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put avisible difference between those that belong unto the Church; and the rest of the World: and solemnly to engage them to the service of God in Christ according to his Word.

II. There is in every Sacrament a spiritual relation, or Sacramental union, between the Sign and the Thing signified, whence it comes to passe that the names, and effects of the one, are attributed to the other.

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: but, upon the work of the Spirit, and the word of Institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptism and the Supper of the Lord; neither of which may be dispensed by any, but by a Minister of the word lawfully ordained.

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.

CHAP.
Baptism is a Sacrament of the new Testament, ordained by Jesus Christ, not only for the Solemn admission of the party Baptized into the visible Church: but also, to be unto him a sign, and seal of the covenant of Grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life, Which Sacrament is, by Christ's own appointment, to be continued in his Church until the end of the World.

II. The outward Element to be used in this Sacrament is Water, wherewith the Party is to be baptized, in the name of the Father and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto.

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

IV. Not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one, or both.
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both believing Parents are to be Baptized m.

A. Although it be a great sin to contemn or neglect this ordinance n, yet Grace and Salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved, without it o, or, that all that are Baptized, are undoubtedly regenerated p.

VI. The efficacy of Baptism is not tried to the moment of time, wherein it is administered q, 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 Gods own will, in his appointed time r.

VII. The Sacrament of Baptism is but once to be administered unto any person s.

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G H A P. XXIX.

Of the LORD S Supper

Our Lord Jesus, in the night where- in he was betrayed. Instituted the Sacrament of his Body and Blood called the Lords Supper, to be observed in his Church, unto the end of the world, for
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for the perpetuall remembrance of the Sacrifice of himself, in his death: the sealing all benefits thereof unto true Believers, their spirituall 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 mysticall body.

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, but onely a commemoration of that one offering up of Himself by himself, upon the Cross: once for all: and a spirituall Oblation of all possible praise unto God, for the same: So that the Popish Sacrifice of the Malle (as they call it) is most abominably injurious to Christs one onely Sacrifice, the alone Propitiation for all the sins of the Elect.

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, & thereby to set them a part 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 Com.
Communicants e, but to none who are
not then present in the Congregation f.

IV. Private Masses; or receiving this
g, Sacrament by a Priest, or any other, a-
one g, as likewise, the denial of the Cup
to the people h, worshipping the Ele-
ments, the lifting them up, or carrying
them about for adoration, & the reserving
them for any pretended religious use,
are all contrary to the nature of thisSa-
crament, & to the institution of Christ i.

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 Sa-
cramentally only they are sometimes
called by the name of the things they
represent, to wit, the Body and Blood of
Christ k, albeit, in substance and na-
ture they will remain, truly, and only l
Bread and Wine, as they were before l.

VI. That doctrine which maintains
a change of the substance of Bread and
Wine, into the substance of Christ's body
and blood (commonly called Transub-
stantiation) by consecration of a Priest,
or by any other way is repugnant not to
Scripture alone, but even to common
sense and reason, overthrows the na-
ture of the sacrament, and hath been
and is the cause of manifold superstiti-
on; yea, of grosse Idolatries m.
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VII. Worthy receivers outwardly partaking of the visible elements, in this Sacrament, 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, nor 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.

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 Lords Table, and cannot without great sin against Christ, while they remain such, partake of these Holy Mysteries, or be admitted thereunto.

p Cor. 11. 28
q Cor. 19. 16

CHAP.
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CAP. XXX.

Of the Church of Censure.

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.

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.

III. Church Censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from the like offences, for purging out of that Leaven which might infect the whole lump for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God which might justly fall upon the Church, if they should suffer his Covenant, and the Seals thereof so be profaned by notorious and obstinate offenders.

IV. For
IV. For the better attaining of these ends, the Officers of the Church are to proceed by admonition, suspension from the Sacrament of the Lords Supper for a season; & by Excommunication from the Church, according to the nature of the crime, and demerit of the person.

CHAP. XIX.
Of Synods and Councils.

For the better Government, and further edification of the Church, there ought to be such assemblies, as are commonly called Synods or Councils a.

II. As Magistrates may lawfully call a Synod of Ministers, and other fit persons, to consult and advise with, about matters of Religion b: So, if Magistrates be open enemies to the Church, the Ministers of Christ, of themselves, by vertue of their office; or, they with other fit persons, upon delegation from their Churches, may meet together in such Assemblies c.

III. It belongeth to Synods and Councils, ministerially to determine Controversies of Faith, and cases of conscience, to set down Rules & Directions for better ordering of the publick worship of God, and Government of his Churches.
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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 d.

IV. All Synods or Counsels 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 an help in both e.

V. Synods and Counsels are to handle or conclude nothing but that which is Ecclesiastical, & are not to intermeddle with Civile affairs which concern the Common wealth, 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 Civile Magistrate f.

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d Acts 19. 17
19, 21, 27, 28
29 30, 31
Acts 16 4
Matthew 18. 17
18, 20

Eph. 3. 20
Acts 17. 11
1 Corinthians 2. 5
2 Corinthians 1. 24

1 Peter 11. 13
14
Jude 18. 16

D C H A P.
CHAP. XXXII.

Of the state of men after death, and of the resurrection of the dead.

The Bodies of men after death return to dust, and see corruption a, but their soul, (which neither die nor sleep) having an immortal substance immediately return to God who gave them b, 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 c. And the souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the judgement of the great day d. Beside 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 e, and all the dead shall be raised up, with the self-same bodies, & none other, although with different qualities, which shall be united again to their souls for ever f.

III. The bodies of the unjust, shall by the power of Christ, be raised to dishonour: the bodies of the just by his Spirit,
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The end unto honor; and be made comfor-
table to his own glorious Body g.

CHAP. XXXIII.

Of the last Judgement.

GOD hath appointed a day where-
in he will judge the World in righ-
teousness, by JESUS CHRIST a, to whom
all power & judgement is given of the
Father b. In which day, not only the
Apostate Angels, shall be judged c, but
likewise all persons that have lived upo
earth, shall appear before the tribunal
of Christ, to give an account of their
thoughts, words, and deeds; and to re-
ceive according to what they have done
in the body, whether good or evil d.

II. The end of Gods appointing this
day, is for the manifestation of his glory
of his mercy, in the eternal salvation of
the Elect, and of his justice, in the dam-
nation of the Reprobate, who are wic-
ked and disobedient: For then shall the
Righteous go into everlasting Life, and
receive that fulness of joy and refresh-
ing, which shall come from the presence
of the Lord; but the wicked, who know
not God, and obey not the Gospel of JES-
US CHRIST, shall be cast into eternal tor-
ments, and be punished with everlasting
DEATH.
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destruction from the presence of the Lord, and from the glory of his pow-
er.

III. As Christ would have us to be certainly persuaded that there shall be a day of judgement, both to deterre all men from sin, and for the greater consolation of the godly in their adversity; so will he have that day unknown to men that they may shake off all carnall security, and be alwaies watchfull, because they know not at what hour the Lord will come, and may be ever prepared to say, Come Lord Jesus, come quickly g. Amen.

FINIS.
THE LARGER CATECHISM

First agreed upon

By the Assembly of DIVINES at Westminster.

And now approved by the General Assembly of the Kirk of Scotland, to be a part of Uniformity in Religion, between the Kirks of CHRIST in the three Kingdomes.

First Printed at Edinburg, and now reprinted at London for the Company of Stationers, 1651.
An ACT OF THE
Generall Assembly
Approving of the Larger CATECHISME.

The Generall Assembly, having exactly examin
ned and seriously conside
red the Larger Cathe
chisme, agreed upon by the Assembly of Divines sitting at
Weltminster, with assistance of
Commissioners from this Kirk, Co
pies thereof being printed, and sent
to Presbyters for the more exact
Triall thereof, and publike intima
tion being frequently made in this
Assembly that every one that had
any Doubts or Objections upon it
might put them in; Do find upon due
Examination thereof, That the said
Catechisme is agreeable to the
Word of God, and in nothing con-
trary
trary to the received Doctrine Worship, Discipline and Government of
this Kirk, a necessary part of the intended Uniformity in Religion, and
a rich treasure for increasing of knowledge among the people of God:
And therefore the Assembly, as they bless the Lord that so excellent
a Catechism is prepared, so they approve the same as a part of uniform-
ity; agreeing for their part, that it be a common Catechism for the
three Kingdomes, and a Directory for catechising such as have made
some proficiency in the knowledge of the grounds of Religion.

THE
THE LARGER CATECHISM,  
First agreed upon  
By the Assembly of Divines at Westminster.

And now approved by the Generall Assembly of the Kirk of Scotland, to be a part of uniformity in Religion between the Kirks of Christ in the three Kingdomes.

**Question:**

What is the chief and highest end of Man?  
A. Man's chief and highest end is to glorifie God, and fully to enjoy him for ever.

Q. How doth it appear that there is a God?

D. A. The
The Larger Catechism.

A. The very light of Nature in Man, and the works of God, declare plainly that there is a God e, but his Word and Spirit only do sufficiently and effectually reveal him unto men for their salvation.

Q. What is the Word of God?

A. The holy Scriptures of the old and new Testament are the Word of God f, the only rule of faith and obedience.

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

A. The Scriptures make themselves to be the Word of God, by their majesty g, and purity h, by the consent of all the parts i, and the scope of the whole, which is to give all glory to God k; by their lights, and power to convince and convert sinners, to comfort and build up believers unto salvation: But the Spirit of God bearing witness by and with the Scriptures in the heart of Man, as alone able fully to persuade it, that they are the very word of God m.

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God and what duty God required of man n.

Q. What do the Scriptures make known of God?

A. The Scriptures make known what God
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God is o, the persons in the God head, p
his decrees q, and the execution of his
Decrees r.

Q. VWhat is God?

A. God is a spirit s, in and of Himself infinite in Being t, Glory u, B.eled
ness w, and perfect on x, Al-sufficient y, Eternall z, unchangable a, Incompre-
hensible b, every where present c, Almighty d, knowing all things e, Most
wise f, most holy g, most just h, Most
mercifull and gracious, long-suffering, and abundant in goodnesse and truth i.

Q. Are there more Gods then one?

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

Q. How many persons are there in the
God head?

A. There be three persons in the God head, the Father, the Son, and the holy
Ghost, and these three are one, true, eternal God the same in substance, equal
in power and glory, although distinguished by their personall properties l.

Q. What are the personall properties
of the three persons in the God head?

A. It is proper to the Father to beget
the Son m, and to the Son to be bego-
ten of the Father n, and to the Holy
Ghost to proceed from the Father and
the Son, from all eternity o.

Q. How doth it appear that the Son and
The Larger Catechism.

The holy Ghost are God equall with the Fa-
ther?

A. The Scriptures manifest that the
Son and the holy Ghost are God equall
with the Father, ascribing unto them
such names p, attributes q, works r, and
worship, as are proper to God only s.

Q. What are the decrees of God s
A. Gods decrees are the wise, free and
holy acts of the counsell of his Will t.
whereby from all eternity he hath for
his own glory unchangeably fore-or-
dained whatsoever comes to pass in time u;
especially concerning Angels and Men.

Q. What hath God especially decreed
cconcerning Angels and Men s
A. God by an eternall and immutable
decree, out of his mere love, for the
praise of his glorious grace to be mani-
ifested in due time, hath elected some
Angels to glory w; and in Christ hath
chosen some men to eternall life, and the
means thereof x: and also) according to
his soveraigne power, and the unsearch-
able counsell of his own will y, whereby
he extendeth or withholdeth favour as
he pleaseth) hath passed by and fore-or-
dained the rest to dishonour and wrath,
to be for their sin inflicted, to the praise
of the glory of his justic y.

