

**THE
STANDARDS
OF THE
ASSOCIATE REFORMED
PRESBYTERIAN CHURCH**

Confession of Faith
Larger Catechism
Shorter Catechism
Form of Government
Book of Discipline
Directory of Public Worship



**Printed Under the Auspices of the General Synod
of the Associate Reformed Presbyterian Church**

2008

Associate Reformed Synod at Greencastle, May 31st, 1799.

THE SYNOD having judicially ratified the *Westminster Confession of Faith*, and *Catechisms Larger and Shorter*, with a modification of the doctrine concerning the power of the civil magistrate in matters of religion; and having also ratified the Overture for the *Government and Discipline of the Church*, and the *Directories for Worship, Public and Private*, DO HEREBY DECLARE,

That they consider the said Confession of Faith, Larger and Shorter Catechisms, Form of Church government, and Directories for Worship, as their FIXED TESTIMONY, by which their principles are to be tried; or as the Judicial expression of the sense in which they understand the Holy Scriptures in their relation to the Doctrine, Government and Worship of the Christian Church: And it is their resolution to emit *occasional* testimonies, in particular acts, against errors and delusions.

Agreeably hereunto, the terms on which any person or persons shall be admitted as a member or members of this church, are, — a profession of faith in the Holy Scriptures of the Old and New Testaments, as the perfect and only rule of faith and practice: together with an approbation of the Confession of Faith, Larger and Shorter Catechisms, form of Church government, and Directories for Worship, as therein received; a holy life and conversation, and subjection to the Order and Discipline of the Church.

They moreover declare the aforesaid Confession of Faith, Larger and Shorter Catechisms, form of Church government, and Directories for Public and Private Worship, to be the Constitution and Standards of the ASSOCIATE REFORMED CHURCH, in all matters relating to Doctrine, Government, Discipline, and Worship: — Provided that nothing in this declaration shall be construed to extend to the appendices thereunto annexed, so as to comprise the same within the terms of communion. Of all which the Judicatories and members of the Church are required to take notice, that they may govern themselves accordingly.

The Westminster Confession of Faith, with the Catechisms Larger and Shorter, having been formerly received by this Synod, with a reservation for future discussion of the doctrine respecting the power of the civil magistrate in matters of religion; and the said doctrine being now modified in a manner more agreeable to the word of God, to the nature of the Christian Church, and to the principles of civil society, the Synod do explicitly receive the aforesaid Confession and Catechisms, with the doctrine concerning the civil magistrate, as now stated in the twentieth, twenty-third, and thirty-first chapters of the Confession, as the system of doctrine which is built upon the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner-stone. And the Synod do hereby declare, that the aforesaid Confession and Catechisms, as herein received, contain the true and genuine doctrine of the ASSOCIATE REFORMED CHURCH; and that no tenet contrary thereto, or to any part thereof, shall be countenanced in this church.

By order of Synod.

JOHN RIDDLE, MODERATOR,

EBENEZER DICKEY, CLERK *pro tem.*

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THE
CONFESSIOIN OF FAITH
OF THE
ASSOCIATE REFORMED
PRESBYTERIAN CHURCH



Agreed upon by the Assembly of Divines at Westminster as the same is received by the Associate Reformed Presbyterian Church including amendments approved by the General Synods of 1959, 1976, 1984, and 2001.

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The CONFESSION OF FAITH

CHAPTER I

OF THE HOLY SCRIPTURES

I. ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable;^a yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation:^b therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church;^c and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing;^d which maketh the Holy Scripture to be most necessary;^e those former ways of God's revealing his will unto his people being now ceased.^f

^a Rom. 2:14-15; Rom. 1:19-20; Ps. 19:1-3; Rom. 1:32; with Rom. 2:1.

^b I Cor. 1:21; I Cor. 2:13-14.

^c Heb. 1:1.

^d Prov. 22:19-21; Luke 1:3-4; Rom. 15:4; Matt. 4:4, 7, 10; Isa. 8:19-20.

^e II Tim. 3:15; II Pet. 1:19.

^f Heb. 1:1-2.

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testaments, which are these: —

OF THE OLD TESTAMENT

| | | |
|-----------------|---------------|------------|
| Genesis. | Ezra. | Hosea. |
| Exodus. | Nehemiah. | Joel. |
| Leviticus. | Esther. | Amos. |
| Numbers. | Job. | Obadiah. |
| Deuteronomy. | Psalms. | Jonah. |
| Joshua. | Proverbs. | Micah. |
| Judges. | Ecclesiastes. | Nahum. |
| Ruth. | The Song of | Habakkuk. |
| I. Samuel. | Songs. | Zephaniah. |
| II. Samuel. | Isaiah. | Haggai. |
| I. Kings. | Jeremiah. | Zachariah. |
| II. Kings. | Lamentations. | Malachi. |
| I. Chronicles. | Ezekiel. | |
| II. Chronicles. | Daniel. | |

OF THE NEW TESTAMENT.

| | | |
|--------------------------------|-----------------------------|---|
| The Gospels according to | Ephesians. | James. |
| Matthew. | Philippians. | The First and second Epistles of Peter. |
| Mark | Colossians. | |
| Luke. | Thessalonians I. | The first, second and third Epistles of John. |
| John. | Thessalonians II. | |
| The Acts of the Apostles. | To Timothy I. | The Epistle of Jude. |
| Paul's Epistles to the Romans. | To Timothy II. | The Revelation. |
| Corinthians I. | To Titus. | |
| Corinthians II. | To Philemon. | |
| Galatians. | The Epistle to the Hebrews. | |
| | The Epistle of | |

All which are given by inspiration of God, to be the rule of faith and life.⁸

⁸ Luke 16:29, 31; Eph. 2:20; Rev. 22:18-19; II Tim. 3:16.

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

^h Luke 24:27,44; Rom. 3:2; II Pet. 1:21.

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.ⁱ

ⁱ II Pet. 1:19, 21; II Tim. 3:16; I John 5:9;
I Thess. 2:13.

V. We may be moved and induced by the testimony of the Church to an high and reverend esteem of the Holy Scripture,^k and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.^l

^k I Tim. 3:15.

^l I John 2:20, 27; John 16:13-14; I Cor. 2:10-12;
Isa. 59:21.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.^m 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;ⁿ and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.^o

^m II Tim. 3:15-17; Gal. 1:8-9; II Thess. 2:2.

ⁿ John 6:45; I Cor. 2:9-12.

^o I Cor. 11:13-14; I Cor. 14:26, 40.

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

^p II Pet. 3:16.

^q Ps. 119:105, 130.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical;^r so as in all controversies of religion, the Church is finally to appeal unto them.^s 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,^t therefore they are to be translated into the vulgar language of every nation unto which they come,^u that the word of God dwelling plentifully in all, they may worship him in an acceptable manner,^w and, through patience and comfort of the Scriptures, may have hope.^x

^r Matt. 5:18.

^s Isa. 8:20; Acts 15:15; John 5:39, 46.

^t John 5:39.

^u I Cor. 14:6, 9, 11-12, 24, 27-28.

^w Col. 3:16.

^x Rom. 15:4.

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

^y II Pet. 1:20-21; Acts 15:15-16.

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

^z Matt. 22:29, 31; Eph. 2:20; with Acts 28:25.

CHAPTER II

OF GOD, AND OF THE HOLY TRINITY

I. 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,ⁿ most holy,^o most free,^p most absolute,^q working all things according to the counsel of his own immutable and most righteous will,^r for his own glory;^s most loving,^t gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin,^u the rewarder of them that diligently seek him;^w and withal most just and terrible in his judgments;^x hating all sin,^y and who will by no means clear the guilty.^z

^a Deut. 6:4; I Cor. 8:4, 6.

^b I Thess. 1:9; Jer. 10:10.

^c Job 11:7-9; Job 26:14.

^d John 4:24.

^e I Tim. 1:17.

^f Deut. 4:15-16; John 4:24; with Luke 24:39.

^g Acts 14:11, 15.

^h James 1:17; Mal. 3:6.

ⁱ I Kings 8:27; Jer. 23:23-24.

^k Ps. 90:2; I Tim. 1:17.

^l Ps. 145:3.

^m Gen. 17:1; Rev. 4:8.

ⁿ Rom. 16:27.

^o Isa. 6:3; Rev. 4:8.

^p Ps. 115:3.

^q Exod. 3:14.

^r Eph. 1:11.

^s Prov. 16:4; Rom. 11:36.

^t I John 4:8, 16.

^u Exod. 34:6-7.

^w Heb. 11:6.

^x Neh. 9:32-33.

^y Ps. 5:5-6.

^z Nah. 1:2-3; Exod. 34:7.

II. God hath all life,^a glory,^b goodness,^c blessedness,^d in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made,^e not deriving any glory from them,^f 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;^g and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth.^h In his sight all things are open and manifest;ⁱ his knowledge is infinite, infallible, and independent upon the creature,^k so as nothing is to him contingent or uncertain.^l He is most holy in all his counsels, in all his works, and in all his commands.^m To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.ⁿ

^a John 5:26.

^b Acts 7:2.

^c Ps. 119:68.

^d I Tim. 6:15; Rom. 9:5.

^e Acts 17:24-25.

^f Job 22:2-3.

^g Rom. 11:36.

^h Rev. 4:11; I Tim. 6:15; Dan. 4:25, 35.

ⁱ Heb. 4:13.

^k Rom. 11:33-34; Ps. 147:5.

^l Acts 15:18; Ezek. 11:5.

^m Ps. 145:17; Rom. 7:12.

ⁿ Rev. 5:12-14.

III. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.^o 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 the Son.^q

^o I John 5:7; Matt. 3:16-17; Matt. 28:19; II Cor. 13:14.

^p John 1:14, 18.

^q John 15:26; Gal. 4:6.

CHAPTER III OF GOD'S ETERNAL DECREE

I. God from all eternity did, by the most wise and holy counsel 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

^a Eph. 1:11; Rom. 11:33; Heb. 6:17; Rom. 9:15, 18.

^b James 1:13, 17; I John 1:5.

^c Acts 2:23; Matt. 17:12; Acts 4:27-28; John 19:11; Prov. 16:33.

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

^d Acts 15:18; I Sam. 23:11-12; Matt. 11:21, 23.

^e Rom. 9:11, 13, 16, 18.

III. By the decree of God, for the manifestation of his glory, some men and angels^f are predestinated unto everlasting life, and others foreordained to everlasting death.^g

^f I Tim. 5:21; Matt. 25:41.

^g Rom. 9:22-23; Eph. 1:5-6; Prov. 16:4.

IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.^h

^h II Tim. 2:19; John 13:18.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory;ⁱ out of his mere free grace and love, without any

foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto;^k and all to the praise of his glorious grace.^l

ⁱ Eph. 1:4, 9, 11; Rom. 8:30; II Tim. 1:9; I Thess. 5:9.

^k Rom. 9:11, 13, 16; Eph. 1:4, 9.

^l Eph. 1:6, 12.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto.^m Wherefore they who are elected being fallen in Adam, are redeemed by Christ;ⁿ are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified,^o and kept by his power through faith unto salvation.^p Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.^q

^m I Pet. 1:2; Eph. 1:4-5; Eph. 2:10; II Thess. 2:13.

ⁿ I Thess. 5:9-10; Tit. 2:14.

^o Rom. 8:30; Eph. 1:5; II Thess. 2:13.

^p I Pet. 1:5.

^q John 17:9; Rom. 8:28-39; John 6:64-65; John 10:26; John 8:47; I John 2:19.

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor, wrath for their sin, to the praise of his glorious justice.^r

^r Matt. 11:25-26; Rom. 9:17-18, 21-22; II Tim. 2:19-20; Jude 4; I Pet. 2:8.

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,^s that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.^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

^s Rom. 9:20; Rom. 11:33; Deut. 29:29.

^t II Pet. 1:10

^u Eph. 1:6; Rom. 11:33.

^w Rom. 11:5-6, 20; II Pet. 1:10; Rom. 8:33; Luke 10:20.

CHAPTER IV OF CREATION

I. It pleased God the Father, Son, and Holy Ghost,^a for the manifestation of the glory of his eternal power, wisdom, and goodness,^b in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.^c

^a Heb. 1:2; John 1:2-3; Gen. 1:2; Job 26:13; Job 33:4.

^b Rom. 1:20; Jer. 10:12; Ps. 104:24; Ps. 33:5-6.

^c Gen. 1; Heb. 11:3; Col. 1:16; Acts 17:24.

II. After God had made all other creatures, he created man, male and female,^d with reasonable and immortal souls,^e endowed with knowledge, righteousness, and true holiness, after his own image,^f having the law of God written in their hearts,^g and power to fulfill it;^h and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.ⁱ Beside this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil;^k which while they kept, they were happy in their communion with God, and had dominion over the creatures.^l

^d Gen. 1:27.

^e Gen. 2:7; with Eccl. 12:7; and Luke 23:43; and Matt. 10:28.

^f Gen. 1:26; Col. 3:10; Eph. 4:24.

^g Rom. 2:14-15.

^h Eccl. 7:29.

ⁱ Gen. 3:6; Eccl. 7:29.

^k Gen. 2:17; Gen. 3:8-11, 23.

^l Gen. 1:26, 28.

CHAPTER V OF PROVIDENCE

I. God, the great Creator of all things, doth uphold,^a direct, dispose, and govern all creatures, actions and things,^b from the greatest even to the least,^c by his most wise and holy providence,^d according to his infallible foreknowledge,^e and the free and immutable counsel of his own will,^f to the praise of the glory of his wisdom, power, justice, goodness, and mercy.^g

^a Heb. 1:3.

^b Dan. 4:34-35; Ps. 135:6; Acts 17:25-26, 28; Job 38; Job 39; Job 40; Job 41.

^c Matt. 10:29-31.

^d Prov. 15:3; Ps. 104:24; Ps. 145:17.

^e Acts 15:18; Ps. 94:8-11.

^f Eph. 1:11; Ps. 33:10-11.

^g Isa. 63:14; Eph. 3:10; Rom. 9:17; Gen. 45:7; Ps. 145:7.

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

^h Acts 2:23.

ⁱ Gen. 8:22; Jer. 31:35; Exod. 21:13; with Deut. 19:5; I Kings 22:28, 34; Isa. 10:6-7.

III. God in his ordinary providence maketh use of means,^k yet is free to work without,^l above,^m and against them,ⁿ at his pleasure.

^k Acts 27:31, 44; Isa. 55:10-11; Hos. 2:21-22.

^l Hos. 1:7; Matt. 4:4; Job 34:10.

^m Rom. 4:19-21.

ⁿ II Kings 6:6; Dan. 3:27.

IV. The Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence,

that it extendeth itself even to the first fall, and all other sins of angels and men,^o and that not be a bare permission,^p but such as hath joined with it a most wise and powerful bounding,^q and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;^r 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.^s

- ^o Rom. 11:32-34; II Sam. 24:1; with I Chron. 21:1; I Kings 22:22-23; I Chron. 10:4, 13-14; II Sam. 16:10; Acts 2:23; Acts 4:27-28.
- ^p Acts 14:16.
- ^q Ps. 76:10; II Kings 19:28.
- ^r Gen. 50:20; Isa. 10:6-7, 12.
- ^s James 1:13-14, 17; I John 2:16; Ps. 50:21.

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 sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled;^t and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.^u

- ^t II Chron. 32:25-26, 31; II Sam. 24:1.
- ^u II Cor. 12:7-9; Ps. 73; Ps. 77:1-12; Mark 14:66-72; with John 21:15-17.

VI. As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden,^x from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings and wrought upon in their hearts;^y but sometimes also withdraweth the gifts which they had,^z and exposeth them to such objects as their corruption makes occasion of sin;^a and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan;^b whereby it comes to pass, that they harden themselves, even under those means which God useth for the softening of others.^c

- x Rom. 1:24, 26, 28; Rom. 11:7-8.
- y Deut. 29:4.
- z Matt. 13:12; Matt. 25:29.
- a Deut. 2:30; II Kings 8:12-13.
- b Ps. 81:11-12; II Thess. 2:10-12.
- c Exod. 7:3; with Exod. 8:15, 32; II Cor. 2:15-16; Isa. 8:14; I Pet. 2:7-8; Isa. 6:9-10; with Acts 28:26-27.

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

- d I Tim. 4:10; Amos 9:8-9; Rom. 8:28; Isa. 43:3-5, 14.

CHAPTER VI

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF

I. OUR first parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit.^a This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.^b

^a Gen. 3:13; II Cor. 11:3.

^b Rom. 11:32.

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 the faculties and parts of soul and body.^e

^c Gen. 3:6-8; Eccl. 7:29; Rom. 3:23.

^d Gen. 2:17; Eph. 2:1.

^e Tit. 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10-18.

III. They being the root of all mankind, the guilt of this sin was imputed,^f and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.^g

^f Gen. 1:27-28; and Gen. 2:16-17; and Acts 17:26; with Rom. 5:12, 15-19; and I Cor. 15:21-22, 45, 49.

^g Ps. 51:5; Gen. 5:3; Job 14:4; Job 15:14.

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

^h Rom. 5:6; Rom. 8:7; Rom. 7:18; Col. 1:21.

ⁱ Gen. 6:5; Gen. 8:21; Rom. 3:10-12.

^k James 1:14-15; Eph. 2:2-3; Matt. 15:19.

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

- ^l I John 1:8, 10; Rom. 7:14, 17-18, 23; James 3:2; Prov. 20:9;
Eccl. 7:20.
- ^m Rom. 7:5, 7-8, 25; Gal. 5:17.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,ⁿ doth, in its own nature, bring guilt upon the sinner,^o whereby he is bound over to the wrath of God,^p and curse of the law,^q and so made subject to death,^r with all miseries spiritual,^s temporal,^t and eternal.^u

- ⁿ I John 3:4.
- ^o Rom. 2:15; Rom. 3:9, 19.
- ^p Eph. 2:3.
- ^q Gal. 3:10.
- ^r Rom. 6:23.
- ^s Eph. 4:18.
- ^t Rom. 8:20; Lam. 3:39.
- ^u Matt. 25:41; II Thess. 1:9.

CHAPTER VII

OF GOD'S COVENANT WITH MAN

I. THE distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.^a

^a Isa. 40:13-17; Job 9:32-33; I Sam. 2:25; Ps. 113:5-6; Ps. 100:2-3; Job 22:2-3; Job 35:7-8; Luke 17:10; Acts 17:24-25.

II. The first covenant made with man was a covenant of works,^b wherein life was promised to Adam, and in him to his posterity,^c upon condition of perfect and personal obedience.^d

^b Gal. 3:12.

^c Rom. 10:5; Rom. 5:12-19.

^d Gen. 2:17; Gal. 3:10.

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second,^e commonly called the Covenant of Grace; whereby he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved;^f and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.^g

^e Gal. 3:21; Rom. 8:3; Rom. 3:20-21; Gen. 3:15; Isa. 42:6.

^f Mark 16:15-16; John 3:16; Rom. 10:6, 9; Gal. 3:11.

^g Ezek. 36:26-27; John 6:44-45.

IV. This covenant of grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.^h

^h Heb. 9:15-17; Heb. 7:22; Luke 22:20; I Cor. 11:25.

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 ordinances delivered to the people of the Jews, all foreshadowing Christ to come,^k which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,^l by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.^m

ⁱ II Cor. 3:6-9.

^k Heb. 8; Heb. 9; Heb. 10; Rom. 4:11; Col. 2:11-12; I Cor. 5:7.

^l I Cor. 10:1-4; Heb. 11:13; John 8:56.

^m Gal. 3:7-9, 14.

VI. Under the gospel, when Christ the substance,ⁿ was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of Baptism and the Lord's Supper;^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, evidence, and spiritual efficacy,^p to all nations, both Jews and Gentiles,^q and is called the New Testament.^r There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.^s

ⁿ Col. 2:17.

^o Matt. 28:19-20; I Cor. 11:23-25.

^p Heb. 12:22-27; Jer. 31:33-34.

^q Matt. 28:19; Eph. 2:15-19.

^r Luke 22:20.

^s Gal. 3:14, 16; Acts 15:11; Rom. 3:21-23, 30; Ps. 32:1; with Rom. 4:3, 6, 16-17, 23-24; Heb. 13:8.

CHAPTER VIII

OF CHRIST THE MEDIATOR

I. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and Man,^a the Prophet,^b Priest,^c and King;^d the head and Saviour of his church;^e the Heir of all things;^f and Judge of the world;^g unto whom he did from all eternity give a people to be his seed,^h and to be by him in time redeemed, called, justified, sanctified, and glorified.ⁱ

^a Isa.. 42:1; I Pet. 1:19-20; John 3:16; I Tim 2:5.

^b Acts 3:22.

^c Heb. 5:5-6.

^d Ps. 2:6; Luke 1:33.

^e Eph. 5:23.

^f Heb. 1:2.

^g Acts 17:31.

^h John 17:6; Ps. 22:30; Isa. 53:10.

ⁱ I Tim. 2:6; Isa. 55:4-5; I Cor. 1:30.

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature,^k with all the essential properties and common infirmities thereof, yet without sin;^l being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.^m 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.ⁿ Which person is very God and very man, yet one Christ, the only Mediator between God and man.^o

^k John 1:1, 14; I John 5:20; Phil. 2:6; Gal. 4:4.

^l Heb. 2:14, 16-17; Heb. 4:15.

^m Luke 1:27, 31, 35; Gal. 4:4.

ⁿ Luke 1:35; Col. 2:9; Rom. 9:5; I Pet. 3:18; I Tim. 3:16.

^o Rom. 1:3-4; I Tim. 2:5.

III. The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit

above measure;^p having in him all the treasures of wisdom and knowledge;^q in whom it pleased the Father that all fulness should dwell;^r to the end that, being holy, harmless, undefiled, and full of grace and truth,^s he might be thoroughly furnished to execute the office of a Mediator and Surety.^t Which office he took not unto himself, but was thereunto called by his Father;^u who put all power and judgment into his hand, and gave him commandment to execute the same.^x

^p Ps. 45:7; John 3:34.

^q Col. 2:3.

^r Col. 1:19.

^s Heb. 7:26; John 1:14.

^t Acts 10:38; Heb. 12:24; Heb. 7:22.

^u Heb. 5:4-5.

^x John 5:22, 27; Matt. 28:18; Acts 2:36.

IV. This office the Lord Jesus did most willingly undertake;^y which that he may discharge, he was made under the law,^z and did perfectly fulfil it;^a endured most grievous torments immediately in his soul,^b and most painful sufferings in his body;^c was crucified, and died;^d was buried, and remained under the power of death, yet saw no corruption.^e On the third day he arose from the dead,^f with the same body in which he suffered;^g with which also he ascended into heaven, and there sitteth at the right hand of his Father,^h making intercession;ⁱ and shall return to judge men and angels at the end of the world.^k

^y Ps. 40:7-8; with Heb. 10:5-10; John 10:18; Phil. 2:8.

^z Gal. 4:4.

^a Matt. 3:15; Matt. 5:17.

^b Matt. 26:37-38; Luke 22:44; Matt. 27:46.

^c Matt. 26; Matt. 27.

^d Phil. 2:8.

^e Acts 2:23-24, 27; Acts 13:37; Rom. 6:9.

^f I Cor. 15:3-5.

^g John 20:25, 27.

^h Mark 16:19.

ⁱ Rom. 8:34; Heb. 9:24; Heb. 7:25.

^k Rom. 14:9-10; Acts 1:11; Acts 10:42; Matt. 13:40-42. Jude 6; II Pet. 2:4.

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father;^l and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.^m

^l Rom. 5:19; Heb. 9:14, 16; Heb. 10:14; Eph. 5:2; Rom 3:25-26.

^m Dan. 9:24, 26; Col. 1:19-20; Eph. 1:11,14; John 17:2; Heb. 9:12, 15.

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 signified to be the Seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same and for ever.ⁿ

ⁿ Gal. 4:4-5; Gen. 3:15; Rev. 13:8; Heb. 13:8.

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself;^o 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.^p

^o Heb. 9:14; I Pet. 3:18.

^p Acts 20:28; John 3:13; I John 3:16.

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

- ^q John 6:37, 39; John 10:15-16.
- ^r I John 2:1-2; Rom. 8:34.
- ^s John 15:13, 15; Eph. 1:7-9; John 17:6.
- ^t John 14:16; Heb. 12:2; II Cor. 4:13; Rom. 8:9, 14; Rom. 15:18-19; John 17:17.
- ^u Ps. 110:1; I Cor. 15:25-26; Mal. 4:2-3; Col. 2:15.

CHAPTER IX OF FREE WILL

I. God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined, to good or evil.^a

^a Matt. 17:12; James 1:14; Deut 30:19.

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well pleasing to God:^b but yet mutably, so that he might fall from it.^c

^b Eccl. 7:29; Gen. 1:26.

^c Gen. 2:16-17; Gen. 3:6.

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

^d Rom. 5:6; Rom. 8:7; John 15:5.

^e Rom. 3:10, 12.

^f Eph. 2:1, 5; Col. 2:13.

^g John 6:44, 65; Eph. 2:2-5; I Cor. 2:14; Tit. 3:3-5.

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

^h Col. 1:13; John 8:34, 36.

ⁱ Phil. 2:13; Rom. 6:18, 22.

^k Gal. 5:17; Rom. 7:15, 18-19, 21, 23.

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

^l Eph. 4:13; Heb. 12:23; I John 3:2; Jude 24.

CHAPTER X

OF EFFECTUAL CALLING

I. ALL those whom God hath predestinated unto life, and them 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 enlightening 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

^a Rom. 8:30; Rom. 11:7; Eph. 1:10-11.

^b II Thess. 2:13-14; II Cor. 3:3, 6.

^c Rom. 8:2; Eph. 2:1-5; II Tim. 1:9-10.

^d Acts 26:18; I Cor. 2:10, 12; Eph. 1:17-18.

^e Ezek. 36:25.

^f Ezek. 11:19; Phil. 2:13; Deut. 30:6; Ezek. 36:27.

^g Eph. 1:19; John 6:44-45.

^h S. of Sol. 1:4; Ps. 110:3; John 6:37; Rom. 6:16-18.

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man;ⁱ who is altogether passive therein, until, being quickened 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

ⁱ II Tim. 1:9; Tit. 3:4-5; Eph. 2:4-5, 8-9; Rom. 9:11.

^k I Cor. 2:14; Rom. 8:7; Eph. 2:5.

^l John 6:37; Ezek 36:27; John 5:25.

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

^m Luke 18:15-16; and Acts 2:38-39; and John 3:3, 5; and I

John 5:12; with Rom. 8:9; (Compared together)

ⁿ John 3:8

^o I John 5:12; Acts 4:12.

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 truly come unto Christ, and therefore cannot be saved:^r much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess;^s and to assert and maintain that they may, is very pernicious, and to be detested.^t

^p Matt. 22:14.

^q Matt. 7:22; Matt. 13:20-21; Heb. 6:4-5.

^r John 6:64-66; John 8:24.

^s Acts 4:12; John 14:6; Eph. 2:12; John 4:22; John 17:3.

^t II John 9-11; I Cor. 16:22; Gal. 1:6-8.

CHAPTER XI OF JUSTIFICATION

I. 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 anything wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,^b they receiving and resting on him and his righteousness by faith: which faith they have not of themselves, it is the gift of God.^c

^a Rom. 8:30; Rom. 3:24.

^b Rom. 4:5-8; II Cor. 5:19, 21; Rom. 3:22, 24-25, 27-28; Tit. 3:5, 7; Eph. 1:7; Jer. 23:6; I Cor. 1:30-31; Rom. 5:17-19.

^c Acts 10:44; Gal. 2:16; Phil. 3:9; Acts 13:38-39; Eph. 2:7-8.

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

^d John 1:12; Rom. 3:28; Rom. 5:1.

^e James 2:17, 22, 26; Gal. 5:6.

III. Christ, but 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.^f Yet, inasmuch as he was given by the Father for them,^g and his obedience and satisfaction accepted in their stead,^h and both freely, not for anything in them, their justification is only of free grace;ⁱ that both the exact justice and rich grace of God might be glorified in the justification of sinners.^k

^f Rom. 5:8-10, 19; I Tim. 2:5-6; Heb. 10:10, 14; Dan. 9:24, 26; Isa. 53:4-6, 10-12.

^g Rom. 8:32.

^h II Cor. 5:21; Matt. 3:17; Eph. 5:2.

ⁱ Rom. 3:24; Eph. 1:7.

^k Rom. 3:26; Eph. 2:7.

IV. God did, from all eternity, decree to justify all the elect;^l and Christ did, in the fulness of time, die for their sins, and rise again for their justification;^m Nevertheless they are not justified, until the Holy Spirit doth in due time actually apply Christ unto them.ⁿ

^l Gal. 3:8; I Pet. 1:2, 19-20; Rom. 8:30.

^m Gal. 4:4; I Tim. 2:6; Rom. 4:25.

ⁿ Col. 1:21-22; Gal. 2:16; Tit. 3:4-7.

V. God doth continue to forgive the sins of those that are justified;^o and although they can never fall from the state of justification,^p 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.^q

^o Matt. 6:12; I John 1:7, 9; I John 2:1-2.

^p Luke 22:32; John 10:28; Heb. 10:14.

^q Ps. 89:31-33; Ps. 51:7-12; Ps. 32:5; Matt. 26:75; I Cor. 11:30, 32; Luke 1:20.

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.^r

^r Gal. 3:9, 13-14; Rom. 4:22-24; Heb. 13:8.

CHAPTER XII OF ADOPTION

I. ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption;^a by which they are taken into the number, and enjoy the liberties and privileges of the children of God;^b have his name put upon them,^c receive the Spirit of adoption;^d have access to the throne of grace with boldness;^e are enabled to cry, Abba, Father;^f are pitied,^g protected,^h provided for,ⁱ and chastened by him as by a father;^k yet never cast off,^l but sealed to the day of redemption,^m and inherit the promises,ⁿ as heirs of everlasting salvation.^o

^a Eph. 1:5; Gal. 4:4-5.

^b Rom. 8:17; John 1:12.

^c Jer. 14:9; II Cor. 6:18; Rev. 3:12.

^d Rom. 8:15.

^e Eph. 3:12; Rom. 5:2.

^f Gal. 4:6.

^g Ps. 103:13.

^h Prov. 14:26.

ⁱ Matt. 6:30, 32; I Pet. 5:7.

^k Heb. 12:6.

^l Lam. 3:31.

^m Eph. 4:30.

ⁿ Heb. 6:12.

^o I Pet. 1:3-4; Heb. 1:14.

CHAPTER XIII OF SANCTIFICATION

I. THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified really and personally, through the virtue of Christ's death and resurrection,^a by his word and Spirit dwelling in them;^b the dominion of the whole body of sin is destroyed,^c and the several lusts thereof are more and more weakened and mortified,^d and they more and more quickened and strengthened in all saving graces,^e to the practice of true holiness, without which no man shall see the Lord.^f

^a I Cor. 6:11; Acts. 20:32; Phil. 3:10; Rom. 6:5-6.

^b John 17:17; Eph. 5:26; II Thess. 2:13.

^c Rom. 6:6, 14.

^d Gal. 5:24; Rom. 8:13.

^e Col. 1:11; Eph. 3:16-19.

^f II Cor. 7:1; Heb. 12:14.

II. This sanctification is throughout in the whole man,^g yet imperfect in this life; there abideth still some remnants of corruption in every part;^h whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit; and the Spirit against the flesh.ⁱ

^g I Thess. 5:23.

^h I John 1:10; Rom. 7:18, 23; Phil. 3:12.

ⁱ Gal. 5:17; I Pet. 2:11.

III. In which war, although the remaining corruption for a time may much prevail,^k yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;^l and so the saints grow in grace,^m perfecting holiness in the fear of God.ⁿ

^k Rom. 7:23.

^l Rom. 6:14; I John 5:4; Eph. 4:15-16.

^m II Pet. 3:18; II Cor. 3:18.

ⁿ II Cor. 7:1.

CHAPTER XIV

OF SAVING FAITH

I. THE grace of faith, whereby the elect are enabled to believe to the saving of their souls;^a is the work of the Spirit of Christ in their hearts,^b and is ordinarily wrought by the ministry of the word;^c by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.^d

^a Heb. 10:39.

^b II Cor. 4:13; Eph. 1:17-19; Eph. 2:8.

^c Rom. 10:14, 17.

^d I Pet. 2:2; Acts 20:32; Rom. 4:11; Luke 17:5; Rom. 1:16-17.

II. By this faith, a Christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaking therein;^e and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,^f trembling at the threatenings,^g and embracing the promises of God for this life and that which is to come.^h But the principal acts of saving faith are, accepting, receiving and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.ⁱ

^e John 4:42; I Thess. 2:13; I John 5:10; Acts 24:14.

^f Rom. 16:26.

^g Isa. 66:2.

^h Heb. 11:13; I Tim. 4:8.

ⁱ John 1:12; Acts 16:31; Gal. 2:20; Acts 15:11.

III. This faith is different in degrees, weak or strong;^k may be often and many ways assailed and weakened, but get the victory;^l growing up in many to the attainment of a full assurance through Christ,^m who is both the author and finisher of our faith.ⁿ

^k Heb. 5:13-14; Rom. 4:19-20; Matt. 6:30; Matt. 8:10.

^l Luke 22:31-32; Eph. 6:16; I John 5:4-5.

^m Heb. 6:11-12; Heb. 10:22; Col. 2:2.

ⁿ Heb. 12:2.

CHAPTER XV

OF REPENTANCE UNTO LIFE

I. REPENTANCE unto life is an evangelical grace,^a the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.^b

^a Zech. 12:10; Acts 11:18.

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

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God,^c purposing and endeavoring to walk with him in all the ways of his commandments.^d

^c Ezek. 18:30-31; Ezek. 36:31; Isa. 30:22; Ps. 51:4; Jer. 31:18-19; Joel 2:12-13; Amos 5:15; Ps. 119:128; II Cor. 7:11.

^d Ps. 119:6, 59, 106; Luke 1:6; II Kings 23:25.

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

^e Ezek. 36:31-32; Ezek. 16:61-63.

^f Hos. 14:2, 4; Rom. 3:24; Eph. 1:7.

^g Luke 13:3, 5; Acts 17:30-31.

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

^h Rom. 6:23; Rom. 5:12; Matt. 12:36.

ⁱ Isa. 55:7; Rom. 8:1; Isa. 1:16, 18.

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent

of his particular sins particularly.^k

^k Ps. 19:13; Luke 19:8; I Tim. 1:13, 15.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof;^l upon which, and the forsaking of them, he shall find mercy;^m so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended;ⁿ who are thereupon to be reconciled to him, and in love to receive him.^o

^l Ps. 51:4-5, 7, 9, 14; Ps. 32:5-6.

^m Prov. 28:13; I John 1:9.

ⁿ James 5:16; Luke 17:3-4; Josh. 7:19; Ps. 51.

^o II Cor. 2:8.

CHAPTER XVI

OF GOOD WORKS

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

^a Micah 6:8; Rom. 12:2; Heb. 13:21.

^b Matt. 15:9; Isa. 29:13; I Pet. 1:18; Rom. 10:2; John 16:2; I Sam. 15:21-23.

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;^c and by them believers manifest their thankfulness,^d strengthen their assurance,^e edify their brethren,^f adorn the profession of the gospel,^g stop the mouths of the adversaries,^h and glorify God,ⁱ whose workmanship they are, created in Christ Jesus thereunto;^k that, having their fruit unto holiness, they may have the end eternal life.^l

^c James 2:18, 22.

^d Ps. 116:12-13; I Pet. 2:9.

^e I John 2:3, 5; II Pet. 1:5-10.

^f II Cor. 9:2; Matt. 5:16.

^g Tit. 2:5, 9-12; I Tim. 6:1.

^h I Pet. 2:15.

ⁱ I Pet. 2:12; Phil. 1:11; John 15: 8.

^k Eph. 2:10.

^l Rom. 6:22.

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.^m And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure;ⁿ yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.^o

- ^m John 15:4-6; Ezek. 36:26-27.
- ⁿ Phil. 2:13; Phil. 4:13; II Cor. 3:5.
- ^o Phil. 2:12; Heb 6:11-12; II Pet. 1:3, 5, 10-11; Isa. 64:7; II Tim. 1:6; Acts 26:6-7; Jude 20-21.

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.^p

- ^p Luke 17:10; Neh. 13:22; Job 9:2-3; Gal. 5:17.

V. We cannot, by our best works, merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;^q but when we have done all we can, we have done but our duty, and are unprofitable servants;^r and because, as they are good, they proceed from his Spirit;^s 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.^t

- ^q Rom. 3:20; Rom. 4:2, 4, 6; Eph. 2:8-9; Tit. 3:5-7; Rom. 8:18; Ps. 16:2; Job 22:2-3; Job 35: 7-8.
- ^r Luke 17:10.
- ^s Gal. 5:22-23.
- ^t Isa. 64:6; Gal. 5:17; Rom. 7:15, 18; Ps. 143:2; Ps. 130:3.

VI. Yet, notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him;^v not as though they were in this life wholly unblameable and unreprouvable in God's sight;^w but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.^x

- ^v Eph. 1:6; I Pet. 2:5; Exod. 28:38; Gen. 4:4; with Heb. 11:4.
- ^w Job 9:20; Ps. 143:2.
- ^x Heb. 13:20-21; II Cor. 8:12; Heb. 6:10; Matt. 25:21, 23.

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others;^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 therefore sinful, and cannot please God, or make a man meet to receive grace from God. ^cAnd yet their neglect of them is more sinful, and displeasing unto God.^d

^y II Kings 10:30-31; I Kings 21:27, 29; Phil. 1:15-16, 18.

^z Gen. 4:5; with Heb. 11:4, 6.

^a I Cor. 13:3; Isa. 1:12.

^b Matt. 6:2, 5, 16.

^c Hag. 2:14; Tit. 1:15; Amos 5:21-22; Hosea 1:4; Rom. 9:16; Tit. 3:5.

^d Ps. 14:4; Ps. 36:3; Job 21:14-15; Matt. 25:41-43, 45; Matt. 23:23.

CHAPTER XVII

OF THE PERSEVERANCE OF THE SAINTS

I. THEY whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.^a

^a Phil. 1:6; II Pet. 1:10; John 10:28-29; I John 3:9; I 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;^b upon the efficacy of the merit and intercession of Jesus Christ;^c the abiding of the Spirit, and of the seed of God within them;^d and the nature of the covenant of grace,^e from all which ariseth also the certainty and infallibility thereof.^f

^b II Tim. 2:18-19; Jer. 31:3.

^c Heb. 10:10, 14; Heb. 13:20-21; Heb. 9:12-15; Rom. 8:33-39; John 17:11, 24; Luke 22:32; Heb. 7:25.

^d John 14:16-17; I John 2:27; I John 3:9.

^e Jer. 32:40.

^f John 10:28; II Thess. 3:3; I John 2:19.

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 sins;^g and for a time continue therein;^h whereby they incur God's displeasure,ⁱ and grieve his Holy Spirit;^k come to be deprived of some measure of their graces and comforts;^l have their hearts hardened,^m and their consciences wounded;ⁿ hurt and scandalize others,^o and bring temporal judgments upon themselves.^p

^g Matt. 26:70, 72, 74.

^h Ps. 51[The Title]; Ps. 51:14.

ⁱ Isa. 64:5, 7, 9; II Sam. 11:27.

^k Eph. 4:30.

^l Ps. 51:8, 10, 12; Rev. 2:4; S. of Sol. 5:2-4, 6.

^m Isa. 63:17; Mark 6:52; Mark 16:14.

ⁿ Ps. 32:3-4; Ps. 51:8.

^o II Sam. 12:14.

^p Ps. 89: 31-32; I Cor. 11:32.

CHAPTER XVIII

OF GRACE AND SALVATION

I. **ALTHOUGH** hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation;^a which hope of theirs shall perish:^b yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace,^c and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.^d

^a Job 8:13-14; Micah 3:11; Deut. 29:19; John 8:41.

^b Matt. 7:22-23.

^c I John 2:3; I John 3:14, 18-19, 21,24; I John 5:13.

^d Rom. 5:2, 5.

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

^e Heb. 6:11, 19.

^f Heb. 6:17-18.

^g II Pet. 1:4-5, 10-11; I John 2:3; I John 3:14; II Cor. 1:12.

^h Rom. 8:15-16.

ⁱ Eph. 1:13-14, Eph. 4:30; II Cor. 1:21-22.

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;^k yet, being enabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means, attain thereunto.^l And therefore it is the duty of every one to give all diligence to make his calling and election sure;^m that thereby his heart

may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience,ⁿ the proper fruits of this assurance: so far is it from inclining men to looseness.^o

^k I John 5:13; Isa. 50:10; Mark 9:24; Ps. 88; Ps. 77:1-11.

^l I Cor. 2:12; I John 4:13; Heb. 6:11-12; Eph. 3:17-19.

^m II Pet. 1:10.

ⁿ Rom. 5:1-2, 5; Rom 14:17; Rom. 15:13; Eph. 1:3-4; Ps. 4:6-7; Ps. 119:32.

^o I John 2:1-2; Rom. 6:1-2; Tit. 2:11-12, 14; I Cor. 7:1; Rom. 8:1, 12; I John 3:2-3; Ps. 130:4; I John 1:6-7.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, and to have no light;^p yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived,^q and by the which, in the meantime, they are supported from utter despair.^r

^p S. of Sol. 5:2-3, 6; Ps. 51:8, 12, 14; Eph. 4:30-31; Ps. 77:1-10; Matt. 26:69-72; Ps. 31:22; Ps. 88; Isa. 50:10.

^q I John 3:9; Luke 22:32; Job 13:15; Ps. 73:15; Ps. 51:8, 12; Isa. 50:10.

^r Micah 7:7-9; Jer. 32:40; Isa. 54:7-10; Ps 22:1; Ps. 88.

CHAPTER XIX

OF THE LAW OF GOD

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

^a Gen. 1:26-27; with Gen. 2:17; Rom. 2:14-15; Rom. 10:5; Rom. 5:12, 19; Gal 3:10, 12; Eccl. 7:29; Job 28:28.

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;^b the first four commandments containing our duty towards God, and the other six our duty to man.^c

^b James 1:25; James 2:8, 10-12; Rom. 13:8-9; Deut. 5:32; Deut. 10:4; Exod. 34:1.

^c Matt. 22:37-40.

III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances; partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;^d and partly holding forth divers instructions of moral duties.^e All which ceremonial laws are now abrogated under the New Testament.^f

^d Heb. 9; Heb. 10:1; Gal. 4:1-3; Col. 2:17.

^e I Cor. 5:7; II Cor. 6:17; Jude 23.

^f Col. 2:14, 16-17; Dan. 9:27; Eph. 2:15-16.

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require.^g

^g Exod. 21; Exod. 22:1-28; Gen 49:10; with I Pet. 2:13-14; Matt. 5:17; with Matt. 5:38-39; I Cor. 9:8-10.

V. The moral law doth for ever bind all, as well justified persons as others, 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 Creator who gave it.ⁱ Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.^k

^h Rom. 13:8-10; Eph. 6:2; I John 2:3-4, 7-8.

ⁱ James 2:10-11.

^k Matt. 5:17-19; James 2:8; Rom. 3:31.

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;^l yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;^m discovering also the sinful pollutions of their nature, hearts and lives;ⁿ so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;^o together with a clearer sight of the need they have of Christ, and the perfection of his obedience.^p It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin;^q and the threatenings of it serve to show what even their sins deserve and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law.^r The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof,^s although not as due to them by the law as a covenant of works:^t so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.^v

^l Rom. 6:14; Gal. 2:16; Gal. 3:13; Gal. 4:4-5; Acts 13:39; Rom. 8:1.

^m Rom. 7:12, 22, 25; Ps. 119:4-6; I Cor. 7:19; Gal. 5:14, 16, 18-23.

ⁿ Rom. 7:7; Rom. 3:20.

^o James 1:23-25; Rom. 7:9, 14, 24.

^p Gal. 3:24; Rom. 7:24-25; Rom. 8:3-4.

^q James 2:11; Ps. 119:101, 104, 128.

- ^r Ezra 9:13-14; Ps. 89:30-34.
- ^s Lev. 26:1-13; with II Cor. 6:16; Eph. 6:2-3; Ps. 37:11; with Matt. 5:5; Ps. 19:11.
- ^t Gal. 2:16; Luke 17:10.
- ^v Rom. 6:12, 14; I Pet. 3:8-12; with Ps. 34:12-16; Heb. 12:28-29.

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

- ^w Gal. 3:21.
- ^x Ezek. 36:27; Heb. 8:10; with Jer. 31:33.

CHAPTER XX

OF CHRISTIAN LIBERTY, AND LIBERTY
OF CONSCIENCE

I. THE liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;^a and in their being delivered from this present evil world, bondage to Satan, and dominion of sin,^b from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;^c as also in their free access to God,^d and their yielding obedience unto him, not out of slavish fear, but a child-like love, and willing mind.^e All which were common also to believers under the law;^f but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected,^g and in greater boldness of access to the throne of grace,^h and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.ⁱ

^a Tit. 2:14; I Thess. 1:10; Gal. 3:13.

^b Gal. 1:4; Col. 1:13; Acts 26:19; Rom. 6:14.

^c Rom. 8:28; Ps. 119:71; I Cor. 15:54-57; Rom. 8:1.

^d Rom. 5:1-2.

^e Rom. 8:14-15; I John 4:18.

^f Gal. 3:9, 14.

^g Gal. 4:1-3, 6-7; Gal. 5:1; Acts 15:10-11.

^h Heb. 4:14, 16; Heb. 10:19-22.

ⁱ John 7:38-39; II Cor. 3:13, 17-18.

II. God alone is lord of the conscience,^k and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it, in matters of faith or worship.^l So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience:^m and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.ⁿ

^k James 4:12; Rom. 14:4.

^l Acts 4:19; Acts 5:29; I Cor. 7:23; Matt. 23:8-10; II Cor. 1:24; Matt. 15:9.

^m Col. 2:20, 22-23; Gal. 1:10; Gal. 2:4-5; Gal. 5:1.

ⁿ Rom. 10:17; Rom. 14:23; Isa. 8:20; Acts 17:11; John 4:22; Hos. 5:11; Rev. 13:12, 16-17; Jer. 8:9.

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

^o Gal. 5:13; I Pet. 2:16; II Pet. 2:19; John 8:34; Luke 1:74-75.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.^p And for their publishing of such opinions or maintaining of such practices as are contrary to the light of nature or the known principles of Christianity, whether concerning faith, worship, conversation, or the order which Christ hath established in his church, they may be lawfully called to account, and proceeded against by the censures of the church;^q and in proportion as their erroneous opinions or practices, either in their own nature or in the manner of publishing or maintaining them, are destructive to the external peace of the church and of civil society, they may also be proceeded against by the power of the civil magistrate.^r

^p Matt. 12:25; I Pet. 2:13-14, 16; Rom. 13:1-7; Heb. 13:17.

^q Rom. 1:32; with I Cor. 5:1, 5, 11, 13; II John 10-11; II Thess. 3:14; and I Tim. 6:3-5; and Tit. 1:10-11, 13; and Tit. 3:10; with Matt. 18:15-17; I Tim. 1:19-20; Rev. 2:2, 14-15, 20; Rev. 3:9.

^r Rom. 13:3-4; Neh. 13:15, 17, 21-22; I Tim. 2:1-2; Isa. 49:23.

CHAPTER XXI

OF RELIGIOUS WORSHIP AND THE SAB- BATH-DAY

I. THE light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might.^a But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.^b

^a Rom. 1:20; Acts 17:24; Ps. 119:68; Jer. 10:7; Ps. 31:23; Ps. 18:3; Rom. 10:12; Ps. 62:8; Josh. 24:14; Mark 12:33.

^b Deut. 12:32; Matt. 15:9; Acts 17:25; Matt. 4:9-10; Deut. 15:1-19; Exod. 20:4-6; Col. 2:23.

II. Religious worship is to be given to God, 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; nor in the mediation of any other but of Christ alone.^e

^c Matt. 4:10; with John 5:23; and II Cor. 13:14.

^d Col. 2:18; Rev. 19:10; Rom. 1:25.

^e John 14:6; I Tim. 2:5; Eph. 2:18; Col. 3:17.

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

^f Phil. 4:6.

^g Ps. 65:2.

^h John 14:13-14; I Pet. 2:5.

ⁱ Rom. 8:26.

^k I John 5:14.

^l Ps. 47:7; Eccl. 5:1-2; Heb. 12:28; Gen. 18:27; James 5:16;

James 1:6-7; Mark 11:24; Matt. 6:12, 14-15; Col. 4:2; Eph. 6:18.

^m I Cor. 14:14.

IV. Prayer is to be made for things lawful,ⁿ and for all sorts of men living, or that shall live hereafter;^o but not for the dead,^p nor for those of whom it may be known that they have sinned the sin unto death.^q

ⁿ I John 5:14.

^o I Tim. 2:1-2; John 17:20; II Sam. 7:29; Ruth 4:12.

^p II Sam. 12:21-23; with Luke 16:25-26; Rev. 14:13.

^q I John 5:16.

V. The reading of the Scriptures with godly fear;^r the sound preaching,^s and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence;^t singing of psalms with grace in the heart;^v as also the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God;^w besides religious oaths^x and vows,^y solemn fastings,^z and thanksgivings upon special occasions,^a which are, in their several times and seasons, to be used in a holy and religious manner.^b

^r Acts 15:21; Rev. 1:3.

^s II Tim, 4:2.

^t James 1:22; Acts 10:33; Matt. 13:19; Heb. 4:2; Isa. 66:2.

^v Col. 3:16; Eph. 5:19; James 5:13.

^w Matt. 28:19; I Cor. 11:23-28; Acts 2:42.

^x Deut. 6:13; with Neh. 10:29.

^y Isa. 19:21; with Eccl. 5:4-5.

^z Joel 2:12; Esth. 4:16; Matt. 9:15; I Cor. 7:5.

^a Ps. 107; Esth. 9:22.

^b Heb. 12:28.

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;^c but God is to be worshipped everywhere^d in spirit and in truth;^e as in private families^f daily,^g and in secret each one by himself;^h so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence

calleth thereunto.ⁱ

^c John 4:21.

^d Mal. 1:11; I Tim. 2:8.

^e John 4:23-24.

^f Jer. 10:25; Deut. 6:6-7; Job 1:5; II Sam 6:18, 20; I Pet. 3:7;
Acts 10:2.

^g Matt. 6:11.

^h Matt. 6:6; Eph. 6:18.

ⁱ Isa. 56:6-7; Heb. 10:25; Prov. 1:20-21, 24; Prov. 8:34; Acts
13:42; Luke 4:16; Acts 2:42.

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him:^k which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week,^l which in Scripture is called the Lord's Day,^m and is to be continued to the end of the world, as the Christian Sabbath.ⁿ

^k Exod. 20:8, 10-11; Isa. 56:2, 4, 6-7.

^l Gen. 2:2-3; I Cor. 16:1-2; Acts 20:7.

^m Rev. 1:10.

ⁿ Exod. 20:8, 10; with Matt. 5:17-18.

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 beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations;^o but also are taken up the whole time in the public and private exercises of his worship and in the duties of necessity and mercy.^p

^o Exod. 20:8; Exod. 16:23, 25-26, 29-30; Exod. 31:15-17; Isa. 58:13; Neh. 13:15-19, 21-22.

^p Isal 58:13; Matt. 12:1-12.

CHAPTER XXII

OF LAWFUL OATHS AND VOWS

I. A **LAWFUL** oath is a part of religious worship,^a wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.^b

^a Deut. 10:20.

^b Exod. 20:7; Lev. 19:12; II Cor. 1:23; II Chron. 6:22-23.

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence;^c therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred.^d 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;^e so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken.^f

^c Deut. 6:13.

^d Exod. 20:7; Jer. 5:7; Matt. 5:34, 37; James 5:12.

^e Heb. 6:16; II Cor. 1:23; Isa. 65:16.

^f I Kings 8:31; Neh. 13:25; Ezra 10:5.

III. Whosoever taketh an oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.^g Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.^h Yet it us a sin to refuse and oath touching anything that is good and just, being imposed by lawful authority.ⁱ

^g Exod. 20:7; Jer. 4:2.

^h Gen. 24:2-3, 5-6, 8-9.

ⁱ Numb. 5:19, 21; Neh. 5:12; Exod. 22:7-11.

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.^k It

cannot oblige to sin; but in anything not sinful, being taken, it binds to performance, although to a man's own hurt;^l nor is it to be violated, although made to heretics or infidels.^m

^k Jer. 4:2; Ps. 24:4.

^l I Sam. 25:22, 32-34; Ps. 15:4.

^m Ezek. 17:16, 18-19; Josh. 9:18-19; with II Sam. 21:1.

V. A vow is of the like nature with a promisory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.ⁿ

ⁿ Isa. 19:21; Eccl. 5:4-6; Ps. 61:8; Ps. 66:13-14.

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

^o Ps. 76:11; Jer. 44:25-26.

^p Deut. 23:21-23; Ps. 50:14; Gen. 28:20-22; I Sam. 1:11; Ps. 66:13-14; Ps. 132:2-5.

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

^q Acts 23:12, 14; Mark 6:26; Num. 30:5, 8, 12-13.

^r Matt. 19:11-12; I Cor. 7:2, 9; Eph. 4:28; I Pet. 4:2; I Cor 7:23.

CHAPTER XXIII

OF THE CIVIL MAGISTRATE

I. God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory, and the public good; and, to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evildoers.^a

^a Rom. 13:1-4; I Pet. 2:13-14.

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

^b Prov. 8:15-16; Rom. 13:1-2, 4.

^c Ps. 2:10-12; I Tim. 2:2; Ps. 82:3-4; II Sam. 23:3; I Pet. 2:13.

^d Luke 3:14; Rom. 13:4; Matt. 8:9-10; Acts 10:1-2; Rev. 17:14, 16.

III. The civil magistrate may not assume to himself administration of the word and sacraments, or the power of the keys of the kingdom of heaven;^e yet, as the gospel revelation lays indispensable obligations upon all classes of people who are favored with it, magistrates as such, are bound to execute their respective offices in a subserviency thereunto, administering government on Christian principles, and ruling in the fear of God, according to the directions of his word; as those who shall give an account to the Lord Jesus, whom God hath appointed to be the judge of the world.^f

Hence, magistrates, as such, in a Christian country, are bound to promote the Christian religion, as the most valuable interest of their subjects, by all such means as are not inconsistent with civil rights; and do not imply an interference with the policy of the church, which is the free and independent

kingdom of the Redeemer; nor an assumption of dominion over conscience.[§]

- ^e II Chron. 26:18; with Matt. 18:17; and Matt. 16:19; Eph. 4:11-12; I Cor. 4:1-2; Rom. 10:15; Heb. 5:4.
- ^f Isa. 49:7, 23; Rev. 21:24; Col. 3:17; II Sam. 23:3; II Cor. 5:10; Ps. 122:9; Ezra 7:23, 27-28; Rom. 13:3-4, 6.
- [§] Ps. 2:10-12; John 18:36-37; James 4:12; Rom. 14:4; [See also letters "e" and "f"].

IV. It is the duty of people to pray for magistrates,^h to honor their persons,ⁱ to pay them tribute and other dues,^k to obey their lawful commands, and to be subject to their authority for conscience' sake.^l Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him:^m from which ecclesiastical persons are not exempted;ⁿ much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretense whatsoever.^o

- ^h I Tim. 2:1-2.
- ⁱ I Pet. 2:17.
- ^k Rom. 13:6-7.
- ^l Rom. 13:5; Tit. 3:1.
- ^m I Pet. 2:13-14, 16.
- ⁿ Rom. 13:1; I Kings 2:35; Acts 25:9-11; II Pet. 2:1, 10-11; Jude 8-11.
- ^o II Thess. 2:4; Rev. 13:15-17.

CHAPTER XXIV

OF MARRIAGE AND DIVORCE

I. MARRIAGE is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.^a

^a Gen. 2:24; Matt. 19:5-6; Prov. 2:17.

II. Marriage was ordained for the mutual help of husband and wife;^b for the increase of mankind with a legitimate issue, and of the church with an holy seed;^c and for preventing of uncleanness.^d

^b Gen. 2:18.

^c Mal. 2:15.

^d I Cor. 7:2, 9.

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent;^e yet it is the duty of Christians to marry only in the Lord.^f And therefore such as profess the true reformed religion should not marry with infidels 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.^g

^e Heb. 13:4; I Tim. 4:3; I Cor. 7:36-38; Gen. 24:57-58.

^f I Cor. 7:39.

^g Gen. 34:14; Exod. 34:16; Deut. 7:3-4; I Kings 11:4; Neh. 13:25-27; Mal. 2:11-12; II Cor. 6:14.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word;^h nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.ⁱ

^h Lev. 18:1-30; I Cor. 5:1; Amos 2:7.

ⁱ Mark 6:18; Lev. 18:24-28.

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Amendment No. 2 effective June 11, 2001 (XXIV.IV)

V. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.¹ In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce,^m and, after the divorce, to marry another, as if the offending party were dead.ⁿ

¹ Matt. 1:18-20.

^m Matt. 5:31-32.

ⁿ Matt. 19:9; Rom. 7:2-3.

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

^o Matt. 19:8-9; I Cor. 7:15; Matt. 19:6.

^p Deut. 24:1-4.

CHAPTER XXV

OF THE CHURCH

I. THE catholic or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of him that filleth all in all.^a

^a Eph. 1:10, 22-23; Eph. 5:23, 27, 32; Col. 1:18.

II. The visible church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion,^b together with their children;^c and is the kingdom of the Lord Jesus Christ,^d the house and family of God,^e out of which there is no ordinary possibility of salvation.^f

^b I Cor. 1:2; I Cor. 12:12-13; Ps. 2:8; Rev. 7:9; Rom. 15:9-12.

^c I Cor. 7:14; Acts 2:39; Ezek. 16:20-21; Rom. 11:16; Gen. 3:15; Gen. 17:7.

^d Matt. 13:47; Isa. 9:7.

^e Eph. 2:19; Eph. 3:15.

^f Acts 2:47.

III. Unto this catholic visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.^g

^g I Cor. 12:28; Eph. 4:11-13; Matt. 28:19-20; Isa. 59:21.

IV. This catholic church hath been sometimes more, sometimes less visible.^h And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.ⁱ

^h Rom. 11:3-4; Rev. 12:6, 14.

ⁱ Rev. 2:1-29; Rev. 3:1-22; I Cor. 5:6-7.

V. The purest churches under heaven are subject both to mixture and error;^k and some have so degenerated as to become no churches of Christ, but synagogues of Satan.^l Nevertheless, there shall be always a church on earth to worship God according to his will.^m

^k I Cor. 13:12; Rev. 2:1-29; Rev. 3:1-22; Matt. 13:24-30, 47.

^l Rev. 18:2; Rom. 11:18-22.

^m Matt. 16:18; Ps. 72:17; Ps. 102:28; Matt. 28:19-20.

VI. There is no other head of the church but the Lord Jesus Christ;ⁿ nor can mere man in any sense be the head thereof.

ⁿ Col. 1:18; Eph. 1:22.

CHAPTER XXVI

OF COMMUNION OF SAINTS

I. ALL saints that are united to Jesus Christ their head by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory.^a And being united to one another in love, they have communion in each other's gifts and graces;^b and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.^c

^a I John 1:3; Eph. 3:16-19; John 1:16; Eph. 2:5-6; Phil. 3:10; Rom. 6:5-6; II Tim. 2:12.

^b Eph. 4:15-16; I Cor. 12:7; I Cor. 3:21-23; Col. 2:19.

^c I Thess. 5:11, 14; Rom. 1:11-12, 14; I John 3:16-18; Gal. 6:10.

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;^d as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.^e

^d Heb. 10:24-25; Acts 2:42, 46; Isa. 2:3; I Cor. 11:20.

^e Acts 2:44-45; I John 3:17; II Cor. 8:1-24; II Cor. 9:1-15; Acts 11:29-30.

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

^f Col. 1:18-19; I Cor 8:6; Isa. 42:8; I Tim. 6:15-16; Ps. 45:7; with Heb. 1:8-9.

^g Exod. 20:15; Eph. 4:28; Acts 5:4.

CHAPTER XXVII

OF THE SACRAMENTS

I. 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 put a visible difference between those that belong unto the church and the rest of the world;^d and solemnly to engage them to the service of God in Christ, according to his word.^e

^a Rom. 4:11; Gen. 17:7, 10.

^b Matt. 28:19; I Cor. 11:23.

^c I Cor. 10:16; I Cor. 11:25-26; Gal. 3:27; Gal. 3:17.

^d Rom. 15:8; Exod. 12:48; Gen. 34:14.

^e Rom. 6:3-4; I Cor. 10:16, 21.

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

^f Gen. 17:10; Matt. 26:27-28; Tit. 3:5.

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,^g but upon the work of the Spirit,^h and the word of institution; which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.ⁱ

^g Rom. 2:28-29; I Pet. 3:21.

^h Matt. 3:11; I Cor. 12:13.

ⁱ Matt. 26:7-8; Matt. 28:19-20.

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.^k

^k Matt. 28:19; I Cor. 11:20, 23; I Cor. 4:1; Heb. 5:4.

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.¹

¹ I Cor. 10:1-4.

CHAPTER XXVIII

OF BAPTISM

I. BAPTISM is a sacrament of the New Testament, ordained by Jesus Christ,^a not only for the solemn admission of the party baptized into the visible church;^b but also to be unto him a sign and seal of the covenant of grace,^c of his ingrafting into Christ,^d of regeneration,^e of remission of sins,^f and of his giving up unto God through Jesus Christ, to walk in newness of life;^g which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.^h

^a Matt. 28:19.

^b I Cor. 12:13.

^c Rom. 4:11; with Col. 2:11-12.

^d Gal. 3:27; Rom. 6:5.

^e Tit. 3:5.

^f Mark 1:4.

^g Rom. 6:3-4.

^h Matt. 28:19-20.

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.ⁱ

ⁱ Matt. 3:11; John 1:33; Matt. 28:19-20.

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.^k

^k Heb. 9:10, 19-22; Acts 2:41; Acts 16:33; Mark 7:4.

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

^l Mark 16:15-16; Acts 8:37-38.

^m Gen. 17:7, 9; with Gal. 3:9, 14; and Col. 2:11-12; and Acts 2:38-39; and Rom. 4:11-12; I Cor. 7:14; Matt. 28:19; Mark

10:13-16; Luke 18:15.

V. 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

ⁿ Luke 7:30; with Exod. 4:24-26.

^o Rom. 4:11; Acts 10:2, 4, 22, 31, 45, 47.

^p Acts 8:13, 23.

VI. The efficacy of baptism is not tied to that 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 God's own will, in his appointed time.^r

^q John 3:5, 8.

^r Gal. 3:27; Tit. 3:5; Eph. 5:25-26; Acts 2:38, 41.

VII. The sacrament of baptism is but once to be administered to any person.^s

^s Tit. 3:5.

CHAPTER XXIX

OF THE LORD'S SUPPER

I. OUR Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in this church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.^a

^a I Cor. 11:23-26; I Cor. 10:16-17, 21; I Cor. 12:13.

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;^b but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same;^c so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.^d

^b Heb. 9:22, 25-26, 28.

^c I Cor. 11:24-26; Matt. 26:26-27.

^d Heb. 7:23-24, 27; Heb. 10:11-12, 14, 18.

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants;^e but to none who are not then present in the congregation.^f

^e Matt. 26:26-28; and Mark 14:22-24; and Luke 22:19-20; with I Cor. 11:23-26.

^f Acts 20:7; I Cor. 11:20.

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

^s I Cor. 10:6.

^h Mark 14:23; I Cor. 11:25-29.

ⁱ Matt. 15:9.

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

^k Matt. 26:26-28.

^l I Cor. 11:26-28; Matt. 26:29.

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 Transubstantiation) by consecration of a priest, or by any other way, is repugnant not to Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament;^l and hath been and is the cause of manifold superstitions, yea, of gross idolatries.^m

^m Acts 3:21; with I Cor. 11:24-26; Luke 24:6, 39.

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament,ⁿ do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.^o

- ⁿ I Cor. 11:28.
- ^o I Cor. 10:16.

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

- ^p I Cor. 11:27-29; II Cor. 6:14-16.
- ^q I Cor. 5:6-7, 13; II Thess. 3:6, 14-15; Matt. 7:6.

CHAPTER XXX

OF CHURCH CENSURES

I. THE Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate.^a

^a Isa. 9:6-7; I Tim. 5:17; I Thess. 5:12; Acts 20:17-18; Heb. 13:7, 17, 24; I Cor. 12:28; Matt. 28:18-20.

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.^b

^b Matt. 16:19; Matt. 18:17-18; John 20:21-23; II Cor. 2:6-8.

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

^c I Cor. 5:1-13; I Tim. 5:20; Matt. 7:6; I Tim. 1:20; I Cor. 11:27-34; with Jude 23.

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person.^d

^d I Thess. 5:12; II Thess. 3:6, 14-15; I Cor. 5:4-5, 13; Matt. 18:17; Tit. 3:10.

CHAPTER XXXI

OF SYNODS AND COUNCILS

I. FOR the better government, and further edification of the church, there ought to be such assemblies as are commonly called Synods or Councils.^a

^a Acts 15:2, 4, 6.

II. The ministers of Christ, of themselves, and by virtue of their office; or they with other fit persons, upon delegation from their churches, have the exclusive right to appoint, adjourn, or dissolve such Synods or Councils; though, in extraordinary cases, it may be proper for magistrates to desire the calling of a Synod of ministers and other fit persons, to consult and advise with about matters of religion; and in such cases, it is the duty of churches to comply with their desire.^{b, c}

^b Isa. 49:23; I Tim. 2:1-2; II Chron. 19:8-11; II Chron. 29:1-36; II Chron. 30:1-27; Matt. 2:4-5; Prov. 11:14.

^c Acts 15:2, 4, 22-23, 25.

III. It belongeth to synods and councils ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of mal-administration, 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

^d Acts 15:15, 19, 24, 27-31; Acts. 16:4; Matt. 18:17-20.

IV. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both.^e

^e Eph. 2:20; Acts 17:11; I Cor. 2:5; II Cor. 1:24.

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

^f Luke 12:13-14; John 18:36.

CHAPTER XXXII

OF THE STATE OF MEN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD

I. THE bodies of men after death return to dust, and see corruption;^a but their souls (which neither die nor sleep), having an immortal subsistence, 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 judgment of the great day.^d Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

^a Gen. 3:19; Acts. 13:36.

^b Luke 23:43; Eccl. 12:7.

^c Heb. 12:23; II Cor. 5:1, 6, 8; Phil. 1:23; with Acts 3:21; and Eph. 4:10.

^d Luke 16:23-24; Acts 1:25; Jude 6-7; I Pet. 3:19.

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, and none other, although with different qualities, which shall be united again to their souls for ever.^f

^e I Thess. 4:17; I Cor. 15:51-52.

^f Job 19:26-27; I Cor. 15:42-44.

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto onor, and be made conformable to his own glorious body.^g

^g Acts 24:15; John 5:28-29; I Cor. 15:43; Philip. 3:21.

CHAPTER XXXIII

OF THE LAST JUDGMENT

I. God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ,^a to whom all power and judgment 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 upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.^d

^a Acts 17:31.

^b John 5:22, 27.

^c I Cor. 6:3; Jude 6; II Pet. 2:4.

^d II Cor. 5:10; Eccl. 12:14; Rom. 2:16; Rom. 14:10, 12; Matt. 12:36-37.

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

^e Matt. 25:31-46; Rom. 2:5-6; Rom. 9:22-23; Matt. 25:21; Acts 3:19; II Thess. 1:7-10.

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

^f II Pet. 3:11, 14; II Cor. 5:10-11; II Thess. 1:5-7; Luke 21:27-28; Rom. 8:23-25.

^g Matt. 24:36, 42-44; Mark 13:35-37; Luke 12:35-36; Rev. 22:20.

CHAPTER XXXIV
OF THE HOLY SPIRIT

I. **THE** Holy Spirit, the third person in the Trinity, proceeding from the Father and the Son, of the same substance and equal in power and glory, is, together with the Father and the Son, to be believed in, loved, obeyed, and worshipped throughout all ages.

II Cor. 13:14.

John 15:26.

Matt. 28:19; Matt. 3;16-17; Luke 1:35.

Eph. 4:30.

Heb. 10:29.

I Cor. 10:10-11; Rev. 22:17.

Eph. 2:18-22.

John 14:26.

John 16:7; Gal. 4:6.

Acts 5:3-4.

Acts 16:6-7.

Mark 3:29.

Rom. 8:26-27; I John 2:20-27.

II. He is the Lord and Giver of life, everywhere present, and is the source of all good thoughts, pure desires, and holy counsels in men. By him the prophets were moved to speak the word of God, and all the writers of the Holy Scriptures inspired to record infallibly the mind and will of God. The dispensation of the gospel is especially committed to him. He prepares the way for it, accompanies it with his persuasive power, and urges its message upon the reason and conscience of men, so that they who reject its merciful offer are not only without excuse, but are also guilty of resisting the Holy Spirit.

Eph. 4:30

Eph. 5:9.

Gen. 1:2.

John 3:5, 6, 8.

Acts 2:1-21.

Gal. 5:22-25.

John 16:8-11.

II Pet. 1:21.

II Tim. 3:16.

I Cor. 2:10-14.

I Pet. 1:11.

John 16:13-15.

I Cor. 2:10-14; Acts 7:51.

I Thess. 5:19.

Eph. 4:30.

Ps. 104.30.

III. The Holy Spirit, whom the Father is ever willing to give to all who ask him, is the only efficient agent in the application of redemption. He regenerates men by his grace, convicts them of sin, moves them to repentance, and persuades and enables them to embrace Jesus Christ by faith. He unites all believers to Christ, dwells in them as their Comforter and Sanctifier, gives to them the spirit of Adoption and Prayer, and performs all those gracious offices by which they are sanctified and sealed unto the day of redemption.

John 3:1-8.

Acts 2:38.

Luke 11:13.

I Cor. 12:3.

John 7:37-39.

John 16:13.

John 16:7-11.

Rev. 22:17.

Titus 3:5-7.

II Thess. 2:13.

Gal. 4:6.

I John 4:2.

Rom. 8:14, 17, 26-27.

Eph. 4:30.

I Cor. 2:13-16.

IV. By the indwelling of the Holy Spirit all believers being vitally united to Christ, who is the Head, are thus united one to another in the church, which is his body He calls and anoints ministers for their holy office, qualifies all other officers in the church for their special work, and imparts various gifts and graces to its member. He gives efficacy to the word and to the ordinances of the gospel. By him the church will be preserved, increased, purified, and at last made perfectly holy in the presence of God.

Eph. 2:14-18.

Eph. 4:1-6.

Eph. 5:18.

Acts 2:4.

Acts 13:2.

I Cor. 12:1-31.

II Cor. 1:19-21.

I Thess. 1:5-6.

John 20:22-23.

Matt. 28:19-20.

CHAPTER XXXV OF THE GOSPEL

I. God in infinite and perfect love, having provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, as way of life and salvation, sufficient for and adapted to the whole lost race of man, doth freely offer this salvation to all men in the gospel.

Rev. 22:17.

John 3:16.

Matt. 11:28-30.

II Cor. 5:14-19.

Tit. 2:11.

I John 2:1-2.

Acts 2:38-39.

Heb. 2:9.

Luke 24:46-47.

II. In the gospel God declares his love for the world and his desire that all men should be saved; reveals fully and clearly the only way of salvation; promises eternal life to all who truly repent and believe in Christ; invites and commands all to embrace the offered mercy; and by his Spirit accompanying the word pleads with men to accept his gracious invitation.

Matt. 28:19-20.

Acts 4:12.

John 6:37-40.

John 17:3.

Acts 16:31.

Acts 2:38.

Gal. 2:16-20.

Rom. 1:16-17.

Rom 4:5.

Acts 13:38-39, 48.

II Pet. 3:9.

Matt. 11:28-30.

Mark 1:14-15.

Acts 17:30.

Rev. 22:17.

Ezek. 33:11.

Isa. 1:18.

Luke 13:34.

III. It is the duty and privilege of everyone who hears the gospel immediately to accept its merciful provisions; and they who continue in impenitence and unbelief incur aggravated guilt and perish by their own fault.

Heb. 2:3.

Heb. 12:25.

Acts 13:46.

Matt. 10:32-33.

Luke 12:47-48.

Heb. 10:29.

IV. Since there is no other way of salvation than that revealed in the gospel, and since in the divinely established and ordinary method of grace faith cometh by hearing the word of God, Christ hath commissioned his church to go into all the world and to make disciples of all nations. All believers are, therefore, under obligation to sustain the ordinances of the Christian religion where they are already established, and to contribute by their prayers, gifts, and personal efforts to the extension of the kingdom of Christ throughout the whole earth.

Acts 4:12.

Matt. 28:19-20.

Acts 1:8.

Rom. 10:13-15.

Heb. 10:19-25.

Gal. 3:28.

I Cor. 16:1-2.

Matt. 9:36-38.

Acts 13:2-4.

Col. 3:16.

Rev. 22:17.

Col. 1:28-29.

NOTES

(a) Relating to Chapter I, paragraph 8—“The language of every people” is a better statement of the meaning than the use of the word “vulgar.”

(b) Relating to Chapter III—“Concerning those who are saved in Christ, the doctrine of God’s eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace on all who seek it. Concerning those who perish, the doctrine of God’s eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the gospel to all; that men are fully responsible for their treatment of God’s gracious offer; that his decree hinders no man from accepting that offer; and that no vated guilt and perish by their own fault.

man is condemned except on the ground of his sin.”

(c) Relating to Chapter III, paragraph 5—“The word, mere, herein used should be interpreted with the force of alone.”

(d) Relating to Chapter XX, paragraph 4—“In a democratic society, where the Church and the State, with regard to their functions and their authority, are entirely separate, this must be interpreted to conform to the principles of separation. Certainly the Church believes in the right of the civil magistrate to punish evildoers, but it does not accept the principle of ecclesiastical subordination to the civil authority, nor does it accept the principle of ecclesiastical authority over the State.”

(e) Relating to Chapter XXI, paragraph 4—“Though the truth herein expressed be the truth expressed by Scripture itself, yet it is to be recognized that the criteria for judging one guilty of sin unto death are not clearly revealed unto

(f) Relating to Chapter XXI, paragraph 5—“To conform with the more recent practice of the Synod of the Associate Reformed Presbyterian Church, as approved in the year 1946, the validity of suitable evangelical hymns was recognized and their use permitted in those congregations electing to do so.”

(g) Relating to Chapter XXV, paragraph 2—“It is further believed and taught that union with the visible church is essential to the growth and service of every Christian.”

(h) Relating to Chapter XXIX, paragraph 3—“It is recognized that the statement, ‘but to none who are not then present in the congregation,’ is included here to oppose private celebrations of the Mass, and with this the Associate Reformed Presbyterian Church is in harmony. However, the carrying and administering of the elements of the sacrament of the Lord’s Supper to worthy persons prevented from attendance upon the public administration of the sacrament is deemed advisable and in accord with the principles of Scripture.”

(i) Relating to Chapter XXX, paragraph 2—“The power to retain and remit sins, delegated in the Scriptures by Christ to His disciples, and delegated to the Session of the congregation, is understood as referring to the function of declaring, by means of acceptance into or excommunication from the Church, the remission or retention of sins.”

(j) Relating to Chapter XXXI, paragraph 2—“See note on Chapter XX, paragraph 4.”

(k) Relating to Chapters X:4; XXII:7; XXIII:4; XXIV:3; XXIX:2—“While the Church admits to the coarseness of expression and phraseology in these passages, nevertheless it continues to adhere to the sentiment herein expressed.”

THE

LARGER CATECHISM

AS RECEIVED
BY THE

ASSOCIATE REFORMED
PRESBYTERIAN CHURCH



Agreed Upon By The Assembly of Divines At Westminster
To Be A Directory For Catechising Such As Have
Made Some Proficiency In The Knowledge
Of The Grounds Of Religion

**THE
LARGER CATECHISM**

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

Ans. Man's chief and highest end is to glorify God,^a and fully to enjoy him for ever.^b

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

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

Q. 3. *What is the word of God?*

A. The holy scriptures of the Old and New Testament are the word of God,^e the only rule of faith and obedience.^f

Q. 4. *How doth it appear that the scriptures are the word of God?*

A. The scriptures manifest 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 light and power to convince and convert sinners, to comfort and build up believers unto salvation;^l but the Spirit of God bearing witness by and with the scriptures in the heart of man, is alone able fully to persuade it that they are the very word of God.^m

Q1

- a Rom. 11:36; I Cor. 10:31.
b Ps. 73:24-28; John 17:21-23.

Q2

- c Rom. 1:19-20; Ps. 19:1-3;
Acts 17:28.
d I Cor. 2:9-10; II Tim. 3:15-17;
Isa. 59:21.

Q3

- e II Tim. 3:16; II Pet. 1:19-21.
f Eph. 2:20; Rev. 22:18-19;
Isa. 8:20; Luke 16:29, 31;
Gal. 1:8-9; II Tim. 3:15-16.

Q4

- g Hos. 8:12; I Cor. 2:6-7, 13;
Ps. 119:18, 129.
h Ps. 12:6; Ps. 119:140.
i Acts 10:43; Acts 26:22.
k Rom. 3:19, 27.
l Acts 18:28; Heb. 4: 12;
James 1:18; Ps. 19:7-9;
Rom. 15:4; Acts 20:32.
m John 16:13-14; I John 2:20,
27; John 20:31.