Q. How doth God execute his decree s
A. God executeth his decrees in the
works.
works of Creation and Providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will.

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

Q. How did God create the Angels?
A. God created all the Angels, spirits, immortal, holy, excelling in knowledge, mighty in power, to execute his Commandments, and to praise his name, yet subject to change.

Q. How did God create man?
A. After God had made all other creatures, he created man male and female, formed the body of the man of the dust of the ground, and the woman of a rib of the Man; indued them with living reasonable and immortal souls, made them after his own Image, in knowledge, righteousness and holiness, having the law of God written in their hearts, and power to fulfill it, with dominion over the creatures, yet subject to fall.

Q. What are God's works of providence?
A. The Larger Catechism.

B. Eph. 1: 11.
C. Gen. 1: chap.
D. Heb. 11: 3.
E. Prov. 16: 4.
F. Col. 1: 16.
H. Mat. 21: 30.
I. Mat. 23: 31.
J. 1 Sam. 14: 17.
L. 2 Thes. 1: 7.
M. Psa. 103: 18.
O. Gen. 1: 27.
Q. Gen. 2: 7.
R. with Job 35.
C. Gen. 1: 17.
D. Coh. 3: 20.
E. Eph. 4: 145.
F. Rom. 1: 4.
G. Eccl. 7: 7.
H. Gen. 1: 29.
J. Eccl. 7: 19.
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A. God's works of providence are, his most holy, wise, and powerful preserving, and governing all his Creatures, ordering them and all their actions, to his own glory.

Q. What is God's providence towards the Angels?

A. God by his providence permitted some of the Angels willfully and irrecoverably to fall into sin and damnation, limiting and ordering that, and all their sins to his own glory; and established the rest in holiness and happiness, employing them all at his pleasure, in the administration of his power, mercy and justice.

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

A. The Providence of God toward man in the estate in which he was created, was, the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion, and ordaining marriage for his help: affording him communion with himself, instituting the Sabbath, entering into a Covenant of Life with him, upon condition of personal, perfect, and perpetual obedience, of which the tree of Life was a pledge; and forbidding...
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d'ing to eat of the tree of the knowledge of good and evil, upon pain of death. 2 Gen. 3:17

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

A. Our first parents being left to the freedom of their own will through the temptation of Satan, transgressed the Commandment of God in eating the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created. 1

Q. Did all mankind fall in this first transgression?

A. The Covenant being made with Adam as a publick person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression. 3

Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery. 4

Q. What is sin?

A. Sin is want of any conformity unto, or transgression of any law of God given as a Rule to the reasonable creature. 5

Q. Wherein consisteth the sinfulness of this estate whereunto man fell?

A. The sinfulness of that estate wherein man fell, consisteth in the guilt of Adam's first sin in the want of that high...

\[\text{References: } 2\text{ Gen. 3:6, 9; 8, 13; Eccl. 7:20; 2 Cor. 11:3; Acts 7:26; Gen. 2:16, 17; with Rom. 5:12 to 20 and 2 Cor. 25:21, 22; Rom. 5:12; Rom. 3:23; 1 John 3:4; Gal. 3:19, 2; Rom. 5:13; Acts 26:7.\]
teousness where he was created, and the corruption of his nature whereby he is utterly indisposed, disabled, and made opposit unto all that is spiritually good, and wholly inclined to all evil, and that continually \( x \), which is commonly called Original Sin, and from which do proceed all actual transgressions \( y \).

Q. How is original sin conveyed from our first Parents unto their posterity?

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

Q. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the losse of communion with God a, his displeasure and curse, so as we are by nature children of wrath b, bondslaves to Satan c, and justly liabJe to all punishments in this world, and that which is to come d.

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

A. The punishments of sin in this world, are, either inward, as blindness of mind, a reprobate sense, strong delusions, hardnesse of heart, horror of conscience, \\& vile affections: or outward, as the curse of God upon the creatures for

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\( x \) Rom. 3. 10
\( y \) to 20
\( z \) Eph. 2. 1, 2, 3
\( a \) Rom. 5. 6
\( b \) Eph. 2. 3
\( c \) Rom. 5. 8
\( d \) Gen. 6. 5
\( e \) Jn. 1. 14–15
\( f \) Mat. 15. 19

\( a \) Psal. 51. 5
\( b \) Job 14. 4
\( c \) Job 15. 24
\( d \) John 3. 6

\( e \) Gen. 3. 8–10
\( f \) 2 Tim. 2. 26
\( g \) Gen. 2. 17
\( h \) Joel 3. 29
\( i \) Rom. 6. 23
\( j \) Mat. 25. 41, 46
\( k \) Jude verse 7

\( a \) Eph. 4. 18
\( b \) Rom. 1. 28
\( c \) 2 Thes. 2. 11
\( d \) Rom. 2. 5
\( e \) Tit. 3. 14
\( f \) Gen. 4. 13
\( g \) Mat. 27. 4
\( h \) Rom. 1. 26

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our faiths, and all other evils that befall us in our bodies, names, estates, relations, and employments, together with death itself.

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

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

Q. Doth God leave all mankind to perish in the state of sin and misery?

A. God doth not leave all mankind to perish in the estate of sin and misery, into which they fell by the breach of the first Covenant, commonly called the Covenant of works, but of this meer love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace.

Q. With whom was the Covenant of Grace made?

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

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

A. The grace of God is manifested in the second Covenant, in that he freely provideth...
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provideth and offereth to sinners a mediator, and life and salvation by him, and requiring faith as the condition to interest them in him, promiseth and giveth his holy Spirit, to all his elect, to work in them that faith, with all other saving graces, and to enable them unto all holy obedience, as the evidence of the truth of their faith, and thankfulness to God, and as the way which he hath appointed them to salvation.

Q. Was the Covenant of Grace always administered after one & the same manner?
A. The Covenant of Grace was not always administered after the same manner, but the administrations of it under the Old Testament were different from those under the Newe.

Q. How was the Covenant of Grace administered under the Old Testament?
A. The Covenant of grace was administered under the Old Testament, by promises, prophecies, sacrifices, circumcision, the passover, and other types and ordinances, which did all fore-signe Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah, by whom they had then full remission of sin, and eternall salvation.

Q. How is the covenant of grace admin-
A. Under the new Testament, when Christ the substance was exhibited, the same Covenant of grace was and still is to be administered in the preaching of the Word, and the administration of the Sacraments of Baptism, and the Lords Supper, in which grace and salvation is held forth into more fulness, evidence, and efficacy, to all Nations.

Q. Who is the Mediator of the Covenant of grace?

A. The only Mediator of the Covenant of grace is the Lord Jesus Christ, who being the eternall Son of God, of one substance and equall with the Father, in the fulness of time became Man, and so was, and continues to be God and Man, in two entire distinct natures, and one Person for ever.

Q. How did Christ, being God, become Man?

A. Christ the Son of God became Man, by taking to himself a true Body, and a reasonable Soul, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her, yet without sin.

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

A. It was requisite that the Mediator should
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Should be God, that he might sustain and keep the humane Nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience and intercession a, and to satisfy Gods justice b, procure his favour c, purchase a peculiar people d, give his Spirit to them e, conquer all their enemies f, and bring them to everlasting salvation g.

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

A. It was requisite that the Mediator should be man, that he might advance our nature h, perform obedience to the law i, suffer and make intercession for us in our nature k, have fellow feeling of our infirmities l; that we might receive the adoption of sons m, and have comfort and access with boldness unto the throne of grace n.

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

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

Q. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus because
because he saveth his people from their sins.

Q. Why was our Mediator called Christ?
A. Our Mediator was called Christ, because he was anointed with the holy Ghost above Measure, and so let apart and fully furnished with all authority and ability, to execute the Offices of a Prophet, Priest, and King of his Church, in the estate both of his humiliation and Exaltation.

Q. How doth Christ execute the office of a Prophet?
A. Christ executeth the office of a Prophet in his revealing to the Church x, in all ages, by his Spirit and Word y, in divers ways of administration z, the whole will of God a, in all things concerning their edification & salvation b.

Q. How doth Christ execute the office of a Priest?
A. Christ executeth the office of a Priest, in his own offering himself a sacrifice without spot to God c, to be a Reconciliation for the sins of his people d, and in making continual intercession for them e.

Q. How doth Christ execute the office of a King?
A. Christ executeth the office of a King in calling out of the world, a people to himself f, and giving them officers.
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cers, Laws, and Censures, by which he visibly governs them; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory, and their good, and also in taking vengeance on the rest, who know not God, and obey not the Gospel.

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

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

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

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

Q. How did Christ humble himself in his life?

A. Christ

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1 Eph. 4:11,12
1 Cor. 1:28.
1 Thes. 1:3.
1 Thes. 5:3.
6 Rev. 2:4.
7 Rev. 2:21.
8 Rev. 2:19.
9 Rev. 2:18.
10 Rev. 2:17.
11 Rev. 2:16.
12 Rev. 2:15.
13 Rev. 2:14.
14 Rev. 2:13.
15 Rev. 2:12.
16 Rev. 2:11.
17 Rev. 2:10.
18 Rev. 2:9.
19 Rev. 2:8.
20 Rev. 2:7.
22 Rev. 2:5.
23 Rev. 2:4.
24 Rev. 2:3.
25 Rev. 2:2.
26 Rev. 2:1.
27 Rev. 1:20.
28 Rev. 1:19.
29 Rev. 1:18.
30 Rev. 1:17.
31 Rev. 1:16.
32 Rev. 1:15.
33 Rev. 1:14.
34 Rev. 1:13.
35 Rev. 1:12.
36 Rev. 1:11.
37 Rev. 1:10.
38 Rev. 1:9.
39 Rev. 1:8.
40 Rev. 1:7.
41 Rev. 1:6.
42 Rev. 1:5.
43 Rev. 1:4.
44 Rev. 1:3.
45 Rev. 1:2.
46 Rev. 1:1.
47 Phil. 2:6,7,8
49 1 Cor. 15:35.
54 Acts 2:22.
57 Acts 2:19.
60 Acts 2:16.
61 Acts 2:15.
64 Acts 2:12.
65 Acts 2:11.
71 Acts 2:5.
73 Acts 2:3.
74 Acts 2:2.
75 Acts 2:1.
76 Acts 1:3.
77 Acts 1:2.
78 Acts 1:1.
79 Acts 1:18.
80 Acts 1:17.
81 Acts 1:16.
82 Acts 1:15.
83 Acts 1:14.
85 Acts 1:12.
86 Acts 1:11.
87 Acts 1:10.
89 Acts 1:8.
90 Acts 1:7.
92 Acts 1:5.
93 Acts 1:4.
94 Acts 1:3.
95 Acts 1:2.
96 Acts 1:1.
97 1 John 1:14.
98 Galat. 4:4.
A. Christ humbled himself in his life,
by subjecting himself to the Law, by con-
In his flesh, whether common to the
nature of man, or particularly accom-
panying that his low condition.

Q. How did Christ humble himself in
his death?

A. Christ humbled himself in his
death, in that having been betrayed by
Judas, forsaken by his Disciples, scorned & rejected by the world, condemned by Pilate and tormented by his persecutors, having also conflicted with
the terrors of death, and the powers of
darkness, felt and born the weight of
God's wrath: he laid down his life an
offering for sins, enduring the painfull,
shamefull, & cursed-death of the cross.

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

Christ's humiliation after his death,
consisteth in his being buried, continuing in the state of the dead & under
the power of death till the third day:
which hath been otherwise expressed in
these words, He descended into Hell.