Q. 5. What do the scriptures principally teach?

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

WHAT MAN OUGHT TO BELIEVE CONCERNING GOD

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

A. The scriptures make known what God is,^o the persons in the Godhead,^p his decrees,^q and the execution of his decrees.^r

Q. 7. What is God?

A. God is a Spirit,^s in and of himself infinite in being,^t glory,^v blessedness,^w and perfection;^x all-sufficient,^y eternal,^z unchangeable,^a incomprehensible,^b every where present,^c almighty,^d knowing all things,^e most wise,^f most holy,^g most just,^h most merciful and gracious, long-suffering, and abundant in goodness and truth.ⁱ

Q. 8. Are there more Gods than one?

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

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

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

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

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

Q5

n II Tim. 1:13.

Q6

o Heb. 11:6.

p I John 5:7.

q Acts 15:14-15, 18.

r Acts 4:27-28.

Q7

s John 4:24.

t Exod. 3:14; Job 11:7-9.

v Acts 7:2.

w I Tim. 6:15.

x Matt. 5:48.

y Gen. 17:1.

z Ps. 90:2.

a Mal. 3:6; James 1:17.

c Ps. 139:1-13.

d Rev. 4:8.

e Heb. 4:13; Ps. 147:5.

f Rom. 16:27.

g Isa. 6:3; Rev. 15:4.

h Deut. 32:4.

i Exod. 34:6.

Q8

k Deut. 6:4; I Cor. 8:4, 6; Jer. 10:10.

Q9

l I John 5:7; Matt. 3:16-17;

Matt. 28:19; II Cor.

13:14; John 10:30.

Q10

m Heb. 1:5-6, 8.

b I Kings 8:27.

n John 1:14, 18.

o John 15:26; Gal. 4:6.

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

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

Q. 12. What are the decrees of God?

A. God's decrees are the wise, free, and holy acts of the counsel of his will,^t whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time,^v especially concerning angels and men.

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

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory;^w and in Christ hath chosen some men to eternal life, and the means thereof:^x and also, according to his sovereign power, and the unsearchable counsel of his own will, (whereby he extendeth or withholdeth favour as he pleaseth,) hath passed by and foreordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice.^y

Q. 14. How doth God execute his decrees?

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

Q. 15. What is the work of creation?

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

Q11

p Isa. 6:3, 5, 8; Compared with John 12:41; And with Acts 28:25; I John 5:20; Acts 5:3-4.

q John 1:1; Isa. 9:6; John 2:24-25; I Cor. 2:10-11.

r Col. 1:16; Gen. 1:2.

s Matt. 28:19; II Cor. 13:14.

Q12

t Eph. 1:11; Rom. 11:33; Rom. 9:14-15, 18.

Q13

w I Tim. 5:21.

x Eph. 1:4-6; II Thess. 2:13-14.

y Rom. 9:17-18, 21-22;

Matt. 11:25-26; II Tim. 2:20; Jude 4; I Pet. 2:8.

Q14

z Eph. 1:11.

Q15

a Gen. 1; Heb. 11:3; Prov. 16:4.

- v Eph. 1:4, 11; Rom. 9:22-23;
Ps. 33:11.

Q. 16. How did God create angels?

A. God created all the angels,^b spirits,^c immortal,^d holy,^e excelling in knowledge,^f mighty in power,^g to execute his commandments, and to praise his name,^h yet subject to change.ⁱ

Q. 17. How did God create man?

A. After God had made all other creatures, he created man male and female;^k formed the body of the man of the dust of the ground,^l and the woman of the rib of the man,^m endued them with living, reasonable, and immortal souls;ⁿ made them after his own image,^o in knowledge,^p righteousness, and holiness;^q having the law of God written in their hearts,^r and power to fulfil it,^s and dominion over the creatures;^t yet subject to fall.^v

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

A. God's works of providence are his most holy,^w wise,^x and powerful preserving^y and governing^z all his creatures; ordering them, and all their actions,^a to his own glory.^b

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

A. God by his providence permitted some of the angels, wilfully and irrecoverably, to fall into sin and damnation,^c limiting and ordering that, and all their sins, to his own glory;^d and established the rest in holiness and happiness;^e employing them all,^f at his pleasure, in the administrations of his power, mercy, and justice.^g

Q16

- b Col. 1:16.
c Ps. 104:4.
d Matt. 22:30.
e Matt. 25:31.
f II Sam. 14:17; Matt. 24:36.
g II Thess. 1:7.
h Ps. 103:20-21.
i II Pet. 2:4.

Q17

- k Gen. 1:27.
l Gen. 2:7.
m Gen. 2:22.
n Gen. 2:7; Compared with;
Job 35:11; Matt. 10:28; And with
Eccl. 12:7; And with Matt. 10:28;
And with Luke 23:43.

- r Rom. 2:14-15.
s Eccl. 7:29.
t Gen. 1:28.
v Gen. 3:6; Eccl. 7:29.

Q18

- w Ps. 145:17.
x Ps. 104:24; Isa. 28:29.
y Heb. 1:3.
z Ps. 103:19.
a Matt. 10:29-31; Gen. 45:7.
b Rom. 11:36; Isa. 63:14.

Q19

- c Jude 6; II Pet. 2:4;
Heb. 2:16; John 8:44.
d Job 1:12; Matt. 8:31.
e I Tim. 5:21; Mark 8:38;

| | | | |
|---|------------|---|----------------------------|
| o | Gen. 1:27. | | Heb. 12:22. |
| p | Col. 3:10. | f | Ps. 104:4. |
| q | Eph. 4:24. | g | II Kings 19:35; Heb. 1:14. |

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

A. The providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth;^h putting the creatures under his dominion,ⁱ and ordaining marriage for his help;^k affording him communion with himself;^l instituting the Sabbath;^m entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience,ⁿ of which the tree of life was a pledge;^o and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death.^p

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

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

Q. 22. Did all mankind fall in that 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,^r sinned in him, and fell with him in that first transgression.^s

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

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

Q. 24. What is sin?

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

Q20

| | |
|---|-------------------------|
| h | Gen. 2:8, 15-16. |
| i | Gen. 1:28. |
| k | Gen. 2:18. |
| l | Gen. 1:26-29; Gen. 3:8. |
| m | Gen. 2:3. |
| n | Gal. 3:12; Rom. 10:5. |
| o | Gen. 2:9. |
| p | Gen. 2:17. |

Q22

| | |
|---|---|
| r | Acts 17:26. |
| s | Gen. 2:16-17; Compared with Rom. 5:12-20; And with I Cor. 15:21-22. |

Q23

| | |
|---|-----------------------|
| t | Rom. 5:12; Rom. 3:23. |
|---|-----------------------|

Q24

Q21

q Gen. 3:6-8, 13; Eccl. 7:29;
II Cor. 11:3.

v I John 3:4; Gal. 3:10, 12.

Q. 25. Wherein consisteth the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin,^w the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually;^x which is commonly called Original Sin, and from which do proceed all actual transgressions.^y

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

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

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

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

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

A. The punishments of sin in this world are either inward, as blindness of mind,^e a reprobate sense,^f strong delusions,^g hardness of heart,^h horror of conscience,ⁱ and vile affections;^k or outward, as the curse of God upon the creatures for our sakes,^l and all other evils that befall us in our bodies, names, estates, relations, and employments;^m together with death itself.ⁿ

Q25

6:23;
w Rom. 5:12, 19.
x Rom. 3:10-19; Eph. 2:1-3; Rom. 5:6;
Rom. 8:7-8; Gen. 6:5.
y James 1:14-15; Matt. 15:19.

d Gen. 2:17; Lam. 3:29; Rom.
Matt. 25:41, 46; Jude 7.

Q26

z Ps. 51:5; Job 14:4; Job 15:14;
John 3:6.

Q28

e Eph. 4:18.
f Rom. 1:28.
g II Thess. 2:11.
h Rom. 2:5.
i Isa. 33:14; Gen. 4:13;
Matt. 27:4.
k Rom. 1:26.

Q27

- a Gen. 3:8, 10, 24.
- b Eph. 2:2-3.
- c II Tim. 2:26.

- l Gen. 3:17.
- m Deut. 28:15-68.
- n Rom. 6:21, 23.

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

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

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

A. God doth not leave all men to perish in the estate of sin and misery,^p into which they fell by the breach of the first covenant, commonly called the Covenant of Works;^q but of his mere 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.^r

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

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

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

A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a Mediator,^t and life and salvation by him;^v and requiring faith as the condition to interest them in him,^w promiseth and giveth his Holy Spirit^x to all his elect, to work in them that faith^y with all other saving graces;^z and to enable them unto all holy obedience,^a as the evidence of the truth of their faith^b and thankfulness to God,^c and as the way which he hath appointed them to salvation.^d

Q29

- o II Thess. 1:9; Mark 9:43-44, 46, 48; Luke 16:24.

Q30

- p I Thess. 5:9.
- q Gal. 3:10, 12.
- r Tit. 3:4-7; Gal. 3:21; Rom. 3:20-22.

Q32

- t Gen. 3:15; Isa. 42:6; John 6:27.
- v I John 5:11-12.
- w John 3:16; John 1:12.
- x Prov. 1:23.
- y II Cor. 4:13.
- z Gal. 5:22-23.
- a Ezek. 36:27.

Q31

s Gal. 3:16; Rom. 5:15-21;
Isa. 53:10-11.

b James 2:18, 22.
c II Cor. 5:14-15.
d Eph. 2:10.

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

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

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

A. The covenant of grace was administered under the Old Testament, by promises,^f prophecies,^g sacrifices,^h circumcision,ⁱ the passover,^k and other types and ordinances, which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah,^l by whom they then had full remission of sin, and eternal salvation.^m

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

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was and still is to be administered in the preaching of the word,ⁿ and the administration of the sacraments of baptism^o and the Lord's supper;^p in which grace and salvation are held forth in more fulness, evidence, and efficacy, to all nations.^q

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

A. The only Mediator of the covenant of grace is the Lord Jesus Christ,^r who, being the eternal Son of God, of one substance and equal with the Father,^s in the fulness of time became man,^t and so was and continues to be God and man, in two entire distinct natures, and one person, for ever.^v

Q33

e II Cor. 3:6-9.

Q34

f Rom. 15:8.
g Acts 3:20, 24.
h Heb. 10:1.
i Rom. 4:11.
k I Cor. 5:7.
l Heb. 8, 9, 10; Heb. 11:13.
2:6.
m Gal. 3:7-9, 14.

Q35

n Mark 16:15.
o Matt. 28:19-20.
p I Cor. 11:23-25.
q II Cor. 3:6-18; Heb. 8:6,
10-11; Matt. 28:19.

Q36

r I Tim. 2:5.
s John 1:1, 14; John 10:30; Phil.
2:6.
t Gal. 4:4.

v Luke 1:35; Rom. 9:5;
Col. 2:9; Heb.7:24-25.

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

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul,^w being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance, and born of her,^x yet without sin.^y

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

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death;^z give worth and efficacy to his sufferings, obedience, and intercession;^a and to satisfy God's 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. 39. Why was it requisite that the Mediator should be man?

A. It was requisite that the Mediator should be man, that he might advance our nature,^h perform obedience to the law,ⁱ suffer and make intercession for us in our nature,^k have a fellow-felling 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. 40. Why was it requisite that the Mediator should be God and man in one person?

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

Q. 41. Why was our Mediator called Jesus?

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

Q37

w John 1:14; Matt. 26:38.
x Luke 1:27, 31, 35, 42; Gal. 4:4.
y Heb. 4:15; Heb. 7:26.

Q38

z Acts 2:24-25; Rom. 1:4;
Compared with Rom. 4:25;
Heb. 9:14.
a Acts 20:28; Heb. 9:14;
Heb. 7:25-28.
b Rom. 3:24-26.

Q39

h Heb. 2:16.
i Gal. 4:4.
k Heb. 2:14; Heb. 7:24-25.
l Heb. 4:15.
m Gal. 4:5.
n Heb. 4:16.

Q40

o Matt. 1:21, 23; Matt. 3:17;
Heb. 9:14.
p I Pet. 2:6.

Q. 42. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure;^r and so set apart, and fully furnished with all authority and ability,^s to execute the offices of prophet,^t priest,^v and king of his church,^w in the estate both of his humiliation and exaltation.

Q. 43. 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 and salvation.^b

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

A. Christ executeth the office of a priest, in his once 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. 45. 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,^g laws,^h and censures, by which he visibly governs them;ⁱ in bestowing saving grace upon his elect,^k rewarding their obedience,^l and correcting them for their sins,^m preserving and supporting them under all their temptations and sufferings,ⁿ restraining and overcoming all their enemies,^o and powerfully ordering all things for his own glory,^p and their good;^q and also in taking vengeance on the rest, who know not God, and obey not the gospel.^r

Q42

r John 3:34; Ps. 45:7.
s John 6:27; Matt. 28:18-20
t Acts 3:21-22; Luke 4:18, 21.
v Heb. 5:5-7; Heb. 4:14-15.
w Ps. 2:6; Matt. 21:5; Isa. 9:6-7;
Phil. 2:8-11.

Q43

x John 1:18.
y I Pet. 1:10-12.
z Heb. 1:1-2.
a John 15:15.
b Acts 20:32; Eph. 4:11-13;
John 20:31.

Q44

c Heb. 9:14, 28.
d Heb. 2:17.

e Heb. 7:25

Q45

f Acts 15:14-16; Isa. 55:4-5;
Gen. 49:10; Ps. 110:3.
g Eph. 4:11-12; I Cor. 12:28.
h Isa. 33:22.
i Matt. 18:17-18; I Cor. 5:4-5.
k Acts 5:31.
l Rev. 22:12; Rev. 2:10.
m Rev. 3:19.
n Isa. 63:9.
o I Cor. 15:25; Ps. 110.
p Rom. 14:10-11.
q Rom. 8:28.
r II Thess. 1:8-9; Ps. 2:8-9.

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

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

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

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

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

A. Christ humbled himself in his life, subjecting himself to the law,^v which he perfectly fulfilled;^w and by conflicting with the indignities of the world,^x temptations of Satan,^y and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.^z

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

A. Christ humbled himself in his death, in that having been betrayed by Judas,^a forsaken by his disciples,^b scorned and rejected by the world,^c condemned by Pilate, and tormented by his persecutors;^d having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of God's wrath,^e he laid down his life an offering for sin,^f enduring the painful, shameful, and cursed death of the cross.^g

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

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

Q46

s Phil. 2:6-8; Luke 1:31;
II Cor. 8:9; Acts 2:24.

Q47

t John 1:14, 18; Gal. 4:4; Luke 2:7.

Q48

v Gal. 4:4.
w Matt. 5:17; Rom. 5:19.
x Ps. 22:6; Heb. 12:2-3.
y Matt. 4:1-11; Luke 4:13.

Q49

a Matt. 27:4.
b Matt. 26:56.
c Isa. 53:2-3.
d Matt. 27:26-49; John 19:34.
e Luke 22:44; Matt. 27:46.
f Isa. 53:10.
g Phil. 2:8; Heb. 12:2; Gal. 3:13.

Q50

h I Cor. 15:3-4.
i Ps. 16:10; Compared with

z Heb. 2:17-18; Heb. 4:15;
Isa. 52:13-14.

Acts 2:24-27, 31; Rom. 6:9;
Matt. 12:40.

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

A. The estate of Christ's exaltation comprehendeth his resurrection,^k ascension,^l sitting at the right hand of the Father,^m and his coming again to judge the world.ⁿ

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

A. Christ was exalted in his resurrection, in that, not having seen corruption in death, (of which it was not possible for him to be held,^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 him that had the power of it,^v and to be Lord of quick and dead:^w all which he did as a public person,^x the head of his church,^y for their justification,^z quickening in grace,^a support against enemies,^b and to assure them of their resurrection from the dead at the last day.^c

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

A. Christ was exalted in his ascension, in that having after his resurrection often appeared unto and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God,^d and giving them commission to preach the gospel to all nations,^e forty days after his resurrection, he, in our nature, and as our head,^f triumphing over enemies,^g visibly went up into the highest heavens, there to receive gifts for men,^h to raise up our affections thither,ⁱ and to prepare a place for us,^k where himself is, and shall continue till his second coming at the end of the world.^l

Q51

k I Cor. 15:4.
l Mark 16:19.
m Eph. 1:20.
n Acts 1:11; Acts 17:31.

z Rom. 4:25.
a Eph. 2:1, 5-6; Col. 2:12.
b I Cor. 15:25-27.
c I Cor. 15:20.

Q52

o Acts 2:24, 27.
p Luke 24:39.
q Rom. 6:9; Rev. 1:18.
r John 10:18.
s Rom. 1:4.
t Rom. 8:34.

Q53

d Acts 1:2-3.
e Matt. 28:19-20.
f Heb. 6:20.
g Eph. 4:8.
h Acts 1:9-11; Eph. 4:10;
Ps. 68:18.
i Col. 3:1-2.

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|---|------------------------------|---|------------|
| v | Heb. 2:14. | k | John 14:3. |
| w | Rom. 14:9. | l | Acts 3:21. |
| x | I Cor. 15:21-22. | | |
| y | Eph. 1:20, 22-23; Col. 1:18. | | |

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

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favor with God the Father,^m with all fulness of joy,ⁿ glory,^o and power over all things in heaven and earth;^p and doth gather and defend his church, and subdue their enemies; furnisheth his ministers and people with gifts and graces,^q and maketh intercession for them.^r

Q. 55: How doth Christ make intercession?

A. Christ makes intercession, by his appearing in our nature continually before the Father in heaven,^s in the merit of his obedience and sacrifice on earth,^t declaring his will to have it applied to all believers;^v answering all accusations against them,^w and procuring for them quiet of conscience, notwithstanding daily failings,^x access with boldness to the throne of grace,^y and acceptance of their persons^z and services.^a

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

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

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|------------|-------------------------------------|------------|-------------------------------|
| Q54 | | v | John 3:16; John 17:9, 20, 24. |
| m | Phil. 2:9. | w | Rom. 8:33-34. |
| n | Acts 2:28; Compared with Ps. 16:11. | x | Rom. 5:1-2; I John 2:1-2. |
| o | John 17:5.. | y | Heb. 4:16. |
| p | Eph. 1:22; I Pet. 3:22. | z | Eph. 1:6. |
| q | Eph. 4:10-12; Ps. 110. | a | I Pet. 2:5. |
| r | Rom. 8:34. | Q56 | |
| | | b | Acts 3:14-15. |

Q55

s Heb. 9:12,24.
t Heb. 1:3.

c Matt. 24:30.
d Luke 9:26; Matt. 25:31.
e I Thess. 4:16.
f Acts 17:31.

Q. 57: What benefits hath Christ procured by his mediation?

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

Q. 58: 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,ⁱ which is the work especially of God the Holy Ghost.^k

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

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

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

A. They who, having never heard the gospel,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 laws of that religion which they profess;^r neither is there salvation in any other, but in Christ alone,^s who is the Savior only of his body the church.^t

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

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

Q57

g Heb. 9:12.
h II Cor. 1:20.

o II Thess. 1:8-9; Eph. 2:12;
John 1:10-12.

Q58

i John 1:11-12.
k Tit. 3:5-6.
9.

p John 8:24; Mark 16:16.
q I Cor. 1:20-24.
r John 4:22; Rom. 9:31-32; Phil. 3:4-9.

s Acts 4:12.
t Eph. 5:23.

Q59

l Eph. 1:13-14; John 6:37, 39;
John 10:15-16.
m Eph. 2:8; II Cor. 4:13.

Q61

v John 12:38-40; Rom. 9:6;

Matt. 22:14; Matt. 7:21; Rom. 11:7.

Q60

n Rom. 10:14.

Q. 62: What is the visible church?

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

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

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

Q. 64: What is the invisible church?

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

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

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

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

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

Q62

w I Cor. 1:2; I Cor. 12:13;
Rom. 15:9-12; Rev. 7:9;
Ps. 2:8; Ps. 22:27-31;
Ps. 45:17; Matt. 28:19-20;
Isa. 59:21.

x I Cor. 7:14; Acts 2:39;
Rom. 11:16; Gen. 17:7..

Q63

y Isa. 4:5-6; I Tim. 4:10.
z Ps. 115; Isa. 31:4-5;

c John 6:37.

Q64

d Eph. 1:10, 22-23; John 10:16;
John 11:52.

Q65

e John 17:21; Eph. 2:5-6;
John 17:24.

Q66

f Eph.1:22; Eph. 2:6-8.

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|---|------------------------------|---|--------------------------|
| | Zech. 12:2-4, 8-9. | g | I Cor. 6:17; John 10:28; |
| a | Acts 2:39, 42. | | Eph. 5:23, 30. |
| b | Ps. 147:19-20; Mark 16:15-16 | h | I Pet. 5:10; I Cor. 1:9. |

Q. 67: What is effectual calling?

A. Effectual calling is the work of God's almighty power and grace,ⁱ whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto^k) he doth, in his accepted time, invite and draw them to Jesus Christ, by his word and Spirit;^l savingly enlightening their minds,^m renewing and powerfully determining their wills,ⁿ so as they (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein.^o

Q. 68: Are the elect only effectually called?

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

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

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

Q67

- i John 5:25; Eph. 1:18-20.
II Tim. 1:8-9.
- k Tit. 3:4-5; Eph. 2:4-5, 7-9;
Rom. 9:11.
- l II Cor. 5:20; Compared with
II Cor. 6:1-2; John 6:44;
II Thess. 2:13-14.
- m Acts 26:18; I Cor. 2:10, 12.
- n Ezek. 11:19; Ezek. 36:26-27;
John 6:45.

Q68

- p Acts 13:48.
- q Matt. 22:14.
- r Matt. 7:22; Matt. 13:20-21;
Heb. 6:4-6.
- s John 12:38-40; Acts 28:25-27;
John 6:64-65; Ps. 81:11-12.

Q69

- t Rom. 8:30.
- v Eph. 1:5.

- o Eph. 2:5; Phil. 2:13; Deut. 30:6.
- w I Cor. 1:30.

Q. 70: What is justification?

A. Justification is an act of God's free grace unto sinners,^x in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight;^y not for any thing wrought in them, or done by them,^z but only for the perfect obedience and full satisfaction of Christ, by God imputed to them,^a and received by faith alone.^b

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

A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified;^c yet in as much as God accepteth the satisfaction from a surety, which he might have demanded of them, and did provide this 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. 72: What is justifying faith?

A. Justifying faith is a saving grace,ⁱ wrought in the heart of a sinner by the Spirit^k and word of God,^l whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition,^m not only assenteth to the truth of the promise of the gospel,ⁿ but receiveth and resteth upon Christ and his righteousness, therein held forth, for pardon of sin,^o and for the accepting and accounting of his person righteous in the sight of God for salvation.^p

Q70

- x Rom. 3:22, 24-25; Rom. 4:5.
- y II Cor. 5:19, 21; Rom. 3:22, 24-25, 27-28.
- z Tit. 3:5, 7; Eph. 1:7.
- a Rom. 5:17-19; Rom. 4:6-8.
- b Acts 10:43; Gal. 2:16; Phil. 3:9.

Q71

- c Rom. 5:8-10, 19.
- d I Tim. 2:5-6; Heb. 10:10; Matt. 20:28; Dan. 9:24, 26; Isa. 53:4-6, 10-12; Heb. 7:22; Rom. 8:32; I Pet. 1:18-19.
- e II Cor. 5:21.

Q72

- i Heb. 10:39.
- k II Cor. 4:13; Eph. 1:17-19.
- l Rom. 10:14, 17.
- m Acts 2:37; Acts 16:30; John 16:8-9; Rom. 5:6; Eph. 2:1; Acts 4:12.
- n Eph. 1:13.
- o John 1:12; Acts 16:31; Acts 10:43.
- p Phi. 3:9; Acts 15:11.

f Rom. 3:24-25.

g Eph. 2:8.

h Eph. 1:7.

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

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

Q. 74: What is adoption?

A. Adoption is an act of the free grace of God,^d in and for his only Son Jesus Christ,^e whereby all those that are justified are received into the number of his children,^f have his name put upon them,^g the Spirit of his Son given to them,^h are under his fatherly care and dispensations,ⁱ admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow heirs with Christ in glory.^a

Q. 75: What is sanctification?

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

Q73

q Gal. 3:11; Rom. 3:28.
2:13.

r Rom. 4:5; Compared with
Rom. 10:10.

s John 1:12; Phil. 3:9;
Gal. 2:16

Q74

t I John 3:1.

v Eph. 1:5; Gal. 4:4-5;

w John 1:12.

x II Cor. 6:18; Rev. 3:12.

y Gal. 4:6.

z Ps. 103:13; Prov. 14:26;
Matt. 6:32.

Q75

b Eph. 1:4; I Cor. 6:11; II Thess.

c Rom. 6:4-5.

d Eph. 4:23-24.

e Acts 11;18; I John 3:9.

f Jude 20; Heb. 6:11-12;

Eph. 3:16-19; Col. 1:10-11.

g Rom. 6:4, 6, 14; Gal. 5:24.

a Heb. 6:12; Rom. 8:17.

Q. 76: What is repentance unto life?

A. Repentance unto life is a saving grace,^h wrought in the heart of a sinner by the Spiritⁱ and word of God,^k whereby, out of the sight and sense, not only of the danger,^l but also of the filthiness and odiousness of his sins,^m and upon the apprehension of God's mercy in Christ to such as are penitent,ⁿ he so grieves for^o and hates his sins,^p as that he turns from them all to God,^q purposing and endeavoring constantly to walk with him in all the ways of new obedience.^r

Q. 77: Wherein do justification and sanctification differ?

A. Although sanctification be inseparably joined with justification,^s yet they differ, in that God in justification imputeth the righteousness of Christ;^t in sanctification his Spirit infuseth grace, and enableth to the exercise thereof;^v in the former, sin is pardoned;^w in the other, it is subdued:^x the one doeth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation;^y the other is neither equal in all,^z nor in this life perfect in any,^a but growing up to perfection.^b

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

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

Q76

h II Tim. 2:25.
i Zech. 12:10.
k Acts 11:18, 20-21.
l Ezek. 18:28, 30, 32; Luke 15:17-18; Hos. 2:6-7.
m Ezek. 36:31; Isa. 30:22.
n Joel 2:12-13.
o Jer. 31:18-19.
p II Cor. 7:11.
q Acts 26:18; Ezek. 14:6; I Kings 8:47-48.
r Ps. 119:6, 59, 128; Luke 1:6;

Q77

s I Cor. 6:11; I Cor. 1:30.
t Rom. 4:6, 8.
v Ezek. 36:27.
w Rom. 3:24-25.
x Rom. 6:6, 14.
y Rom. 8:33-34.
z I John 2:12-14; Heb. 5:12-14.
a I John 1:8, 10.
b II Cor. 7:1; Phil. 3:12-14.

Q78

c Rom. 7:18, 23; Mark 14:66-72;

II Kings 23:25

Gal. 2:11-12.

d Heb. 12:1.

e Isa. 64:6; Exod. 28:38.

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

A. True believers, by reason of the unchangeable love of God,^f and his decree and covenant to give them perseverance,^g their inseparable union with Christ,^h his continual intercession for them,ⁱ and the Spirit and seed of God abiding in them,^k can neither totally nor finally fall away from the state of grace,^l but are kept by the power of God through faith unto salvation.^m

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

A. Such as truly believe in Christ, and endeavor to walk in all good conscience before him,ⁿ 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,^o and bearing witness with their spirits that they are the children of God,^p be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation.^q

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

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

Q79

f Jer. 31:3.

g II Tim. 2:19; Heb. 13:20-21;

II Sam. 23:5.

h I Cor. 1:8-9.

i Heb. 7:25; Luke 22:32.

k I John 3:9; I John 2:27.

l Jer. 32:40; John 10:28.

m I Pet. 1:5.

o I Cor. 2:12; I John 3:14,

18-19, 21, 24; I John 4:13,

16; Heb. 6:11-12.

p Rom. 8:16.

q I John 5:13.

Q81

r Eph. 1:13.

s Isa. 50:10; Ps. 88.

t Ps. 77:1-11; S. of Sol. 5:2-3,

Q80

n I John 2:3.

6; Ps. 51:8, 12;

Ps. 31:22; Ps. 22:1.

v I John 3:9; Job. 13:15;

Ps. 73:15, 23; Isa. 54:7-10.

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

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

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

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

Q. 84: Shall all men die?

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

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

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

Q82

w II Cor. 3:18.

x Luke 23:43.

y I Thess. 4:17.

Q84

d Rom. 6:23.

e Heb. 9:27.

f Rom. 5:12.

Q83

z Eph. 2:5-6.

a Rom. 5:5; Compared with

Q85

g I Cor. 15:26, 55-57; Heb. 2:15.

h Isa. 57: 1-2; II Kings 22:20.

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|---|--|---|-------------------------|
| | II Cor. 1:22. | i | Rev. 14:13; Eph. 5:27. |
| b | Rom. 5:1-2; Rom. 14:17. | k | Luke 23:43; Phil. 1:23. |
| c | Gen. 4:13; Matt. 27:4; Heb. 10:27; Rom. 2:9; Mark 9:44. | | |

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

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

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

A. We are to believe, that at the last day there shall be a general resurrection of the dead, both of the just and unjust:^t 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.^v The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body;^w and the bodies of the wicked shall be raised up in dishonour by him, as an offended judge.^x

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

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

Q86

- l Heb. 12:23.
m II Cor. 5:1, 6, 8; Phil. 1:23;
Compared with Acts 3:21;
and with Eph. 4:10.
n I John 3:2; I Cor. 13:12.
o Rom. 8:23; Ps. 16:9.
p I Thess 4:14.
q Isa. 57:2.

Q87

- t Acts 24:15.
v I Cor. 15:51-53; I Thess.
4:15-17; John 5:28-29.
w I Cor. 15:21-23, 42-44;
Phil. 3:21.
x John 5:27-29; Matt. 25:33.

Q88

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|---|---------------------------|---|-------------------------------|
| r | Job 19:26-27. | y | II Pet. 2:4; Jude 6-7, 14-15; |
| s | Luke 16:23-24; Acts 1:25; | | Matt. 25:46. |
| | Jude 6-7. | z | Matt. 24:36, 42, 44; |
| | | | Luke 21:35-36. |

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

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

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

A. At the day of judgment, the righteous, being caught up to Christ in the clouds,^e shall be set on his right hand, and there openly acknowledged and acquitted,^f shall join with him in the judging of reprobate angels and men,^g and shall be received into heaven,^h where they shall be fully and forever freed from all sin and misery;ⁱ filled with inconceivable joys,^k made perfectly holy and happy both in body and soul, in the company of innumerable saints and holy angels,^l 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.^m And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

HAVING SEEN WHAT THE SCRIPTURES PRINCIPALLY TEACH US TO BELIEVE CONCERNING GOD, IT FOLLOWS TO CONSIDER WHAT THEY REQUIRE AS THE DUTY OF MAN.

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

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

Q89

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|---|-----------------------|---|---------------------------|
| a | Matt 25:33. | h | Matt. 25:34, 46. |
| b | Rom. 2:15-16. | i | Eph. 5:27; Rev. 14:13. |
| c | Matt. 25:41-43. | k | Ps. 16:11. |
| d | Luke 16:26; II Thess. | l | Heb. 12:22-23. |
| | | m | I John 3:2; I Cor. 13:12; |

1:8-9.

I Thess. 4:17-18.

Q90

e I Thess 4:17.
 f Matt. 25:33; Matt. 10:32.
 g I Cor. 6:2-3.

Q91

n Rom. 12:1-2; Micah 6:8;
 I Sam. 15:22.

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

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

Q. 93: What is the moral law?

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

Q. 94: Is there any use of the moral law to man since the fall?

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

Q. 95: Of what use is the moral law to all men?

A. The moral law is of use to all men, to inform them of the holy nature and will of God,^v and of their duty, binding them to walk accordingly;^w to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives;^x to humble them in the sense of their sin and misery,^y and thereby help them to a clearer sight of the need they have of Christ,^z and of the perfection of his obedience.^a

Q92

o Gen. 1:26-27; Rom. 2:14-15;
 Rom. 10:5; Gen. 2:17.

Q93

p Deut. 5:1-3, 31, 33; Luke
 10:26-27; Gal. 3:10; I
 Thess. 5:23.
 q Luke 1:75; Acts 24:16.

Q95

v Lev. 11:44-45; Lev. 20:
 7-8; Rom. 7:12.
 w Micah 6:8; James 2:10-11.
 x Ps. 19:11-12; Rom. 3:20;
 Rom. 7:7.
 y Rom. 3:9, 23.
 z Gal. 3:21-22.
 a Rom. 10:4.

r Rom. 10:5; Gal. 3:10, 12.

Q94

s Rom. 8:3; Gal. 2:16.

t I Tim. 1:8.

Q. 96: What particular use is there of the moral law to unregenerate men?

A. The moral law is of use to unregenerate men, to awaken their consciences to flee from wrath to come,^b and to drive them to Christ;^c or, upon their continuance in the estate and way of sin, to leave them inexcusable,^d and under the curse thereof.^e

Q. 97: What special use is there of the moral law to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works,^f so as thereby they are neither justified^g nor condemned;^h yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good;ⁱ and thereby to provoke them to more thankfulness,^k and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.^l

Q. 98: Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone;^m and are recorded in the twentieth chapter of Exodus. The four first commandments containing our duty to God, and the other six our duty to man.ⁿ

Q96

b I Tim. 1:9-10.

c Gal. 3:24.

d Rom. 1:20; Compared with Rom. 2:15.

e Gal. 3:10.

h Gal. 5:23; Rom. 8:1.

i Rom. 7:24-25; Gal. 3:13-14; Rom. 8:3-4.

k Luke 1:68-69, 74-75; Col. 1:12-14.

l Rom. 7:22; Rom. 12:2; Tit. 2:11-14.

Q97

- f Rom. 6:14; Rom. 7:4, 6;
Gal. 4:4-5.
g Rom. 3:20.

Q98

- m Deut. 10:4; Exod. 34:1-4.
n Matt. 22:37-40.

Q. 99: What rules are to be observed for the right understanding of the ten commandments?

A. For the right understanding of the ten commandments, these rules are to be observed:

1. That the law is perfect, and bindeth everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience for ever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.^o

2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.^p

3. That one and the same thing, in divers respects, is required or forbidden in several commandments.^q

4. That as, where a duty is commanded, the contrary sin is forbidden;^r and, where a sin is forbidden, the contrary duty is commanded;^s so, where a promise is annexed, the contrary threatening is included;^t and, where a threatening is annexed, the contrary promise is included.^v

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

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

7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places.^a

Q99

- o Ps. 19:7; James 2:10; Matt. 5:21-48.
p Rom. 7:14; Deut 6:5; Compared with Matt. 22:37-39.
q Col. 3:5; Amos 8:5; Prov. 1:19; I Tim. 6:10.
r Isa. 58:13; Deut. 6:13; Compared with Matt. 4:9-10; Matt. 15:4-6.
s Matt. 5:21-24; Eph. 4:28.

- v Jer. 18:7-8; Exod. 20:7; Compared with Ps. 15:1, 4-5; And with Ps. 24:4-5.
w Job 13:7-8; Rom. 3:8; Job 36:21; Heb. 11:25.
x Deut. 4:8-9.
y Matt. 12:7.
z Matt. 5:21-22, 27-28; Matt. 15:4-6; Heb. 10:25-25; I Thess. 5:22; Jude 23;

8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them;^b and to take heed of partaking with others in what is forbidden them.^c

Q. 100: What special things are we to consider in the ten commandments?

A. We are to consider, in the ten commandments, the preface, the substance of the commandments themselves, and several reasons annexed to some of them, the more to enforce them.

Q. 101: What is the preface to the ten commandments?

A. The preface to the ten commandments is contained in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*^d Wherein God manifesteth his sovereignty, as being JEHOVAH, the eternal, immutable, and almighty God;^e having his being in and of himself,^f and giving being to all his words^g and works;^h and that he is a God in covenant, as with Israel of old, so with all his people;ⁱ who, as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thralldom;^k and that therefore we are bound to take him for our God alone, and to keep all his commandments.^l

Q. 102: What is the sum of the four commandments which contain our duty to God?

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

Q. 103: Which is the first commandment?

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

b II Cor. 1:24.

c I Tim. 5:22; Eph. 5:11.

Q101

d Exod. 20:2.

e Isa. 44:6.

f Exod. 3:14.

g Exod. 6:3.

h Acts 17:24, 28.

i Gen 17:7; Compared with Rom. 3:29.

k Luke 1:74-75.

l I Pet. 1:15-18; Lev. 18:30; Lev. 19:37.

Q102

m Luke 10:27.

Q103

n Exod. 20:3.

Q. 104: What are the duties required in the first commandment?

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

Q. 105. What are the sins forbidden in the first commandment?

A. The sins forbidden in the first commandment, are, Atheism, in denying or not having a God;ⁿ Idolatry, in having or worshipping more gods than one, or any with or instead of the true God;^o the not having and avouching him for God, and our God;^p the omission or neglect of any thing due to him, required in this commandment;^q ignorance,^r forgetfulness,^s misapprehensions,^t false opinions,^v unworthy and wicked thoughts of him;^w bold and curious searching into his secrets;^x all profaneness,^y hatred of God;^z self-love,^a self-seeking,^b and all other inordinate and immoderate, will, or affections upon other things, and taking them off from him in whole or

Q104

o I Chron. 28:9; Deut. 26:17; Isa. 43:10; Jer. 14:22.
 p Ps. 95:6-7; Matt 4:10; Ps. 29:2.
 q Mal. 3:16.
 r Ps. 63:6.
 s Eccl. 12:1.
 t Ps. 71:19.
 v Mal. 1:6.
 w Isa. 45:23.
 x Josh. 24:15, 22.
 y Deut. 6:5.
 z Ps. 73:25.
 a Isa. 8:13.
 b Exod. 14:31.
 c Isa. 26:4.
 d Ps. 130:7.
 e Ps. 37:4.
 f Ps. 32:11.
 g Rom. 12:11; Compared with

h Phil. 4:6.
 i Jer. 7:23; James 4:7.
 k I John 3:22.
 l Jer. 31:18; Ps. 119:136.
 m Micah 6:8.

Q105

n Ps. 14:1; Eph. 2:12.
 o Jer. 2:27-28; Compared with I Thess. 1:9.
 p Ps. 81:11.
 q Isa. 43:22-24.
 r Jer. 4:22; Hos. 4:1, 6.
 s Jer. 2:32.
 t Acts 17:23, 29.
 v Isa. 40:18.
 w Ps. 50:21.
 x Deut. 29:29.
 y Tit. 1:16; Heb. 12:16.
 z Rom. 1:30.

Numb. 25:11.

a II Tim. 3:2.

b Phil. 2:21.

in part;^c vain credulity,^d unbelief,^e heresy,^f misbelief,^g distrust,^h despair,ⁱ incorrigibleness,^k and insensibleness under judgments,^l hardness of heart,^m pride,ⁿ presumption,^o carnal security,^p tempting of God;^q using unlawful means,^r and trusting in unlawful means;^s carnal delights and joys;^t corrupt, blind, and indiscreet zeal;^v lukewarmness,^w and deadness in the things of God;^x estranging ourselves, and apostatizing from God;^y praying, or giving any religious worship, to saints, angels, or any other creatures;^z all compacts and consulting with the devil,^a and hearkening to his suggestions;^b making men the lords of our faith and conscience;^c slighting and despising God and his commands;^d resisting and grieving of his Spirit,^e discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us;^f and ascribing the praise of any good we either are, have, or can do, to fortune,^g idols,^h ourselves,ⁱ or any other creature.^k

Q. 106. What are we specially taught by these words (before me) in the first commandment?

A. These words (before me) or before my face, in the first commandment, teach us, that God, who seeth all things, taketh 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:^l as also to persuade us to do as in his sight, whatever we do in his service.^m

c I John 2:15-16; I Sam. 2:29;

Col. 3:2, 5.

d I John 4:1.

e Heb. 3:12.

f Gal. 5:20; Tit. 3:10.

g Acts 26:9.

h Ps. 78:22.

i Gen. 4:13.

14.

k Jer. 5:3.

l Isa. 42:25.

m Rom. 2:5.

n Jer. 13:15.

o Ps. 19:13.

p Zeph. 1:12.

q Matt. 4:7.

r Rom. 3:8.

s Jer. 17:5.

t II Tim. 3:4.

v Gal. 4:17; John 16:2;

Rom. 10:2; Luke 9:54-55.

w Rev. 3:16.

x Rev. 3:1.

y Ezek. 14:5; Isa. 1:4-5.

z Rom. 10:13-14; Hosea 4:12;

Acts 10:25-26; Rev. 19:10;

Matt. 4:10; Col. 2:18; Rom. 1:25

a Lev. 20:6; I Sam. 28:7, 11;

Compared with I Chron. 10:13-

14.

b Acts 5:3.

c II Cor. 1:24; Matt. 23:9.

d Deut. 32:15; II Sam. 12:9;

Prov. 13:13.

e Acts 7:51; Eph. 4:30.

f Ps. 73:2-3; 13-15, 22; Job. 1:22.

g I Sam. 6:7-9.

h Dan. 5:23.

i Deut. 8:17; Dan. 4:30.

k Hab. 1:16.

Q106

l Ezek. 8:5-18; Ps. 44:20-21.

m I Chron. 28:9.

Q. 107. Which is the second commandment?

A. The second commandment is, 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 thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.ⁿ

Q. 108. What are the duties required in the second commandment?

A. The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his word;^o particularly prayer and thanksgiving in the name of Christ;^p the reading, preaching, and hearing of the word;^q the administration and receiving of the sacraments;^r church government and discipline;^s the ministry and maintenance thereof;^t religious fasting;^v swearing by the name of God,^w and vowing unto him:^x as also the disapproving, detesting, opposing, all false worship;^y and, according to each one's place and calling, removing it, and all monuments of idolatry.^z

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

A. The sins forbidden in the second commandment are, all devising,^a counselling,^b commanding,^c using,^d and any wise approving, any religious worship not instituted by God himself;^e tolerating a false religion;^f the making any represen-

Q107

n Exod. 20:4-6.

v Joel 2:12-13; I Cor. 7:5.

w Deut. 6:13.

x Isa. 19:21; Ps. 76:11.

y Acts 17:16-17; Ps. 16:4.

z Deut. 7:5; Isa. 30:22.

Q108

o Deut. 32:46-47; Matt. 28:20; Acts 2:42; I Tim. 6:13-14.

p Phil. 4:6; Eph. 5:20.

q Deut. 17:18-19; Acts 15:21; II Tim. 4:2; James 1:21-22; Acts 10:33.

r Matt. 28:19; I Cor. 11:23-29.

Q109

a Num. 15:39.

b Deut. 13:6-8.

c Hosea 5:11; Micah 6:16.

d I Kings 11:33; I Kings 12:33.

| | | | |
|---|---|---|--|
| s | Matt. 18:15-17; Matt. 16:19; I Cor. 5; I Cor. 12:28. | e | Deut. 12:30-32. |
| t | Eph. 4:11-12; I Tim. 5:17-18; I Cor. 9:7-15. | f | Deut. 13:6-11; Zech. 13:2-3; Rev. 2:2, 14-15, 20; Rev. 17:12, 16-17. |

tation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever;^s all worshipping of it,^h or God in it or by it;ⁱ the making of any representation of feigned deities,^k and all worship of them, or service belonging to them;^l all superstitious devices,^m corrupting the worship of God,ⁿ adding to it, or taking from it,^o whether invented and taken up of ourselves,^p or received by tradition from others,^q though under the title of antiquity,^r custom,^s devotion,^t good intent, or any other pretence whatsoever;^v simony;^w sacrilege;^x all neglect,^y contempt,^z hindering,^a and opposing the worship and ordinances which God hath appointed.^b

Q. 110. What are the reasons annexed to the second commandment, the more to enforce it?

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments;^c are, besides God's sovereignty over us, propriety in us,^d his fervent zeal for his own worship,^e and his and revengeful indignation against all false worship, as being a spiritual whoredom;^f accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations;^g and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations.^h

| | | | |
|---|---|-------------|---|
| g | Deut. 4:15-19; Acts 17:29; Rom. 1:21-23, 25. | x | Rom. 2:22; Mal. 3:8. |
| h | Dan. 3:18; Gal. 4:8. | y | Exod. 4:24-26. |
| i | Exod. 32:5. | z | Matt. 22:5; Mal. 1:7, 13. |
| k | Exod. 32:8. | a | Matt. 22:13. |
| l | I Kings 18:26, 28; Isa. 65:11. | b | Acts 13:44-45; I Thess. 2:15-16. |
| m | Acts 17:22; Col. 2:21-23. | Q110 | |
| n | Mal. 1:7-8, 14. | c | Exod. 20:5-6. |
| o | Deut. 4:2. | d | Ps. 45:11; Rev. 15:3-4. |
| p | Ps. 106:39. | e | Exod. 34:13-14. |
| q | Matt. 15:9. | f | I Cor. 10:20-22; Jer. 7:18-20; Ezek. 16:26-27; Deut. 32:16-20. |
| r | I Pet. 1:18. | g | Hosea 2:2-4. |
| s | Jer. 44:17. | h | Deut. 5:29. |
| t | Isa. 65:3-5; Gal. 1:13-14. | | |

v I Sam. 13:11-12; I Sam. 15:21.

w Acts 8:18.

Q. 111. *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.*¹

Q. 112. *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,^s and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought,^t meditation,^v word,^w and writing;^x by an holy profession,^y and answerable conversation,^z to the glory of God,^a and the good of ourselves,^b and others.^c

Q. 113. *What are the sins forbidden in the third commandment?*

A. The sins forbidden in the third commandment are, the not using of God's name as is required;^d and the abuse of it in an ignorant,^e vain,^f irreverent, profane,^g superstitious,^h or wicked mentioning or otherwise using his titles, attributes,ⁱ ordinances,^k or works,^l by blasphemy,^m perjury;ⁿ all sinful cursings,^o oaths,^p vows,^q and lots;^r violating of our oaths and

Q111

i Exod. 20:7.

b Jer. 32:39.

c I Pet. 2:12.

Q112

k Matt. 6:9; Deut. 28:58;
Ps. 29:2; Ps. 68:4; Rev. 15:3-4.

l Mal. 1:14; Eccl. 5:1.

m Ps. 138:2.

n I Cor. 11:24-25, 28-29.

o I Tim. 2:8.

p Jer. 4:2.

q Eccl. 5:2, 4-6.

r Acts 1:24, 26.

s Job. 36:24.

t Mal. 3:16.

v Ps. 8.

w Co. 3:17; Ps. 105:2, 5.

x Ps. 102:18.

y I Pet. 3:15; Micah 4:5.

Q113

d Mal. 2:2.

e Acts 17:23.

f Prov. 30:9.

g Mal. 1:6-7, 12; Mal. 3:14.

h I Sam. 4:3-5; Jer. 7:4,

9-10, 14, 31; Col. 2:20-22.

i II Kings 18:30, 35; Exod. 5:2;

Ps. 139:20.

k Ps. 50:16-17.

l Isa. 5:12.

m II Kings 19:22; Lev. 24:11.

n Zech. 5:4; Zech. 8:17.

o I Sam. 17:43; II Sam. 16:5.

p Jer. 5:7; Jer. 23:10.

q Deut. 23:18; Acts 23:12, 14.

- z Phil. 1:27. r Esth. 3:7; Esth. 9:24;
a I Cor. 10:31. Ps. 22:18.

vows, if lawful;^s and fulfilling them, if of things unlawful;^t murmuring and quarrelling at,^v curious prying into,^w and misapplying of God's decrees^x and providences;^y misinterpreting,^z misapplying,^a or any way perverting the word, or any part of it,^b to profane jests,^c curious or unprofitable questions, vain janglings, or the maintaining of false doctrines;^d abusing it, the creatures, or any thing contained under the name of God, to charms,^e or sinful lusts and practices;^f the maligning,^g scorning,^h reviling,ⁱ or any wise opposing of God's truth, grace, and ways;^k making profession of religion in hypocrisy, or for sinister ends;^l being ashamed of it,^m or a shame to it, by unconformable,ⁿ unwise,^o unfruitful,^p and offensive walking,^q or backsliding from it.^r

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

A. The reasons annexed to the third commandment, in these words, (*The Lord thy God,*) and, (*For the Lord will not hold him guiltless that taketh his name in vain,*^s) are, because he is the Lord and our God, therefore his name is not to be profaned, or any way abused by us;^t especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment,^v albeit many such escape the censures and punishments of men.^w

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|---|--|-------------|--|
| s | Ps. 24:4; Ezek. 17:16, 18-19. | k | Acts 13:45-46, 50; Acts 4:18; |
| t | Mark 6:26; I Sam. 25:22, 32-34. | | Acts 19:9; I Thess. 2:16; |
| v | Rom. 9:14, 19-20. | | Heb. 10:29. |
| w | Deut. 29:29. | l | II Tim. 3:5; Matt. 23:14; |
| x | Rom. 3:5, 7; Rom. 6:1-2. | | Matt. 6:1-2, 5, 16. |
| y | Eccl. 8:11; Eccl. 9:3; | m | Mark 8:38. |
| | Ps. 39. | n | Ps. 73:14-15. |
| z | Matt. 5:21-48. | o | I Cor. 6:5-6; Eph. 5:15-17. |
| a | Ezek. 13:22. | p | Isa. 5:4; II Pet. 1:8-9. |
| b | II Pet. 3:16; Matt. 22:24-30. | q | Rom. 2:23-24. |
| c | Isa. 22:13; Jer. 23:34, 36, 38. | r | Gal. 3:1, 3; Heb. 6:6. |
| d | I Tim. 1:4, 6-7; I Tim. 6:4-5, 20; II Tim. 2:14; Tit. 3:9. | | |
| e | Deut. 18:10-14; Acts 19:13. | Q114 | |
| f | II Tim. 4:3-4; Rom. 13:13-14; I Kings 21:9-10; Jude 4. | s | Exod. 20:7. |
| g | Acts 13:45; I John 3:12. | t | Lev. 19:12. |
| h | Ps 1:1; II Pet. 3:3. | v | Ezek. 36:21-23; Deut. 28:58-59; Zech. 5:2-4. |
| | | w | I Sam. 2:12, 17, 22, 24; |

i I Pet. 4:4.

Compared with I Sam. 3:13.

Q. 115. 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 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 thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.^x

Q. 116. What is required in the fourth commandment?

*A. The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times 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,^y and in the New Testament called *The Lord's day.*^z*

Q. 117. How is the sabbath or the Lord's day to be sanctified?

A. The sabbath or Lord's day is to be sanctified by an holy resting all the day,^a not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful;^b 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^c) in the public and private exercises of God's worship;^d and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.^e

Q115

x Exod. 20:8-11.

Q116

y Deut. 5:12-14; Gen. 2:2-3;
I Cor. 16:1-2; Acts 20:7;
Matt. 5:17-18; Isa. 56:2, 4, 6-7.
z Rev. 1:10.

Q117

a Exod. 20:8, 10.
b Exod. 16:25-28; Neh. 13:15-22;
Jer 17:21-22.
c Matt. 12:1-12.
d Isa. 58:13; Luke 4:16; Acts 20:7;
I Cor. 16:1-2; Ps. 92 (Title);
Isa. 66:23; Lev. 23:3.
e Exod. 20:8; Luke 23:54, 56;
Exod. 16:22, 25-26; Neh. 13:19.

Q. 118. Why is the charge of keeping the sabbath more specially directed to governors of families, and other superiors?

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

Q. 119. What are the sins forbidden in the fourth commandment?

A. The sins forbidden in the fourth commandment are, all omissions of the duties required,^g all careless, negligent, and unprofitable performing of them, and being weary of them,^h all profaning the day by idleness, and doing that which is in itself sinful;ⁱ and by all needless works, words, and thoughts, about our worldly employments and recreations.^k

Q. 120. What are the reasons annexed to the fourth commandment, the more to enforce it?

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, *Six days shalt thou labour, and do all thy work:*^l from God's challenging a special propriety in that day, *The seventh day is the sabbath of 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:* and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; *Wherefore the Lord blessed the sabbath-day, and hallowed it.*ⁿ

Q118

f Exod. 20:10; Josh. 24:15;
Neh. 13:15, 17; Jer. 17:20-22;
Exod. 23:12.

i Ezek. 23:38.
Exod. 16:22, 25-26;
Neh. 13:19.
k Jer. 17:24, 27; Isa. 58:13.

Q119

g Ezek. 22:26.
h Acts 20:7, 9; Ezek. 33:30-32;

Q120

l Exod. 20:9.
m Exod. 20:10.

Amos. 8:5; Mal. 1:13.

n Exod. 20:11.

Q. 121. Why is the word Remember set in the beginning of the fourth commandment?

A. The word *Remember* is set in the beginning of the fourth commandment,^o partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it,^p and, in keeping it, better to keep all the rest of the commandments,^q and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion;^r and partly, because we are very ready to forget it,^s for that there is less light of nature for it,^t and yet it restraineth our natural liberty in things at other times lawful;^v that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it;^w and that Satan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.^x

Q. 122. What is the sum of the six commandments which contain our duty to man?

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

Q. 123. Which is the fifth commandment?

A. The fifth commandment is, *Honour thy father and thy mother: that thy days be long upon the land which the Lord thy God giveth thee.*^a

Q121

- o Exod. 20:8.
 p Exod. 16:23; Luke 23:54,
 56; Compared with Mark 15:42;
 Neh. 13:19.
 q Ps. 92 (Title); Compared
 with Ps. 92:13-14; Ezek.
 20:12, 19-20.
 r Gen. 2:2-3; Ps. 118:22,
 24; Compared with Acts 4:
 10-11; Rev. 1:10.
 s Ezek. 22:26.

- t Neh. 9:14.
 v Exod. 34:21.
 w Deut. 5:14-15; Amos 8:5.
 x Lam. 1:7; Jer. 17:21-23;
 Neh. 13:15-22.

Q122

- y Matt. 22:39.
 z Matt. 7:12.

Q123

- a Exod. 20:12.

Q. 124. Who are meant by father and mother in the fifth commandment?

A. By father and mother, in the fifth commandment, are meant, not only natural parents,^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 commonwealth.^g

Q. 125. Why are superiors stiled Father and Mother?

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

Q. 126. What is the general scope of the fifth commandment?

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

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

A. The honour which inferiors owe to their superiors is, all due reverence in heart,^l word,^m and behaviour;ⁿ prayer and thanksgiving for them;^o imitation of their virtues and graces;^p willing obedience to their lawful commands and counsels;^q due submission to their corrections;^r fidelity to,^s defence,^t and maintenance of their persons and authority, according to their several ranks, and the nature of their places;^v bearing with their infirmities, and covering them in love,^w that so they may be an honour to them and to their government.^x

Q124

b Prov. 23:22, 25; Eph. 6:1-2.

c I Tim. 5:1-2.

d Gen. 4:20-22; Gen. 45:8.

e II Kings 5:13.

f II Kings 2:12; II Kings 13:14; Gal. 4:19.

g Isa. 49:23.

Q125

h Eph. 6:4; II Cor. 12:14;

I Thess. 2:7-8, 11;

Numb. 11:11-12.

i I Cor. 4:14-16; II Kings 5:13.

Q126

m Prov. 31:28; I Pet. 3:6.

n Lev. 19:32; I Kings 2:19.

o I Tim. 2:1-2.

p Heb. 13:7; Phil. 3:17.

q Eph. 6:1-2, 5-7; I Pet. 2: 13-14;

Rom. 13:1-5; Heb. 13:17;

Prov. 4:3-4; Prov. 23:22;

Exod. 18:19, 24.

r Heb. 12:9; I Pet. 2:18-20.

s Tit. 2:9-10.

t I Sam. 26:15-16; II Sam. 18:3.

Esther 6:2.

v Matt. 22:21; Rom. 13:6-7;

I Tim. 5:17-18; Gal. 6:6;

Gen. 45:11; Gen. 47:12.

w I Pet. 2:18; Prov. 23:22;

k Eph. 5:21; I Pet. 2:17; Rom. 12:10. Gen. 9:23.
x Ps. 127:3-5; Prov. 31:23.

Q127

l Mal. 1:6; Lev. 19:3

Q. 128. What are the sins of inferiors against their superiors?

A. The sins of inferiors against their superiors are, all neglect of the duties required toward them;^y envying at,^z contempt of,^a and rebellion^b against, their persons^c and places,^d in their lawful 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.^h

Q. 129: What is required of superiors towards their inferiors?

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

Q. 130: What are the sins of superiors?

A. The sins of superiors are, besides the neglect of the duties required of them,^a an inordinate seeking of themselves,^b their own glory,^c ease, profit, or pleasure;^d commanding things

Q128

y Matt. 15:4-6.
z Num. 11:28-29.
a I Sam. 8:7; Isa. 3:5.
b II Sam. 15:1-11.
c Exod. 21:15.
d I Sam. 10:27.
e I Sam. 2:25.
f Deut. 21:18-21.
g Prov. 30:11, 17.
h Prov. 19:26.

n Eph. 6:4.
o I Pet. 3:7.
p I Pet. 2:14; Rom. 13:3.
q Esth. 6:3.
r Rom. 13:3-4.
s Prov. 29:15; I Pet. 2:14.
t Job 29:12-17; Isa. 1:10, 17.
v Eph. 6:4.
w I Tim. 5:8.
x I Tim. 4:12; Tit. 2:3-5.
y I Kings 3:28.
z Tit. 2:15.

Q129

i Col. 3:19; Tit. 2:4.
k I Sam. 12:23; Job 1:5.
l I Kings 8:55-56; Heb. 7:7;
Gen. 49:28.

Q130

a Ezek. 34:2-4.
b Phil. 2:21.
c John 5:44; John 7:18.

m Deut. 6:6-7.

d Isa. 56:10-11; Deut. 17:17.

unlawful,^e or not in the power of inferiors to perform;^f counselling,^g encouraging,^h or favouring them in that which is evil;ⁱ dissuading, discouraging, or discountenancing them in that which is good;^k correcting them unduly;^l careless exposing, or leaving them to wrong, temptation, and danger;^m provoking them to wrath;ⁿ or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behaviour.^o

Q. 131: 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 their own.^r

Q. 132: What are the sins of equals?

A. The sins of equals are, besides the neglect of the duties required,^s the undervaluing of the worth,^t envying the gifts,^v grieving at the advancement or prosperity one of another;^w and usurping pre-eminence one over another.^x

Q. 133: What is the reason annexed to the fifth commandment, the more to enforce it?

A. The reason annexed to the fifth commandment, in these words, *That thy days may be long upon the land which the Lord thy God giveth thee,*^y is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.^z

e Dan. 3:4-6; Acts 4:17-18.
 f Exod. 5:10-17; Matt. 23:2, 4.
 g Matt. 14:8; Compared with Mark 6 :24.
 h II Sam. 13:28.
 i I Sam. 3:13.
 k John 7:46-49; Col. 3:21; Exod. 5:17.
 l I Pet. 2:18-20; Heb. 12:10; Deut. 25:3.
 m Gen. 38:11, 26; Acts 18:17.
 n Eph. 6:4.
 o Gen. 9:21; I Kings 12:13-16; I Kings 1:6; I Sam. 2:29-31.

Q131
 p I Pet. 2:17.
 q Rom. 12:10.
 r Rom. 12:15-16; Phil. 2:3-4.

Q132
 s Rom. 13:8.
 t II Tim. 3:3.
 v Acts 7:9; Gal. 5:26.
 w Num. 12:2; Esth. 6:12-13.
 x III John 9; Luke 22:24.

Q133
 y Exod. 20:12.
 z Deut. 5:16; I Kings 8:25; Eph. 6:2-3.

Q. 134: Which is the sixth commandment?

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

Q. 135: What are the duties required in the sixth commandment?

A. The duties required in the sixth commandment are, all careful studies, and lawful endeavours, to preserve the life of ourselves^b and others^c by resisting all thoughts and purposes,^d subduing all passions,^e and avoiding all occasions,^f temptations,^g and practices, which tend to the unjust taking away the life of any;^h by just defence thereof against violence,ⁱ patient bearing of the hand of God,^k quietness of mind,^l cheerfulness of spirit;^m a sober use of meat,ⁿ drink,^o physick,^p sleep^q, labour^r, and recreations;^s by charitable thoughts,^t love,^v compassion,^w meekness, gentleness, kindness;^x peaceable,^y mild and courteous speeches and behaviour;^z forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil;^a comforting and succouring the distressed, and protecting and defending the innocent.^b

Q134

a Exod. 20:13.

Q135

b Eph. 5:28-29.

c I Kings 18:4.

d Jer. 26:15-16; Acts 23:12, 16-17, 21, 27.

e Eph. 4:26-27.

f II Sam. 2:22; Deut. 22:8.

g Matt. 4:6-7; Prov. 1:10-11, 15-16.

h I Sam. 24:12; I Sam. 26:9-11; Gen. 37:21-22.

i Ps. 82:4; Prov. 24:11-12;

k James 5:7-11; Heb. 12:9.

l I Thess 4:11; I Pet. 3:3-4; Ps. 37:8-11.

o I Tim. 5:23.

p Isa. 38:21.

q Ps. 127:2.

r Eccl. 5:12; II Thess. 3:10, 12; Prov. 16:26.

s Eccl. 3:4, 11.

t I Sam. 19:4-5; I Sam. 22: 13-14.

v Rom. 13:10.

w Luke 10:33-34.

x Col. 3:12-13.

y James 3:17.

z I Pet. 3:8-11; Prov. 15:1; Judges 8:1-3.

a Matt. 5:24; Eph 4:2, 32; Rom. 12:17, 20-21.

b I Thess. 5:14; Job 31:19-20;

m Prov. 17:22.

Matt. 25:35-36; Prov. 31:8-9.

n Prov. 25:16, 27.

I Sam. 14:45.

Q. 136: What are the sins forbidden in the sixth commandment?

A. The sins forbidden in the sixth commandment are, all taking away the life of ourselves,^c or of others,^d except in case of publick justice,^e lawful war,^f or necessary defence;^g the neglecting or withdrawing the lawful and necessary means of preservation of life;^h sinful anger,ⁱ hatred,^k envy,^l desire of revenge;^m all excessive passions,ⁿ distracting cares;^o immoderate use of meat, drink,^p labour,^q and recreations;^r provoking words,^s oppression,^t quarrelling,^v striking, wounding,^w and: whatsoever else tends to the destruction of the life of any.^x

Q. 137: Which is the seventh commandment?

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

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

A. The duties required in the seventh commandment are, chastity in body, mind, affections,^z words,^a and behaviour;^b and the preservation of it in ourselves and others;^c watchfulness over the eyes and all the senses;^d temperance^e, keeping of chaste company^f, modesty in apparel;^g marriage by those that have not the gift of continency,^h conjugal love,ⁱ and cohabitation;^k diligent labour in our callings;^l shunning all occasions of uncleanness, and resisting temptations thereunto.^m

Q136

c Acts 16:28.

d Gen. 9:6.

e Num. 35:31, 33.

f Jer. 48:10; Deut. 20.

g Exod. 22:2-3.

h Matt. 25:42-43; James 2:15-16; Eccl. 6:1-2.

i Matt. 5:22.

k I John 3:15; Lev. 19:17.

l Prov. 14:30.

m Rom. 12:19.

n Eph. 4:31.

o Matt. 6:31, 34.

p Luke 21:34; Rom. 13:13.

q Eccl. 12:12; Eccl. 2:22-23.

x Exod. 21:18-36.

Q137

y Exod. 20:14.

Q138

z I Thess. 4:4; Job 31:1; I Cor. 7:34.

a Col. 4:6.

b I Pet. 3:2.

c I Cor. 7:2, 35-36.

d Job 31:1.

e Acts 24:24-25.

f Prov. 2:16-20.

g I Tim. 2:9.

h I Cor. 7:2, 9.

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| r | Isa. 5:12. | i | Prov. 5:19-20. |
| s | Prov. 15:1; Prov. 12:18. | k | I Pet. 3:7. |
| t | Ezek. 18:18; Exod. 1:14. | l | Prov. 31:11, 27-28. |
| v | Gal. 5:15; Prov. 23:29. | m | Prov. 5:8; Gen. 39:8-10. |
| w | Numb. 35:16-18, 21. | | |

Q. 139: What are the sins forbidden in the seventh commandment?

A. The sins forbidden in the seventh commandment, besides the neglect of the duties required,ⁿ are, adultery, fornication,^o rape, incest,^p sodomy, and all unnatural lusts;^q all unclean imaginations, thoughts, purposes, and affections;^r all corrupt or filthy communications, or listening thereunto;^s wanton looks,^t impudent or light behaviour, immodest apparel;^v prohibiting of lawful,^w and dispensing with unlawful marriages;^x allowing, tolerating, keeping of stews, and resorting to them;^y entangling 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 idleness, gluttony, drunkenness,^e unchaste company;^f lascivious songs, books, pictures, dancings, stage plays;^g and all other provocations to, or acts of uncleanness, either in ourselves or others.^h

Q. 140: Which is the eighth commandment?

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

Q. 141: What are the duties required in the eighth commandment?

A. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man;^k rendering to everyone his due;^l restitution of goods unlawfully detained from the right owners thereof;^m giving and lending freely, according to our

Q139

| | | | |
|---|------------------------------------|-------------|--|
| n | Prov. 5:7. | e | Ezek. 16:49; Prov. 23:30-33. |
| o | Heb. 13:4; Gal. 5:19. | f | Gen. 39:10; Prov. 5:8. |
| p | II Sam. 13:14; I Cor. 5:1. | g | Eph. 5:4; Ezek. 23:14-16; Isa. 23:15-17; Isa. 3:16; |
| q | Rom. 1:24, 26-27; Lev. 20:15-16. | | Mark 6:22; Rom. 13:13; |
| r | Matt. 5:28; Matt. 15:19; Col. 3:5. | | I Pet. 4:3. |
| s | Eph. 5:3-4; Prov. 7:5, 21-22. | h | II Kings 9:30; Compared with Jer. 4:30; And with |
| t | Isa. 3:16; II Pet. 2:14. | | Ezek. 23:40. |
| v | Prov. 7:10, 13. | | |
| w | I Tim. 4:3. | | |
| x | Lev. 18:1-20; Mark 6:18; | Q140 | |
| | Mal. 2:11-12. | i | Exod. 20:15. |
| y | I Kings 15:12; II Kings 23:7; | | |

| | | |
|---|---|-------------------------------|
| | Deut. 23:17-18; Lev. 19:29; Jer. 5:7; Q141 | |
| | Prov. 7:24-27. | k Ps. 15:2, 4; Zech. 7:4, 10; |
| z | Matt. 19:10-11. | Zech. 8:16-17. |
| a | I Cor. 7:7-9; Gen. 38:26. | l Rom. 13:7. |
| b | Mal. 2:14-15; Matt. 19:5. | m Lev. 6:2-5; Compared with |
| c | Mal. 2:16; Matt. 5:32. | Luke 19:8. |
| d | I Cor. 7:12-13. | |

abilities, and the necessities of others;ⁿ moderation of our judgments, wills, and affections concerning worldly goods;^o a provident care and study to get,^p keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition;^q a lawful calling,^r and diligence in it;^s frugality;^t avoiding unnecessary lawsuits^v and suretiship, or other like engagements;^w 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.^x

Q. 142: What are the sins forbidden in the eighth commandment?

A. The sins forbidden in the eighth commandment, besides the neglect of the duties required,^y are, theft,^z robbery,^a man-stealing,^b and receiving any thing that is stolen;^c fraudulent dealing,^d false weights and measures,^e removing land-marks,^f injustice and unfaithfulness in contracts between man and man,^g or in matters of trust;^h oppression,ⁱ extortion,^k usury,^l bribery,^m vexatious lawsuits,ⁿ unjust inclosures and depopulations;^o ingrossing 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 of enriching ourselves;^r covetousness;^s inordinate prizing and affecting worldly goods;^t distrustful and distracting cares and studies in getting, keeping, and using them;^v envying at the prosperity of others;^w as likewise idleness,^x prodigality, waste-

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| n | Luke 6:30, 38; I John 3:17; Eph. 4:28; Gal. 6:10. | c | Prov. 29:24; Ps. 50:18. |
| o | I Tim. 6:6-9; Gal. 6:14. | d | I Thess. 4:6. |
| p | I Tim. 5:8. | e | Prov. 11:1; Prov. 20:10. |
| q | Prov. 27:23-27; Eccl. 2:24; Eccl. 3:12-13; I Tim. 6:17-18; Isa. 38:1; Matt. 11:8. | f | Deut. 19:14; Prov. 23:10. |
| r | I Cor. 7:20; Gen. 2:15; Gen. 3:19. | g | Amos 8:5; Ps. 37:21. |
| s | Eph. 4:28; Prov. 10:4. | h | Luke 16:10-12. |
| t | John 6:12; Prov. 21:20. | i | Ezek. 22:29; Lev. 25:17. |
| | | k | Matt. 23:25; Ezek. 22:12. |
| | | l | Ps. 15:5. |
| | | m | Job 15:34. |

v I Cor. 6:1-8.
 w Prov. 6:1-5; Prov. 11:15.
 x Lev. 25:35; Deut. 22:1-4;
 Exod. 23:4-5; Gen. 47:14, 20;
 Phil. 2:4; Matt. 22:39.

Q142

y James 2:15-16; I John 3:17.
 z Eph. 4:28.
 a Ps. 62:10.
 b I Tim. 1:10.

n I Cor. 6:6-8; Prov. 3:29-30.
 o Isa. 5:8; Micah 2:2.
 p Prov. 11:26.
 q Acts 19:19, 24-25.
 r Job 20: 19; James 5:4; Prov. 21:6.
 s Luke 12:15.
 t I Tim. 6:5; Col. 3:2;
 Prov. 23:5; Ps. 62:10.
 v Matt. 6:25, 31, 34; Eccl. 5:12.
 w Ps. 73:3; Ps. 37:1, 7.
 x II Thess. 3:11; Prov. 18:9.

ful gaming; and all other ways whereby we do unduly prejudice our own outward estate,^y and defrauding ourselves of the due use and comfort of that estate which God has given us.^z

Q. 143: Which is the ninth commandment?

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

Q. 144: What are the duties required in the ninth commandment?

A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man,^b and the good name of our neighbour, as well as our own;^c appearing and standing for the truth;^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 judgment and justice,^k and in all other things whatsoever;^l a charitable esteem of our neighbours;^m loving, desiring, and rejoicing in their good name;ⁿ sorrowing for,^o and covering of their infirmities;^p freely acknowledging of 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,^t concerning them; discouraging tale-bearers,^v flatterers,^w and slanderers;^x love and care of our own good name, and defending it when need requireth,^y keeping of lawful promises;^z studying and practising of whatsoever things are true, honest, lovely, and of good report.^a

y Prov. 21:17; Prov. 23:20-21;
 Prov. 28:19.
 z Eccl. 4:8; Eccl. 6:2; I Tim. 5:8.

Q143

l II Cor. 1:17-18; Eph. 4:25.
 m Heb. 6:9; I Cor. 13:7.
 n Rom. 1:8; II John 4; III John 3-4.
 o II Cor. 2:4; II Cor. 12:21.
 p Prov. 17:9; I Pet. 4:8.

a Exod. 20:16.

Q144

b Zech. 8:16.

c III John 12.

d Prov. 31:8-9.

e Ps. 15:2.

f II Chron. 19:9.

g I Sam. 19:4-5.

h Josh. 7:19.

i II Sam. 14:18-20.

k Lev. 19:15; Prov. 14:5, 25.

q I Cor. 1:4-5, 7; II Tim. 1:4-5.

r I Sam. 22:14.

s I Cor. 13:6-7.

t Ps. 15:3.

v Prov. 25:23.

w Prov. 26:24-25.

x Ps. 101:5.

y Prov. 22:1; John 8:49.

z Ps. 15:4.

a Phil. 4:8.

Q. 145: What are the sins forbidden in the ninth commandment?

A. The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbours, as well as our own,^b especially in public judicature;^c giving false evidence,^d suborning false witnesses,^e wittingly appearing and pleading for an evil cause, out-facing and over-bearing the truth;^f passing unjust sentence,^g calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked;^h forgery,ⁱ concealing the truth, undue silence in a just cause,^k and holding our peace when iniquity calleth for either a reproof from ourselves,^l or complaint to others;^m speaking the truth unseasonably,ⁿ or maliciously to a wrong end,^o or perverting it to a wrong meaning,^p or in doubtful and equivocal expressions, to the prejudice of truth or justice;^q speaking untruth,^r lying,^s slandering,^t backbiting,^v detracting,^w talebearing,^x whispering,^y scoffing,^z reviling,^a rash,^b harsh,^c and partial censuring;^d misconstructing intentions, words, and actions;^e flattering,^f vain-glorious boasting,^g thinking or speaking too highly or too meanly of ourselves or others;^h denying the gifts and graces of God;ⁱ aggravating smaller faults;^k hiding, excusing, or extenuating of sins, when called to a free confession;^l unnecessary discovering of infirmities;^m raising false rumours,ⁿ receiving and countenancing evil

Q145

b I Sam. 17:28; II Sam. 16:

3; II Sam. 1:9-10, 15-16.

c Lev. 19:15; Hab. 1:4.

d Prov. 19:5; Prov. 6:16, 19.

e Acts 6:13.

4:29.

f Jer. 9:3, 5; Acts 24:2,

5; Ps. 12:3-4; Ps. 52:1-4.

g Prov. 17:15; I Kings 9-13.

t Ps. 50:20.

v Ps. 15:3.

w James 4:11; Jer. 38:4.

x Lev. 19:16.

y Rom. 1:29-30.

z Gen. 21:9; Compared with Gal.

a I Cor. 6:10.

b Matt. 7:1.

c Acts 28:4.

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| h | Isa. 5:23. | d | Gen. 28:24; Rom. 2:1. |
| i | Ps. 119:69; Luke 19:8; Luke 16:5-7. 10:3. | e | Neh. 6:6-8; Rom. 3:8; Ps. 69:10; I Sam. 1:13-15; II Sam. |
| k | Lev. 5:1; Deut. 13:8; Acts 5:3, 8-9; II Tim. 4:16. | f | Ps. 12:2-3. |
| l | I Kings 1:6; Lev. 19:17. | g | II Tim. 3:2. |
| m | Isa. 59:4. | h | Luke 18:9, 11; Rom. 12:16; I Cor. 4:6; Acts 12:22; |
| n | Prov. 29:11. | | Exod. 4:10-14. |
| o | I Sam. 22:9-10; Compared with Ps. 52:1-4. | i | Job. 27:5-6; Job 4:6. |
| p | Ps. 56:5; John 2:19; Compared with Matt. 26:60-61. | k | Matt. 7:3-5. |
| q | Gen. 3:5; Gen. 26:7, 9. | l | Prov. 28:13; Prov. 30:20; Gen. 3:12-13; Jer. 2:35; |
| r | Isa. 59:13. | | II Kings 5:25; Gen. 4:9. |
| s | Lev. 19:11; Col. 3:9. | m | Gen. 9:22; Prov 25:9-10. |
| | | n | Exod. 23:1. |

reports,^o and stopping our ears against just defence;^p evil suspicion;^q envying or grieving at the deserved credit of any;^r endeavouring or desiring to impair it;^s rejoicing in their disgrace and infamy;^t scornful contempt;^v fond admiration;^w breach of lawful promises;^x neglecting such things as are of good report,^y and practising, or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.^z

Q. 146: 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 man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.^a

Q. 147: What are the duties required in the tenth commandment?

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

Q. 148: What are the sins forbidden in the tenth commandment?

A. The sins forbidden in the tenth commandment are, discontentment with our own estate;^d envying^e and grieving at the good of our neighbour,^f together with all inordinate motions and affections to any thing that is his.^g

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| o | Prov. 29:12. |
| p | Acts 7:56-57; Job 31:13-14. |
| q | I Cor. 13:5; I Tim. 6:4. |
| r | Numb. 11:29; Matt. 21:15. |

Q147

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| b | Heb. 13:5; I Tim. 6:6. |
| c | Job 31:29; Rom. 12:15; Ps. 122:7-9; I Tim. 1:5; Esth. |

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| | 10:3; | |
| s | Ezra 4:12-13. | I Cor. 13:4-7. |
| t | Jer. 48:27. | |
| v | Ps. 35:15-16, 21; Matt. 27:28-29. | Q148 |
| w | Jude 16; Acts 12:22. | d I Kings 21:4; Esther 5:13; I Cor. 10:10. |
| x | Rom. 1:31; II Tim. 3:3. | e Gal. 5:26; James 3:14, 16. |
| y | I Sam. 2:24. | f Ps. 112:9-10; Neh. 2:10. |
| z | II Sam. 13:12-13; Prov. 5:8-9; Prov. 6:33. | g Rom. 7:7-8; Rom. 13:9; Col. 3:5; Deut. 5:21. |

Q146

a Exod. 20:17.

Q. 149: 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. 150. Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?