Q. What was the estate of Christ's Exal-
tation?

A. The estate of Christ's exaltation compe-
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1 Cor. 15. 4. comprehendeth his resurrection k, Ascension /, sitting at the right hand of the Father m, and his coming again to judge the world n.

Q. How was Christ exalted in his Resurrection?

A. Christ was exalted in his resurrection, in that not having seen corruption in death, of which it was impossible for him to be held o. And having the very same body in which he suffered, with the essential properties thereof p, but without mortality and other common infirmities belonging to this life, really united to his soul q, he rose again from the dead the third day, by his own power r, whereby he declared himself to be the Son of God s, to have satisfied divine justice t, to have vanquished death, and to be Lord of quick and dead w. All which he did as a publick person x, the head of his Church, for their justification y, quickening in grace a, support against enemy b, and to assure them of their resurrection from the dead at the last day c.

Q. How was Christ exalted in his Ascension?

A. Christ was exalted in his Ascension, in that having after his resurrection often appeared unto, and conversed with his Apostles, speaking to them of the thing
things pertaining to the Kingdom of God, and giving them commission to preach the Gospel to all nations, forty days after his resurrection, he in our nature, and as our head, triumphing over enemies visibly went up into the highest heavens, there to receive gifts for men, to raise up our afflictions thither, and to prepare a place for us, where himself is, & shall continue till his second coming at the end of the world.

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

A. Christ is exalted in his sitting at the right hand of God in that as God-man he is advanced to highest favour with God the Father, with all fulness of joy, glory, & power over all things in heaven and earth, and doth gather and defend his Church, & subdue, their enemies, furnisheth his ministers and people with gifts and graces, and maketh intercession for them:

Q. How doth Christ make intercession?

A. Christ maketh intercession by his appearing in our nature continually before the Father in heaven, in the merit of his obedience & sacrifice on earth, declaring his will to have it applied to all believers, answering all accusations against them, procuring for them quiet of conscience notwithstanding.
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Q. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world, in that he who was unjustly judged & condemned by wicked men, shall be again at the last day in great power, & in the full manifestation of his own glory, and of his Fathers, with all his holy Angels, with a shout, with the voice of the Arch-Angel, & with the Trumpet of God, to judge the world in righteousness.

Q. What benefits hath Christ procured by his mediation?

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

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

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us, which is the work especially of God the holy Ghost.

Q. Who are made partakers of Redemption by Christ?

A. Redemption is certainly applied & effectually communicated to all those...
for whom Christ hath purchased it, who are in time by the Holy Ghost enabled to believe in Christ, according to the Gospel m.

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

A. They who having never heard the Gospel n, know not Jesus Christ o, and believe not in him, cannot be saved p, be they never so diligent to frame their lives according to the light of nature q, or the Law of that Religion which they profess r; neither is there salvation in any other, but in Christ alone s, who is the Saviour only of his body in the Church.

Q. Are all they saved who hear the Gospel, and live in the Church?

A. All that hear the Gospel, and live in the visible Church are not saved, but they only who are true members of the Church invisible u.

Q. What is the visible Church?

A. The visible Church is a society made up of all such as in all Ages and places of the world do profess the true Religion w, and of their children x.

Q. What are the special privileges of the visible Church?

A. The visible Church hath the privilege of being under God's special care.
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and government, of being protected & preserved in all ages, notwithstanding the opposition of all enemies, and of enjoying the communion of Saints, the ordinary means of salvation, offers of grace by Christ to all the members of it in the ministry of the Gospel, testifying that whosoever believes in him shall be saved, and excluding none that will come unto him.

Q. What is the invisible Church?

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

Q. What special benefits do the members of the Invisible Church enjoy by Christ?

A. The members of the Invisible Church by Christ, enjoy Union and Communion with him in Grace and Glory.

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

A. The union which the Elect have with Christ, is the work of God's grace, whereby they are spiritually & mystically, yet really and inseparably joined to Christ, as their Head and Husband, which is done in their effectual calling.

Q. What is effectual calling?

A. Effectu-
A. **Effectuall Calling is the work of God's almighty power & grace, whereby out of his free & especial love to his elect, & from nothing therein moving him thereunto, he doth in his accepted time, invite & draw them to Jesus Christ by his word and Spirit, savingly enlightening their minds, renewing & powerfully determining their wills, so as they, although in themselves dead in sin, are hereby made willing & able freely to answer his call, & to accept and embrace the grace offered & conveyed therein.**

1. **Are the Elect only effectually called?**

A. All the elect, & they only, are effectually called, although others may be, & often are, outwardly called by the ministry of the Word and have some common operations of the Spirit, who for their will full neglect and contempt of the grace offered to them, being justly left in their unbelief, did never truly come to Jesus Christ.

2. **What is the communion in Grace which the members of the Invisible Church have with Christ?**

A. The communion in grace which the members of the invisible Church have with Christ, in their partaking of the virtue of his mediation, in their
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Adoption, Sanctification, & whatever in this life manifests their union with him w.

Q. What is Justification?
A. Justification is an Act of God's free grace unto sinners, in which he pardoned all their sins, accepted and accounted their person righteous in his sight; not for anything wrought in them, or done by them; but only for the perfect obedience & full satisfaction of Christ, by God imputed to them a, and received by faith alone b.

Q. How is Justification an act of God's free grace?
A. Although Christ by his obedience & death, did make a proper, real, & full satisfaction to God's justice, in the behalf of the that are justified, yet in as much as God accepteth the satisfaction from a Surety, that he might have demanded of them, d provideth his Surety, his own only Son d, imputing his righteousness to them e, and requiring nothing of them for their justification but faith f, which also is his gift g, their justification is to them of free grace h.

Q. What is justifying Faith?
A. Justifying faith is a saving grace i, wrote in the heart of a sinner by the Spirit k, & Word of God l, whereby he being convinced of his sin and misery, and
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of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and refeth upon Christ and his righteousness therein held forth for pardon of sin, & for the accepting and accounting of his person righteous in the sight of God for salvation.

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

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

Q. What is adoption?

A. Adoption is an act of the free grace of God, in and for his only Son Jesus Christ, whereby all those that are justified, are received into the number of his children, have his name put upon them, the Spirit of his Son given to them, are under his fatherly care & dispensation, admitted to all the privileges of the Sons of God, made heirs of all the promises, and fellow heirs with Christ in glory.

E 4 Q. What...
Q. What is Sanctification?

A. Sanctification is a work of God's grace, whereby they who God hath before the foundation of the world chosen to be holy, are in time, through the powerful operation of his Spirit, applying the death and resurrection of Christ unto them, renewed in their whole man after the image of God, having the seeds of repentance unto life & of all other saving graces put into their hearts, & those graces so stirred up, increased & strengthened, so that they more & more die unto sin & rise unto newness of life.

Q. What is repentance?

A. Repentance unto life is a saving grace, wrought in the heart of a sinner by the Spirit, & word of God whereby out of the sight & sense not only of the danger, but also of the filthiness & odiousness of his sins, & upon the apprehension of God's mercy in Christ, to such as are so penitent, her so grieves for, & hates his sins, so that he turns from them all to God, purposing and endeavouring constantly to walk with him in all the ways of new obedience.

Q. Wherein do justification & sanctification differ?

A. Although sanctification be inseparably joined with justification; yet they differ in that God in justification imputeth the righteousness of Christ.
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Christ, in sanctification his spirit infused grace, & enableth to the exercise thereof; in the former sin is pardoned, in the other it is subdued; one doth equally free all believers from the revenging wrath of God, & that perfectly in this life, that they never fall into condemnation; the other is neither equally in all, nor in this life perfect in any, but growing up to perfection.

2. Whence ariseth that imperfection of sanctification in believers?

A. The imperfection of sanctification in believers ariseth from the remnant of sin abiding in every part of them, & the perpetual lusting of the flesh against the spirit whereby they are often foiled with temptations, and fall into many sins, are hindered in all their spiritual services, & their best works are imperfect, & dfiled in the sight of God.

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

A. True believers, by reason of the unchangeable love of God, and his Deed and covenant to give them perseverance, the indissoluble union with Christ, his continual intercession for them: and the spirit and seed of God abiding in them, can neither totally nor.
n't finally fall away from the state of grace, but are kept by the power of God through faith unto salvation.

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

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

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

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

2. What.
Q. What is the communion in glory, which the members of the invisible Church have with Christ?

A. The communion in glory which the Members of the invisible Church have with Christ, is, in this life immediately after death, and at last perfected at the resurrection and day of judgment.

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

A. The members of the invisible Church have communicated unto them in this life, the first fruits of glory with Christ, as they are the members of him their Head, and so in him are interested in that glory which he is fully possessed of; and as an earnest thereof, enjoy the sense of God's love, peace of conscience, joy in the Holy Ghost, and hope of Glory, as on the contrary, the sense of God's revenging wrath, horror of conscience, and a fearfull expectation of Judgment, are to the wicked, the beginning of their torments which they shall endure after death.

Q. Shall all men die?

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

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

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

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

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the last day they be again united to their souls; whereas the souls of the wicked are at death cast into hell where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day.

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

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

Q. What shall all immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the general and small judgement of Angels & men; the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.

Q. What shall all be done to the wicked at the day of judgement?

A. At the day of judgement the wicked shall be set on Christ's left hand, and upon clear evidence, & full conviction of their own consciences, shall have fearfulness.
fearful, but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy angels, into hell, to be punished with unspeakable torments, both in body and soul, with the Devil and his angels for ever.

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

A. At the day of judgement the righteous being caught up to Christ in the clouds, shall be set on his right hand, & there being openly acknowledged, & acquitted, shall joy with him in the judging of reprobate Angels & Men, and shall be received into heaven; where they shall be fully and for ever freed from all sin and misery, filled with unconceivable joys, made perfectly holy, and happy both in body and soul, in the company of innumerable Saints, and holy angels; but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity. And this is perfect and full communion which the members of the invisible Church shall enjoy with Christ in glory, at the resurrection and day of judgement.

Having
Having seen what the Scriptures principally teach us to believe concerning God; it follows to consider, what they require as the duty of Man.

Q. What is the duty that God requireth of man?

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

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

A. The rule of obedience revealed to Adam in the estate of innocency, & to all mankind in him, beside a speciall command not to eat of the fruit of the tree of the knowledge of good & evil, was the Morall Law.

Q. What is the Morall Law?

A. The Moral Law is the declaration of the will of God to mankind, directing & binding every one to personal, perfect, and perpetuall conformity and obedience thereunto, in the frame and disposition of the whole Man, soul and body, and in performance of all those duties of holinesse and righteousness which he oweth to God & Man; promising life upon the fulfilling, and threatening...
threatening death upon the breath of it.

Q. Is there any use of the Morall Law to men since the fall?

A. Although no man, since the fall can attain to righteousness & life by the Moral law, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.

Q. Of what use is the Moral Law to men?

A. The Moral law is of use to all men, to inform them of the holy nature and will of God, and of their duty binding them to walk accordingly, to convince them of their inability to keep it, and of the sinfull pollution of their nature, hearts, and lives, to humble them in sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

Q. What particular use is there of the Morall Law to unregenerate men?

A. The Moral law is of use to unregenerate men to awaken their consciences to fly from wrath to come, and to drive them to Christ; or upon their continuance in the estate and way of sin, to leave them inexcusable, & under the curse thereof.

Q. What special use is there of the Morall Law to the regenerate?

A.
A. Although they that are regenerate and believe in Christ are delivered from the moral law, as a covenant of works, so as thereby they are neither justifi'd, nor condemned: yet beside the general uses thereof common to them with all men, it is of speciall use to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead & for their good: and thereby to provoke them to more thankfulnes & to express the same in their greater care to conform themselves therunto as the rule of their obedience.

Q. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the ten Commandments; which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone and are recorded in the 20 Chapter of Exodus: the four first Commandments contain ing our duty to God, and the other six our duty to Man.

Q. What rules are to be observed for the right understanding of the ten Commandments?

A. For the right understanding of the ten Commandments, these rules are to be observed:
That the law is perfect, & bindeth every
ry one to full conformity in the whole man, unto the righteousness thereof & to entire obedience for ever: so as to require the utmost perfection in every duty, & to forbid the least degree of every sin. That it is spiritual, & so teacheth the understanding, will, affection, and all other powers of the soul, as well as words, works, and gestures.

That one and the same thing, in divers respects, is required or forbidden in several Commandments.

That, as where a duty is commanded, the contrary sin is forbidden, & where a sin is forbidden, the contrary duty is commanded; so where a promise is annexed, the contrary threatening is included, and where a threatening is annexed, the contrary promise is included.

That, what God forbids, is at no time to be done; what he commands, is always our duty, yet every particular duty is not to be done at all times.

That, under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.

That, what is forbidden or commanded to our selves, we are bound according to our places, to endeavour that it may be avoided or performed by others, according
cording to the duty of their places. 

That, in what is commanded to others, we are bound according to our places & callings to be helpfull to them b, and to take heed in partaking with others in what is forbidden them c.

Q. What special things are we to consider in the ten Commandments.

A. We are to consider, in the commandments, the Preface, the substance of the Commandments themselves, and severall reasons annexed to some of them, the more to inforce them.

Q. What is the Preface to the Commandments?

A. The Preface to the commandments is contained in these words [Exod. 20.3] in the Lord thy God with have brought thee out of the land of Egypt, out of the house of bondage, wherein God manifesteth his sovereignty, as being Jehovah, the eternall, immutable, and Almighty God, having his Being in all his words and works, and that he is a God in Covenant, as with Israel of old, so with all his people, who, as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thraldome, & that therefore we are bound to take him for our God alone, & to keep all his Commandments.

Q. What
What is the sum of the four Commandments which contain our duty to God?

A. The sum of the four Commandments containing our duty to God, is to love the Lord our God with all our heart, and with all our soul, & with all our strength, and with all our mind.

Which is the first Commandment?

A. The first Commandment is,

They shall have no other Gods before me.

What are the duties required in the first Commandment?

A. The duties required in the first Commandment, are, the knowing & acknowledging of God to be the only true God, and our God o & to worship and glorifie him accordingly p, by thinking q, meditating r, remembering s, highly esteeming t, honouring u, adoring, chusing x, loving y, desiring z, fearing of him a, believing him b, trusting c, hoping d, delighting e, rejoicing in him f, being zalous for him g, calling upon him, giving all praise & thanks h, and yielding all obedience & submission to him, with the whole man i, being careful full in all things to please him k, & forrowfull when in any thing he is offended l, & walking humbly with him m.

What are the sins forbidden in the first
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A. The sins forbidden in the first Commandment, are Atheism in denying or not having a God; Idolatry in having, or worshipping more Gods than one, or any with, or instead of the true God; the not having & avouching him for God, and our God, the omission or neglect of any thing due to him required in this Commandment; ignorance, false opinions, unworthy & wicked thoughts of him, all prophaneness, hatred of God, self-ove, self-seeking, & all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part; vain credulity, unbelief, heresy, misbelief, distrust, despair, incorrigibleleness, insensibleleness under judgements, hardness of heart, pride, presumption, carnall security, tempting of God, using unlawful means, carnall delight in law, full means, carnall delights & joyes, corrupt, blind, and indiscreet zeal, lukewarmness, and deadness in the things of God, estranging our selves, and apostatizing from God, praying, or giving any Religious Worship.
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... to Saints, Angels, or any other creatures... making men the Lords of our Faith, and his commandments... hearkning to his suggestions... or any other creature... Ah, Angels, or any other creatures...

Q. What are we especially taught by these words [Before me] in the first Commandment?

A. These words [before me] or before my face, in the first commandment teach us, that God who seeth all things takes special notice of, and is much displeased with the sin of having any other God; that so it may be an argument to dissuade from it, and to aggravate it, as a most impudent provocation; as also to persuade us to do, as in his sight, whatever we do in his service.

Q. Which is the second Commandment?

II. Thou shalt not make unto thee any graven image, or any likeness of any thing 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 thy self to them.
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Q. What are the duties required in the second Commandment?

A. The duties required in the second Commandment, are, the receiving, observing and keeping pure and entire, all such religious worship & Ordinances as God hath instituted in his word, particularly prayer & thanksgiving in the name of Christ, the reading, preaching and hearing the Word, the administration and receiving of the Sacraments, Church government and Discipline, the Ministry and maintenance thereof, religious fasting, swearing by the Name of God, and vows and promises, as also the disapproving, detesting, opposing all false worship, and according to each one's place and calling, removing it, and all monuments of idolatry.

Q. What are the sins forbidden in the second Commandment?

A. The sins forbidden in the second Commandment, are, all dividing, counselling, commanding, using, and any
any waies approving any religion worship not instituted by God himself tolerating a false religion, the making my representation of God, of all, or any of the 3 Persons, either inwardly in our mind, or outwardly, in any kin of Image or likeness of any Creatur whatsoever, all worshiping of it, to God in it, or by it, the making of an representation of reign'd Deities, and all worship of them or service belonging to them, all superstitious devices, corrupting the worship of God adding to it, alking from it, whether invented & taken up of our selves, or received by tradition from others, though under the title of antiquity, cu from, devotion, good intent, or any of the pretence whatsoever, simony, sacrilege, all neglect, contempt & hindring, & opposing the Worship and ordinances which God hath appointed.

Q. What are the reasons annexed to the second commandment, the more to enforce it?

A. The reasons annexed to the second Commandment, the more to enforce it, contained in these words: [For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me,
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me: and showing mercy unto thousands of them that love me and keep my Commandments; c. are beside.

God's sovereignty over us, and property in us, his fervent zeal for his own worship e, and his revengeful indignation against all false worship, as being a spiritual whoresom, accounting the breakers of his commandment such as hate him, & th earning to punish them unto divers generations g, and esteeming the observers of it such as love him, and keep his commandments, & promising mercy to them unto many generations h.

Q. 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 i.

Q. What is required in the third commandment? A. The third commandment requires, that the Name of God, his titles, attributes k, ordinances l, the word m, Sacraments n, prayer o, oaths p, vows q, lots r, his works t, and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought t, meditation t, word w, writing x, by an holy profession y, & an answerable conversation z, to the glory of God, and the good of our selves b, and others c.
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Q. What are the sins forbidden in the third Commandment?

A. The sins forbidden in the third Commandment, are, the not using of God's name as is required, \\
 & the abuse of it, in an ignorant, vain, irreverent, \\
 profane, superstitious, or wicked mentioning, or otherwise using his titles, attributes, ordinances, or works, by \\
 blasphemy, perjury: all sinfull cursings, oaths, vows, & lots, violating \\
of our oaths, and vows, if lawfull, and \\
fulfilling of them, if of things unlawful, and \\
murmuring, & quarrelling at, curious \\
prying into, and misapplying of God's \\
decrees, and providences, misinterpreting, misapplying, or any way \\
perverting the word, or any part of it, \\
to profane jests, curious or unprofitable \\
questions, vain Jangling, or the maintain \\
ing of false doctrines; abusing it, \\
the creatures, or any thing contained \\
under the name of God, to charms, \\
or sinfull lusts, and prætisës, the maligning, scorning, reviling, or any \\
wayses opposing of God's truth, grace, & \\
ways, making profession of Religion in \\
hypocrisie, or for finister ends; being \\
ashamed of it, or a shame to it, \\
by.

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Q. What are the sins forbidden in the third Commandment?

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ashamed of it, or a shame to it, \\
by.
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by uncomforatable unwise unfruitful p and offensive walking q or backsliding from it r.

Q. What reasons are annexed to the third Commandement?

A. The reasons annexed to the third Commandement in these words [the Lord thy God] and (For the Lord will not hold him guiltless that taketh his name in vain s are because he is the Lord, and our God: and therefore his name is not to be profaned, or any way abused by us t, especially because he will be so farre from acquitting and sparing the transgressions of this Commandement, as that he will not suffer them to escape his righteous judgement u, albeit many such escape the censures and punishments of men w.

Q. Which is the fourth Commandement?

A. The fourth Commandement is Remember the Sabbath day to keep it holy: Six days shall thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant nor thy maid-servant, nor thy cattle, nor the 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 x.

Q. What is required in the fourth Commandement?
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Commandment?
A. The fourth commandment requireth of all men, the sanctifying, or keeping holy to God, such set time as he hath appointed in his word, expressly one whole day in seven, which was the seventh from the beginning of the world to the Resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world, which is the Christian Sabbath, and in the New Testament called the Lord's day.

Q. How is the Sabbath, or Lord's day to be sanctified?
A. The Sabbath or Lord's day is to be sanctified by an holy resting all the day, not only from such works as are at all times sinful, but also from such worldly employments & recreations as are on other days lawful, and making it our delight to spend the whole time except so much of it as is to be taken up in works of necessity and mercy in the publick and private exercises of God's worship: and to that end we are to prepare your hearts, and with such foresight, diligence and moderation, to dispose, and reasonably to dispatch our worldly business, that we may be the more free and fit for the duties of that day.

Q. Why is the charge of keeping the Sabbath, more especially directed to governors
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of families, and other superiors?

A. The charge of keeping the Sabbath is more specially directed to governours of families and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge, & because they are prone oftentimes to hinder them by employments of their own.

Q. What are the sins forbidden in the fourth Commandment?

A. The sins forbidden in the fourth Commandment, are, all omissions of the duties required, all careless, negligent, and impraifable performing of them, & being weary of them, all profaning the day by idleness, & doing that which is in itself sinful, and by all needless works, words and thoughts about our worldly employments and recreations.

Q. What are the reasons annexed to the fourth Commandment, the more to enforce it?

A. The reasons annexed to the fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us 6 daies of seven to our own affairs, & reserving but one for himself, in these words [ Sixth daye shall thou laboure, and do all thy work. ] from God's law. 1 Exod. 20. 9 challenging a speciall property in that day [ The seveth day is the Sabbath of the

f Exod. 20. 10
i Exod. 20. 11
v Exod. 20. 2
z Jer. 16. 20, 21
h Exod. 20. 12

\[ F3 \]
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The LORD thy GOD m] from the example of God, who in six days made heaven and earth, the sea and all that in them is and rested the seventh day: & from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it (Wherefore the LORD blessed the Sabbath day and hallowed it)

Q. Why is the word Remember set in the beginning of the fourth Commandement? A. The word Remember is set in the beginning of the fourth Commandement partly because of the great benefit of remembering it: we being thereby helped in our preparation to keep it, and, in keeping it, better to keep all the rest of the Commandements, and to continue a thankful remembrance of the two great benefits of creation, and Redemption, which contain a short abridgment of Religion, and partly because we are very ready to forget it, for that there is less light of nature for it, and yet it restraineth our natural liberty in things at other times lawfull, that it cometh but once in seven dayes, and many worldly businesse come between and too often take off our minds from thinking of it, either to prepare for it.
to sanctifie it w, and that Satan with his instruments much labour to blot out the glory and even the memory of it, to bring in all irrelegation and impiety x.

Q. What is the sum of the six Commandments which contain our duty to man?

A. The sum of the six commandments which contain our duty to man, is to love our neighbour as ourselves y, and to do to others what we would have them do to us z.