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

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

A. Sins receive their aggravations,

1. 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,^v and whose example is likely to be followed by others.^w

2. From the parties offended:^x if immediately against God,^y his attributes,^z and worship;^a against Christ, and his grace;^b the Holy Spirit,^c his witness,^d and workings;^e against superiors, men of eminency,^f and such as we stand especially 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

Q149

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| h | James 3:2; John 15:5; Rom. 8:3. | v | Rom. 2:17-24. |
| i | Eccl. 7:20; I John 1:8, 10; Gal. 5:17; Rom. 7:18-19. | w | Gal. 2:11-14. |
| | | x | Matt. 21:38-39. |
| | | y | I Sam. 2:25; Acts 5:4; Ps. 51:4. |

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| k | Gen. 6:5; Gen. 8:21. | z | Rom. 2:4. |
| l | Rom. 3:9-19; James 3:2-12. | a | Mal. 1:8, 14. |
| Q150 | | | |
| m | John 19:11; Ezek. 8:6 13, 15;; I John 5:16; Ps. 78:17, 32, 56. | b | Heb. 2:2-3; Heb. 12:25. |
| Q151 | | | |
| n | Jer. 2:8. | c | Heb. 10:29; Matt. 12:31-32. |
| o | Job 32:7, 9; Eccl. 4:13. | d | Eph. 4:30. |
| p | I Kings 11:4, 9. | e | Heb. 6:4-6. |
| q | II Sam. 12:14; I Cor. 5:1. | f | Jude 8; Numb. 12:8-9; Isa. 3:5. |
| r | James 4:17; Luke 12:47-48. 21. | g | Prov. 30:17; II Cor. 12:15; Ps. 55:12-15. |
| s | Jer. 5:4-5. | h | Zeph. 2:8, 10-11; Matt. 18:6; I Cor. 6:8; Rev. 17:6. |
| t | II Sam. 12:7-9; Ezek. 8:11-12. | i | I Cor. 8:11-12; Rom. 14:13, 15, 21. |
| | | k | Ezek. 13:19; I Cor. 8:12; Rev. 18:12-13; Matt. 23:15. |
| | | l | I Thess. 2:15-16; Josh 22:20. |

3. 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 means,^s mercies,^t judgments,^v light of nature,^w conviction of conscience,^x publick or private admonition,^y censures of the church,^z civil punishments;^a and our prayers, purposes, promises,^b vows,^c covenants,^d and engagements to God or men:^e if done deliberately,^f wilfully,^g presumptuously,^h impudently,ⁱ boastingly,^k maliciously,^l frequently,^m obstinately,ⁿ with delight,^o continuance,^p or relapsing after repentance.^q

4. From circumstances of time^r and place:^s if on the Lord's day,^t or other times of divine worship;^v or immediately before^w or after these,^x or other helps to prevent or remedy such miscarriages:^y if in public, or in the presence of others, who are thereby likely to be provoked or defiled.^z

Q. 152. 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,^c and against his righteous law^d deserveth his wrath and curse,^e both in this life,^f and that which is to come;^g and cannot be expiated but by the blood of Christ.^h

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| m | Prov. 6:30-35. | i | Jer. 3:3; Prov. 7:13. |
| n | Ezra 9:10-12; I Kings 11:9-10. | k | Ps. 52:1. |
| o | Col. 3:5; I Tim. 6:10; Prov. 5:8-12; Prov. 6:32-33; Josh. 7:21. | l | III John 10. |
| | | m | Numb. 14:22. |
| | | n | Zech. 7:11-12. |

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| p | James 1:14-15; Matt. 5:22; Micah 2:1. | o | Prov. 2:14. |
| q | Matt. 18:7; Rom. 2:23-24. | p | Isa. 57:17. |
| r | Deut. 22:22; Compared with Deut. 22:28-29; Prov. 6:32-35. | q | Jer. 34:8-11; II Pet. 2:20-22. |
| s | Matt. 11:21-24; John 15:22. | r | II Kings 5:26. |
| t | Isa. 1:3; Deut. 32:6. | s | Jer. 7:10; Isa. 26:10. |
| v | Amos 4:8-11; Jer. 5:3. | t | Ezek. 23:37-39. |
| w | Rom. 1:26-27. | v | Isa. 58:3-5; Numb. 25:6-7. |
| x | Rom. 1:32; Dan. 5:22; Tit. 3:10-11. | w | I Cor. 11:20-21. |
| y | Prov. 29:1. | x | Jer. 7:8-10; Prov. 7:14-15; John 13:27, 30. |
| z | Tit. 3:10; Matt. 18:17. | y | Ezra 9:13-14. |
| a | Prov. 27:22; Prov. 23:35. | z | II Sam. 16:22; I Sam. 2:22-24. |
| b | Ps. 78:34-37; Jer. 2:20; Jer. 42:5-6, 20-21. | Q152 | |
| c | Eccl. 5:4-6; Prov. 20:25. | a | James 2:10-11. |
| d | Lev. 26:25, 45. | b | Exod. 20:1-2. |
| e | Prov. 2:17; Ezek. 17:18-19. | c | Hab. 1:13; Lev. 10:3; Lev. 11:44- |
| f | Ps. 36:4. | d | I John 3:4; Rom. 7:12. |
| g | Jer. 6:16. | e | Eph. 5:6; Gal. 3:10. |
| h | Numb. 15:30; Exod. 21:14 | f | Lam. 3:39; Deut. 28:15-68. |
| | | g | Matt. 25:41 |
| | | h | Heb. 9:22; I Pet. 1:18-19. |

Q. 153. What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?

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

Q. 154. What are the outward means whereby Christ communicates to us the benefits of his mediation?

A. The outward and ordinary means whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the word, sacraments, and prayer; all which are made effectual to the elect for their salvation.^l

Q. 155. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of enlightening,^m convincing, and humbling sinners;ⁿ of driving them out of themselves, and drawing them unto Christ;^o of conforming them to his image,^p and subduing them to his will;^q of strengthening them against temptations and corruptions;^r of building them up in grace,^s and establishing their hearts in holiness and comfort through faith unto salvation.^t

Q. 156. 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,^v yet all sorts of people are bound to read it apart by themselves,^w and with their families:^x to

which end, the holy scriptures are to be translated out of the original into vulgar languages.^y

Q153

i Acts 20:21; Matt. 3:7-8; Luke 13:3,
5; Acts 16:30-31; John 3:16, 18.
k Prov. 2:1-5; Prov 8:33-36.

r Matt. 4:4, 7, 10; Eph. 6:16-17;
Ps. 19:11; I Cor. 10:11.
s Acts 20:32; II Tim. 3:15-17.
t Rom. 16:25; I Thess. 3:2,
10-11, 13; Rom. 15:4;
Rom. 10:13-17; Rom. 1:16.

Q154

l Matt. 28:19-20; Acts 2:42,
46-47.

Q156

v Deut. 31:9, 11-13;
Neh. 8:2-3; Neh. 9:3-5.

Q155

m Neh. 8:8; Acts 26:18;
Ps. 19:8.
n I Cor. 14:24-25; II Chron.
34:18-19, 26-28.
o Acts 2:37, 41; Acts 8:27-38.
p II Cor. 3:18.
q II Cor. 10:4-6; Rom. 6:17.

w Deut. 17:19; Rev. 1:3;
John 5:39; Isa. 34:16.
x Deut. 6:6-9; Gen. 18:17, 19;
Ps. 78:5-7.
y I Cor. 14:6, 9, 11-12, 15-16, 24,
27-28.

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

A. The holy scriptures are to be read with an high and reverent esteem of them;^z with a firm persuasion that they are the very word of God,^a and that he only can enable us to understand them;^b with desire to know, believe, and obey the will of God revealed in them;^c with diligence,^d and attention to the matter and scope of them;^e with meditation,^f application,^g self-denial,^h and prayer.ⁱ

Q. 158. By whom is the word of God to be preached?

A. The word of God is to be preached only by such as are sufficiently gifted,^k and also duly approved and called to that office.^l

Q. 159. How is the word of God to be preached by those that are called thereunto?

A. They that are called to labour in the ministry of the word, are to preach sound doctrine,^m diligently,ⁿ in season and out of season;^o plainly,^p not in the enticing words of man's wisdom, but in demonstration of the Spirit, and of power;^q faithfully,^r making known the whole counsel of God;^s wisely,^t applying themselves to the necessities and capacities of the hearers;^v zealously,^w with fervent love to God^x and the souls of his people;^y sincerely,^z aiming at his glory,^a and their conversion,^b edification,^c and salvation.^d

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| z | Ps. 19:10; Neh. 8:3-9; Exod. 24:7; II Chron. 34:27; Isa. 66:2. | m | Tit. 2:1, 8. |
| a | II Pet. 1:19-21. | n | Acts 18:25. |
| b | Luke 24:45; II Cor. 3:13-16. | o | II Tim. 4:2. |
| c | Deut. 17:19-20. | p | I Cor. 14:19. |
| d | Acts 17:11. | q | I Cor. 2:4. |
| e | Acts 8:30, 34; Luke 10:26-28. | r | Jer. 23:28; I Cor. 4:1-2. |
| f | Ps. 1:2; Ps. 119:97. | s | Acts 20:27. |
| g | II Chron. 34:21. | t | Col. 1:28; II Tim. 2:15. |
| h | Prov. 3:5; Deut. 33:3. | v | I Cor. 3:2; Heb. 5:12-14; Luke 12:42. |
| i | Prov. 2:1-6; Ps. 119:18; Neh. 8:6, 8. | w | Acts 18:25. |
| | | x | II Cor. 5:13-14; Phil. 1:15-17. |
| | | y | Col 4:12; II Cor. 12:15. |
| | | z | II Cor. 2:17; II Cor. 4:2. |

Q158

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| k | I Tim. 3:2, 6; Eph. 4:8-11; Hosea 4:6; Mal. 2:7; II Cor. 3:6. | a | I Thess. 2:4-6; John 7:18. |
| l | Jer. 14:15; Rom. 10:15; Heb. 5:4; I Cor. 12:28-29; I Tim. 3:10; I Tim. 4:14; I Tim. 5:22. | b | I Cor. 9:19-22. |
| | | c | II Cor. 12:19; Eph. 4:12. |
| | | d | I Tim. 4:16; Acts 26:16-18. |

Q. 160. What is required of those that hear the word preached?

A. It is required of those that hear the word preached, that they attend upon it with diligence,^e preparation^f and prayer;^g examine what they hear by the scriptures;^h receive the truth with faith,ⁱ love,^k meekness,^l and readiness of mind,^m as the word of God;ⁿ meditate,^o and confer of it;^p hide it in their hearts,^q and bring forth the fruit of it in their lives.^r

Q. 161. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered, but only by the working of the Holy Ghost, and the blessing of Christ, by whom they are instituted.^s

Q. 162. What is a sacrament?

A. A sacrament is an holy ordinance instituted by Christ in his church,^t to signify, seal, and exhibit^v unto those that are within the covenant of grace,^w the benefits of his mediation;^x to strengthen and increase their faith, and all other graces;^y to oblige them to obedience;^z to testify and cherish their love

and communion one with another;^a and to distinguish them from those that are without.^b

Q160

e Prov. 8:34.
 f I Pet. 2:1-2; Luke 8:18.
 g Ps. 119:18; Eph. 6:18-19.
 h Acts 17:11.
 i Heb. 4:2.
 k II Thess., 2:10.
 l James 1:21.
 m Acts 17:11.
 n I Thess. 2:13.
 o Luke 9:44; Heb. 2:1.
 p Luke 24:14; Deut. 6:6-7.
 q Prov. 2:1; Ps. 119:11.
 r Luke 8:15; James 1:25.

Q161

s I Pet. 3:21; Acts 8:13;
 Compared with Acts 8:23;
 I Cor. 3:6-7; I Cor. 12:13.

Q162

t Gen. 17:7, 10; Exod. 12;
 Matt. 28:19; Matt. 26:26-28.
 v Rom. 4:11; I Cor. 11:24-25.
 w Rom. 15:8; Exod. 12:48.
 x Acts 2:38; I Cor. 10:16.
 y Rom. 4:11; Gal. 3:27.
 z Rom. 6:3-4; I Cor. 10:21.
 a Eph. 4:2-5; I Cor. 12:13.
 b Eph. 2:11-12; Gen. 34:14.

Q. 163. What are the parts of a sacrament?

A. The parts of a sacrament are two; the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified.^c

Q. 164. How many sacraments hath Christ instituted in his church under the New Testament?

A. Under the New Testament Christ hath instituted in his church only two sacraments, baptism and the Lord's supper.^d

Q. 165. What is Baptism?

A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,^e to be a sign and seal of ingrafting into himself,^f of remission of sins by his blood,^g and regeneration by his Spirit;^h of adoption,ⁱ and resurrection unto 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 Lord's.^m

Q. 166. Unto whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience

to him,ⁿ 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.^o

Q163

c Matt. 3:11; I Pet. 3:21;
Rom. 2:28-29.

l I Cor. 12:13.

m Rom. 6:4.

Q164

d Matt. 28:19; I Cor. 11:
20, 23; Matt. 26:26-28.

Q166

n Acts 8:36-37; Acts 2:38.

o Gen. 17:7, 9; Compared
with Gal. 3:9, 14; And
with Col. 2:11-12; And
with Acts 2:38-39; And
with Rom. 4:11-12; I Cor.
7:14; Matt. 28:19; Luke
18:15-16; Rom. 11:16.

Q165

e Matt. 28:19.
f Gal. 3:27.
g Mark 1:4; Rev. 1:5.
h Tit. 3:5; Eph. 5:26.
i Gal. 3:26-27.
k I Cor. 15:29; Rom. 6:5.

Q. 167. How is our baptism to be improved by us?

A. The needful but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others;^p by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein;^q by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism, and our engagements;^r by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament;^s by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace;^t and by endeavouring to live by faith,^v to have our conversation in holiness and righteousness,^w as those that have therein given up their names to Christ;^x and to walk in brotherly love, as being baptized by the same Spirit into one body.^y

Q. 168. What is the Lord's supper?

A. The Lord's supper is a sacrament of the New Testament,^z 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;^a have their union and communion with him confirmed;^b testify and renew their thankfulness,^c and engagement to God,^d and their mutual love and fellowship each with other, as members of the same mystical body.^e

Q167

p Col. 2:11-12; Rom. 6:4, 6, 11.
 q Rom. 6:3-5.
 r I Cor. 1:11-13; Rom. 6:2-3.
 s Rom. 4:11-12; I Pet. 3:21.
 t Rom. 6:3-5.
 v Gal. 3:26-27.
 w Rom. 6:22.
 x Acts 2:38.
 y I Cor. 12:13, 25-27.

Q168

z Luke 22:20.
 a Matt. 26:26-28; I Cor. 11:23-26.
 b I Cor. 10:16.
 c I Cor. 11:24.
 d I Cor. 10:14-16, 21.
 e I Cor. 10:17.

Q. 169. How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's supper?

A. Christ hath appointed the ministers of his word, in the administration of this sacrament of the Lord's supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed, for them.^f

Q. 170. How do they that worthily communicate in the Lord's supper feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's supper,^g and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses;^h so they that worthily communicate in the sacrament of the Lord's supper do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner; yet truly and really,ⁱ while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.^k

Q. 171. How are they that receive the sacrament of the Lord's supper to prepare themselves before they come unto it?

A. They that receive the sacrament of the Lord's supper are, before they come, to prepare themselves thereunto, by

examining themselves^l of their being in Christ,^m of their sins and wants;ⁿ of the truth and measure of their knowledge,^o faith,^p repentance;^q love of God and the brethren,^r charity to all men,^s forgiving those that have done them wrong;^t of their

Q169

f I Cor. 11:23-24; Matt. 26:26-28;
Mark 14:22-24; Luke 22:19-20.

Q170

g Acts 3:21.
h Matt. 26:26, 28.
i I Cor. 11:24-29.
k I Cor. 10:16.

Q171

l I Cor. 11:28.
m II Cor. 13:5.
n II Cor. 5:7; Compared
with Exod. 12:15.
o I Cor. 11:29.
p I Cor. 13:5; Matt. 26:28.
q Zech. 12:10; I Cor. 11:31.
r I Cor. 10:16-17; Acts 2:46-47.
s I Cor. 5:8; I Cor. 11:18, 20.
t Matt. 5:23-24.

desires after Christ,^v and of their new obedience;^w and by renewing the exercise of these graces,^x by serious meditation,^y and fervent prayer.^z

Q. 172. May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's supper?

A. One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's supper, may have true interest in Christ, though he be not yet assured thereof;^a and in God's account hath it, if he be duly affected with the apprehension of the want of it,^b and unfeignedly desires to be found in Christ^c and to depart from iniquity:^d in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians^e) he is to bewail his unbelief,^f and labour to have his doubts resolved;^g and, so doing, he may and ought to come to the Lord's supper, that he may be further strengthened.^h

Q. 173. May any who profess the faith, and desire to come to the Lord's supper, be kept from it?

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may and ought to be kept from that sacrament, by the power which Christ hath left in his church,ⁱ until they receive instruction, and manifest their reformation.^k

Q. 174. What is required of them that receive the sacrament of the Lord's supper in the time of the administration of it?

A. It is required of them that receive the sacrament of the

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| v | Isa. 55:1; John 7:37. | d | II Tim. 2:19; Isa. 50:10; Ps. 66:18-20. |
| w | I Cor. 5:7-8. | e | Isa. 40:11, 29, 31; Matt. 11:28; Matt. 12:20; Matt. 26:28. |
| x | I Cor. 11:25-26, 28; Heb. 10: 21-22, 24; Ps. 26:6. | f | Mark 9:24. |
| y | I Cor. 11:24-25. | g | Acts 2:37; Acts 16:30. |
| z | II Chron. 30:18-19; Matt. 26:26. | h | Rom. 4:11; I Cor. 11:28. |

Q172

- a Isa. 50:10; I John 5:13;
Ps. 88; Ps. 77:1-11; Jonah
2:4, 7.
- b Isa. 54:7-10; Matt. 5:3-4;
Ps. 31:22; Ps. 73:13, 22-23.
- c Phil. 3:8-9; Ps. 10:17;
Ps. 42:1-2, 5, 11.

Q173

- i I Cor. 11:27-34; Compared
with Matt. 7:6; And with
I Cor. 5; And with Jude 23;
And with I Tim. 5:22.
- k II Cor. 2:7.

Lord's supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance^l diligently observe the sacramental elements and actions,^m heedfully discern the Lord's body,ⁿ and affectionately meditate on his death and suffering,^o and thereby stir up themselves to a vigorous exercise of their graces;^p in judging themselves,^q and sorrowing for sin;^r in earnest hungering and thirsting after Christ,^s feeding on him by faith,^t receiving of his fulness,^v 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. 175. What is the duty of Christians, after they have received the sacrament of the Lord's supper?

A. The duty of Christians, after they have received the sacrament of the Lord's supper, is seriously to consider how they have behaved themselves therein, and with what success;^b if they find quickening and comfort, to bless God for it,^c beg the continuance of it,^d watch against relapses,^e fulfil their vows,^f and encourage themselves to a frequent attendance on that ordinance;^g but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament;^h in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time;ⁱ but, if they see they have failed in either, they are to be humbled,^k and to attend upon it afterwards with more

care and diligence.¹

Q174

l Lev. 10:3; Heb. 12:28;
Ps. 5:7; I Cor. 11:17, 26-27.
m Exod. 24:8; Compared with
Matt. 26:28.
n I Cor. 11:29.
o Luke 22:19.
p I Cor. 11:26; I Cor. 10:3-5, 11, 14.
q I Cor. 11:31.
r Zech. 12:10.
s Rev. 22:17.
t John 6:35.
v John 1:16.
w Phil. 3:9.
x Ps. 63:4-5; II Chron. 30:21.
y Ps. 22:26.
z Jer. 50:5; Ps. 50:5.
a Acts 2:42.

Q175

b Ps. 28:7; Ps. 85:8; I Cor. 11:17,
30-31.
c II Chron. 30:21-23, 25-26;
Acts 2:42, 46-47.
d Ps. 36:10; S. of Sol. 3:4;
I Chron. 29:18.
e I Cor. 10:3-5, 12.
f Ps. 50:14.
g I Cor. 11:25-26; Acts 2:42, 46.
h S. of Sol. 5:1-6.
i Ps. 123:1-2; Ps 42: 5, 8;
Ps. 43:3-5.
k II Chron. 30:18-19; Isa. 1:16, 18.
l II Cor. 7:11; I Chron. 15:12-14.

Q. 176. Wherein do the sacraments of baptism and the Lord's supper agree?

A. The sacraments of baptism and the Lord's supper agree, in that the author of both is God;^m the spiritual part of both is Christ and 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 until his second coming.¹

Q. 177. Wherein do the sacraments of baptism and the Lord's supper differ?

A. The sacraments of baptism and the Lord's supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ,^r and that even to infants;^s whereas the Lord's supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul,^t and to confirm our continuance and growth in him,^v and that only to such as are of years and ability to examine themselves.^w

Q. 178. What is prayer?

A. Prayer is an offering up of our desires unto God,^x in the name of Christ,^y by the help of his Spirit;^z with confession of our sins,^a and thankful acknowledgment of his mercies.^b

Q176

m Matt. 28:19; I Cor. 11:23.
n Rom. 6:3-4; I Cor. 10:16.
o Rom. 4:11; Compared with
Col. 2:12; Matt. 26:27-28.
p John 1:33; Matt. 28:19;
I Cor. 11:23; I Cor. 4:1;

s Gen. 17:7, 9; Acts 2:
38-39; I Cor. 7:14.
t I Cor. 11:23-26.
v I Cor. 10:16.
w I Cor. 11:28-29.

Q178

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|-------------|----------------------------------|---|-----------------------|
| | Heb. 5:4. | x | Ps. 62:8. |
| q | Matt. 28:19-20; I Cor. 11:26. | y | John 16:23. |
| | | z | Rom. 8:26. |
| Q177 | | a | Ps. 32:5-6; Dan. 9:4. |
| r | Matt. 3:11; Tit. 3:5; Gal. 3:27. | b | Phil. 4:6. |

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

A. God only being able to search the hearts,^c hear the requests,^d pardon the sins,^e and fulfil the desires of all;^f and only to be believed in,^g and worshipped with religious worship;^h prayer, which is a special part thereof,ⁱ is to be made by all to him alone,^k and to none other.^l

Q. 180. What is it to pray in the name of Christ?

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

Q. 181. Why are we to pray in the name of Christ?

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

Q. 182. 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 appre-

hensions, affections, and graces which are requisite for the right performance of that duty.^s

Q179

c I Kings 8:39; Acts 1:24;
Rom. 8:27.
d Ps. 65:2.
e Micah 7:18.
f Ps. 145:18-19.
g Rom. 10:14.
h Matt. 4:10.
i I Cor. 1:2.
k Ps. 50:15.
l Rom. 10:14.

n Matt. 7:21.

o Heb. 4:14-16; I John 5:13-15.

Q181

p John 14:6; Isa. 59:2; Eph. 3:12.
q John 6:27; Heb. 7:25-27;
I Tim. 2:5.
r Col. 3:17; Heb. 13:15.

Q182

s Rom. 8:26-27; Ps. 10:17;
Zech. 12:10.

Q180

m John 14:13-14; John 16:24;
Dan. 9:17.

Q. 183. For whom are we to pray?

A. We are to pray for the whole church of Christ upon earth;^t for magistrates,^v and ministers;^w for ourselves,^x our brethren,^y yea, our enemies;^z and for all sorts of men living,^a or that shall live hereafter;^b but not for the dead,^c nor for those that are known to have sinned the sin unto death.^d

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

A. We are to pray for all things tending to the glory of God,^e the welfare of the church,^f our own^g or others good;^h but not for any thing that is unlawful.ⁱ

Q. 185. How are we to pray?

A. We are to pray with an awful apprehension of the majesty of God,^k and deep sense of our own unworthiness,^l necessities,^m and sins;ⁿ with penitent,^o thankful,^p and enlarged hearts;^q with understanding,^r faith,^s sincerity,^t fervency,^v love,^w and perseverance,^x waiting upon him,^y with humble submission to his will.^z

Q. 186. 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 prayer;^a but the special rule of direction is that form of prayer which our Saviour Christ taught his disciples, commonly called *The Lord's prayer*.^b

Q183

t Eph. 6:18; Ps. 28:9.

Q185

k Eccl. 5:1.

v I Tim. 2:1-2.

w Col. 4:3.

x Gen. 32:11.

y James 5:16.

z Matt. 5:44.

a I Tim. 2:1-2.

b John 17:20; II Sam. 7:29.

c II Sam. 12:21-23.

d I John 5:16.

Q184

e Matt. 6:9.

f Ps. 51:18; Ps. 122:6.

g Matt. 7:11.

h Ps. 125:4.

i I John 5:14.

l Gen. 18:27; Gen. 32:10.

m Luke 15:17-19.

n Luke 18:13-14.

o Ps. 51:17.

p Phil. 4:6.

q I Sam. 1:15; I Sam. 2:1.

r I Cor. 14:15.

s Mark 11:24; James 1:6.

t Ps. 145:18; Ps. 17:1.

v James 5:16.

w I Tim. 2:8.

x Eph. 6:18.

y Micah 7:7.

z Matt. 26:39.

Q186

a I John 5:14.

b Matt. 6:9-13; Luke 11:2-4.

Q. 187. How is the Lord's prayer to be used?

A. The Lord's prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.^c

Q 188. Of how many parts doth the Lord's prayer consist?

A. The Lord's prayer consists of three parts; a preface, petitions, and a conclusion.

Q. 189. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer (contained in these words, *Our Father which art in heaven*,^d) teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein;^e with reverence, and all other child-like dispositions,^f heavenly affections,^g and due apprehensions of his sovereign power, majesty, and gracious condescension:^h as also, to pray with and for others.ⁱ

Q. 190. 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 ourselves and all men to honour God aright,^l we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him,^m his titles,ⁿ attributes,^o ordinances, word,^p works, and whatsoever he is pleased to make himself know by;^q and to glorify him in thought, word,^r and deed:^s that he would prevent and remove atheism,^t ignorance,^v idolatry,^w profaneness,^x and whatsoever is dishonourable to him;^y and, by his over-ruling providence,

direct and dispose of all things to his own glory.^z

Q187

c Matt. 6:9; Compared with
Luke 11:2.

m Ps. 67:2-3.

n Ps. 83:18.

o Ps. 86:10-13, 15.

Q189

d Matt. 6:9.

p II Thess. 3:1; Ps. 147: 19-20;

Ps. 138:1-3; II Cor. 2:14-15.

e Luke 11:13; Rom. 8:15.

q Ps. 145; Ps. 8.

f Isa. 64:9.

r Ps. 103:1; Ps. 19:14.

g Ps. 123:1; Lam. 3:41.

s Phil. 1:9, 11.

h Isa. 63:15-16; Neh. 1:4-6.

t Ps. 67:1-4.

i Acts 12:5.

v Eph. 1:17-18.

w Ps. 97:7.

Q190

k Matt. 6:9.

x Ps. 74:18, 22-23.

l II Cor. 3:5; Ps. 51:15.

y II Kings 19:15-16.

z II Chron. 20:6, 10-12;

Ps. 83; Ps. 140:4, 8.

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

A. In the second petition, (which is, *Thy kingdom come,*^a) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan,^b we pray, that the kingdom of sin and Satan may be destroyed,^c the gospel propagated throughout the world,^d the Jews called,^e the fulness of the Gentiles brought in;^f the church furnished with all gospel-officers and ordinances,^g purged from corruption,^h countenanced and maintained by the civil magistrate:ⁱ that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted:^k that Christ would rule in our hearts here,^l and hasten the time of his second coming, and our reigning with him for ever:^m and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.ⁿ

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

A. In the third petition, (which is, *Thy will be done in earth, as it is in heaven,*^o) acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and do the will of God,^p but prone to rebel against his word,^q to repine and murmur against his providence,^r and wholly inclined to do the will of the flesh, and of the devil:^s we pray, that God would by his Spirit take away from ourselves and others all blindness,^t weakness,^v indisposedness,^w and perverseness of heart;^x and by his grace make us able and willing to know, do, and submit to his will in all things,^y with the like humility,^z cheerfulness,^a faithfulness,^b diligence,^c zeal,^d sincerity,^e and constancy,^f as the angels do in heaven.^g

Q. 193. What do we pray for in the fourth petition?

A. In the fourth petition, (which is, *Give us this day our daily bread,*^h) acknowledging, that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them;ⁱ and that neither they of themselves are able to sustain us,^k nor we to merit,^l or by our own industry to procure them;^m but prone to desire,ⁿ get,^o and use them unlawfully:^p we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them;^q and have the same continued and 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. 194. What do we pray for in the fifth petition?

A. In the fifth petition, (which is, *Forgive us our debts, as we forgive our debtors,*^v) 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 ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ, apprehended and applied by faith, acquit us both from the guilt and punishment of sin,^x accept us in his Beloved;^y continue his favour and grace to us,^z pardon our daily failings,^a and fill us with peace and joy, in giving us daily more and more assurance of forgiveness;^b which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offences.^c

Q193

h Matt. 6:11.
i Gen. 2:17; Gen. 3:17;
Rom. 8:20-22; Jer. 5:25;
Deut. 28:15-68.
k Deut. 8:3.
l Gen. 32:10.
m Deut. 8:17-18.
n Jer. 6:13; Mark 7:21-22.
o Hos. 12:7.
p James 4:3.
q Gen. 43:12-14; Gen. 28:20;
Eph. 4:28; II Thess. 3:11-12;
Phil. 4:6.

r I Tim. 4:3-5.
s I Tim. 6:6-8.
t Prov. 30:8-9.

Q194

v Matt. 6:12.
w Rom. 3:9-21; Matt. 18:24-25;
Ps. 130:3-4.
x Rom. 3:24-26; Heb. 9:22.
y Eph. 1:6-7.
z II Pet. 1:2.
a Hosea 14:2; Jer. 14:7.
b Rom. 15:13; Ps. 51:7-10, 12.
c Luke 11:4; Matt. 6:14-15;
Matt. 18:35.

Q. 195. What do we pray for in the sixth petition?

A. In the sixth petition, (which is, And lead us not into temptation, but deliver us from evil,^d) acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations;^e that Satan,^f the world,^g and the flesh, are ready powerfully to draw us aside, and ensnare us;^h and that we, even after the pardon of our sins, by reason of our corruption,ⁱ weakness, and want of watchfulness,^k are not only subject to be tempted, and forward to expose ourselves unto temptations,^l but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them;^m and worthy to be left under the power of them:ⁿ we pray, that God would so over-rule the world and all in it,^o subdue the flesh,^p and restrain Satan,^q order all things,^r bestow and bless all means of grace,^s 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 supported and enabled to stand in the hour of temptation;^v or when fallen, raised 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 Satan trodden under our feet,^z and we fully freed from sin, temptation, and all evil, for ever.^a

Q195

d Matt. 6:13.

e II Chron. 32:31.

f I Chron. 21:1.

g Luke 21:34; Mark 4:19.

h James 1:14.

i Gal. 5:17.

k Matt. 26:41.

l Matt. 26:69-72; Gal. 2:

11-14; II Chron 18:3;

Compared with II Chron. 19:2.

m Rom. 7:23-24; I Chron.

21:1-4; II Chron. 16:7-10.

n Ps. 81:11-12.

o John 17:15.

p Ps. 51:10; Ps. 119:133.

q II Cor. 12:7-8.

r I Cor. 10:12-13.

s Heb. 13:20-21.

t Matt. 26:41; Ps. 19:13.

v Eph. 3:14-17; I Thess. 3:13;

Jude 24.

w Ps. 51:12.

x I Pet. 5:8-10.

y II Cor. 13:7, 9.

z Rom. 16:20; Zech. 3:2;

Luke 22:31-32.

a John 17:15; I Thess. 5:23.

Q. 196. 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.*^b) teacheth us to enforce our petitions with arguments,^c which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God;^d and with our prayers to join praises,^e ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency;^f in regard whereof, as he is able and willing to help us,^g so we by faith are emboldened to plead with him that he would,^h and quietly to rely upon him, that he will fulfil our requests.ⁱ And to testify this our desire and assurance, we say, *Amen.*^k

Q196

b Matt. 6:13.

c Rom. 15:30.

d Dan. 9:4, 7-9, 16-19.

e Phil. 4:6.

f I Chron. 29:10-13.

g Eph. 3:20-21; Luke 11:13.

h II Chron. 20:6, 11.

i II Chron. 14:11.

k I Cor. 14:16; Rev. 22:20-21.

THE
SHORTER CATECHISM

AS RECEIVED
BY THE

ASSOCIATE REFORMED
PRESBYTERIAN CHURCH



Agreed Upon By The Assembly of Divines At Westminster
To Be A Directory For Catechising Such As
Are Of Weaker Capacity

THE
SHORTER CATECHISM

Quest. 1. What is the chief end of man?

Ans. Man's chief end is to glorify God,^a and to enjoy him for ever.^b

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God, which is contained in the scriptures of the Old and New Testaments,^c is the only rule to direct us how we may glorify and enjoy him.^d

Q. 3 What do the scriptures principally teach?

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

Q. 4. What is God?

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

Q. 5. Are there more Gods than one?

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

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.^q

Q1

a I Cor. 10:31; Rom. 11:36.

b Ps. 73:25-28.

Q2

c II Tim. 3:16; Eph. 2:20.

d I John 1:3-4.

Q3

e II Tim. 1:13; II Tim. 3:16.

Q4

f John 4:24.

g Job 11:7-9.

h Ps. 90:2.

i James 1:17.

k Exod. 3:14.

l Ps. 147:5.

m Rev. 4:8.

n Rev. 15:4.

o Exod. 34:6-7.

Q5

p Deut. 6:4; Jer. 10:10.

Q6

q I John 5:7; Matt. 28:19.

Q. 7. What are the decrees of God?

A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he has foreordained whatsoever comes to pass.^r

Q. 8. How doth God execute his decrees?

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

Q. 9. What is the work of creation?

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

Q. 10. 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.^t

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

A. God's works of providence are, his most holy,^v wise,^w and powerful preserving^x and governing all his creatures, and all their actions.^y

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

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

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

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

Q. 14. What is sin?

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

Q7

r Eph. 1:4, 11; Rom. 9:22-23.

w Ps. 104:24; Isa. 28:29.

x Heb. 1:3.

y Ps. 103:19; Matt. 10:29-31.

Q9

s Gen. 1: Heb. 11:3.

Q12

z Gal. 3:12; Gen. 2:17.

Q10

t Gen. 1:26-28; Col. 3:10;
Eph. 4:24.

Q13

a Gen. 3:6-8, 13; Eccl. 7:29.

Q11

v Ps. 145:17.

Q14

b I John 3:4.

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.^c

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

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

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

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

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

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

Q. 19. What is the misery of that estate whereinto 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 pains of hell for ever.ⁱ

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life,^k did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.^l

Q15

c Gen. 3:6, 12.

Q16

d Gen. 2:16-17; Rom. 5:12;
I Cor. 15:21-22.

Q17

e Rom. 5:12.

Q18

f Rom. 5:12, 19; Rom. 5:10-19;
Eph. 2:1-3; James 1:14-15;
Matt. 15:19.

Q19

g Gen. 3:8, 10, 24.

h Eph. 2:2-3; Gal. 3:10.

i Lam. 3:39; Rom. 6:23; Matt.
25:41, 46.

Q20

k Eph. 1:4.

l Rom. 3:20-22; Gal. 3:21-22.

Q. 21. 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 eternal 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. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body,^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. 23. 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 humiliation and exaltation.^t

Q. 24. How doth Christ execute 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.^v

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

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

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

A. Christ executeth the office of a king, in subduing us to himself,^z in ruling^a and defending us,^b and in restraining and conquering all his and our enemies.^c

Q21

m I Tim. 2:5-6.
n John 1:14; Gal. 4:4.
o Rom. 9:5; Luke 1:35; Col. 2:9; Heb. 7:24-25.

Q22

p Heb. 2:14, 16; Heb. 10:5.
q Matt. 26:38.
r Luke 1:27, 31, 35, 42; Gal. 4:4.
s Heb. 4:15; Heb. 7:26.

Q23

t Acts 3:21-22; Heb. 12:25;
Compared with II Cor. 13:3;
Heb. 5:5-7; Heb. 7:25; Ps. 2:6;
Isa. 9:6-7; Matt. 21:5; Ps. 2:8-11.

Q24

v John 1:18; I Pet. 1:10-12; John 15:15; John 20:31.

Q25

w Heb. 9:14, 28.
x Heb. 2:17.
y Heb. 7:24-25.

Q26

z Acts 15:14-16.
a Isa. 33:22.
b Isa. 32:1-2.
c I Cor. 15:25; Ps. 110.

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

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

Q. 28. Wherein consisteth Christ's exaltation?

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

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us^p by his Holy Spirit.^q

Q. 30. 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,^r and thereby uniting us to Christ in our effectual calling.^s

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit,^t whereby, convincing us of our sin and misery,^v enlightening our minds in the knowledge of Christ,^w and renewing our wills,^x he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.^y

Q27

d Luke 2:7.
e Gal. 4:4.
f Heb. 12:2-3; Isa. 53:2-3.
g Luke 22:44; Matt. 27:46.
h Phil. 2:8.
i I Cor. 15:3-4.
k Acts 3:24-27, 31.

Q28

l I Cor. 15:4.
m Mark 16:19.
n Eph. 1:20.
o Acts 1:11; Acts 17:31.

Q29

p John 1:11-12.
q Tit. 3:5-6.

Q30

r Eph. 1:13-14; John 6:37, 39;
Eph. 2:8.
s Eph. 3:17; I Cor. 1:9.

Q31

t II Tim. 1:9; II Thess. 2:13-14.
v Acts 2:37.
w Acts 26:18.
x Ezek. 36:26-27.
y John 6:44-45; Phil. 2:13.

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification,^z adoption,^a and sanctification, and the several benefits which in this life do either accompany or flow from them.^b

Q. 33. What is justification?

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. 34. 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. 35. 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 and more to die unto sin, and live unto righteousness.^l

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

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

Q. 37. 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, being still united to Christ,^s do rest in their graves^t till the resurrection.^v

Q32

z Acts 1:11; Acts 17:31.

a Eph. 1:5.

b I Cor. 1:26, 30.

Q33

c Rom. 3:24-25; Rom. 4:6-8.

d II Cor. 5:19, 21.

e Rom. 5:17-19.

f Gal. 2:16; Phil. 3:9.

Q34

g I John 3:1.

h John 1:12; Rom. 8:17.

Q35

i II Thess 2:13.

k Eph. 4:23-24.

l Rom. 6:4, 6.

Q36

m Rom. 5:1-2, 5.

n Rom. 14:17.

o Prov. 4:18.

p I John 5:13; I Pet. 1:5.

Q37

q Heb. 12:23.

r II Cor. 5:1, 6, 8; Phil. 1:23;

Luke 23:43.

s II Thess. 4:14.

t Isa. 57:2.

v Job 19:26-27.