Q. Which is the fifth Commandment?

A. The fifth commandment is,

V. Honour thy father and thy mother; that thy days may belong upon the land which the Lord thy God giueth thee a.

Q. Who are meant by Fathers and Mother, in the fifth Commandment?

A. By Father and Mother in the fifth commandment, are meant not only natural parents b, but all superiors in age c, and gifts d, and especially such as by God's Ordinance are over us in place of Authority, whether in Family e, Church f, or Common-wealth g.

Q. What are Superiors stiled Father and Mother?

A. Superiors are stiled Father and Mother, both to teach them in all duties towards their inferiours, like natural
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parents, to express love and tenderness to them, according to their several relations, and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.

Q. What is the general scope of the fifth Commandment?

A. The general scope of the fifth commandment is the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, equals.

Q. What is the honour that inferiors owe to their superiors?

A. The honour which inferiors owe to their superiors, is all due reverence, in heart, word, and behaviour, prayer, and thanksgiving for them, imitation of their virtues and graces, willing obedience to their lawfull commands, & counsels, due submission to their corrections, fidelity to, defence, maintenance of their persons & authority, according to their several ranks, and the nature of their places; bearing with their infirmities, & covering them in love, that so they may be an honor to them and to their government.

Q. What are the sins of inferiors against their superiors?

A. The sins of inferiors against their
their Superiours, are all neglect of the duties required towards them, envying at z, contempt of a, and Rebellion b, against their persons c, and places d, in their lawfull counsels e, commands, and corrections f, cursing, mocking g, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their Government b.

Q. What is required of Superiors toward their Inferiours?
A. It is required of Superiours according to that power they receive from God, and that relation wherein they stand, to love i, pray for k, and bless their Inferiours l, to instruct m, counsel and admonish them n, countenancing o, commending p, and rewarding such as do well q, discountenancing, reproving and chastising such as do ill s, protecting r, and providing for them all things necessary for soul w and body x and by grave, wise holy and exemplary carriage, to procure glory to God y, honour to themselves, and so to preserve that authority which God hath put upon them z.

Q. What are the sins of Superiours?
A. The sins of Superiours are beside the neglect of the duties required of them a, an inordinate seeking of themselves b, their own glory c, ease d, profit e, and plea-
pleasure, commanding things unlawful, or not in the power of inferiours to perform, counsel, encouraging, favouring them in that which is evil, displeasing, discouraging, or discountenancing them in that which is good, correcting them unduly, carelessly exposing, or leaving them to wrong, temptation and danger, provoking them to wrath, or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous or remiss behaviour.

2. What are the duties of equals?

A. The duties of equals are, to regard the dignity and worth of each other p, in giving honour to go one before another q and to rejoice in each others gifts and advancement, as in their own.

Q. What are the sins of equals?

A. The sins of equals are, beside the neglect of the duties required, the undervaluing of the worth t, envying the gifts, grieving at the advancement or prosperity, one of another u, and usurping preeminence one over another w.

Q. What is the Reason annexed to the fifth Commandement, the more to enforce it?

A. The reason annexed to the fifth Commandement, in these words, That thy days may be long upon the
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1. Which is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill.

2. What are the duties required in the sixth commandment?

A. The duties required in the sixth Commandment are, all careful studies, and lawfull endeavours to preserve the life of our selves, and others; by refisting all thoughts & purposes, subduing all passions, and avoiding all occasion, temptations, and practices, which tend to the unjust taking away the life of any; by just defence thereof against violence; patient bearing of the hand of God; quietness of mind; cheerfulnesse of spirit, a sober use of meat, drink, physick, sleep, labor, & recreation; by charitable thoughts, love, compassion, meeknesse, gentleness, kindness, peaceable mind, milde, and courteous speeches and behaviour; for forbearance, readiness to be reconciled patiently bearing and forgiving of injuries, and requiring good for evil; comfort.
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ing and succouring the distressed, and
protecting & defending the innocent b.

Q What are the sixth Commandment in the
sixth Commandment?

A. The sixth Commandment is, all taking away
the life of our selves or of others except
in case of publick justice, lawfull
war, or necessary defence, the neg-
lecting or withholding the lawfull and
necessary means of preservation of life;

sinfull anger, hatred, envy, desire of
revenge, all excessive passions, distrac-
ting cares, immoderate use of
meat, drink, labour, & recreations,
provoking words, quarrelling, striking, wounding, and
whatsoever else tends to the destruction
of the life of any.

Q What is the seventh Commandment?

A. The seventh Commandment is,
Then shalt not commit adultery.

Q What are the duties required in
the seventh Commandment?

A. The duties required in the seventh
Commandment are, chastity in body,
mind, affections, words, and beha-
viour, & the preservation of it in our
selves & others watchfulness over the
eyes, and all the senses, temperance,
keeping of chast company, modesty in
apparel, marriage by those that have

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not the gift of continency h, conjugal love i, and cohabitation k, diligent labour in our callings l, shunning all occasions of uncleanness, & resisting temptations thereunto m.


Q. What are the sins forbidden in the seventh commandment?

A. The sins forbidden in the seventh commandment, beside the neglect of the duties required n, are, adultery, fornication o, rape, incest p, sodomy, and all unnatural lusts q, all unclean imaginations, thoughts, purposes and affections, all corrupt or filthy communication, or listening thereunto s; wanton looks t, impudent, or light behaviour; immodest apparel u, prohibiting of lawful full w, and dispensing with unlawful marriages x, allowing, tolerating, keeping of vows, and of resorting to them y, intangling vows of single life z, undue delay of marriage a, having more wives or husbands than one, at the same time b, unjust divorce c, or desertion d: idle

A. Which is the eighth commandment?

Q. Which is the eighth commandment?

Eph. 5:4

Ezek. 8:14

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A. The

h 1 Cor 7:9

i 1 Prov. 5:19, 0

k 1 Peter 3:7

l 1, Prov. 31:16, 27:28

m Prover. 8

n Prov. 5:7.

o Galat. 13: 4

p a sam 15:14

q Gen 39: 8, 9

r 10

s Prov. 5:7.

t 1 Kings 9:30. with Jer. 4:30, and Ezek 23:4.
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A. The eighth commandment is, 
Thou shalt not steal.

Q. What are the duties required in the eighth commandment?

A. The duties required in the eighth commandment, are truth, faithfulness, and justice in contract, and commerce between man and man, rendering to every one his due, restitution of goods unlawfully detained from the right owners thereof, giving and lending freely according to our abilities, and the necessities of others, moderation of our judgments, wills and affections concerning worldly goods, a provident care and study to get, keep, use, and dispose those things which are necessary and convenient for the sustentation of our nature and suitable to our condition, a lawful calling, and diligence in it, frugality, avoiding unnecessary law suits, and suretyship, or other like engagements, and an endeavour by all just and lawful means to procure, preserve, and further the wealth and outward estate of others as well as our own.

Q. What are the sins forbidden in the eighth commandment?

A. The sins forbidden in the eighth commandment, beside the neglect of the duties required, are, theft, robbery, man-stealing, and receiving any
thing that is stolen e, fraudulent dealing, false wants and measures e, removing landmarks f; injustice and unfaithfulness in contracts between man and man, or in matters of trust h; oppression i, extortion k, usury l, bribery m, vexatious law-suits n, unjust inclosures, and depopulations o, in grossing commodities to enhance the price p, unlawful callings q, and all other unjust or sinful ways of taking, or withholding from our neighbour what belongs to him, or enriching our selves: covetousness r, inordinate prizing and affecting worldly goods t, distrustfull and distracting care, and studies in getting, keeping, and using them u, envying at the prosperity of others w: as likewise idleness x, prodigality, wasteful gaming, and all other ways whereby we do unduly prejudice our own outward estate y: and defrauding our selves of the due use and comfort of that estate which God hath given us z.

Q. What is the ninth Commandment?
A. The ninth commandment is, IX. Thou shalt not bear false witness against thy neighbour a.

Q. What are the duties required in the ninth commandment?
A. The duties required in the ninth commandment are the preserving and pro-
promoting of truth, between man and man b, and the good name of our neighbour as well as our own c, appearing, & standing for d, and from the heart e, sincerely f, freely g, clearly h, and fully i, speaking the truth, and only the truth, in matters of judgement and justice k, and in all other things whatsoever l, a charitable esteem of our neighbours m, loving, defining, and rejoicing in their good name, following for o, and covering of their infirmities p, freely acknowledging their gifts and graces q, defending their innocency r, a ready receiving of a good report s, and unwillingness to admit of an evil report concerning them t, discouraging tale bearers u, flatterers w, and slanderers x, love and care of our own good name, and defending it when need require h, keeping of law all promises z, studying and practicing of whatsoever things are true, honest, lovely, and of good report a.

Q. What are the sins forbidden in the ninth Commandment?

A. The sins forbidden in the ninth commandment are all prejudicing the truth, and the good name of our neighbours as well as our own b, especially in publick judicature c, giving false evidence d, suborning false witnesses e, willingly appearing & pleading for an evil cause
cause, out-facing and overbearing the truth, passing unjust sentence, calling evil good, and good evil, rewarding the wicked according to the work of the righteous, & the righteous according to the work of the wicked, forgery, concealing the truth, undue silence in a just cause, and holding our peace when in equity calleth for either a reproof from our selves, or complaint to others. Speaking the truth unseavonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in double-mean and equivocal expressions to the prejudice of truth or justice, speaking untruth, lying, flandering, backbiting, detraeting, tale bearing, whispering, scoffing, reviling, rash, hath, & partial censoring, misconstruing intentions, words and actions, flattering, vain-glorious boasting, thinking or feaking too highly, or too meanly of our selves or others, denying the gifts & graces of God, aggravating smaller faults, hiding excusing, or extinguishing of sins when called to a free confession, unnecessay discovering of infirmities, raising false rumours, re-
ceiving & countenancing evil reports o, and stopping out errors against just defence p; evil suspicion q envying or grieving at the deserved credit of any; endeavouring or desiring to impair it; rejoicing in their disgrace and infamy; scornful contempt r, fond admiration s; breach of lawfull promises t, neglecting such things as are of good report u, & practicing or not avoiding our selves, or not hindring, what we can in others, such things as procure an ill name v.

Q. Which is the tenth Commandement ?

A. The tenth commandement is, Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbours.

Q. What are the duties required in the tenth commandement ?

A. The duties required in the tenth commandement, are such a full contentment with our own condition b, and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affects touching him tend unto an further all that good which is his c.

Q. What are the sins forbidden in the tenth commandement ?

A. The sins forbidden in the tenth commandement, are, discontentment with
with our own estate, envying e, and
grieving at the good of our neighbours
f, together with all inordinate motions
and affections to anything that is his g.

Q. Is any man able perfectly to keep
the commandments of God?

A. No man is able either of himself,
h, or by any grace received in this life;
perfectly to keep the commandments
of God i, but doth daily break them in
thought k, word, and deed l.

Q. Are all transgressions of the law of
God equally hainous in themselves, and
in the sight of God?

A. All transgressions of the Law of
God are not equally hainous, but some
sins in themselves, and by reason of
several aggravations, are more hainous
in the sight of God than others m.

Q. What are those aggravations that
make some sins more hainous than others?

A. Sins receive their aggravations,
From the persons offending n, if they
be of riper age, o greater experience, or
grace p, eminent for profession q, gifts
r, place s, office t, guides to others u, and
whose example is likely to be followed
by others w.

From the parties offended x, if imme-
diately: against God y, his attributes z,
and worship a, against Christ, and his grace b, the holy Spirit c, his witnesses d, and working, e, against superiors, men of eminency f, and such as we stand specially related and engaged unto. g, against any of the Saints h, particularly weak brethren i, the souls of them or any other k, and the common good of all or many l.

From the nature and quality of the offence m, if it be against the express letter of the Law n, break many Commandments, contain in it many sins o, if not only conceived in the heart, but breaks forth in words and actions p, scandalize others q, and admit of no reparation: r, if against man's, f, mercies t, judgement u, light of nature w, conviction of conscience x, public or private admonition y, censures of the Church z, civil punishments a, and our own prayers, purposes, promises b, vows c, covenants d, and engagements to God or man e, if done deliberately f, willfully g, presumptuously h, impudently i, boastingly k, maliciously l, frequently m, obstinately n, with delight o, continuance p; or relapsing after repentance q.

From circumstances of time r, and
place; if on the Lords day or other times of Divine worship, or immediately before, or after these, other helps to prevent or remedy such miscarriages, if in publick, or in the presence of other, who are thereby likely to be provoked or defiled.

Q. What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the sovereignty a, goodness b, and holiness of God, and against his righteous law d, deserveth his wrath & curse e, both in this life, and that which is to come; and cannot be expiated but by the blood of Christ h.

Q. What doth God require of us that we may escape his wrath & curse due to us by reason of the transgression of the Law?

A. That we may escape the wrath & curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ i, and the diligent use of the outward means whereby Christ communicateth to us the benefits of his mediation k.

Q. What are the outward means whereby Christ communicateth to us the benefits of mediation?

A. The outward and ordinary means whereby Christ communicateth to his church...
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Church the benefits of his mediation are, all his Ordinances especially the Word, Sacraments, and prayer: all which are made effectual to the elect for their salvation. 

Q. How is the Word made effectual to salvation?

A. The Spirit of God maketh the Reading but especially the preaching of the word, & effectual means of enlightning, convincing, and humbling sinners, of driving them out of themselves, & drawing them unto Christ, of conforming them to his Image, & subduing them to his will, of strengthening them against temptations and corruptions, of building them up in grace, & establishing their hearts in holiness and comfort through faith unto salvation.

Q. Is the word of God to be read by all? A. Although all are not to be permitted to read the word publickly to the Congregation, yet all sorts of people are bound to read it apart by themselves, & with their families, to which end the holy Scriptures are to be translated out of the Original into vulgar languages.

Q. How is the word of God to be read? A. The holy Scriptures are to be read with an high, and reverent esteem of them; with a firm persuasion that they are the very Word of God.
only can enable us to understand them, 
with desire to know, believe, and obey 
the will of God revealed in them, with 
diligence, and attention to the matter 
and scope of them, with meditation, 
application, self-denial, and prayer.

Q. By whom is the word of God to be 
preached?

A. The word of God is to be preached 
oney by such as are sufficiently gift-
ed, and also duly approved and called 
to that office.

Q. How is the word of God to be pre-
ached by those that are called thereunto?

A. They that are called to labour in 
the ministry of the Word, are to preach 
sound doctrine, diligently, in season, 
and out of season, plainly, not in the 
enticing words of man, wisdom, but in 
demonstration of the Spirit, and power, 
faithfully, making known to the whole 
counsel of God, wisely, applying 
themselves to the necessities and capaci-
ties of the hearers, zealously, with 
fervent love of God, and the souls 
of his people, sincerely, aiming at his 
glory, and their conversion, edifica-
tion, and salvation.

Q. What is required of those that hear 
the word preached.

1 Thess. 2.4, 5, 9. John 7.18. b 1 Cor. 9.19. 10, 21, 22. 6 2 Cor. 12, 19. 
A. It
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A. It is required of those that hear the Word preached, that they attend upon it with diligence and preparation, and prayer, examine what they hear by the Scriptures, receive the truth with faith, love, meekness, and readiness of mind, as the Word of God, meditate on, and conferre of it; hide it in their hearts, and bring forth the fruit of it in their lives.

Q. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety and intention of him by whom they are administered, but only by the working of the holy Ghost, and the blessing of his gift by whom they are instituted.

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ in his church, to signify, seal, and exhibit unto those that are within the covenant of grace, the benefits of his mediation, to strengthen, and increase their faith and all other graces, to oblige them to obedience, to testify and cherish their love and communion one with another, and to distinguish them from those that are without.
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Q. What are the parts of a Sacrament? A. The parts of a Sacrament are two; the one, an outward and visible signe used according to Christ's own appointment; the other an inward and spiritual grace thereby signified c.


Q. What is Baptisme? A. Baptisme is a Sacrament of the New Testament, wherein Christ bath ordained the washing, with water, in the Name of the Father & of the Son, and of the holy Ghost e, to be a signe and seal of ingrafting into himself f, of remission of sins by his bleed g, and regeneration by his spirit h, of Adoption i, and resurrection into everlasting life k, and whereby the parties baptized are solemnly admitted into the visible Church l'; and enter into an open and professed engagement, to be wholly and only the Lords m.

Q. Unto whom is Baptisme to be administered? A. Baptisme is not to be administered to any that are out of the visible Church,
and so strangers from the Covenant of promise, till they profess their faith in Christ and obedience to him: but infants descending from parents, either both, or but one of them professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized.

2. How is our Baptism to be improved by us?

A. The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptation, & when we are present at the administration of it to others, by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it; the privileges & benefits conferred and sealed thereby & our solemn vow made therein by being humbled for our sinful defilement, our falling short of, and walking contrary to the grace of Baptism and our engagements, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament, by drawing strength from the death & resurrection of Christ, into whom we are baptized for the mortifying of sin, & quickening of grace, and by endeavouring to live by faith; to have our conversation in holiness & righteousness,
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Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament of the New Testament, wherein, by giving, and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace, have their union and communion with him confirmed by testifying and renewing their thankfulness, & engagement to God, and their mutual love and fellowship each with other, as members of the same mysticall body.

Q. How hath Christ appointed Bread and Wine to be given and received in the Sacrament of the Lords Supper?

A. Christ hath appointed the Ministers of his word in the administration of the Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution thanksgiving, and prayer, to take and break the bread, & to give both the bread and the Wine to the communicants, who are, by the same appointment, to take, and eat the bread, and to drink the Wine, in thank-
thankful remembrance, that the body of Christ was broken and given, and his blood shed for them.

Q. How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?

A. As the body & blood of Christ are not corporally or carnally present in, or under the bread and wine in the Lords Supper, & yet are spiritually present to the faith of the receiver, no less truly & really then the elements themselves are to the outward senses; for they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body & blood of Christ, not after a corporal, or carnal but in a spiritual manner, yet truly & really; while by faith they receive an apply unto themselves Christ crucified and all the benefits of his death.

Q. How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they come unto it?

A. They that receive the Sacrament of the Lords Supper, are before they come to prepare themselves thereunto, by examining themselves of their being in Christ, of their sins, & want of the truth & measure of their knowledge, faith, repentance, love to God & their brethren, charity to all men, & forgi
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...ving those that have done them wrong of their desires after Christ, & of their new obedience, by renewing the exercise of these graces, by serious meditation, and fervent prayer.

Q. May one who doubteth of his being in Christ, or of his due preparation come to the Lords Supper?

A. One who doubteth of his being in Christ, or of his preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof, and in God's account, hath it, if he be duly affected with the apprehension of the want of it, and unfainly desires to be found in Christ, & to depart from iniquity, in which case (because promises are made, and this Sacrament is appointed for the relief even of weak and doubting Christians) he is to bewail his unbelief, & labour to have his doubts resolved, and so doing he may ought to come to the Lords Supper, that he may be further strengthened.

Q. May any who profess the Faith and desire to come to the Lords Supper, be kept from it?

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, & desire to come to the Lords Supper, may ought to be kept from it.
from that Sacrament by the power
which Christ hath left in his Church i,
untill they receive instruction, and ma-
nifest their reformation k.

6. *What is required of them that re-
cieve the Sacrament of the Lords Supper
in the time of the administration of it?

A. It is required of them that receive
the Sacrament of the Lords Supper,that
during the time of the administration of
it, with all holy reverence and attenti-
on they wait upon God in that ordi-
nance l, diligently observe the Sacramen-
tal elements and actions m, heedfully
discern the Lords body n, and affection-
nately meditate on his death and suffer-
ings o, and thereby stir up themselves to
a vigorous exercise of their graces p, in
judging themselves q, and sorrowing for
him, in earnest hungering and thirsting
after Christ s, feeding on him by faith t,
receiving of his fulness u, trusting in his
merits w, rejoicing in his love x, giving
thanks for his grace y, in renewing of
their Covenant with God z, and love
to all the Saints a.

Q. *What is the duty of Christians af-
ter they have received the Sacrament of
the Lords Supper ?

A. The duty of Christians after they
have received the Sacrament of the Lords
Supper, is, seriously to consider how they
have
have behaved themselves therein, and with what success if, if they find quick-
ing and comfort, to blest God for it, beg the continuance of it, watch against relapses, fullfill their vows, & encourage themselves to a frequent attendance on that ordinance, but if they find no present benefit, more exactly to review their preparation to, and carriage at the Sacrament, in both which if they can approve themselves to God & their own consciences, they are to wait for the fruit of it in due time i, but if they see they have failed in either, they are to be humbled, and to attend upon it afterward with more care and diligence.

Q. Wherein do the Sacraments of Baptism and the Lords Supper agree?

A. The Sacraments of Baptism and the Lords Supper agree, in that the au-
thor of both is God m, the spiritual part of both is Christ & his benefits n, both are seals of the same Covenant o, are to be dispensed by Ministers of the Gospel, and by none other p, and to be continued in the Church of Christ un-
till his second comming q.

Q. Wherein do the Sacrament of Baptism and the Lords Supper differ?

A. The Sacraments of Baptism and the Lords Supper differ, in that, Baptism is to be administered but once, with
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water to be a sign & seal of our regeneration & ingrafting into Christ, & that even to infants: whereas the Lords Supper is to be administered often, in the Elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul, and to confirm our continuance and growth in him, and that onely to such as are of yearnes and ability to examine themselves.

Q. What is prayer?

A. Prayer is an offering up of our desires unto God, in the Name of Christ by the help of his Spirit, with confession of our sins, and thankfulness and acknowledgement of his mercies.

Q. Are we to pray unto God only?

A. God onely being able to search the hearts, hear the requests, pardon the sins, and fulfill the desires of all, and onely to be believed in, and worshipped with religious worship, prayer, which is a special part thereof, is to be made by all to him alone, and to none other.

Q. What is it for to pray in the Name of Christ?

A. To pray in the name of Christ, is in obedience to his command, and in confidence on his promises, to ask mercy for his sake, not by bare mentioning of his name, but by drawing our
incouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.

Q. why are we to pray in the name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof, being so great as that we can have no access into his presence without a Mediator; & there being none in heaven or earth appointed to, or fit for that glorious work, but Christ alone; we are to pray in no other name but this only.

Q. How doth the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickening in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections & graces which are requisite for the right performance of that duty.

Q. For whom are we to pray?

A. We are to pray for the whole Church of Christ upon earth; for Magistrates & Ministers, for our selves, our brethren, yea our enemies, & for all sorts of men living, or that shall live hereafter, but not for the dead.
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for those that are known to have sinned the sin unto death.

Q. For what things are we to pray?
A. We are to pray for all things tending to the glory of God, the welfare of the Church, our own, or others good; but not for any thing that is unlawfull.

Q. How are we to pray?
A. We are to pray, with an awfull apprehension of the Majesty of God, and deep sense of our own unworthiness, necessity, and sins, with penitent, thankfull, and enlarged hearts, with understanding, faith, sincerity, fervency, love, and perseverance, waiting upon him, with humble submission to his will.