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

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

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

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

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law.^b

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

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

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

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

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

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

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

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

Q. 45. Which is the first commandment?

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

Q38

w I Cor. 15:43.
x Matt. 25:23; Matt. 10:32.
y I John 3:2; I Cor. 13:12.
z I Thess 4:17-18.

Q39

a Micah 6:8; I Sam. 15:22.

Q40

b Rom. 2:14-15; Rom. 10:5.

Q41

c Deut. 10:4.

Q42

d Matt. 22:37-40.

Q43

e Exod. 20:2.

Q44

f Luke 1:74-75; I Pet. 1:15-19.

Q45

g Exod. 20:3.

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

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

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

A. The first commandment forbiddeth the denying,^k or not worshipping and glorifying the true God as God,^l and our God;^m and the giving of that worship and glory to any other, which is due to him alone.ⁿ

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

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

Q. 49. Which is the second commandment?

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of 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 thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.*^p

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

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

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

A. The second commandment forbiddeth the worshipping of God by images,^r or any other way not appointed in his word.^s

Q46

h I Chron. 28:9; Deut. 26:17.
i Matt. 4:10; Ps. 29:2.

Q47

k Ps. 14:1.
l Rom. 1:21.
m Ps. 81:10-11.
n Rom. 1:25-26.

Q48

o Ezek. 8:5-18.

Q49

p Exod. 20:4-6.

Q50

q Deut. 32:46; Matt. 28:20; Acts 2:42.

Q51

r Deut. 4:15-19; Exod. 32:5, 8.
s Deut. 12:31-32.

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us,^t his propriety in us,^v and the zeal he hath to his own worship.^w

Q. 53. Which is the third commandment?

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

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

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

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

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.^e

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.^f

Q. 57. 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 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 thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day and hallowed it.^g

Q52

t Ps. 95:2-3, 6.

v Ps. 45:11.

w Exod. 34:13-14.

Q53

x Exod. 20:7.

Q54

y Matt. 6:9; Deut. 28:58.

z Ps. 68:4.

a Rev. 15:3-4.

b Mal 1:11, 14.

c Ps. 138:1-2.

d Job 36:24.

Q55

e Mal. 1:6-7, 12; Mal. 2:2; Mal. 3:14

Q56

f I Sam.. 2:12, 17, 22, 29; I Sam.

3:13; Deut. 28:58-59.

Q57

g Exod. 20:8-11.

.

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

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

Q. 59. *Which day of the seven hath God appointed to be the weekly sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.ⁱ

Q. 60. *How is the sabbath to be sanctified?*

A. The sabbath is to be sanctified by a holy resting all that day,^k even from such worldly employments and recreations as are lawful on other days;^l and spending the whole time in the publick and private exercises of God's worship,^m except so much as is to be taken up in the works of necessity and mercy.ⁿ

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

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

Q. 62. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments,^s his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.^t

Q58

h Deut. 5:12-14.

Q59

i Gen. 2:2-3; I Cor. 16:1-2;
Acts 20:7.

Q60

k Exod. 20:8, 10; Exod. 16:25-28.
l Neh. 13:15-19, 21-22.
m Luke 4:16; Acts 20:7; Ps. 92
(Title); Isa. 66:22.
n Matt. 12:1-30.

Q61

o Ezek. 22:26; Amos 8:5; Mal. 1:13.
p Acts 20: 7, 9.
q Ezek. 23:38.
r Jer. 17:24-26; Isa. 58:13.

Q62

s Exod. 20:9.
t Exod. 20:11.

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.^v

Q. 64. 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,^w inferiors,^x or equals.^y

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

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honour and duty which belongeth to every one in their several places and relations.^z

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.^a

Q. 67. Which is the sixth commandment?

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

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

A. The sixth commandment requireth all lawful endeavours to preserve our own life,^c and the life of others.^d

Q. 69. 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, or whatsoever tendeth thereunto.^e

Q. 70. Which is the seventh commandment?

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

Q63

v Exod. 20:12.

Q64

w Eph. 5:21.

x I Pet. 2:17.

y Rom. 12:10.

Q65

z Matt. 15:4-6; Ezek. 34:2-4;

Rom. 13:8.

Q66

a Deut. 5:16; Eph. 6:2-3.

Q67

b Exod. 20:13.

Q68

c Eph. 5:28-29.

d I Kings 18:4.

Q69

e Acts 16:28; Gen. 9:6.

Q70

f Exod. 20:14.

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

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.^g

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

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.^h

Q. 73. Which is the eighth commandment?

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

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

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

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

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

Q. 76. Which is the ninth commandment?

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

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

A. The ninth commandment requireth the maintaining and promoting of truth between man and man,ⁿ and of our own and our neighbour's good name,^o especially in witness-bearing.^p

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

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

Q71

g I Cor. 7:2-3, 5, 34, 36; Col. 4:6;
I Pet. 3:2.

Q72

h Matt. 15:19; Matt. 5:28;
Eph. 5:3-4.

Q73

i Exod. 20:15.

Q74

k Gen. 30:30; I Tim. 5:8;
Lev. 25:35; Deut. 22:1-5;
Exod. 23:4-5; Gen. 47:14, 20.

Q75

l Prov. 21:17; Prov. 23:20-21;
Prov. 28:19; Eph. 4:28.

Q76

m Exod. 20:16.

Q77

n Zech. 8:16.
o III John 12.
p Prov. 14:5, 25.

Q78

q I Sam. 17:28; Lev. 19:16;
Ps. 15:3.

Q. 79. 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 man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.^f

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

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

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

A. The tenth commandment forbiddeth all discontentment with our own estate,ⁱ envying or grieving at the good of our neighbour,^j and all inordinate motions and affections to any thing that is his.^k

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man since the fall is able in this life perfectly to keep the commandments of God,^l but doth daily break them in thought, word, and deed.^m

Q. 83. Are all transgressions of the law equally heinous?

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

Q. 84. What doth every sin deserve?

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

Q79

r Exod. 20:17.

Q80

s Heb. 13:5; I Tim. 6:6.

t Job 31:29; Rom. 12:15;

I Tim. 1:5; I Cor. 13:4-7.

Q81

v I Kings 21:4; Esther 5:13;

I Cor 10:10.

w Gal. 5:26; James 3:14, 16.

x Rom. 7:7-8; Rom. 13:9;

Deut. 5:21.

Q82

y Eccl. 7:20; I John 1:8, 10; Gal. 5:17.

z Gen. 6:5; Gen. 8:21; Rom. 3:9-20;

James 3:2-12.

Q83

a Ezek. 8:6, 13, 15; I John 5:16;

Ps. 78:17, 32, 56.

Q84

b Eph. 5:6; Gal. 3:10; Lam. 3:29;

Matt. 25:41.

Q. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life,^c with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.^d

Q. 86. What is faith in Jesus Christ?

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

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace,^g whereby a sinner, out of a true sense of his sin,^h and apprehension of the mercy of God in Christ,ⁱ doth, with grief and hatred of his sin, turn from it unto God,^k with full purpose of, and endeavour after, new obedience.^l

Q. 88. 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 redemption, are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.^m

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

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

Q85

c Acts 20:21.

d Prov. 2:1-5; Prov. 8:33-36;
Isa. 55:3.

h Acts 2:37-38.

i Joel 2:12; Jer. 3:22.

k Jer. 31:18-19; Ezek. 36:31.

l II Cor. 7:11; Isa. 1:16-17.

Q86

e Heb. 10:39.

f John 1:12; Isa. 26:3-4;
Phil. 3:9; Gal. 2:16.

Q88

m Matt. 28:19-20; Acts 2:42, 46-47.

Q89

n Neh. 8:8; I Cor. 14:24-25; Acts
26:18; Ps. 19:8; Acts 20:32; Rom.
15:4; II Tim. 3:15-17; Rom.
10:13-17; Rom. 1:16.

Q87

g Acts 11:18.

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence,^o preparation,^p and prayer;^q receive it with faith and love,^r lay it up in our hearts,^s and practice it in our lives.^t

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ,^v and the working of his Spirit in them that by faith receive them.^w

Q. 92. What is a sacrament?

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

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

A. The sacraments of the New Testament are, Baptism,^y and the Lord's supper.^z

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,^a doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.^b

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him;^c but the infants of such as are members of the visible church are to be baptized.^d

Q90

- o Prov. 8:34.
- p I Pet. 2:1-2.
- q Ps. 119:18.
- r Heb. 4:2; II Thess. 2:10.
- s Ps. 119:11.
- t Luke 8:15; James 1:25.

Q91

- v I Pet. 3:21; Matt. 3:11;
- I Cor. 3:6-7.
- w I Cor. 12:13.

Q92

- x Gen. 17:7, 10; Exod. 12;
- I Cor. 11:23, 26.

Q93

- y Matt. 28:19.
- z Matt. 26:26-28.

Q94

- a Matt. 28:19.
- b Rom. 6:4; Gal. 3:27.

Q95

- c Acts 8:36-37; Acts 2:38.
- d Acts 2:38-39; Gen. 17:10;
- Compared with Col. 2:11-12;
- I Cor. 7:14.

Q. 96. What is the Lord's supper?

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine according to Christ's appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.^e

Q. 97. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body,^f of their faith to feed upon him,^g of their repentance,^h love,ⁱ and new obedience;^k lest, coming unworthily, they eat and drink judgment to themselves.^l

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God,^m for things agreeable to his will,ⁿ in the name of Christ,^o with confession of our sins,^p and thankful acknowledgment of his mercies.^q

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

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

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer (which is, *Our Father, which art in heaven*^t) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us;^v and that we should pray with and for others.^w

Q96

e I Cor. 11:23-26; I Cor. 10:16.

Q97

f I Cor. 11:28-29.

g II Cor. 13:5.

h I Cor. 11:31.

i I Cor. 10:16-17.

k I Cor. 5:7-8.

l I Cor. 11:28-29.

Q98

m Ps. 62:8.

n I John 5:14.

o John 16:23.

p Ps. 32:5-6; Dan. 9:4.

q Phil. 4:6.

Q99

r I John 5:14.

s Matt. 6:9-13; Compared with Luke 11:2-4.

Q100

t Matt. 6:9.

v Rom. 8:15; Luke 11:13.

w Acts 12:5; I Tim. 2:1-2.

Q. 101. What do we pray for in the first petition?

A. In the first petition (which is, *Hallowed be thy name*^x) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known;^y and that he would dispose all things to his own glory.^z

Q. 102. What do we pray for in the second petition?

A. In the second petition (which is *Thy kingdom come*^a) we pray, That Satan's kingdom may be destroyed;^b and that the kingdom of grace may be advanced,^c ourselves and others brought into it,^d and kept in it; and that the kingdom of glory may be hastened.^e

Q. 103. What do we pray for in the third petition?

A. In the third petition (which is, *Thy will be done in earth, as it is in heaven*^f) we pray, That God, by his grace, would make us able and willing to know, obey, and submit to his will in all things,^g as the angels do in heaven.^h

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

A. In the fourth petition (which is, *Give us this day our daily bread*ⁱ) 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.^k

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition (which is *And forgive us our debts, as we forgive our debtors*^l) we pray, That God, for Christ's sake, would freely pardon all our sins;^m which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.ⁿ

Q101

- x Matt. 6:9.
- y Ps. 67:2-3.
- z Ps. 83.

Q102

- a Matt. 6:10.
- b Ps. 68:1, 18.
- c Rev. 12:10-11.
- d II Thess. 3:1; Rom. 10:1; John 17:9, 20.
- e Rev. 22:20.

Q103

- f Matt. 6:10.
- g Ps. 67; Ps. 119:36; Matt. 26:39; II Sam. 15:25; Job 1:21.

h Ps. 103:20-21.

Q104

- i Matt. 6:11.
- k Prov. 30:8-9; Gen. 28:20; I Tim. 4:4-5.

Q105

- l Matt. 6:12.
- m Ps. 51:1-2, 7, 9; Dan. 9:17-19.
- n Luke 11:4; Matt. 18:35.

Q. 106. *What do we pray for in the sixth petition?*

A. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*^o) we pray, That God would either keep us from being tempted to sin,^p or support and deliver us when we are tempted.^q

Q. 107. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen*)^r teacheth us to take our encouragement in prayer from God only,^s and in our prayers to praise him, ascribing kingdom, power, and glory to him.^t And, in testimony of our desire, and assurance to be heard, we say, *Amen*.^v

Q106

- o Matt. 6:13.
- p Matt. 26:41.
- q II Cor. 12:7-8.

Q107

- r Matt. 6:13.
- s Dan. 9:4, 7-9, 16-19.
- t I Chron. 29:10-13.
- v I Cor. 14:16; Rev. 22:20-21.

THE
FORM OF
GOVERNMENT
OF THE
ASSOCIATE REFORMED
PRESBYTERIAN CHURCH



As Approved by the General Synod in 1972
With Amendments Effective To June 2007

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CHAPTER I

CONCERNING THE CHURCH

A. JESUS CHRIST, THE HEAD OF THE CHURCH

1. The only King and Head of the Church is the Lord Jesus Christ, to whom all power in heaven and on earth has been given by God the Father, who "...raised him from the dead and made him sit at his right hand..., far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is his body, the fulness of him who fills all in all." (Ephesians 1:20-23)

2. Christ, being "...ascended far above all the heavens that he might fill all things," (Ephesians 4:10) gave gifts to His Church. Since the ascension of Jesus Christ to heaven, He is present with the Church by His Word and Spirit. From His throne of glory, He rules the Church through His Word and Spirit by the ministry of men, and the benefits of all His functions of prophet, priest and king are effectually applied by His Holy Spirit.

B. NATURE OF THE CHURCH

1. There is but one Church set forth in the Scriptures. This Church in all ages is one and the same, and consists of those who by faith are in the Lord Jesus Christ, together with their children.

2. The visible unity of the Church, though obscured, is not destroyed by its division into different denominations of professing Christians; and all of those maintaining the Word and sacraments of the Lord Jesus Christ in their fundamental integrity are to be recognized as branches of this one visible Church.

3. The ministry, laws, worship and sacraments of the New Testament Church were given either directly by Christ Himself, or by His Apostles after His ascension and the gift of the Holy Spirit, or have been formulated by inference from and in agreement with their teachings.

C. MISSION AND MESSAGE OF THE CHURCH

1. The mission of the Church is a mission of witness and ministry. Christ called the people of the Church "witnesses."

Paul saw God as giving gifts to equip the Church's people for the work of ministry.

2. All that the Church says and does is to be a witness to Jesus Christ, God's living Word, as He is spoken of in the Holy Scriptures, God's written Word. God has sent His Church into the world that the Church will present Jesus Christ through preaching, witnessing, teaching, sacrament, worship and both individual and corporate Christian living and action. All of the Church's people in every phase of their living are to be God's ministers to the world by being servants of His Son, the King of the Church.

3. God the Father has given the Holy Spirit through Christ to the world to reveal and to make the ministry of the Church effective.

4. The message of the Church's ministry is the message of reconciliation. Through the varieties of its ministry, the Church is to bear witness that "...God was in Christ reconciling the world to himself..." (2 Corinthians 5:19) to the end that all people might be reconciled both to God and to one another.

CHAPTER II

CONCERNING THE GOVERNMENT OF THE CHURCH

A. GENERAL STATEMENT—THE CHURCH'S NEED FOR GOVERNMENT

1. In order that the Church shall achieve desired goals as given to it by God, it is necessary that its efforts and its energies be directed in an orderly manner. Government based on Scriptural example and instruction is logically the means of accomplishing such necessary direction and coalescence of energy. Leadership and authority, both of which are necessary to government, are defined for the Associate Reformed Presbyterian Church by this *Form of Government*.

2. While the Scriptures do not teach a detailed form of church government, the Presbyterian form—that which governs the Associate Reformed Presbyterian Church—is agreeable to and founded upon Old and New Testament principles. The Presbyterian form of church government is government by presbyters (elders) assembled in church courts.

B. THE PRESBYTERIAN FORM OF CHURCH GOVERNMENT—A HISTORICAL STATEMENT

1. The Presbyterian form of church government was given its first modern form by John Calvin in Geneva in 1542. Church men from other countries, including Scotland's John Knox, studied under Calvin and developed a strong attachment to the principles of Presbyterianism. Knox, upon his return to Scotland in 1560, adapted Presbyterianism for Scottish purposes in the first "Book of Discipline"—the basis for the government of the subsequent Church of Scotland, and for the government of all those denominations having their roots in the Reformation Church of that country. Andrew Melville's second "Book of Discipline," ratified in 1581, brought Presbyterianism closer to its present form.

2. The Westminster Assembly, which met in London in 1643, wrote, in addition to our Confession of Faith and Catechisms, the "Form of Presbyterian Church Government," which was subsequently adopted in England, Ireland, and Scotland. The Associate Church (1733) and the Reformed Presbyterian Church (1743) both continued to adhere to this document

which was subsequently adopted in England, Ireland, and Scotland. The Associate Church (1733) and the Reformed Presbyterian Church (1743) both continued to adhere to this document as the basis for their church law in their separate organizations and later carried it with them to America. The union of these two bodies into the Associate Reformed Presbyterian Church in Philadelphia on November 1, 1782, accepted this Westminster "Form" as well, reserving the right "to adjust the circumstances of public worship and ecclesiastical policy to the station in which divine Providence may place us."*

3. In 1799, the book of church government was revised and adopted, and included as a part of the one-volume "Constitution" of the Associate Reformed Presbyterian Church (together with the Confession of Faith, the Catechisms, a book of discipline, directories for public and private worship and several appendices). When the Associate Reformed Synod of the South withdrew from the parent Church in 1822 to form an independent denomination, it continued to subscribe to this document until, in 1903, prompted by the question of the use of musical instruments in churches, a new revision was adopted, and printed first in 1908. In 1929, the Synod ordered a further revision which was completed and adopted in 1934, and printed first in 1937. In 1949, an additional revision was ordered, which became the "Constitution" of 1953.

4. This present *Form of Government* was ordered by the General Synod of 1965, and was adopted in 1971.

C. THE NATURE AND EXTENT OF THE POWER OF CHURCH GOVERNMENT

1. Church government is not intended to serve an arbitrary or dictatorial function. Its primary purpose is to promote order within the Church so that the Church may best fulfill its divinely appointed responsibilities. The disciplinary authority within the Church is also designed to promote order within the Church and to cultivate a spiritual climate in which the work of Jesus Christ can be effectively accomplished for the glory of God.

2. The government of the church is expected to operate always in the spirit of Christian love, with a keen sense of responsibility to Him who is the Head of the Church.

*Minutes of the Associate Reformed Synod—November 1, 1782—Page 12.

CHAPTER III

CONCERNING A PARTICULAR CONGREGATION OF THE CHURCH

A. DEFINITION AND PURPOSE OF A CONGREGATION

1. A congregation is a company of Christians, with their children, associated together according to the Scriptures for worship and work in the name of Christ, subscribing to a form of church government, and choosing and ordaining some to perform selected ministries.

2. The purpose of a particular congregation is to place corporate worship within the reach of all, to bring the lost to a saving knowledge of Jesus Christ, to build them up in the Christian faith and to prepare them for Christian service.

B. DEFINITION AND PURPOSE OF A MISSION CONGREGATION (“MISSION”)

1. A mission is a company of Christians, with their children, who are meeting together with the intention of forming an organized congregation of the Associate Reformed Presbyterian Church. It is distinguished from an organized congregation in that it is not governed by its own session, but is governed through a provisional session appointed by the presbytery.

2. The goal of a mission congregation is to become an organized congregation with its own session.

3. Mission congregations shall maintain membership rolls consisting of active, inactive, and non-communicant members as well as the names of those receiving the Sacrament of Baptism and the marriages and deaths of members. The mission shall maintain members on behalf of presbytery until such time as the mission becomes an organized congregation with its own session.

C. THE STRUCTURE OF A CONGREGATION

1. Each congregation should have a pastor (minister) and a sufficient number of ruling elders and deacons. In a congregation in which it is impossible or impracticable for any reason to secure deacons, the duties of the office shall devolve upon the ruling elders.

2. A pastor is necessary to the edification of a congregation, but he is not essential to a formal organization.

3. The membership of a congregation shall consist of com-

municant and non-communicant members. (see Chapter V.A)

4. A congregation may have such organizations as are necessary and desirable for the edification of the Church.

5. There shall be a congregational treasurer elected by the congregation. His term of office shall be for one year and he shall be eligible to succeed himself. He shall be an advisory member of the diaconate when not a regular member thereof and shall be entrusted with the regular offerings of the congregation. He shall keep an accurate accounting of all receipts and expenditures.

6. There may be a congregational chairman elected by the congregation. His term of office shall be for one year and he shall be eligible to succeed himself.

7. Title to the property of a particular congregation may be held in the corporate form or by trustees, consistent with the provisions of civil law in the jurisdiction where such property is located. A congregation may, where permitted by civil law, hold title to various parts of its property by trustees and/or one or more corporations as long as the use thereof does not violate the obligation of the congregation to the Presbytery or the General Synod.

If a congregation is incorporated under the laws of the state in which it is located, the provisions of its charter and by-laws shall always be in accordance with the *Form of Government* of the Associate Reformed Presbyterian Church. All the active communicant members of the congregation shall be members of such corporation and its officers shall be elected from its membership.

If a congregation is unincorporated, it shall elect individual trustees from its membership.

The corporation or individual trustees, and their successors in office, shall hold title to all property belonging to the congregation and upon authority from and on behalf of such congregation may buy, sell, lease or mortgage property for the congregation; shall accept and execute deeds; shall hold and defend the same; and shall manage any special fund so entrusted for the furtherance of the purposes of the congregation. The powers and duties of the officers of the corporation and of the individual trustees shall not infringe upon the powers and duties of the session and the diaconate.

Self-Supporting Churches:

(a) Title to local church property on which the manse, sanctuary and educational buildings are situated, together with adjacent parking lot, shall be acquired, mortgaged, held and transferred by the local congregations under the jurisdiction and control of the Presbytery, with the local congregations paying all expenses incident or appurtenant thereto.

(b) Title to all other local church property shall be acquired, mortgaged, held and transferred by the local congregations and shall not be subject to the control or jurisdiction of the Presbytery, subject only to the right of appeal of any member of the congregation.

(c) Title to church property which is presently leased to a local congregation shall not be affected by these property rules; however, such congregation shall be subject to the two-year limitation withdrawal rule.

Missions and Non-Self-Supporting Churches:

(a) Title to local church property of missions and congregations that are non-self-supporting shall be acquired, mortgaged, held and transferred by the Presbytery in which such property is located.

(b) The Presbytery shall use its discretion as to whether to continue to hold title to such property and when to transfer same to the local congregation.

Withdrawal of Congregations and Church Property:

If sixty-five per cent (65%) or more of the active membership of any local congregation, as certified by its session, votes to withdraw, the Presbytery shall be so advised in writing at its next stated meeting. At such meeting, Presbytery shall appoint a commission to counsel, advise and mediate with the local congregation in order to effect reconciliation or in the alternative an orderly withdrawal. Upon the expiration of two years from the date of the stated meeting of Presbytery at which such withdrawal notice was received, the commission shall conduct a second election and shall certify the results thereof to the next stated meeting of Presbytery. If the elections results show that sixty-five (65%) per cent or more of the active membership of the local congregation as certified by its session voted in favor of withdrawal, the Presbytery may at such stated meeting approve the withdrawal of such congregation. Upon withdrawal, the Presbytery may require some equitable financial settlement from the withdrawing congregation in regard to property theretofore under its jurisdiction and control, taking into consideration such factor

Amendment No. 6 effective June 15, 1982 (III. B. 7 - Withdrawal)

Amendment No. 46 effective June 6, 2007 (III, C. 7- Missions and Non-Self Supporting Churches (a))

as previous contributions or support by the Presbytery or the General Synod; previous contributions or support by the local congregation to the Presbytery or the General Synod; and the percentage of the active membership of the local congregation voting in favor of withdrawal. In particular, both the withdrawing body and the Presbytery will recognize their responsibility, both financial and spiritual, to the minority that remains in the denomination.

If a local congregation does not comply with the withdrawal procedures set forth above, then that congregation shall forfeit all its right, title, and interest in and to its property to the Presbytery within which it is located.

D. PROCEDURE FOR ORGANIZING A NEW CONGREGATION

1. It is lawful and expedient to organize a new congregation wherever a sufficient number of Christians of the same faith and order are found, if said organization will add to the efficiency of the Church. It is also lawful and expedient to spread the Gospel by developing new congregations in geographical areas that lack a sufficient witness to the Gospel

2. Prior to organization, a presbytery may upon its own initiative establish a mission, or grant mission status at the request of a group of Christians who are working toward developing an organized congregation. Until such time as the group is organized and officers are elected in the regular manner and a pastor is elected and installed, the presbytery shall

a. appoint for the mission a provisional session of Associate Reformed Presbyterian ruling elders from neighboring congregations, wherever possible, or ruling elders who meet the standards of the Associate Reformed Presbyterian Church, and

b. appoint an ordained minister to serve as moderator, or

c. issue a call to an ordained minister to serve as the mission developer. Such a call shall be issued in accordance with the provisions for calls to particular congregations, chapter X.E, sections 11-16. The mission developer shall serve as moderator of the provisional session.

3. A presbytery may, upon the request of an organized congregation within the presbytery, grant mission status to a group that this sponsoring church is developing. Until the mission is organized and officers are elected in the regular manner the presbytery shall

a. Appoint the session of the sponsoring church to oversee the work on behalf of presbytery, or

b. Appoint a provisional session of Associate Reformed Presbyterian ruling elders from neighboring congregations, wherever possible, or ruling elders who meet the standards of the Associate Reformed Presbyterian Church, and

c. Appoint an ordained minister to serve as moderator, or

d. Issue a call to an ordained minister to serve as mission developer. Such a call shall be issued in accordance with the provisions for calls to particular congregations, chapter X.E, sections 11-16. The mission developer shall serve as moderator of the provisional session. The Presbytery shall consider input from the sponsoring church in the selection of the mission developer.

4. A presbytery may, upon its own initiative or at the request of Synod's Board of Outreach North America, call an evangelist to:

a. do preparatory work within the bounds of the presbytery toward establishing new missions, or

b. develop missions outside the bounds of the presbytery with the approval of the presbytery, provided that this work receives prior approval from General Synod, and provided that any work within the bounds of another presbytery must receive the prior approval of that presbytery.

5. A congregation can be organized only by the authority of the Presbytery, which shall consult the General Synod, or the proper agency thereof, before organizing a congregation requiring financial aid from the General Synod.

6. A congregation can be organized only when the Presbytery has assurance of adequate leadership.

7. Those desiring to organize a new congregation shall make application to the Presbytery within whose bounds they reside, submitting a full statement of all the facts, such as the number of persons desiring it, their ability and willingness to support the work and worship of the Church, the religious condition of the community, etc., showing the necessity or propriety of such organization, and when appropriate, the name and terms of call of the person whom the petitioners desire to call as the pastor as described in Chapter X.E. The Presbytery shall consult with the session of any congregation which may be affected by the new organization before approving the application.

Amendment No. 1 effective June 3, 1975 (III.C.2) (Now III.D.2)

Amendment No. 25 effective June 9, 1998 (III.C.2) (Now III.D.2)

Amendment No. 26 effective June 9, 1998 (III.C.5) (Now III.D.7)

Amendment No. 46 effective June 6, 2007 (III, D.3)

Amendment No. 47 effective June 6, 2007 (III, D.4)

8. The congregation shall be organized by the Presbytery or a commission of Presbytery.

9. When the Presbytery has approved the application for a new congregation, it shall appoint a day and hour for its organization.

10. At the time agreed upon, after public worship, the Presbytery or its commission shall form an active membership roll of the proposed congregation, either by certificate of transfer or by reaffirmation or profession of faith in Jesus Christ, those desiring to become members, and by entering their names on the roll.

11. The members shall then be required to enter into covenant by answering affirmatively the following question, either by voice, by uplifted hand or by standing: "Do you in reliance on God's grace, solemnly promise and covenant that you will walk together as an organized congregation, according to the Constitution of the Associate Reformed Presbyterian Church, working toward the purity and unity of the Church?"

12. The presiding minister shall then say: "By the authority of Presbytery, I now declare that you are constituted a congregation of the Associate Reformed Presbyterian Church. In the name of the Father and of the Son and of the Holy Spirit. Amen."

13. Ruling elders shall immediately be elected in the regular manner. These officers shall immediately be ordained and installed by the presbytery or its commission. Deacons may be elected in the regular manner.

14. If both the provisional session and the members of the mission desire the mission developer to be installed as the pastor on the day of organization of the mission as a particular congregation, then they shall follow the same procedure to call a pastor as outlined in chapter X. E, 6-11. If the mission developer is not being called at this time as pastor, then the presbytery shall appoint a moderator of the session until such time as a pastor is called.

15. The Presbytery shall record the name and organization date, the number of members and the names of the officers elected. Where applicable, the addresses of the pastor, the clerk of the session and the chairman of the diaconate shall be included in the report.

Amendment No. 7 effective June 10, 1985 (III.C.11) (New III.D.13)

Amendment No. 46 effective June 6, 2007 (III.D.12-renumbered to 13)

Amendment No. 46 effective June 6, 2007 (III. D.13-renumbered to 14)

E. PROCEDURES FOR UNITING TWO OR MORE CONGREGATIONS

1. When two or more congregations desire to unite into one congregation they shall make application to the Presbytery, and on determining that the union serves the best interests of the Church, it shall authorize their union. This action shall be effected by a commission appointed by the Presbytery. This commission shall conduct a service of worship at the conclusion of which it shall declare the congregations united and shall then proceed to the election of officers.

2. The Presbytery shall encourage and/or direct two or more congregations to unite into one congregation if, in its judgment, such action serves the best interests of the Church.

3. The Presbytery shall advise and assist the congregations involved in matters relating to properties and to pastoral relationships.

F. PROCEDURE FOR FORMING OTHER CONGREGATIONAL RELATIONSHIPS

The Presbytery shall encourage and/or direct two or more congregations to unite into a joint pastorate, a larger parish or any other relationship, if in its judgment such action serves the best interests of the Church. The formation of each such congregational relationship shall be conditioned upon approval by the Presbytery.

G. PROCEDURE FOR DISSOLVING A CONGREGATION

The dissolution of a congregation is an act within the authority of the Presbytery. When a congregation becomes so reduced in its membership and strength as to be unable to maintain the ordinances of religious worship, or when for other reasons the interests of the members in particular and of the Church in general would be, in the judgment of the Presbytery, best served by dissolving the congregation, the Presbytery shall formally declare it dissolved, and shall direct the principal clerk to issue certificates of transfer for the remaining members.

H. THE CONGREGATIONAL MEETING

1. Purpose:

The purpose of a congregational meeting is to give spiritual and temporal direction in all matters not within the realm of duties assigned to the pastor, the session, the diaconate or higher church courts. Such matters as the election and calling of a pastor or associate pastor, the election of ruling elders, deacons, and congregational officers, the determination of certain proce-

dures of the congregation, the adoption of the congregational budget as proposed by the diaconate and approved by the session, the authorization of expenditures for the erection or alteration of any building, the fixing of salaries, or the purchase of property are to be considered at a congregational meeting.

2. Procedure and Governing Rules:

a. Notice for all congregational meetings shall be given at least seven days beforehand. No meeting shall be regular and in order unless such notice is given to the pastor, the session and the congregation, or congregational chairman where there is no pastor.

b. A business meeting of the congregation shall be held at least once a year. The specific purpose of all other congregational meetings shall be stated in the notice and no other business other than that which is stated in such notice shall be transacted.

c. Adjourned meetings shall not be held without the required notice except when circumstances prevent completion of the business stated in the notice. In such cases the adjourned meeting shall be held no later than two weeks following the date of the original meeting.

d. One-fourth of the active membership entitled to vote, as determined by the session, shall constitute a quorum. No business shall be considered without a quorum. If a church has more than one thousand members on the active roll, the quorum shall be one-tenth of such members, but not less than two hundred and fifty.

e. Only members who are personally present at the meeting shall be entitled to vote.

f. Voting shall be by any convenient method except as otherwise designated in this *Form of Government* or as determined by the session.

g. If a congregational meeting of considerable length is anticipated, a congregation is encouraged to conduct such meeting at some time other than immediately following the morning worship service.

h. At all congregational meetings, the pastor, or the congregational chairman, shall preside and the clerk of the session shall serve as secretary. If neither is able to preside

i. The Presbytery shall, if it sees cause, call a congregational meeting by giving notice as required. It shall appoint one of its own members to preside.

Amendment No. 8 effective June 10, 1985 (III.G.2.d)

j. Only communicant members in full standing are entitled to vote.

k. The following order of procedure shall prevail for all congregational meetings:

(1) The meeting shall be called to order by the presiding officer and prayer shall be offered.

(2) The minutes of the previous meeting shall be read for information if there is any unfinished business recorded in the minutes.

(3) Action shall be taken upon any unfinished business disclosed by the minutes.

(4) Committees shall report as necessary and said reports shall be acted upon.

(5) Other business shall be considered as indicated by the notice of the meeting.

(6) The minutes of the current meeting shall be read and adopted.

(7) After a motion to adjourn has prevailed

CHAPTER IV

CONCERNING THE TOTAL MINISTRY OF THE CHURCH

A. BIBLICAL USE OF THE WORD "MINISTRY"

1. "Ministry" as used in the Bible designates the whole body of believers. We are all to be ministers of the One who came not to be served, but to serve.

2. Every member of the Body of Christ has a ministry to fulfill as the church seeks to realize its mission in the world. The Christian's total life should be regarded as the exercise of his ministry.

3. Certain members are chosen to specific tasks for which they may be particularly suited. They are to labor as the Church and for the Church. This division of labor, while necessary to maintain orderliness, does not create a difference in status, but a difference in function only.

B. PREPARATION FOR THIS MINISTRY

1. Preparation for this ministry involves both provision of the necessary equipment and recognition of the divine call. It is Christ's plan in the Church that some should be "...apostles, some prophets, some evangelists, some pastors and teachers, for the equipping of the saints, for the work of ministry,..." (Ephesians 4:11-12). It is thus the function of the clergyman to assist the congregation in performing its ministry.

2. There is in the Church as a whole, and there should be in each particular congregation, evidence of a variety or diversity of spiritual gifts whereby God has provided for the perfecting of the saints.

3. The call of God comes to every Christian and, if he is willing to hear, directs him into that vocation in which he may best serve God and his fellow man. There are ministries within the "gathered church" as it assembles for corporate worship, study and fellowship. There are also ministries within the "scattered church" wherever Christians go.

C. THE WORD "MINISTER" IN POPULAR USAGE

The word "minister" in popular usage and in this *Form of Government* refers to a clergyman who is especially qualified, called, educated, and ordained by the Presbytery.

CHAPTER V**CONCERNING THE CHURCH MEMBER****A. DEFINITION OF A CHURCH MEMBER**

1. The communicant church member is one who has been baptized, who has made public his profession of faith in Jesus Christ and who has submitted his life to His Lordship and to the ministry of the Church. He is entitled to all the rights and privileges of the congregation, including the right to vote in congregational meetings, the right to hold office unless restricted by a minimum age limit set by the session, the right to participate in the Sacrament of the Lord's Supper, and the right to present his children for the Sacrament of Baptism.

2. The children of believers by right of being born into covenant relationship are non-communicant members of the Church. They are entitled to the Sacrament of Baptism and to the pastoral care, government and nurture of the Church with a view to their entering communicant church membership.

3. An associate church member is one who expects to reside in the area of the church for a limited time or expects to make extended periodic visits to such area and does not want to transfer his or her church membership from their home church, but wants to be a part of the visiting church communicant membership while temporarily residing in that area.

B. RESPONSIBILITY OF CHURCH MEMBERS

Church members are required to make diligent use of the means of grace, to share faithfully in the worship and service of the Church, to give of their substance as the Lord may prosper them, to render wholehearted service to Christ and His Kingdom throughout the world, to continue in the peace and fellowship of the people of God, and to so live as to bear faithful witness to the Gospel.

C. PROCEDURES FOR INDIVIDUALS BEING RECEIVED INTO COMMUNICANT CHURCH MEMBERSHIP

1. By profession of faith in Jesus Christ.

a. Applicants for communicant church membership shall be examined by the session in private with regard to a knowledge of their spiritual need, their faith in Jesus Christ, and their intention to be obedient to Him. The applicants shall

give assent to the following or similar questions, by which they enter a solemn covenant with God and His Church:

(1) Do you acknowledge yourself to be a sinner in the sight of God, justly deserving His displeasure, and without hope save in His love and mercy?

(2) Do you believe in the Lord Jesus Christ as the Son of God and the Saviour of sinners, and do you receive Him* and trust in Him alone for salvation as He is offered in the Gospel?

(3) Do you believe the Scripture of the Old and New Testaments to be the written Word of God, the only perfect rule of faith and practice?

(4) Do you now promise, in humble reliance upon the guidance of the Holy Spirit, that you will endeavor to live as becomes the followers of Christ?

(5) Do you accept the doctrines and principles of the Associate Reformed Presbyterian Church, so far as you understand them, as agreeable to and founded on the Word of God?

(6) Do you promise, with the Lord's help, to be faithful in the performance of your Christian duties, both in private life and in the work of the Church?

(7) Do you submit yourself in the spirit of love to the government and discipline of this Church, and seek the peace, purity and prosperity of this congregation so long as you are a member of it?

Upon affirmative action by the session, applicants shall then be received into communicant membership. The session shall not impose additional conditions for membership.

b. The session shall enter into its record all pertinent information, including the names of any baptized children.

c. Applicants who have not been baptized previously shall become communicant members upon receiving the Sacrament of Baptism, which shall ordinarily be administered before the congregation. In cases of exigency a pastor may hear the profession of faith of a penitent sinner and administer to him the Sacrament of Baptism. He shall then report his action to the session.

d. New members shall be appropriately presented to the congregation.

2. By reaffirmation of faith in Jesus Christ.

a. Applicants for communicant church membership by

the reaffirmation of their faith shall appear before the session and reaffirm their faith according to the applicable questions in the preceding section. Upon affirmative action by the session, such applicants shall then be received into communicant membership. Baptism shall not be re-administered.

b. The session shall enter into its record all pertinent information, including the names of any baptized children.

c. New members shall be appropriately presented to the congregation.

3. By transfer of membership.

a. Applicants for communicant membership from other Christian congregations shall be received on presentation to the session of certificates of good standing from the congregation to which they belong.

b. Applicants whose certificates raise a question of good standing, whose testimonials are defective, or whose motives appear unchristian shall be received only after a satisfactory examination by the session as to their personal religion and their reasons in seeking their transfer.

c. No certificate of church membership older than one year shall be valid. One presenting an invalid certificate shall be received by reaffirmation of faith.

d. The session shall enter into its record all pertinent information, including the names of any baptized children.

e. New members shall be appropriately presented to the congregation.