Q. What rule hath God given for our direction in the duty of prayer?
A. The whole word of God is of use to direct us in the duty of praying; but the special rule of direction is that form of prayer, which our Saviour Christ taught his Disciples, commonly called the Lords prayer.

Q. How is the Lords prayer to be used?
A. The Lords Prayer is not only for direction, as a pattern according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other gifts necessary to the right per-
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performance of the duty of prayer c.

Q. Of how many parts doth the Lords Prayer consist?

A. The Lords prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer (contained in these words, Our Father which art in heaven) teacheth us when we pray; to draw near to God with confidence of his fatherly goodnes, and our interest therein with reverence, and all other child like dispositions, heavenly affections, and due apprehensions of his sovereign power, Majesty, and gracious condescension; as also to pray with and for others i.

Q. What do we pray for in the first Petition?

A. In the first Petition (which is Hallowed be thy Name k) acknowledging the utter inability and indisposition that is in our selves and all men to honour God aright, we pray that God would by his grace enable and incline us and others to know, to acknowledge & highly to esteem him, his title, attribute, ordinances, word, works and whatsoever he is pleased to make him self known by, and to glorify him in thought.
thought, word & deed, that he would prevent & remove Atheism, ignorance, idolatry, and profaneness, and whatsoever is dishonourable to him, and by his over-ruling providence, direct and dispose of all things to his own glory.

Q. What do we pray for in the second Petition?

A. In the second Petition [which is]

The kingdom come, acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan; we pray that the kingdom of sin and Satan may be destroyed, the Gospel propagated throughout the world, the Jews called, the fulness of the Gentiles brought in, the Church furnished with all Gospel officers & ordinances, purged from corruption, countenanced and maintained by the civil Magistrate, that the ordinance of Christ may be purely dispensed & made effectual to the converting of those that are yet in their sins, & the confirming, comforting & building up of those that are already converted; that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him for ever, and that he would be pleased to exercise the kingdom of his power in all the world, as may best conducive to these ends.

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

A. In the third Petition (which is Thy will be done on earth as it is in heaven) acknowledging by nature we and all men are not only utterly unable and unwilling to know and to do the will of God, but prone to rebell against his word, to repine and murmur against his Providence, and wholly inclined to do the will of the flesh, and of the devil. We pray that God would by his Spirit take away from our selves and others all blindness, weakness, indisposition, and perverseness of heart and by his grace make us able and willing to know, do, and submit to his will in all things, with the like humility, cheerfulness, faithfulness, diligence, zeal, sincerity, and constancy, as the Angels do in heaven.

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition (which is Give us this day our daily bread) acknowledging that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, & to have them cursed to us in the use of them, & that neither they of themselves are able to sustain us, nor we...
we to merit, or by our own industry to procure them, but prone to desire n, get q, and use them lawfully p; we pray for our selves and others, that both they and we, waiting upon the providence of God from day to day, in the use of lawful means, may, of his free gift, and as to his fatherly wisdom that I seem best, enjoy a competent portion of them q, & have the same continued & blessed unto us in our holy and comfortable use of them r, and contentment in them s, and be kept from all things that are contrary to our temporal support and comfort t.

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition [which is, For give us our debts, as we for give our debtors u,] acknowledging that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God, and that neither we, nor any other creature can make the least satisfaction for that debt w, we pray for our selves & others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended & applied by faith, acquit us both from the guilt & punishment of sin, accept us in his beloved y, continue his favour & grace to us z, pardon our daily failings, & fill us with peace and
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and joy in giving us daily more and more assurance of forgivenessee b; which we are the farther imboldened to ask, and encouraged to expect, when we have this testimony in our selves that we from the heart forgive others their offenses c.

Q. 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 d,) acknowledging that the most wise, righteous, & gracious God, for divers, holy and just ends may so order things, that we may be assaulted, foiled, and for a time led captive by temptations e, that Satan f, the world g, & the flesh are ready powerfully to draw us aside and insnare us, and that we, even after the pardon of our sins, by reason of our corruption, weakness and want of watchfulness h, are not subject only to be tempted, and forward to expose our selves into temptations, but also of our selves unable and unwilling to resist them, to recover out of them, and to improve them i, and worthy to be left under the power of them j; we pray that God would so over-rule the world, and all in it k, subdue the flesh l, and restrain

b Rom. 15. 13. Psalm 11. 6, 8, 9, 10, 12


Matt. 6. 14, 15.

Matt. 8. 35

f Chro. 21. 1.

a Galat. 5. 17.

k Matt. 26. 43.


f 1 Chron. 18. with 2 Chron. 19. 1

k 2 Chron. 7. 23

m 4. Chr 21

l 1, 2, 3, 4, 8, 9, 6.

n Psa. 81. 11, 12

o John 17. 9.

p Psa. 131. 19.

q Psal. 9. 15.
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refrain Sathan q, order all things r, bear
flow and bless all means of grace /, and
quicken us to watchfulness in the use of
them, that we and all his people may
by his providence be kept from being
tempted to sin t, or if tempted, that by
his spirit we may be powerfully suppor-
ted and enabled to stand in the hour of
temptation u, or when fallen, raised a-
again and recovered out of it w and
have a sanctified use, and improvement
thereof x, that our sanctification and
salvation may be perfected y, Sathan
 troden under our feet z, and we fully
freed from sin, temptation, and all evil
for ever a.

Q. What doth the conclusion of the
Lords Prayer teach us ?

A. The conclusion of the Lords Pray-
er, (which is, For thine is the king-
dome, the power, and the glory, for
ever, Amen b,) teacheth us to enforce
our Petitions with arguments c, which
are not to be taken from any worthines
in our selves, or in any other creature,
but from God d; and with our pray-
ers to join praises e, ascribing to God
alone eternall sovereignty, omnipoten-
cy, and glorious excellency f; in re-
gard whereof as he is able and will-
ing to help us g; so we by faith are
imboldned
imboldened to plead with him that he would, and quietly to rely upon him 1 Cor 20:9 that he will fulfill our requests; and 11 Chron. 14 to testify this our desire and assurance, 12 2 Cor. 14:12 we say, Amen.
THE SHORTER CATECHISM

First agreed upon
By the Assembly of DIVINES at Westminster.

And now approved by the General Assembly of the Kirk of SCOTLAND, to be a part of Uniformity in Religion, between the Kirks of CHRIST in the three Kingdomes.

First Printed at Edinburgh, and now reprinted at London for the Company of Stationers. 1651.
An ACT
OF THE
Generall Assembly
Approving of the Shorter CATECHISME.

The Generall Assembly having seriously considere'd the Shorter Catechisme, agreed upon by the Assembly of Divines sitting at Westminster, with assistance of Commissioners from this Kirk, Do find upon due Examination thereof, That the said Catechisme is agreeable to the Word of God, and is nothing contrary to the received Doctrine, Worship, Discipline and Government of this Kirk. And therefore Approve the said shorter Catechisme, as a part of the intended Uniformity to be a Directory for catechising such as are of weaker capacity.

A. Ker.
THE SHORTER
CATECHISM,
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Question.

What is the chief end of man?
A. Mans chief end is to glorifie God a, and to enjoy him for ever b.

Q. What rule hath God given to direct us how we glorifie and enjoy him?
A. The word of God (which is contained in the Scriptures of the Old and New
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New Testament (c) is the only rule to direct us how we may glorifie and enjoy him d.

Q. 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.

Q. What is God?

A. God is a Spirit, infinite g, eternal h, and unchangeable i, in his being k, wisdom l, power m, holiness n, justice, goodness, and truth o.

Q. Are there more Gods than one?

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

Q. How many persons are there in the God-head?

A. There are three persons in the God-head, the Father, the Son, and the holy Ghost; and these three are one God, the same in substance, equal in power and glory q.

Q. 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 r.

Q. How doth God execute his decrees?

A. God executeth his Decrees in the Works of Creation and Providence.

Q. What is the work of Creation?

A. The
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.

Q. How did God create man?
A. God created man, male and female, after his own Image, in knowledge, righteousness, and holiness, with dominion over the creatures.

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

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

Q. 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.

Q. What is sin?
A. Sin is any want of conformity unto or transgression of the Law of God.
rents 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 c.

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

A. The Covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation sinned in him, & fell with him in his first transgression d.

Q. Into what estate did the fall bring mankind?

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

Q. Whence consists the sinfulness of the estate wherein man fell?

A. The sinfulness of that estate wherein man fell, consists in the guilt of Adam’s first sin, the want of original righteousness, & the corruption of his whole nature, which is commonly called Original sin together with all actual transgressions which proceed from it f.

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

A. All mankind by their fall lost communion with God g, are under his wrath and curse h, and so made liable to all miseries in this life, to death itself, and to the
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1. Lam 3.5.
   Gen. 6.29.
   Matt. 25.46.

2. Eph. 1.4.

3. Rom 3.10.
   Rom. 21.27.
   Gal. 3.20.21.

4. Rom. 3.10.
   21.27.
   Gal. 3.20.21.

5. Tim. 1.16.
7. Gal. 4.4.
8. Rom. 9.
10. Coloss. 2.9.
11. Heb. 7.24.25.

The pains of hell for ever i.

Q. Did God leave all mankind to perish
   in the state of sin and misery?

A. God having out of his meer good
   pleasure from all eternity elected some
to everlasting life, did enter into a
   covenant of grace to deliver them out of
the state of sin and misery, and to bring
them into state of salvation by a Re-
   deemer l.

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

A. The only Redeemer of God's elect,
is the Lord Jesus Christ m, who being
the eternall Son of God became man n,
and so, was and continueth to be God
and man in two distinct Natures, and
one Person for ever o.

Q. 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 p, and
a reasonable soul q, being conceived by
the power of the holy Ghost, in the
womb of the Virgin Mary, and born of
her r, yet without sin s.

Q. What offices doth Christ execute as
   our Redeemer?

A. Christ, as our Redeemer executeth
the offices of a Prophet, of a Priest, and
of a King, both in his estate of Humili-
and Exaltation t.

Q. How doth Christ execute the Of-

k Eph. 1.4.

l Rom. 3.10.
21.27.
Gal. 3.20.21.

m Tim. 1.16.

n John 1.14.

o Rom. 9.

p Luke 1.35.

q Coloss. 2.9.

r Heb. 7.24.25.

s Rom. 3.10.
   21.27.
   Gal. 3.20.21.

t Rom. 3.10.
   21.27.
   Gal. 3.20.21.

u Tim. 1.16.

v John 1.14.

w Gal. 4.4.

x Rom. 9.

y Luke 1.35.

z Coloss. 2.9.

{ Heb. 7.24.25.

\[ Heb. 12.25\] 

| with 2 Cor. 

| 13.1. 

\[ Heb. 55.6.7. 

| and 7.15. 

| Psalm 1.6. 

| Isaiah 9.6.7. 

| Mat. 21.5. 

| Psalms 3.8.9. 

| 10.11.
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Q. What is the office of a Prophet?  
A. Christ executeth the office of a Prophet in revealing to us by his Word and Spirit, the will of God for our salvation.

Q. 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, and reconcile us to God; and in making continual intercession for us.

Q. How doth Christ execute the office of a King?  
A. Christ executeth the office of a King, in subduing us to himself, in ruling, and defending us, and in restraining and conquering all his and our enemies.

Q. Wherein consisteth Christ's humiliation?  
A. Christ's humiliation consisted in his being born, and that in a low condition, made under the Law, undergoing the miseries of this life, the wrath of God, and the cursed death of the Cross, in being buried, and continuing under the power of death for a time.

Q. Wherein consisteth Christ's exaltation?  
A. Christ's exaltation consisteth in his rising again from the death on the third day.
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Q. 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 explication of it to us; by his Holy Spirit.

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

A. The Spirit applyeth to us the redemption purchased by Christ, by working Faith in us; and thereby uniting us to Christ in our effectual calling.

Q. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, in lightning our minds in the knowledge of Christ, renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

Q. What benefits do they, that are effectually called partake of in this life?

A. They that are effectually called in this life partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany, or flow, from them.
A. Justification is an act of God's free grace, wherein he pardoneth all our sins c, and accepteth us as righteous in his sight d, only for the righteousness of Christ imputed to us e, and received by faith alone f.

Q. What is adoption?

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

Q. What is Sanctification?

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

Q. 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 m, joy in the holy Ghost n, increase of grace o, and perseverance therein to the end p.

Q. What benefits do Believers receive from Christ at death?

A. The souls of Believers are at their death made perfect in holiness q, and do immediately pass into glory r, and their bodies
bodies being still united to Christ, do rest in their graves, till the Resurrection.

2. What benefits do believers receive from Christ at the Resurrection?

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

Q. What is the duty that God requireth of man?

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

2. 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 Morall Law.

Q. Where is the Morall Law summarily comprehended?

A. The Morall Law is summarily comprehended in the ten Commandments.

2. What is the summe of the ten Commandments?

A. The summe of the ten Commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as our selves.

Q. What is the Preface to the ten Commandments?

H 3 A. Theom...
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.

Q. What doth the Preface to the ten Commandments teach us?

A. The Preface to the ten Commandments teach us, that because God is the Lord, and our God, and Redeemer therefore we are bound to keep all his commandments.

Q. Which is the first Commandment?

A. The first Commandment is, Thou shalt have no other God before me.

Q. What is required in the first Commandment?

A. The first Commandment requires us to know and acknowledge God to be the only true God, and our God: and to worship and glorify him accordingly.

Q. What is forbidden in the first Commandment?

A. The first Commandment forbids the denying, or not worshipping, and glorifying the true God, as God, and our God: the giving that worship and glory to any other, which is due to him alone.

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

A. These
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A. These words [Before me] in the first Commandment teach us that God who seeth all thing, taketh notice of, and is much displeased with the sin of having any other God o.

Q. Which is the second Commandement?

A. The second Commandement is, that it not make to thy self any graven image, or any likeness of any thing 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 thy self to them, nor serve them: for the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands, of them that love me, and keep my Commandements.

Q. 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.

Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worship of God by images, or any other way not appointed by his Word.

Q. What are the reasons annexed to the second Commandment?

A. The reasons annexed to the second Commandment.

Ex. 20. 3 to the end.

Ex. 20. 4.

Deut. 5. 5, 6.

Deut. 12. 46

Num. 18. 15

Exod. 25. 8

Deut. 12. 32
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Commandments are, Gods sovereignty over us t, his propriety to us u, and the zeal he hath to his own worship w.

Q. 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 x

Q. What is required in the third Commandment?

A. The third Commandment requireth the holy and reverent use of Gods Names y, Titles z, Attributes a, Ordinances b, Words c, and Works d.

Q. What is forbidden in the third Commandment?

A. The third Commandment forbiddeth all profaning or abusing of anything whereby God makes himself known c.

Q. 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 judgement f.

Q. Which is the fourth Commandment?

A. The fourth Commandment is, Remember the Sabbath day to keep it holy: Six days shalt thou labour and do all
all thy work: but the seventh day is the Sabbath of the Lord thy God, in it thou
shalt not do any work, thou, nor thy son;
 nor thy daughter, thy man servant, nor
thy maid-servant, nor thy stranger that is within thy gates: For in
six days the Lord made heaven and earth,
the sea and all that is therein is, and called
the seventh day, wherefore the Lord bless-
ed the Sabbath day, and hallowed it. 

Q. What is required in the fourth Commandement?

A. The fourth Commandement requireth the keeping holy to God such
for time as he hath appointed in his
word, expressly one whole day in seven
to be a holy Sabbath to himself. 

Q. 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 ap-
pointed the seventh day of the week to
be the weekly Sabbath; and the first day
of the week ever since to continue to the end of the world, which is the Chris-
tian Sabbath.

Q. 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 recrea-
tions as are lawfull on other dayes, and
spending the whole time in the publick
& private exercises of God's worship, except so much as is to be taken up in

H 5 the
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Q. What is forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required, and profaning the day by idlenesse, or doing that which is in itself sinfull, or by unnecessary thoughts, words, or works about worldly employments or recreations.

Q. What are the reasons annexed to the fourth Commandment?

A. The reasons annexed to the fourth Commandment, are, Gods allowing us six dayes of the week for our own employments, his challenging a speciall propriety in the seveth, his own example and blessing the Sabbath day.

Q. Which is the fifth Commandment?

V. Honour thy father and thy mother; that thy dayes may be long upon the land which the Lord thy God giveth thee.

Q. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations as superiors, inferiors, or equals.
A. The fifth Commandment forbid-eth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations.

Q. 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 Commandement e.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, Thou shalt not kill b.

Q. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawfull endeavours to preserve our life c, and the life of others d.

Q. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly: and whatsoever tendeth thereunto e.

Q. Which is the seventh Commandment?

A. The seventh Commandment is, Thou shalt not commit adultery f.

Q. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own &
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our neighbours chastity, in heart, speech, and behaviour.

Q. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all unclean thoughts, words, and actions.

Q. Which is the eighth Commandment?

A. The eighth Commandment is, Thou shalt not steal.

Q. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawfull procuring and furthering the wealth and outward estate of our selves and others.

Q. What is forbidden in the eighth Commandment?

A. The eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own or our Neighbours wealth or outward estate.

Q. Which is the ninth Commandment?

A. The ninth Commandment is, Thou shalt not bear false witness against thy neighbour.

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between Man & Man, and of our own.
own and our neighbours good name, especially in witness bearing p.

Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbours good name q.

Q. Which is the tenth Commandment?

A. The tenth Commandment is,

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his mare, nor his ass, nor anything that is thy neighbour's r.

Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour and all that is his s.

Q. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbideth all discontentment with our own estate, envyng or grieving at the good of our neighbour, and all inordinate motions and affection to any thing that is his t.

Q. Is any man able perfectly to keep the Commandments of God?

A. No mere man since the fall, is able in-
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In this life, perfectly to keep the commandments of God, y, but doth daily break them in though t, word, & deed z.

Q. Are all transgressions of the Law equally heinous?

A. Some sins in themselves, & by reason of several aggravations, are more heinous in the sight of God than others. a

Q. What doth every sin deserve?

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

Q. What doth God require of us, that we may escape his wrath, and curses 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, with the diligent use of all the outward means whereby God communicateth to us the benefits of redemption.

Q. What is faith in Jesus Christ?

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

Q. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner out of true sense of his sin, & apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God.
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God k, with full purpose of, and endea-

vour after new obedience.

Q. What are the outward means

whereby Christ communicateth to us the

benefits of Redemption?

A. The outward and ordinary means

whereby Christ communicateth to us the

benefits of his redemption, are, his

Ordinances especially his Word, Sacra-

ments and Prayer, all which are made

effectual to the elect for salvation.

Q. How is the Word made effectual to

salvation?

A. The Spirit of God maketh the

reading, but especially the preaching of

the Word effectual means of convincing

and converting sinners, and of building

them up in holiness and comfort through

faith unto salvation.

Q. How is the Word to be heard and read,

that it may become effectual to salvation?

A. That the Word may become effectual to

salvation, we must attend thereunto

with diligence, preparation, and prayer.

receive it with faith and love, lay it up in

our hearts, practice it in our lives.

Q. How do the Sacraments become ef-
fectual means to salvation?

A. The Sacraments become effectual

means of salvation, not from any virtue

in them, or in him that doth administer

them, not only by the blessing of Christ, and
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the working of his Spirit in them, that by faith receive them w.

Q. 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, sealed, and applied to believers x.

Q. Which are the sacraments of the New Testament?

A. The Sacraments of the New Testament are Baptism y, and the Lords Supper x.

Q. 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, and partaking of the benefits of the Covenant of Grace, and our engagements to be the Lords b.

Q. 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 c, but the infants of such as are members of the Visible Church are to be baptized d.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and
and wine according to Christ's appointment his death is shewed forth; and the worthy receivers are, not after a corporall and carnall manner, but by Faith made partakers of his Body and Blood, with all his benefits to their spiritual nourishment, and growth in grace.

Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their knowledge to discern the Lords body of their faith to feed upon him, of their repentance, love, and new obedience, lest coming unworthily, they eat and drink judgement to themselves.

Q. What is prayer?

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ with confession of our sins, and thankful acknowledgement of his mercies.

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

A. The whole word of God is of use to direct us in prayer, but the speciall rule of direction is, that form of Prayer which Christ taught his disciples commonly called, The Lords prayer.

Q. What doth the Preface to th. Lords prayer teach us?

A. The
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A. The Preface of the Lords Prayer, which is, Our Father which art in heaven, teacheth us to draw near to God with all holy reverence and confidence, as children to a Father, able and ready to help us, and that we should pray with and for others.

Q. What do we pray for in the first Petition?

A. In the first Petition, which is, Hallowed be the Name of God, we pray, that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Q. 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, and that the kingdom of Grace may be advanced, our selves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Q. 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, as the Angels do in heaven.

Q. What do we pray for in the fourth Petition?

A. In
The Shorter Catchifme.

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

Q. What do we pray for in the 5 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, which we are rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. What do we pray for in the 6 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, or support and deliver us when we are tempted.

Q. 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, for ever Amen, teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power and glory to him, and in testimony of our desire and assurance to be heard, we say, AMEN.
The ten Commandments.

Exod. 20.

God spake all these words, saying,
I am the Lord thy God, which have
brought thee out of the land of Egypt,
out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any
graven image, or any likeness of any
thing that is in heaven above, or that is
in the earth beneath, or that is in the wa-
ter 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 iniquities of the fathers
uppon 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 Comman-
dments.

III. 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.

IV. Remember the Sabbath day to
keep it holy: Six days shalt thou labour
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, thy daughter, thy man-servant,
nor thy maid-servant, nor thy cattle, nor
the
the 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.

V. Honour thy father and thy mother:
that thy days may be long upon the land
which the LORD thy God giveth thee.
VI. Thou shalt not kill.
VII. Thou shalt not commit adultery.
VIII. Thou shalt not steal,
IX. Thou shalt not bear false witness
against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour.

The Lords Prayer, Matt. 6.

Our Father which art in heaven,
Hallowed be thy name: Thy kingdom come, Thy will be done in earth as it is in heaven,
Give us this day our daily bread,
And forgive us our debts as we forgive our debtours,
And lead us not into temptation, but deliver us from evil:
For thine is the kingdom, and the power and the glory, for ever, Amen.

The CREED.

I believe in God the Father Almighty, maker of heaven and earth; and in Jesus...
Jesu Christ his only Son our LORD, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified dead and buried, He descended into Hell, the third day he rose again from the dead, he ascended into Heaven, and sitteth on the right hand of God the Father Almighty, from whence he shall come to judge the quick and the dead; I believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting, Amen.

So much of every Question both in the Larger and Shorter Catechism is repeated in the answer, as maketh every Answer an entire proposition, or sentence in itself, to the end the Learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of Catechising as well as in it.

And albeit the substance of the Doctrine comprised in the Abridgement, commonly called, The Apostles Creed, be fully set forth in each of the Catechismes, for there is no necessity of inserting the Creed itself, yet it is here annexed not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the ten Commandments, and the Lords Prayer (much lesse a prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief sum of the Christian faith, agreeable to the word of God, and anciently received in the Churches of Christ.

The