4. Associate members.

a. Applicants for an associate church membership may be received by a certificate of good standing from the congregation to which they belong.

b. Associate members' names shall be entered into the records of the session; be appropriately presented to the congregation; shall have the rights, privileges and duties of regular communicant church members when residing in the area of the church except they shall not have the right to vote in congregational meetings nor the right to hold office in the congregation or church.

D. PROCEDURES FOR MEMBERS TRANSFERRING TO OTHER CONGREGATIONS

1. The order of the Church requires that members transferring from one Christian congregation to another shall present

certificates of their good standing. Upon request the session shall grant the appropriate certificate of transfer for any member in good standing. See Forms.

2. Certificates issued for ordained officers shall certify to their ordination; however, they shall not be transferred as officers.

3. Certificates issued for parents shall include the names of any baptized children.

4. In all ordinary cases, certificates shall be signed by the moderator and the clerk of the session, and in other cases by either.

5. Members shall be dismissed only to specific church bodies except in the case of the dissolution of a congregation.

6. Members of one congregation transferring to another shall remain as members of the dismissing congregation without voting privileges until they are received by that congregation to which they are dismissed.

7. A form by which the receiving session shall give prompt notification of reception shall be attached to the certificate of transfer.

8. A member's name shall be removed from the church roll when the session has accurate information that the member has united with another congregation without having requested transfer.

E. ROLLS OF CHURCH MEMBERS

The session shall keep and review annually three separate rolls of members of the congregation: Active, Inactive and Non-communicant.

1. The active roll shall consist of the names of communicant members who attend worship services at least quarterly and have some methodical system of contributing, or who have previously been active in the life of the congregation but are prevented from activity by infirmity, or who are temporarily away in academic study, military service, or for other valid reasons.

2. The inactive roll shall consist of the names of persons removed from the active roll by the session because of their failure to meet the requirements of an active member. No names of persons, however, shall be thus removed from the active roll until the session has made diligent effort to restore such persons to active membership. The session shall encourage non-resident members to transfer membership to another congregation and if membership has not been transferred within a period of one year their names shall be placed on the inactive roll.

3. The Session may remove from the inactive rolls of the church, the names of persons who remain on the inactive roll for a period of three years. No names of persons, however, shall be thus removed from the inactive roll until the Session has made diligent effort to restore such persons to active membership.

4. The non-communicant roll shall consist only of the names of those who are baptized children of communicant members of the congregation but who have not yet made public profession of their faith in Jesus Christ.

*The words in question number 2 "Do you receive him" are not applicable to reaffirmation.

Amendment No. 3 effective June 9, 1981 (V. E. 3)

Amendment No. 9 effective June 10, 1986 (V. E. 1)

Amendment No. 11 effective June 9, 1987 (V. E. 1)

Amendment No. 16 effective June 9, 1992 (V. E. 4)

CHAPTER VI

CONCERNING THE ACT OF ORDINATION

Ordination is that act of the Church in which Church members are publicly consecrated to specific Church functions to which they have been called by God and elected or appointed by the congregations or agencies of the Church. The act of ordination is not valid apart from the prior calling of God.

In the Presbyterian system, the act of ordination is usually accompanied by the laying on of hands, a helpful and traditional symbol of the Church. Such action is intended to give visible and tangible expression to the prior work of the Holy Spirit, and is not to be construed as a conveying of powers by one man to another. Further, the laying on of hands is accompanied by intercessory prayer in which the participants seek divine blessing for those receiving ordination.

The act of ordination does not convey or imply to the recipient a rank or position superior in status to any other church member, but a difference in function only. Although some Christians by virtue of their service may assist the total witness of the Church more significantly than others the various ministries of the church are fundamentally equal.

CHAPTER VII

CONCERNING DEACONS

A. DESCRIPTION AND QUALIFICATIONS OF A DEACON

1. The office of deacon as set forth in Scripture is one of sympathy and service after the example of Christ.

2. To this office should be chosen persons* of good character, honest repute, exemplary life, brotherly love, sympathetic nature, and sound judgment, and who are qualified under the standards recorded in Scripture.

B. INDIVIDUAL RESPONSIBILITIES

It is the duty of a deacon to be a faithful and diligent Christian, actively sharing in the worship and service of the Church and giving particular emphasis to the duties of his office.

C. THE DIACONATE

1. Its Purpose

The diaconate shall be responsible for the congregation's ministry to those in material need or distress. It shall also encourage practice of total stewardship among the members of the congregation. It shall plan, in collaboration with the session, the causes toward which the offerings of the congregation shall be directed; devise effective methods for securing and receiving these offerings; secure and receive special offerings as directed by the session and the higher courts of the Church; and see that all offerings are properly distributed. It shall have the care of the general property of the congregation, both real and personal. In matters requiring extraordinary expenditure for acquisition, construction, or alteration of church property, consent of the congregation is required.

2. Its Organization

The deacons of a particular congregation shall be organized as a board, the diaconate, of which the pastor and associate pastor shall be advisory members, and of which the congregational treasurer shall be an advisory member when not otherwise a member thereof. The diaconate shall elect a chairman and a secretary from among its own number. The secretary shall keep a record of the diaconate's proceedings, and shall submit its minutes to the session at least once a year

and at other times upon request of the session. The congregational treasurer, who is entrusted with the regular offerings of the congregation, shall be responsible to the diaconate. A monthly financial report of the congregational treasurer shall be included in the minutes of the diaconate.

3. Its Procedure

a. The diaconate shall hold one regular meeting each month.

b. The chairman may call a meeting of the diaconate at any time he deems necessary and shall call a meeting upon the request of either two deacons or the session. Notice of such meetings shall be given.

c. The diaconate of each congregation shall determine the number of its members necessary for a quorum.

d. Only members who are personally present are entitled to vote.

e. Each meeting of a diaconate shall be opened and closed with prayer.

4. Its Relationship to the Session

a. In the discharge of its duties, the diaconate is under the supervision and authority of the session. The congregational budget and other important financial decisions require the approval of the session prior to presentation to the congregation.

b. The session may void or amend any action of the diaconate, or return it for further consideration.

c. It is recommended that the session and the diaconate meet once a quarter in joint session to confer on matters requiring mutual attention. At such meetings the moderator of the session shall preside and the clerk of the session shall serve as secretary. The joint meeting can take no official action, but the session and diaconate shall act separately on matters committed to the care of each.

* Circumstances of the local congregation shall require each session to determine the meaning of the word "persons."

CHAPTER VIII**CONCERNING RULING ELDERS****A. DESCRIPTION AND QUALIFICATIONS OF
A RULING ELDER**

1. There were elders of the people for the government of the Old Testament Church. Likewise in the New Testament Church, besides the apostles and the ministers, there were elders who ruled.

2. To the office of ruling elder shall be chosen men of wisdom, discretion, sound faith and Godly life, and who are qualified under the standards recorded in Scripture.

B. INDIVIDUAL RESPONSIBILITIES

1. Ruling elders are chosen by voting members of the congregation and are their immediate representatives. Together with the ministers, they exercise government and discipline. They oversee the spiritual interests both of the particular congregation and of the Church generally when appointed to represent the congregation in the higher courts. In all the courts of the Church ruling elders possess the same authority and the same eligibility to office as ministers.

2. It is the responsibility of ruling elders, both individually and jointly, to guard and promote the spiritual welfare of the congregation. They are required by their office to visit the people, especially the sick, and pray with them, to comfort the sorrowing, encourage the weak, guide the wayward and the careless, and, in general, to discharge all other duties in Christian love. Although ruling elders do represent congregations by election, they are to seek the will of God in all church court decisions.

CHAPTER IX
CONCERNING THE ELECTION, ORDINATION AND
INSTALLATION OF RULING ELDERS
AND DEACONS

A. ELIGIBILITY

Persons elected to the office of ruling elder or deacon shall be members in full communion in the congregation in which they are to exercise office. The minimum age for holding these offices shall be determined by the session.

B. TERMS OF OFFICE

1. Ruling elders or deacons are regularly elected and ordained for life unless deposed in the process of discipline. In any particular congregation they may be elected to active service for life or for a limited term, as herein provided.

2. Any congregation in which the active term of office for the session or for the diaconate has been for life may elect either ruling elders or deacons or both ruling elders and deacons to actively serve a limited term in their respective offices. A change to the rotary system shall be adopted at a congregational meeting, provided the following points are observed:

a. The term of office for ruling elders shall be not less than four (4) nor more than six (6) years. The classes of ruling elders serving on the session shall be as nearly equal in number as possible.

b. The term of office for deacons shall be not less than three (3) nor more than six (6) years. The classes of deacons serving on the diaconate shall be as nearly equal in number as possible.

c. Ruling elders and deacons shall not be eligible to hold the same office until one (1) year has elapsed after the close of their terms of office.

d. Ruling elders retired under the rotary system shall be eligible for election to the diaconate.

3. Any congregation using the rotary system may revert to the non-rotary system by action in a congregational meeting.

4. Any change from one system to the other shall be reported

Amendment No. 2 effective June 3, 1975 (IX. B. 2. c.)

Amendment No. 2B effective June 8, 1976 (IX. B. 2. c.)

Amendment No. 14 effective June 11, 1991 (IX. B.2. b.)

to the Presbytery.

5. Any ruling elder or deacon who has served the church faithfully but whose ability to render active service is limited because of age, physical ability, or other cause, may be elected Ruling Elder Emeritus or Deacon Emeritus or Emerita. Such election shall be by the action of the congregation upon condition that the said officer is willing to accept this title as one of honor.

C. ELECTION PROCEDURE

1. The election of ruling elders and deacons shall take place in a congregational meeting. The number of ruling elders and deacons shall be determined by the congregation.

2. Nominations may be made by one of the following methods as determined by the session, or by the Presbytery in the case of a new congregation:

a. The session, or the Presbytery in the case of a new congregation, may appoint a nominating committee which shall provide a list containing at least one name for each office to be submitted to the congregation. At the time of the election opportunity shall be given for additional nominations.

b. A congregational meeting may be held to select nominees by ballot. A list of names of all persons eligible for nomination shall be provided, and at least twice the number of persons to be elected shall be nominated. The nominees shall be conferred with privately by the session, or Presbytery in the case of a new congregation, as to their qualifications and willingness to serve before being placed before the congregation for election. Any nominee receiving a majority of votes cast shall be declared elected.

3. If there is only one nomination for an office, the presiding officer shall propose the name of the nominee, and voting shall be by voice, the uplifted hand, or standing, or if deemed advisable, by ballot. If there is more than one nomination for an office, voting shall be by ballot. A congregation may decide whether a majority or a plurality of the vote cast is necessary to constitute election to an office.

a. In the event a majority is required and more than one ballot is necessary, the number of names on the succeeding ballots shall consist only of twice the number to be elected.

b. In the event a plurality is required, those nominees receiving the greatest number of votes shall be elected.

Should anyone so elected decline or be unable to serve, the

nominee receiving the next greatest number of votes shall be substituted and regarded as duly elected.

4. When voting is by ballot, the session shall provide suitable ballots and shall appoint a committee of at least three to distribute and collect the ballots. They shall count them and announce in alphabetical order the names of those elected without reporting the number of votes. The ballots shall then be destroyed.

5. The session shall arrange for the instruction and examination of the officers-elect, and shall appoint a day for their ordination, when required, and installation. This day shall be announced to the congregation soon after the election.

D. ORDINATION AND INSTALLATION

1. The session shall meet before the service of ordination and installation to confer with the officers-elect and to hear any objections to the ordination and installation of such officers-elect.

2. The pastor of the congregation shall preside over the service of ordination and installation of ruling elders and deacons. If the congregation is without a pastor, the session shall invite some minister to preside.

3. At the time of the ordination and installation service, the officers-elect shall present themselves before the congregation, and shall solemnly promise, according to the annexed formula, to maintain the doctrine, government, discipline, and worship of the Church.

FORMULA FOR ORDINATION AND INSTALLATION

(1) Do you believe in one God—Father, Son and Holy Spirit—and do you confess anew the Lord Jesus Christ as your Saviour and Lord, and acknowledge Him Head over all things for the Church, which is His Body?

(2) Do you reaffirm your belief in the Scriptures of the Old and New Testaments as the Word of the living God, the only perfect rule of faith and practice, to which nothing is to be added and from which nothing is to be taken at any time or upon any pretext?

(3) Do you accept the doctrines of this Church, contained in the Westminster Confession of Faith and Catechisms, as founded on the Word of God and as the expression of your own faith and do you resolve to adhere thereto?

(4) Do you accept the government, discipline, and worship of the Associate Reformed Presbyterian Church?

(5) Do you accept the office of ruling elder (deacon) in

this congregation; and do you promise to perform faithfully all the duties of the office; and do you promise to endeavor by the grace of God to live your life in Christian witness before the church and in the world?

(6) Do you promise to submit in the spirit of love to the authority of the session and to the higher courts of the Church?

(7) Do you promise in all things to promote the unity, peace, purity, and prosperity of the church?

4. These questions having been answered in the affirmative, the presiding officer shall address the following question to the congregation:

Do you, the members of this congregation, acknowledge and receive these fellow members as ruling elders (deacons), and do you promise to give them all the honor, obedience, encouragement, and assistance in the spirit of love to which their office, according to the Word of God and the Constitution of this Church, entitles them?

5. After the members of the congregation have signified their affirmative answer to this question by standing, the officers-elect shall kneel and be set apart to their office with prayer and the laying on of the hands of the session.

6. Following the ordination prayer, the minister shall say:

“In the name of the Lord Jesus Christ, the great Head of the Church, I now declare you duly ordained and installed in the sacred office of ruling elder (deacon).”

The members of the session shall take the new officers by the hand, saying: “We give you the right hand of fellowship to take part in this ministry with us.”

The minister shall then charge both the officers and the people regarding their Christian responsibilities to each other and to the Church.

E. REINSTALLATION

1. A ruling elder or deacon re-elected to office under the rotary system shall be installed into the same office without reordination.

2. A ruling elder or deacon who transfers membership from one congregation to another and is elected to the same office shall be installed without reordination.

3. Officers being reinstalled shall be required to assume the obligations in Questions 5 through 7 of the "Formula for Ordination and Installation," and shall then be declared formally installed by the presiding officer.

4. A ruling elder or deacon who transfers membership from another denomination and is elected to the same office shall be required to assume the obligations for the full "Formula for Ordination and Installation" and shall be installed without reordination.

F. RECORD AND REPORT

A record of the service of ordination and installation shall be entered in the minutes of the session, and the names of the officers shall be reported to the Presbytery.

CHAPTER X

CONCERNING MINISTERS

A. DESCRIPTION AND QUALIFICATIONS OF A MINISTER

1. A minister is a man who is called by God in the Lord Jesus Christ, the King and Head of the Church, to a special ministry of the word. Only those who give evidence of being called and qualified by the Lord Jesus Christ shall be set apart by the Church to this ministry.

2. It rests primarily with the individual to determine whether or not he has been called as a minister. Yet, as Christ fits His servants for this ministry, they must also evidence the necessary qualifications for this work.

3. The qualifications of a minister consist of such gifts as fit him for service as a teacher and leader in this ministry, and of such character and reputation as will continue honor to this office.

a. **Spiritual Maturity.** A minister must be mature in his faith, with absolute certainty of his own saving relationship with the Lord Jesus Christ.

b. **Belief.** A minister must accept the doctrines, government and worship of the Associate Reformed Presbyterian Church as agreeable to and founded upon the Word of God.

c. **Knowledge.** A minister must give evidence of his knowledge of the Holy Scriptures, the doctrines, government, and worship of our Church, and the duties of a minister.

d. **Compassion.** A minister must serve as Jesus Christ, Who came "not to be ministered unto, but to minister."

e. **Personality.** A minister must be one who will attract persons to Christ and His Church.

f. **Intelligence.** A minister must be capable of meeting the education requirements essential for ordination.

g. **Education.** A minister must present evidence of having obtained a baccalaureate degree, or its equivalent, from an accredited four-year college or university, as well as evidence of a theological education embracing three years of

satisfactory work in the seminary of this denomination or in a seminary approved by the Presbytery. The educational requirements may be waived only in extraordinary cases and such waiver shall require consent of three-fourths of the members of Presbytery present at a meeting, prior to which the Presbytery shall have been informed in writing of the circumstances which require the application of this extraordinary case waiver.

4. The Scriptures acknowledge no degrees of rank or dignity among ministers, they being equal in office and authority. The names of pastor, teacher, bishop and presbyter are used simply to set forth different duties and responsibilities.

5. The office of minister includes the office and authority of ruling elder. For this reason the minister is sometimes referred to as a teaching elder.

B. RESPONSIBILITIES OF A MINISTER

1. As a pastor of a particular congregation or as a mission developer.

a. Public Responsibilities. A minister shall pray for and with his people; read the Scriptures; preach the Word; teach, reprove, exhort and comfort; administer the sacraments; pronounce the blessings of God upon the people; officiate at weddings and funerals; and serve with ruling elders in all matters pertaining to the government, discipline, worship, and education of the congregation. He shall serve as an advisory member of all committees in the congregation. A minister shall also serve, with ruling elders, in the higher courts of the Church.

b. Private Responsibilities. A minister shall visit with and be available to his people as their pastor, that he may counsel with and instruct them in spiritual things and pray for and with them; visit especially the sick, the afflicted, and the aged; advise, comfort, and pray with those who have need; admonish those who are guilty of conduct unbecoming their profession or who are indifferent to their religious duties; and, in general, assume the spiritual oversight of his people.

2. As a teacher.

a. Some ministers are especially qualified by their gifts to be teachers and may be called to teach in seminaries, colleges, and other schools, provided such teaching is in keeping with their calling as ministers and has the approval of the Presbytery of which they are members.

Amendment No. 27 effective June 9, 1998 (X.A.3.g)

Amendment No. 46 effective June 6, 2007 (X.B.1)

b. A minister is no less a pastor as a teacher. He is to take pastoral oversight of those under his charge, to be diligent in promoting the work of the Kingdom, and to seek to win the lost to Jesus Christ.

3. As an evangelist.

a. A ministr may serve as an evangelist as long as he is a member in good standing of some presbytery.

b. A presbytery may issue a call to a minister as an evangelist in order to:

(1) do preparatory work within the bounds of the presbytery toward establishing new missions,

(2) develop missions outside the bounds of the presbytery with the approval of the presbytery, provided this work receives prior approval from the General Synod,

(3) perform the duties of a pastor, without being installed as pastor, in a congregation that is unable to support a pastor, or

(4) devote himself entirely to preaching the Word in special evangelistic services under the supervision and direction of the presbytery, or of the pastor in whose charge he may be laboring.

The evangelist shall always have as his primary duty the faithful sowing of the seed of the Gospel of Jesus Christ.

c. A presbytery may give an evangelist authority to preach the Word and administer the sacraments without the oversight of a session or provisional session. In special cases, the presbytery may also entrust the evangelist with authority to examine, receive, and dismiss members in a mission, and to train and examine potential ruling elders and deacons. The presbytery shall specify in writing the authority given to the evangelist, and may also specify the particular field and the time period in which this authority may be exercised.

d. When a presbytery calls an evangelist to develop missions outside the bounds of the presbytery, the evangelist shall work only with the approval of General Synod and in close cooperation with the presbytery's committee charged with new church development and Synod's Board of Outreach North America.

4. As a missionary.

a. The Church shall ordain and send forth ministers as missionaries in obedience to the command of Christ to go into all the world and preach the gospel to every creature.

b. The minister, as a missionary, may perform the duties of pastor, teacher, and evangelist.

c. A minister, as a missionary in fields where there is no

organized Presbytery, may exercise presbyterial authority under direction of the General Synod in organizing congregations, in receiving students of theology and directing their studies, and in ordaining and installing them as ministers.

5. In other positions.

The varied work of the Church makes it necessary and proper for ministers to engage in ministries other than those specified. Ministers engaged in such ministries should discharge their duties faithfully and diligently, seeking to serve and glorify the Lord Jesus Christ.

C. PROCEDURES FOR LICENSURE

1. It is agreeable to the Scriptures, and for the best interests of the Church, that trial be made of those who are to be ordained to the gospel ministry in order that this office may not be committed to unworthy men and that churches may have an opportunity to judge the qualifications of those by whom they are to be instructed and governed. To this end Presbyterians are to license candidates for the ministry as probationers to preach the gospel, who, after a competent trial of their gifts and a good report from the churches, are to be ordained to the office of the ministry.

2. As a rule no one shall be licensed to preach the gospel without a course of theological study embracing three years. This, however, shall not prohibit students of theology from preaching occasionally, under the direction of Presbytery, during their theological course.

3. Every candidate for licensure, whether or not he has a diploma from a seminary, shall be examined by the Presbytery in open session as to his soundness in the faith, and belief in and adherence to the distinctive principles of the Associate Reformed Presbyterian Church.

4. The trial for licensure shall consist of a popular sermon, to be delivered by the candidate in public immediately before licensure.

5. After the trial the Presbytery shall proceed to consider it, and also to offer suggestions and criticisms.

6. If the Presbytery be not satisfied with his trials and refuse to sustain them, they either will be appointed to him again, or he shall be directed to resume his studies, as the Presbytery may deem best.

7. If his trials give convincing evidence that he is lacking in the essential qualifications for the ministry, the Presbytery should kindly suggest to him to seek some other calling.

8. If his trials for licensure be sustained, he shall present himself before the Presbytery in public meeting and take the obligations in the prescribed formula of questions (See formula of questions for ordination of ministers, excepting 8). The moderator shall then declare him licensed by the Presbytery, in the name of the Lord Jesus Christ, to preach the gospel as a probationer for the holy ministry; and shall, in a few words, remind him of the importance, the difficulties and the excellence of that work on which he is about to enter, and exhort him to devote himself to it in faith and zeal.

9. Probationers shall be given certificates of licensure signed by the moderator and the stated clerk of the Presbytery. Such license shall expire at the end of two (2) years unless the licentiate shall request in writing an extension and such extension be recommended by the Committee/Commission on the Minister and His Work for approval by the Presbytery.

10. Probationers, or licentiates as they are commonly called, shall labor under the direction of their respective Presbyteries. The Presbytery in assigning them fields of labor is to consult, as far as possible, their circumstances and inclinations, always bearing in mind, however, that the interests of the Church are more to be considered than the personal wishes of any laborer.

11. Probationers, not being ministers, shall not administer the sacraments, pronounce the benediction, officiate in marriage ceremonies, ordain officers, or act as moderator or vote in any church court. It is their duty, however, to attend the meetings of their respective Presbyteries and of the Synod, in which they shall have the right to deliberate and advise, and shall always be consulted in matters pertaining to their particular work and appointments.

D. PROCEDURE FOR ORDINATION AND INSTALLATION

1. Candidates for the ministry.

a. One preparing to become a minister shall be a candidate under the care of the Presbytery which has jurisdiction of the congregation in which he is a member.

b. One seeking to be received under the care of the Presbytery shall be examined, through a committee, as to his Christian character, his conviction of being called of God to

the ministry, his qualifications, and his saving relationship with the Lord Jesus Christ.

c. The Presbytery shall enroll and counsel with each candidate under its care and shall direct his theological studies, inquiring into his diligence and progress. He shall preach trial sermons before the Presbytery as it may direct. The Presbytery, with or without his request, may remove his name from the roll of students under its care. After a candidate has been under the care of a presbytery for five (5) years his name shall automatically be removed from the roll unless he has requested in writing an extension, has given evidence of good faith in continuing his preparation, and his request has been recommended by the Committee/Commission on the Minister and His Work for approval by the Presbytery.

d. A candidate shall be received under the care of the Presbytery in an appropriate service of recognition in which he shall be asked to stand before the Presbytery and answer the following questions:

(1) Do you promise in reliance upon the grace of God to maintain a character consistent with your Christian profession and to be diligent and faithful in making full preparation for your ministry?

(2) Do you promise to submit yourself to the supervision of the Presbytery in matters concerning your preparation for the ministry of the Word?

When these questions have been answered in the affirmative, the moderator or his appointee shall briefly address the candidate and shall close the service with prayer.

e. A candidate shall attend the meetings of his Presbytery and remain a member of his congregation and shall be entitled to all the rights and privileges of membership. His pastor and session shall give special encouragement and counsel during his years of preparation.

2. Procedure for ordination.

a. When a candidate has completed his academic training as required by the General Synod and the Presbytery of which he is a candidate, the Presbytery may take steps for his ordination.

b. Requirements for ordination, in addition to academic standards, shall consist of the following:

Amendment No. 24, effective June 10, 1997 (X.D.1.c)

(1) A review of the candidate's personal Christian religious experience.

(2) An examination of his knowledge of the English Bible.

(3) An examination of his knowledge of theology and his doctrinal positions. He shall present a brief written statement of his Christian beliefs.

(4) An examination of his knowledge of the history and government of the church and the determination of his approval of the form of government, discipline and worship of the Associate Reformed Presbyterian Church.

(5) A sermon in manuscript form which he shall preach before the Presbytery and which shall be subject to constructive criticism by the Presbytery. The Presbytery may assign or approve the text for this sermon.

(6) A call either to a congregation or to another approved ministerial labor.

c. The presbyteries shall strive for uniformity in their examination for ordination and shall not omit any of these requirements for ordination.

d. If a minority of one-fourth or more of the members of the Presbytery disapprove a candidate's examination, the Presbytery may require a further examination in writing on questions proposed by the Presbytery, which questions and answers shall become a part of the official records of the Presbytery.

e. When the Presbytery has approved a candidate's examination and is furnished evidence of a candidate's call, the Presbytery shall appoint a time and place for the ordination of the candidate. Usually the ordination shall be held before a called meeting of the Presbytery in the church of which the candidate is to be pastor.

f. On the day appointed the Presbytery shall be convened and a minister shall preach an appropriate sermon. The presiding officer shall review all that the Presbytery and candidate have done in preparation for this ordination. He shall stress the nature and importance of ordination and shall impress upon the congregation the solemnity of the occasion.

g. The presiding officer shall then propose to the candidate the following Formula of Questions for Ordination:

(1) Do you believe in one God—Father, Son and Holy Spirit—and do you confess anew the Lord Jesus Christ as your Saviour and Lord, and acknowledge Him Head

over all things to the Church, which is His Body?

(2) Do you reaffirm your belief in the Holy Scripture of the Old and New Testaments to be the Word of the Living God, the only perfect rule of faith and practice, to which nothing is to be added and from which nothing is to be taken at any time or upon any pretext?

(3) Do you accept the doctrines of the Associate Reformed Presbyterian Church, contained in the Westminster Confession of Faith and Catechisms, as founded on the Word of God and as the expression of your own faith, and do you resolve to adhere thereto?

(4) Do you accept the government, discipline, and worship of the Associate Reformed Presbyterian Church as agreeable to and founded on the Word of God?

(5) Do you promise to submit in the spirit of love to the authority of the Presbytery in subordination to the General Synod, and to promote the unity, peace, purity, and prosperity of the Church?

(6) Do you sincerely resolve to fulfill all your responsibilities in your home life and in all your relations with your fellowman, following after righteousness, faith, and love?

(7) Do you accept and enter upon your ministry with a desire to glorify God and to be instrumental in strengthening His Church?

(8) Do you promise to preach the gospel in its purity and simplicity, declaring the whole counsel of God, and to perform all your official duties with zeal and faithfulness, seeking the salvation of sinners?

h. The candidate having answered these questions in the affirmative, shall kneel and be ordained by prayer and the laying on of the hands of the Presbytery. After the ordination prayer, the members of the Presbytery shall take him by the hand saying, "We give you the right hand of fellowship to take part in this ministry with us."

i. If the ordination is not in connection with his installation as pastor, the presiding officer shall declare the candidate set apart to the ministry, emphasizing the importance, the difficulties, and the excellence of the ministry which he now enters.

j. The newly ordained minister shall be given a Certificate of Ordination signed by the moderator and principal clerk. A full report of the ordination service shall be recorded in the minutes of the Presbytery, and a copy forwarded to

the congregation of which he was formerly a member so that his name may be removed from the membership roll. (See Form)

3. Procedure for installation.

a. A minister shall be a member of the Presbytery having jurisdiction over the congregation of which he is to be pastor and shall have a valid call properly executed by the Presbytery before he shall be eligible for installation.

b. The Presbytery or its commission shall conduct the installation service. A complete report of the service shall be submitted to the Presbytery and recorded in its minutes.

c. A minister may be installed as the pastor or associate pastor of one or more congregations. The procedure for installation of pastors may be adapted for associate pastors.

d. When the installation service is being held in connection with his ordination, the pastor elect shall give affirmative answer to the Formula of Questions for Ordination, after which he shall give affirmative answer to the installation questions.

e. When the pastor elect has been previously ordained, he shall renew his ordination vows by giving affirmative answer to the full Formula of Questions of Ordination, after which he shall answer the following installation questions:

(1) Do you accept the office of pastor of the congregation, and do you promise to perform faithfully all the duties of this office, both public and private, to the best of your ability as you are led by the Holy Spirit?

(2) Do you make these promises in the presence of Him to Whom you must ultimately give an account?

f. When affirmative answers have been given to these questions, the following question shall then be addressed to the congregation:

“Do you, the members of this congregation, now acknowledge and receive _____ as your pastor, and do you promise to give him all the honor, obedience, encouragement, cooperation, and support in the spirit of love to which this office entitles him and as you promised him in the call?”

g. When the members of the congregation have signified their affirmative answer to this question by standing, the presiding officer shall say:

“In the name of the Lord Jesus Christ, the great King and

Head of the church, I now declare _____ duly (ordained) (installed) as pastor of this congregation.”

h. The pastor and congregation shall then be addressed by those appointed or invited by the Presbytery as to their respective duties in the solemn relation into which they have now entered. Following the benediction, the members of the congregation shall come forward and give him the right hand of fellowship, indicating their acceptance of him as their pastor.

i. The installation service of ministers in other approved ministries shall be carried out in a manner similar to that of a pastor

j. A Presbytery may refuse to install a minister. If so, he shall be informed of the reasons and he or the congregation who has called him may appeal the decision of the Presbytery to the General Synod.

E. PROCEDURE FOR CALLS TO PARTICULAR CONGREGATIONS

1. No person shall be chosen for pastor of a congregation who has not been regularly ordained, or examined by the Presbytery and approved for ordination.

2. The relationship between a minister and a congregation may be that of pastor, associate pastor, stated supply, occasional supply, evangelist or, in the case of a mission congregation, mission developer.

3. A pastor or associate pastor shall be elected by the congregation in the manner outlined below. The relationship is established by installation and is dissolved only by action of the Presbytery. The terms of the call for an associate pastor shall specify the particular function which he is to fulfill in the life of the congregation. His work shall be under the supervision of the pastor and the session. Upon dissolution of a pastor's relationship, the relationship of the associate pastor shall be reviewed carefully by the congregation and Presbytery.

4. A stated supply is called by the session to perform the functions of a pastor in a congregation. The relationship shall be established by permission of the Presbytery only after it has given careful consideration to the qualifications of the individual and to all other factors involved. The term of a stated supply shall be for no more than twelve months and may be renewed. No formal call shall be issued by the congregation.

5. An occasional supply may be a minister, a student of the-

ology, or a layman secured by the session to conduct services during periods when a congregation is without a pastor or when its pastor is unable to perform his duties. The session shall not secure any person as occasional supply, except in an emergency, without the approval of Presbytery or the installed pastor. The Presbytery shall keep a list of those who are available for immediate service as occasional supplies, including ministers, students of theology, and laymen who give evidence of outstanding abilities as Christian leaders.

6. To call a pastor, the session shall call a congregational meeting to elect a nominating committee representative of the whole congregation.

7. When the nominating committee is ready to report, it shall submit to a congregational meeting, convened for the election and call of a pastor, the name of its nominee for approval or rejection. This meeting shall be presided over by the moderator of the session appointed by the Presbytery, who shall be responsible for having a call properly drafted.

8. It is desirable that the choice be unanimous, or nearly so. If the minority persists in its rejection of the nominee, the congregation shall be asked to reconsider its vote. A full account of the voting shall accompany the call.

9. After the election, the call shall be signed, first by the elders and deacons, then by the other members.

10. The signed call shall be confirmed in writing by the moderator. It shall be presented by one or more congregational commissioners to the Presbytery for approval.

11. The call shall clearly state the amount of salary and other allowances, and shall include information as to manse, vacation, moving expense, medical and group insurance and, except for calls to new fields or congregations which are unable to support a pastor (i.e., as an evangelist), shall include provisions for the church to make contributions to the General Synod in support of the Associate Reformed Presbyterian Retirement Plan (for churches in the United States) or to a locally-accredited and registered retirement plan approved by the presbytery (for churches located outside the United States), according to the guidelines approved by the General Synod. Calls shall provide for an annual review of the terms of the call. Without such a statement the call shall not be approved. The call shall meet all requirements of the Presbytery before approval. A call shall be presented to a pastor-elect by the Presbytery in which the congregation issuing the call is located.

Amendment No. 31 effective June 9, 1998 (X.E.11)

Amendment No. 33 effective June 8, 2004 (X.E.12 added, X.8.12-17 renumbered)

Amendment No. 34 effective June 8, 2004 (X.E.11)

Amendment No. 35 effective June 7, 2006 (X.E.11)

Amendment No. 46 effective June 6, 2007 (X.E.11)

At its discretion, presbytery may approve a call for a minister to serve as pastor without the provision for group insurance when a congregation is unable to support a minister on a full-time basis provided:

a. the Presbytery has determined that the congregation presenting the call is unable to support a minister on a full-time basis and includes such provision in the printed call, and

b. the minister works elsewhere at an occupation that has the approval of the Presbytery for labors outside the pastoral ministry (See Chapter XII.B.2), and

c. the call acknowledges the minister's responsibility for providing acceptable insurance coverage for himself and, if appropriate, his family.

12. Where provisions of the call respecting contributions for the Associate Reformed Presbyterian Retirement Plan have not been made for a period of one (1) year, due notice shall be given by the Board of Benefits to the Minister, Clerk of Session, Clerk of Presbytery, and Chairman of the Presbytery's Committee/Commission on Minister and His Work that the terms of said Minister's call have been breached. The failure to meet the terms of a call within a period of one year from date of notification shall constitute the termination of the call for Retirement Plan purposes.

13. If a call is issued to one who is a member of another Presbytery, the pastor-elect shall secure a transfer to the Presbytery in which the congregation issuing the call is located, where he shall then be presented with the call. If the pastor-elect accepts the call, the Presbytery shall immediately appoint a commission to conduct the installation service.

14. The Presbytery may decline to present a call which may be regular in all aspects if, in its judgment, the best interests of the church so require.

15. The presbytery may call a minister to serve as an evangelist. The presbytery committee charged with the responsibility for new church development, church revitalization, or evangelism will serve as the nominating committee to submit the name of a nominee to the presbytery, along with the terms of call, for approval or rejection by the presbytery.

16. The presbytery may call a minister to serve as mission developer of a mission. The presbytery committee charged with the responsibility for new church development will serve as the nominating committee to submit the name of a nominee to the presbytery, along with terms of call, for approval or rejection by the presbytery.

17. The procedure for a call to an associate pastor shall be the same as a call to a pastor.

18. A minister who is serving as a Mission Developer can be installed as a pastor of the Church at its organizational service, if he has been called as a Pastor prior to the service at a called meeting of the petitioners and the Presbytery or its Commission on the Minister and His Work has approved him for this call and the terms of the call.

19. The procedure for calls to other ministries shall be similar to that of a call to a pastor.

20. Any changes made in the terms of the call as a result of the annual review shall be submitted for approval to the Presbytery at its first stated meeting of the year.

F. PROCEDURE FOR THE DISSOLUTION OF PASTORAL RELATIONSHIPS

1. The dissolution of the pastoral relationship shall be by action of the Presbytery. Such action may be initiated by the pastor, the congregation, or the Presbytery.

2. When a pastor wishes to be released from his pastoral charge, he shall first inform the session in writing of his wishes. The session shall then call a congregational meeting to act upon this request. He shall then present the same request in writing to the Presbytery. The action of the congregation shall be presented in writing to the Presbytery.

3. When the congregation concurs in this request, the Presbytery may dissolve the pastoral relationship.

4. If the congregation does not concur in this request, it shall submit its reasons in writing to the Presbytery. The Presbytery shall give careful consideration to all such reasons and take whatever action is in the best interests of the church and the pastor.

5. If the session desires the dissolution of the pastoral relationship, it must by calling a congregational meeting first notify the congregation of its desires and then the congregation, if concurring with the session, shall proceed according to paragraph six for this section.

6. If the congregation desires the dissolution of the pastoral relationship, it shall first notify the pastor by written request and then make the same written request to the Presbytery. The Presbytery shall then take whatever action is in the best interests of the church and its pastor.

Amendment No. 19 effective June 11, 1996 (X.E.15) (Now X.E.17)

Amendment No. 13 effective June 13, 1989 (X.F.2, F.5, F.6, F.7, F.8)

Amendment No. 48, effective June 6, 2007 (.E.2., E. 15, E. 16)

7. The Presbytery has authority, acting on good information, to dissolve a pastoral relationship without formal application from either party, if in its judgment the welfare of the congregation (Church) so requires.

8. The Presbytery may request an installed pastor to take up the work in another field of labor, but cannot require him to do so. Any pastor so requested shall give prayerful consideration to such a request for an indication of the will of God.

G. PROCEDURE FOR TRANSFERRING MINISTERS FROM ONE PRESBYTERY TO ANOTHER

1. Transfer within the Associate Reformed Presbyterian Church.

a. The Presbytery may transfer a minister or a student of theology from one Presbytery to another. Such transfers are initiated by the minister, licentiate, or student, by informing his Presbytery of his desire to be transferred, and securing a letter of standing which shall be presented to the receiving Presbytery prior to any examination and approval for reception.

b. A Presbytery receiving a minister from another Presbytery shall examine him as to his beliefs, his Christian character and his qualifications to perform the duties of his office. After examination the Presbytery may decline to receive the minister, or may postpone his reception until he has engaged in further preparation. The Presbytery shall strive for uniformity in the examinations given.

c. A minister transferring from one Presbytery to another shall present a certificate of transfer indicating his good standing in the dismissing Presbytery. A certificate of transfer shall be issued only after the pastoral or other relationship has been dissolved. He shall be a member of the dismissing Presbytery until he has been officially received by the Presbytery to which he is transferring, and an official notice of his reception has been sent to the dismissing Presbytery.

d. The Presbytery shall record the dates of the certificates and other vital information in its minutes.

2. Transfer from another denomination.

a. The Procedure for transferring ministers from another denomination shall follow in substance the procedure for transfer from one Presbytery to another within the Associate Reformed Presbyterian Church.

Amendment No. 28 effective June 9, 1998 (X.G.1.a)

Amendment No. 29 effective June 9, 1998 (X.G.1.c)

Amendment No. 30 effective June 9, 1998 (X.G.1.b, X.G.1.c)

b. The minister must present an acceptable certificate of transfer from the Presbytery or other Church body of which he was a member.

c. The minister applying for membership in one of the Presbyteries shall be examined as to his beliefs, his Christian character, his qualifications, and his knowledge of and adherence to the doctrines and principles of the Associate Reformed Presbyterian Church.

d. The minister requesting transfer from another denomination shall furnish evidence of an education equal to that required of ministers trained under the care of the Presbyteries of the Associate Reformed Presbyterian Church. (Chapter 10, A through G)

3. Transfer to another denomination.

The procedure for transferring ministers to another denomination shall follow in substance the procedure for transfer to another Presbytery within the Associate Reformed Presbyterian Church.

H. PROVISIONS FOR CALLS TO OTHER MINISTRIES

1. The procedure for calls to ministers other than those involving pastoral relationship shall be essentially the same as for calls to the pastorate. The court or agency issuing the call shall present to the Presbytery of which he is a member, which shall retain primary jurisdiction, a call appropriate to the service involved.

2. When a minister desires to accept work not under the jurisdiction of any church court or agency, he shall request permission of his Presbytery. The Presbytery may grant permission upon determination that the particular work serves the best interests of the church and the minister. If permission is not granted and the minister persists in accepting such work, he shall request that he be divested of his office without censure. If he does not so request, the Presbytery shall charge him with violation of his ordination vows and institute judicial process against him.

CHAPTER XI

CONCERNING THE SESSION

A. ITS PURPOSE

1. The lowest court of the Church consists of the ruling elders in active service and the pastor, if there is one, of a particular congregation, and is called the session. The precedent for this court is found in the general form of church government founded upon the Old and New Testament principles, which was that of government by elders.

2. The session is charged with the spiritual oversight and government of the congregation.

3. The presbytery initiating a mission may appoint a provisional session to exercise oversight of the mission on behalf of the presbytery. The provisional session will report to the appropriate committee of presbytery that is charged with responsibility for new church development.

4. If an organized ARP congregation is sponsoring a mission, the presbytery may appoint the session of the sponsoring church as the provisional session to oversee the mission on behalf of the presbytery. The sponsoring church session may choose to exercise its oversight through a subcommittee of the session.

B. ITS AUTHORITY AND RESPONSIBILITIES

1. The session shall have as its primary responsibility the initiation, planning, organization and administration of programs designed to enable the congregation to carry on the mission of God in Christ's Church by word and deed in the community and also in the Presbytery, the General Synod and the whole world. In order to institute and supervise the general work of the congregation, the Session has the power to appoint boards, commissions, or committees. (See Chapter XIV)

2. In order to carry out its responsibility, working under the proper jurisdiction of the higher courts and with the pastor, the session has power:

a. To counsel with the members of the congregation and to inquire into their Christian knowledge and conduct.

b. To admonish, rebuke, suspend, or exclude from the Sacrament of the Lord's Supper any member of the congregation found delinquent, according to the Rules of Discipline.

c. To encourage parents who are communicant members to present their children for the Sacrament of Baptism.

Amendment No.37 effective June 7, 2006 (XI.B.1)

Amendment No. 49, effective June 6, 2007 (XI.A.3, A.4)

d. To receive applicants into communicant church membership upon profession of faith in Jesus Christ, upon reaffirmation of faith in Jesus Christ, or upon transfer of membership.

e. To grant the appropriate certificate of transfer for any member in good standing upon proper request.

f. To instruct, examine, ordain, and install ruling elders and deacons upon their election by the congregation.

g. To encourage the officers of the congregation to devote themselves to their respective responsibilities.

h. To supervise the work of the diaconate and examine the records of its proceedings.

i. To develop and supervise the church school and the educational program of the congregation.

j. To employ and supervise the work of a director of Christian education.

k. To exercise, in accordance with the Directory for Worship, authority over the time and place of the preachings of the Word and the administration of the sacraments, and over all other religious services.

l. To assemble the people for worship in the absence of the pastor.

m. To direct the securing, receiving, and distributing of special offerings.

n. To devise and encourage suitable measures for the spiritual advancement of the congregation and of the Church.

o. To observe and enforce the lawful injunctions of the higher courts.

p. To select from among its ruling elders representatives to the meetings of the Presbytery and the General Synod, but not to instruct such representatives as to how they shall vote, but may so instruct its representatives on a vote on a proposed plan of Church union. These representatives shall make a report to their session of the proceedings of the court.

q. To propose to the Presbytery such measures as may be of common advantage to the whole Church.

r. To supervise, review, and control all organizations within the congregation, and in its discretion to require stated reports.

s. To call a congregational meeting.

t. To exercise authority over the use of the church building and associated properties.

3. The provisional session overseeing a mission has the same responsibility as a session, but is a transitory authority aimed at preparing the mission to be governed under its own session. Presbytery has the primary oversight responsibility for the mission. This responsibility is usually exercised through the presbytery committee charged with the responsibility for new church development. The provisional session has secondary oversight and is accountable to the presbytery committee. Elders on the provisional session must be careful to allow the mission to develop its distinct identity and direction.

4. In order to carry out its responsibility to the presbytery, the provisional session has the power:

a. To receive applicants into communicant church membership upon profession of faith in Jesus Christ, upon reaffirmation of faith in Jesus Christ, or upon transfer of membership.

b. To encourage parents who are communicant members to present their children for the Sacrament of Baptism.

c. To grant the appropriate certificate of transfer for any member in good standing upon proper request.

d. To admonish, rebuke, suspend, or exclude from the Sacrament of the Lord's Supper any member of the congregation found delinquent, according to the Rules of Discipline.

e. To instruct and examine potential ruling elders and deacons.

f. To work with the mission developer in setting the time and place of the preaching of the Word, the administration of the sacraments, and over all other religious services.

g. To ensure that the mission is submitting required reports to presbytery and synod.

h. To encourage and advise the mission developer. It is important that mutual trust be established between the mission developer and the session. He should look to the session as his strong supporters and encouragers. He should feel free to share his concerns and frustrations with them. The session should advise and counsel him concerning his work and ways to most effectively develop the mission.

i. To provide care and nurture to the people attending the mission. The provisional session members should attend the mission often enough so that they know and are known by the members of the mission.

j. To ensure proper oversight and stewardship of financial resources.

k. To keep the presbytery committee informed of concerns that may need the presbytery's attention.

l. To call a congregational meeting of the mission in order to elect a pulpit search committee and vote upon the terms of a call to a pastor prior to the organization of the mission as a particular congregation.

m. To oversee all organizations within the mission, and in its discretion to require stated reports.

5. The session shall:

a. Keep an accurate record of its proceedings and submit annually such records to the Presbytery for inspection and review.

b. Keep an accurate record of:

(1) The rolls of the members of the congregation according to the *Form of Government*.

(2) The names of persons receiving the Sacrament of Baptism.

(3) Deaths and marriages of members of the congregation.

c. Report to the higher Church Courts and their agencies such information as requested.

C. ITS ORGANIZATION

1. The pastor, by virtue of his office, is the moderator of the session. An associate pastor, if there is one, is also a member of the session, and may substitute as moderator at the discretion of the pastor.

2. The mission developer of a mission congregation, by virtue of his office, is the moderator of the provisional session.

3. In addition to the moderator, the officers of the session shall be a vice moderator and a clerk who shall be elected annually by the session.

4. In cases where the pastor is, for any cause, disqualified from presiding, the associate pastor or the vice moderator may preside.

5. When a congregation is without a pastor, the moderator shall be a minister of the Associate Reformed Presbyterian Church appointed by the Presbytery. When it is not feasible for such moderator to be present, the vice moderator shall preside. In judicial cases the moderator must be the appointee of the Presbytery.

6. The session shall hold one regular meeting each month. The moderator may call a meeting of the session at any time he deems necessary and shall call a meeting upon the request of two ruling elders or upon request of the Presbytery. Notice of such meetings shall be given.

7. No meeting of the session shall be held without the knowledge of the pastor.

8. Each session shall determine the number of its members necessary for a quorum, provided such a quorum be not less than a pastor and two elders, or three elders without a pastor.

9. Only members who are personally present at the meeting are entitled to vote.

10. Each meeting of the session shall be opened and closed with prayer.

11. A provisional session should hold at least one regular meeting each month.

CHAPTER XII**CONCERNING THE PRESBYTERY****A. ITS PURPOSE**

The court of the Church next higher than the session is the Presbytery, which has the oversight of a group of congregations within a specific geographical area. It is the essential court of the Presbyterian system in administering its general order, the higher courts being constituted simply by a wider application of the general principles of the Presbytery. The precedent for this court is found in the example of the Apostolic church. The name is scriptural, derived from the Greek of the New Testament.

B. ITS AUTHORITY AND RESPONSIBILITIES

1. The Presbytery shall have as its primary responsibility the initiation, planning, organization and administration of programs designed to enable it to carry on the mission of God in Christ's Church by word and deed in the Presbytery and also in the local congregations, the General Synod and the whole world. In order to institute and supervise the general work of the Presbytery, the Presbytery has the power to appoint boards, commissions, or committees. (See Chapter XIV)

2. In order to carry out its responsibilities, the Presbytery has power:

a. To enforce the lawful injunctions of the higher courts.

b. To receive, hear, resolve, and decide references, appeals, and complaints according to constitutional procedures, including questions of doctrine or discipline.

c. To advise and to assume original jurisdiction for adjudication on matters from church sessions where their authority cannot be exercised.

d. To review and approve or censure the records of sessions and to require their correction, to redress anything contrary to order, and to take effectual care for the observance of the Constitution of the Church.

e. To unite, divide, organize, dissolve, receive, dismiss, and transfer congregations.

f. To hold, dispose, and apply the properties of dissolved congregations at its discretion.

g. To approve or disapprove the buying, selling, mortgaging, or leasing of any real property by a congregation over which the Presbytery may have control or jurisdiction.

h. To inquire into the condition of the congregations under its care, correcting, and advising in any matter and taking special oversight of congregations without pastors by appointing moderators of sessions, supplying preaching and other ordinances of worship for congregations without pastors.

i. To receive under its care students of theology as candidates for the ministry.

j. To examine and approve candidates for the ministry.

k. To ordain, install, receive, dismiss, remove, and try ministers of the Gospel, requiring ministers to devote themselves diligently to their sacred calling and censuring the delinquent.

l. To examine and approve calls and changes in terms of calls.

m. To establish the pastoral relation, and to dissolve it at the request of one or both of the parties, or at its own discretion.

n. To direct the labors of ministers who have no pastoral charge.

o. To establish and direct mission work within its bounds.

p. To institute and superintend the agencies necessary for its work and to concert measures for the enlargement of the Church within its bounds.

q. To consider and pass upon all proposed measures referred to it by the General Synod which would change the established order of doctrine and government of the Church.

r. To propose to the General Synod such measures as may be of common advantage to the whole Church.

s. In general to take whatever action may be necessary for the spiritual welfare of the congregations under its care and for the extension of the Kingdom of Christ.

3. The Presbytery shall:

a. Keep full and accurate records of its proceedings and submit annually such records to the General Synod for inspection and review.

b. Report annually its proceedings to the General Synod with details in reference to:

(1) Students of theology received.

(2) Ordinations, installations, and dissolutions of pastoral relations.

(3) Formations, organizations, dissolutions, unions, and divisions of congregations, and the receiving and transferring of congregations within the General Synod.

(4) Ordination and receiving of ruling elders.

(5) Deaths of ministers, ruling elders, and deacons.

(6) Through the Annual Statistical Report of its churches, the receiving, dismissing and death of members and, as may be determined by the General Synod from time to time, organizational membership and summary financial information.

(7) Condition and progress of work within its bounds.

(8) In general all of the important business that has been transacted and changes that have taken place during the year.

c. Issue a certificate of standing to a minister upon valid application. Such certificate shall not be valid for more than one year.

C. ITS COMPOSITION AND ORGANIZATION

1. The members of the Presbytery shall consist of all the ministers, in number not fewer than two (2), and at least one (1) ruling elder from each congregation within a geographical area as determined by the General Synod, which area shall include at least five (5) congregations. The moderator of the Presbytery not otherwise a member thereof shall be a member by virtue of his office.

If a Presbytery fails to meet these requirements for a period of one year, the General Synod shall review the status of such Presbytery. If this failure continues for a period of three years, the Presbytery shall be dissolved and its congregations and pastors shall unite with other Presbyteries.

2. Every congregation in the Presbytery shall be represented by one (1) ruling elder, and every congregation whose active communicant membership exceeds four hundred (400) in number shall be represented by two (2) ruling elders and shall be entitled to one (1) additional ruling elder for each additional four hundred (400) active communicants. The session shall make a record of each appointment and credentials of such appointment shall be submitted to the Presbytery.

For the purpose of determining the number of elder rep-

Amendment No. 20 effective June 11, 1996 (XII.B.3.b(4))

Amendment No. 21 effective June 11, 1996 (XII.B.3.b(5))

Amendment No. 22 effective June 11, 1996 (XII.B.3.b(6))

representatives to which a church is entitled, the number of active communicants as reported on the Annual Statistical Report shall be the basis to determine the number of elders to represent a church. Any change in the number thereafter that would modify the number of elder representatives shall be certified to the Principal Clerk, not less than 30 days prior to the next meeting of Presbytery.

3. The term of membership of a ruling elder in the Presbytery shall continue until his successor is duly elected and qualified by presenting credentials of his appointment from the session of the congregation which he represents.

Only those members of the Presbytery who are personally present at the meeting shall be entitled to vote.

Ministers in good standing in other Presbyteries or in other Christian denominations being present at any meeting of the Presbytery may be invited by the Presbytery to sit as consultative members. Such members may deliberate and advise, but shall not vote.

4. The officers of the Presbytery shall be a moderator, a vice moderator, a principal clerk, and such other officers as are necessary. The method of selection and terms of office and duties shall be determined by the Presbytery.

5. The Presbytery shall hold stated meetings at least twice a year. Such meetings shall ordinarily be opened with a sermon by the retiring or incoming moderator or in case the moderator is a ruling elder, by an appropriate address or a sermon by a minister of the Presbytery appointed by the moderator, and every particular session shall be opened and closed with prayer.

A quorum for stated meetings of Presbytery shall be one-third ($\frac{1}{3}$) of the ministers of the Presbytery and duly elected elders from one-third ($\frac{1}{3}$) of the congregations.

A Presbytery may adjourn to a meeting during the sessions of the General Synod, but only at a time when the General Synod is in recess.

6. If any matters which require immediate attention arise between the stated meetings, meetings may be held upon the call of the moderator, or, in his failure to act, of the principal clerk, or upon the request of three (3) members of the Presbytery from at least two (2) congregations. At least one week's notice of called meetings shall be given to all members of the Presbytery specifying the time and place of meeting and

the particular business for which the meeting is called. No other business shall be transacted at called meetings except that specified in the notice.

A quorum for called meetings of the Presbytery shall be two (2) ministers and the duly elected elders from at least two (2) congregations.

7. The Presbytery shall convene when directed to do so by the General Synod for the transaction of designated business only.

8. A Presbytery or any of its committees or agencies may incorporate under the laws of any state in which it functions; however, the provisions of its charter and by-laws must always be in accordance with the *Form of Government* of the Associate Reformed Presbyterian Church.

The members of the Presbytery or the members of its committees or agencies shall be members of such corporation, and the directors or trustees and officers of such corporation shall be elected from its members in the manner prescribed in the by-laws.

If a Presbytery or any of its committees or agencies are unincorporated they may elect individual trustees from their members.

The corporation or individual trustees and their successors shall hold title to all property belonging to the Presbytery, or any of its committees or agencies.

Title to all Presbytery property shall be acquired, mortgaged, held and transferred by the Presbytery in which such property is located.

If a Presbytery is dissolved or otherwise ceases to exist and no disposition has been made of its property, the holder of the title to such property shall deliver, convey, and transfer same to the General Synod or to the authorized agent or agents of the General Synod. The receipt of the General Synod or its proper agent or agents shall be a full and complete discharge of all liability of the holder of such Presbytery property.

The General Synod shall apply such property or the proceeds therefrom at its discretion.

CHAPTER XIII

CONCERNING THE GENERAL SYNOD

In order to institute and supervise the general work of the Church, the General Synod has the power to appoint boards, commissions, and committees. (See Chapter XIV)

A. ITS PURPOSE

1. The Confession of Faith (XXXI:1-3) declares that there ought to be such assemblies as synods and councils for the better government and further advancement of the Church; that ministers of Christ and other fit persons delegated from their churches have exclusive right to appoint these assemblies; and that it belongs to synods, thus appointed, to determine controversies of faith and cases of conscience, to set down rules and directions for public worship and the government of the Church and to receive and determine complaints.

2. The General Synod is the highest court of the Associate Reformed Presbyterian Church and represents in one body all of its particular presbyteries. It bears the title of the General Synod of the Associate Reformed Presbyterian Church and constitutes the bond of union, peace, and correspondence among all of its congregations and courts.

B. ITS AUTHORITY AND RESPONSIBILITIES

1. The General Synod shall have as its primary responsibility the initiation, planning, organization and administration of programs designed to enable it to carry on the mission of God in Christ's Church by word and deed in the General Synod and also in the local congregation, the Presbytery and the whole world.

2. In order to carry out its responsibility, the General Synod has power:

- a. To establish measures for advancing the Church.
- b. To institute, create operating rules and supervise the agencies necessary in the general work of the Church.
- c. To make appointments to such labors as fall under its jurisdiction.
- d. To organize, receive, divide, unite, transfer, dismiss, and dissolve Presbyteries in keeping with the advancement of the Church."

Amendment No. 39 effective June 7, 2006 (XIII.Heading)

Amendment No. 40 effective June 7, 2006 (XIII.B.2.b)

- (1) An organized presbytery, or a group of individual congregations, located outside the geographical areas of existing Associate Reformed Presbyterian presbyteries desiring to be received as a presbytery and which meets the following requirements shall petition the General Synod, giving full assurance that this is the desire of all ministers and congregations to be received:
 - (a) Any group desiring to be received by the General Synod as a presbytery must meet the requirements of the *Form of Government*, Chapter XII.C.1, i.e., the Presbytery must have at least two (2) ordained teaching elders and at least five (5) organized congregations.
 - (b) At least five (5) of these congregations must be located outside the geographical bounds of an existing Associate Reformed Presbyterian presbytery.
 - (c) Congregations that do not belong to an Associate Reformed Presbyterian presbytery must agree to accept the Standards of the Associate Reformed Presbyterian Church, to be subject to the courts of the Church, and to work cooperatively with other congregations toward the purity and unity of the Church. To this end, the members, at a duly constituted congregational meeting, shall be required to enter into covenant by answering affirmatively the following question, either by voice, by uplifted hand or by standing:

“Do you, in reliance on God’s grace, solemnly promise and covenant that you will walk together as a congregation according to the Constitution and Standards of the Associate Reformed Presbyterian Church, working toward the purity and unity of the Church?”
- (2) Congregations that belong to an Associate Reformed Presbyterian presbytery which desire to be a part of the petitioning group must give notice in writing to their presbytery of their intent. Such notice must be accompanied by a request for transfer to the new presbytery when and if it is established.

- (3) The following procedures shall be followed on receipt of a formal request for admission:
- (a) Petitions shall be directed or referred to the Principal Clerk who shall:
1. Provide the group a copy of the requirements necessary for reception.
 2. Provide the group a copy of the procedures to be followed.
 3. Inform the group that if they are connected to another denomination, that they must provide a copy of the letter informing their governing body that they intend to correspond with the General Synod of the Associate Reformed Presbyterian Church. If the group has no denominational affiliation, they shall be requested to provide written certification of that status.
 4. In those circumstances where other denominations are involved, inform the governing body of the other denomination that the General Synod is responding to the petition.
 5. Once the preceding four requirements have been met, refer the petition to the Executive Board of the General Synod.
- (b) The Executive Board of the General Synod, acting on behalf of the General Synod, shall appoint a commission to meet with representatives of the inquiring group. The commission shall look carefully into the motives and intentions of each minister and each congregation, shall assure itself that the ministers and members of the congregations understand the privileges and the responsibilities that accompany their request, and shall be fully satisfied that God is leading the ministers and congregations to become a presbytery of the Associate Reformed Presbyterian Church. The commission

1. shall have the authority to meet with each petitioning congregation to ask and answer questions;
 2. must examine each petitioning minister according to the provisions of the *Form of Government*, Chapter X.G.2.; and
 3. shall report its findings and actions and submit appropriate recommendations to the Executive Board.
- (c) Recommendation for the reception or establishment of such a presbytery, to include its geographical area, shall be presented by the Executive Board of Synod to the General Synod at its next regular or called meeting.
- (4) If the presbytery contains congregations that are located within the geographical areas of an existing Associate Reformed Presbyterian presbytery, such congregations shall be allowed to remain with the presbytery for a maximum of two (2) years, during which time they shall be expected to transfer to the presbytery within whose geographical area they are located. If such a transfer is not requested, or if no waiver is granted by the General Synod, the transfer will automatically take place at the expiration of the two (2) years.
- (5) Whenever a new presbytery is established, or an existing presbytery is received by the General Synod, a special service of recognition and reception shall be held, either during a meeting of the General Synod or during a meeting of the presbytery. If held during a meeting of the presbytery, the General Synod shall be represented by the Moderator and/or a duly appointed commission of the General Synod."
- e. To communicate with individual congregations which are outside the geographical areas of existing Associate Reformed Presbyterian presbyteries. Requests from such congregations to be received into the Associate Reformed

Presbyterian Church shall be handled in the same manner as outlined in *Form of Government*, Chapter XIII.B.2.d.(3)(a) and Chapter XIII.B.2.d.(3)(b) above. When all requirements have been met, the Executive Board may request an existing Associate Reformed Presbyterian presbytery to consider receiving the petitioning congregation, with the understanding that such reception shall not be final until the General Synod has granted a waiver to the geographical area rule as found in the *Form of Government*, Chapter XII. A and Chapter XII.C.1. A congregation so received shall be expected to become a part of an Associate Reformed Presbyterian presbytery organized in its geographical area at a later date.

f. To review the records of the Presbyteries, giving whatever counsel and advice is necessary.

g. To require all lower courts to observe the Constitution.

h. To redress whatever the lower courts may have done contrary to order.

i. To organize particular synods in keeping with the advancement of the Church.

j. To receive and decide upon all appeals, references, and complaints regularly brought before it from the lower courts.

k. To bear testimony against error in doctrine and against immorality in practice, both of which injuriously affect the Church.

l. To make final decisions in all controversies respecting doctrine, order, and discipline.

m. To give its advice and instruction in conformity with the Constitution in all cases submitted to it.

n. To suppress schismatical contentions and disputes according to the rules provided.

o. To correspond with other denominations on such terms as may be agreed upon by the General Synod and the corresponding body.

p. To effect organic union with other ecclesiastical bodies according to the procedure set forth in this *Form of Government*.

q. To supervise the affairs of the entire denomination, directing such measures as are necessary for the promotion of love, truth, and holiness through all congregations under its care.

C. ITS COMPOSITION AND ORGANIZATION

1. The General Synod shall meet at least once in every year. Those entitled to sit as members of this court shall include all pastors of congregations, active or retired; and every minister engaged in full-time service of the foreign missions, presbyteries, institutions, boards and agencies of the denomination, or who were retired while engaged in such full-time service; ministers involved in Presbytery-approved Christian ministries; and military chaplains, active or retired. Other ministers who deem their vocation to be an appropriate exercise of their call and ordination to the ministry may be certified annually by vote of their presbyteries as being members of the General Synod, after written application each year by such ministers, showing, to the satisfaction of the presbytery, that the minister is, in compliance with Chapter XII B.2 (k), devoting himself diligently to his sacred calling.

Those entitled to sit as members of this court also shall include at least one ruling elder from each congregation, the vice-moderator, if he should be a ruling elder, and the retiring moderator, should he be a ruling elder. Congregations having more than four hundred (400) active communicant members are entitled to send two (2) representatives, the basis for representation continuing in this proportion.

The Principal Clerk of each Presbytery shall submit to the Principal Clerk of the General Synod a statement stating the Presbyters are duly certified.

2. The meeting of the General Synod shall be held at the time and place designated at the preceding meeting. The moderator shall designate an alternate time and/or place of meeting in the event that such a change should be necessary. Notice of any change shall be given to each session not less than thirty (30) days in advance of the meeting.

Amendment No. 2A effective June 8, 1976 (XIII, C. 1)

Amendment No 4 effective June 15, 1982 (XIII, C. 1)

Amendment No. 10 effective June 10, 1986 (XIII, C.1)

Amendment No. 18 effective June 8, 1993 (XIII, C. 1)

3. A special meeting of the General Synod may be called only at a time of emergency and in the following manner: The moderator, or in his failure to act, the principal clerk shall issue a call for a special meeting, at the official request of at least two Presbyteries or upon his own initiative, with the official concurrence of at least two Presbyteries. Notice of the meeting shall be given to each session not less than thirty (30) days in advance. The purpose of the meeting shall be as stated in the notice and no other business shall be transacted. In addition to all ministers of the General Synod, the ruling elders or their alternates who were enrolled at the previous stated meeting, shall be members of the special meeting. A session shall have the right to elect a representative or alternate in the stead of one who has died or transferred his membership.

4. The officers of the General Synod shall be a moderator, a vice moderator, a principal clerk, a second clerk, a bill clerk, a treasurer and such other officers as are necessary. The method of selection and the terms of office and duties shall be determined by the General Synod.

5. One-fourth of the ministers of the General Synod, if from three or more Presbyteries, with elders from at least one-fourth of the congregations, if from three or more Presbyteries, shall constitute a quorum for the transaction of business.

6. Each elder-representative, before he shall be enrolled as a member of the General Synod, shall present from his session a statement signed by the moderator and the clerk in the following form:

“The session of the _____ Church, meeting on the ___ of _____, hereby appoints Ruling Elder _____, or, in the case of his absence, Ruling Elder _____, to be a representative of this Session to the ___ meeting of the General Synod of the Associate Reformed Presbyterian Church, at _____ on the __ day of _____, or wherever and whenever the said Court may meet, to consult, determine, and vote on all things that may come before the court, according to the principles and Constitution of this Church and the Word of God.”

The session shall make a record of the appointment. No representative shall have the right to deliberate or vote in the General Synod until he has been enrolled by the principal clerk. Only those representatives who are personally present at the meeting shall be entitled to vote.

7. On the day appointed the retiring moderator shall open the meeting with a sermon or, if he is a ruling elder, with an appropriate address, and he shall preside until the moderator-elect is presented. In the absence of the retiring moderator, or in his inability to act, the retiring vice moderator shall perform the duties specified.

8. Each session of the General Synod shall be opened and closed with prayer. The business of the General Synod having been completed and the vote having been taken for final adjournment, the moderator shall state:

“By virtue of the authority delegated to me by the Church, I now declare the _____ meeting of the General Synod of the Associate Reformed Presbyterian Church is adjourned, to meet next at _____ on the ___ day of _____.”

The session of the General Synod shall be closed with a song of praise, after which the moderator shall offer a prayer and pronounce or cause to be pronounced on those present a scriptural benediction.

9. The General Synod shall maintain an accurate and permanent record of its proceedings.

10. The General Synod or any of its boards or agencies may incorporate under the laws of any state in which it or they function; however, the provisions of the charter and by-laws must always be in accordance with the *Form of Government* of the Associate Reformed Presbyterian Church. The members of the General Synod or the members of any of its board or agencies shall be members of such corporation, and the directors or trustees and officers of such corporation shall be elected from its membership in the manner prescribed in the by-laws.

If the General Synod or any of its boards or agencies are unincorporated, they may elect individual trustees from their membership.

The corporation or individual trustees and successors shall hold title to all property belonging to the General Synod or any of its boards or agencies, and upon authority from and on behalf of the General Synod may buy, sell, or mortgage property for the General Synod or any of its boards or agencies; shall accept and execute deeds and shall hold and defend same; shall manage any permanent special fund so entrusted for the furtherance of the purposes of the General Synod, or any of its boards and agencies; and shall facilitate the management of its civil affairs in such manner as the General Synod may from time to time direct. Title to institutional General Synod property shall be acquired, mortgaged, held and transferred by the appropriate board, corporation or agency of the General Synod.

D. THE MINISTRY OF WOMEN

ARP Women's Ministries is an organization which encourages and equips the community of Associate Reformed Presbyterian women to minister together for God's glory and purpose, functioning under the ecclesiastical leadership of the General Synod of the Associate Reformed Presbyterian Church.

ARP Women's Ministries accomplishes its purposes through its Board and presbytery and local church organizations.

ARP Women's Ministries shall report to the General Synod on an annual basis.

CHAPTER XIV
CONCERNING BOARDS, ECCLESIASTICAL
COMMISSIONS, AND COMMITTEES

A. BOARDS

1. Purpose.

A board is a body appointed and empowered by a court of the Church to take management of certain specified duties in advancing the mission of the church.

The specified duties shall be set forth and published in a manual of authorities and duties or other document of the appointing court.

2. Authority and responsibility.

a. A board shall perform the specified duties entrusted to it without particular instructions from the appointing court but shall follow the general instructions of the court.

b. A board is empowered to study, initiate, and administer programs and funds within its specific area of responsibility, and hold title to properties within its specific area of responsibility.

c. A board is empowered to create and staff an administrative entity for the purpose of carrying out its specified duties. A position description of an administrative officer of a board of the General Synod shall be submitted to the General Synod for inclusion in a manual of authorities and duties. The administrative officer shall report to the board on the basis of his position description.

d. A board shall make an annual report to the appointing court, giving full statement of all business transacted, actions taken during the year, and newly initiated and/or planned programs. The report shall address the specified duties as set forth in a manual of authorities and duties or other documents of the appointing court.

e. Any action of a board may be approved, amended or set aside by the appointing court.

f. A board shall keep full and accurate records of its proceedings in a permanent form which shall be available for review and inspection as required by the appointing court.

Amendment No. 17 effective June 9, 1992 (XIV.A.4)

Amendment No. 42 effective June 7, 2006 (XIV.A.1)

Amendment No. 43, effective June 7, 2006 (XIV.A.2)

3. Composition and organization.

a. Members of a board shall be appointed and their terms of membership shall be fixed by the appointing court.

b. A board shall elect its own officers and, subject to the approval of the appointing court, shall adopt a constitution, policy book, and/or by-laws. Changes to governing documents shall be reported to the appointing court.

c. A board may incorporate; however, the provision of its charter and by-laws must always be in accordance with the *Form of Government of the Associate Reformed Presbyterian Church*.

4. Any newly-elected member of any board or any newly-appointed administrative or teaching employee shall have given satisfactory evidence of his or her belief in and adherence to the basic doctrines of evangelical Christianity as adopted by the General Synod and as set forth in a manual of authorities and duties.

B. ECCLESIASTICAL COMMISSIONS

1. Purpose.

An ecclesiastical commission is a body appointed and empowered by a court of the Church to examine, consider, and conclude certain designated business.

2. Authority and responsibilities.

a. An ecclesiastical commission may be formed to take testimony in judicial cases, to install ministers as pastors, to consider and seek solutions for problems of disorder within congregations, to effect the organization or merger of congregations, and to perform similar ecclesiastical functions. The action of an ecclesiastical commission may be amended or reversed by a majority vote of the appointing court.

b. An ecclesiastical commission may be formed to interpret, construe, and apply the constitution and laws of the church to all matters involving constitutionality referred to it by the appointing court.

c. A judicial case brought before a court of the Church may, with the consent of the parties, be committed to the judgment of an ecclesiastical commission. In such cases the commission appointed must be satisfactory to both parties. The decision of an ecclesiastical commission appointed for judicial purposes may be appealed to the appointing court.

3. Composition and organization.

a. Each ecclesiastical commission shall elect a chairman and secretary. Full and complete records of the commission's proceedings shall be kept and submitted to the appointing court at its next stated meeting. Such report shall be entered into the minutes and shall be regarded as an action of that court. The commission shall then be dissolved.

b. Persons appointed to ecclesiastical commissions shall be members of the court making the appointment.

c. A quorum for each ecclesiastical commission shall be a majority of its total membership.

d. Size of membership:

(1) An ecclesiastical commission appointed by a session shall be not fewer in number than three (3) members, consisting of at least one (1) minister.

(2) An ecclesiastical commission appointed by a Presbytery shall be not fewer in number than three (3) members, consisting of at least two (2) ministers and one (1) ruling elder.

(3) An ecclesiastical commission appointed by a Presbytery to hear a judicial case shall be not fewer in number than five (5) members, of which at least three (3) shall be ministers and two (2) shall be ruling elders.

(4) An ecclesiastical commission appointed by the General Synod shall be not fewer in number than seven (7) members, consisting of at least four (4) ministers and three (3) ruling elders.

(5) An ecclesiastical commission appointed by the General Synod to hear a judicial case shall consist of not fewer than nine (9) members of which at least five (5) shall be ministers and four (4) shall be ruling elders.

C. COMMITTEES

1. Purpose.

A committee is a body appointed by a court or agency of the Church to study matters committed to it and to recommend appropriate action and carry into effect specific directions or decisions made by the appointing court or agency.

2. Authority and Responsibility.

a. A committee shall perform its designated work according to the specific instructions of the appointing court or agency.

b. The recommendations of a committee require action by the appointing court or agency, but a committee report of its actions implementing the instructions and orders of the court or agency may not require further action. All written reports shall be signed by the chairman and secretary.

3. Composition and Organization.

a. The appointing court or agency shall determine what committees are necessary for its work, the number of members of each committee, and the terms of membership.

b. Committees shall be classified as follows:

(1) Moderator's Committees. A moderator's committee shall be a temporary committee appointed by the moderator to serve at his pleasure. The first named member of a moderator's committee shall be the chairman.

(2) Special Committees. A special committee shall be appointed whenever the work of the court or agency requires it. The moderator, chairman or nominating committee shall appoint its members whenever authorized by the court or agency. The committee shall be convened by its first named member and shall organize at its first meeting.

(3) Standing Committees. A standing committee shall be a permanent committee to study and implement specific orders of the court or agency. The court or agency shall appoint the members of its standing committee in any manner it may determine for a specified term. The committee shall report to the appointing court or agency at each meeting or as otherwise directed. Such committees shall reorganize annually.

4. Any newly-elected member of any Committee shall have given satisfactory evidence of his or her belief in and adherence to the basic doctrines of evangelical Christianity as adopted by the General Synod and as set forth in a manual of authorities and duties.

CHAPTER XV**CONCERNING AMENDMENTS TO THE
CONSTITUTION AND CHURCH UNION****A. THE CONSTITUTION OF THE ASSOCIATE
REFORMED PRESBYTERIAN CHURCH**

The Constitution of the Associate Reformed Presbyterian Church—consisting of the *Westminster Confession of Faith*, and *Larger* and *Shorter Catechisms*, the *Form of Government*, the *Rules of Discipline* and the *Directory of Public Worship*—shall be amended in the following manner:

1. The *Confession of Faith* and *Catechisms*:

Amendments to the *Confession of Faith* and the *Larger* and *Shorter Catechisms* shall be proposed by the General Synod to the Presbyteries and must be approved by two-thirds of all those voting in the Presbyteries. The General Synod shall certify the vote at its next meeting.

2. The *Form of Government*, the *Rules of Discipline*, and the *Directory of Public Worship*:

Amendments to the *Form of Government*, the *Rules of Discipline*, and the *Directory of Public Worship*, shall be proposed by the General Synod to the Presbyteries and must be approved by a majority of all those voting in all the Presbyteries. The General Synod shall certify the vote at its next meeting.

3. The provisions contained in this chapter can be amended only by the same method prescribed for the amendment of the *Confession of Faith* and *Catechisms* (Ch.XV.A–1).

B. CHURCH UNION

Full organic union and consolidation of the Associate Reformed Presbyterian Church with any other ecclesiastical body shall be by plan proposed and recommended by the General Synod to the Presbyteries and approved by two-thirds of all those voting in the Presbyteries, and, if approved, union will be consummated at the next meeting of the General Synod. Any plan of union as proposed and recommended by the General Synod shall provide for the orderly withdrawal of any congregation and its property.

C. REGULATIONS GOVERNING AMENDMENTS AND CHURCH UNION

1. Any proposed amendment to the constitution or proposed church union shall be presented to the Presbyteries at their regular fall meeting and shall be voted upon at their regular spring meeting. The principal clerk of each Presbytery shall record and submit the official count of the vote to the Principal Clerk of the General Synod.

2. The General Synod shall stipulate the exact manner in which the Presbyteries shall vote upon a proposed amendment. If the proposed amendment includes more than one item, such stipulation shall state whether the vote shall be upon the amendment as a whole or item-by-item. The Question shall be so stated that the vote shall be "yes" and "no."

3. Proposed amendments and proposed church union shall not be specifically presented to congregations for discussion or decision.

4. Only those members personally present at the meeting of Presbytery shall be entitled to vote. After the results of the vote are announced the question shall be closed and shall not be reconsidered.

5. The General Synod has the power, without resubmitting the proposal, to make verbal changes which do not affect the essential meaning of the proposal.

CHAPTER XVI
CONCERNING MATTERS UNPROVIDED FOR

Such matters and details of church government not expressly provided in the *Form of Government* shall be determined by the respective courts according to the general principles of the *Form of Government* and the established order of the Church.

THE
BOOK OF DISCIPLINE
OF THE
ASSOCIATE REFORMED
PRESBYTERIAN CHURCH



As Approved by the General Synod in 1974
With Amendments Through General Synod 2005

THE BOOK OF DISCIPLINE

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CHAPTER I

THEOLOGY OF CHURCH DISCIPLINE

1. The basis of all church discipline is the free love of God in Christ expressed in both mercy and judgment. The purpose of discipline is to bring about the reconciliation of man to God and man to man and to engage the people of God in the ministry of reconciliation, and to promote the peace, purity, and edification of the Church. Christian discipline is discipleship; it is the response of loving commitment to God in Christ as Lord that learns from Him as it obediently seeks to carry on His mission in the world. Under the rule of Christ expressed through the Church, discipline is that submission that frees the Christian for more effective service. Such service by the Church in the world demands a disciplined individual and corporate life. Each Christian is incorporated into the disciplined community and is responsible under its government for the total ministry of the body as the body is responsible for each individual and group in the Church. In this mutual responsibility, all are held accountable for the sake of the task of the whole body of Christ, remembering that each individual and group is finally responsible not to a church court, but to God.

2. Discipline is never to be perverted into the impossible and unnecessary effort to gain the gift of salvation, into a source of pride, or into the nourishing of the life of the Church as an end in itself. Whereas a certain structure is essential for the disciplined life, the mission of the Church is primary, and the rule of discipline is not rigid but open to change that will better accomplish this mission according to the Scriptures.

3. In this context of discipline, the Church, under the authority of the Lord, disciplines or guides, instructs, and controls its members and courts to enable them to serve God more effectively. The exercise of discipline is made necessary by the need more fully to reconcile Christian individuals or groups to God and one another, to prevent mercy from becoming a soft and finally cruel indulgence, and to control those whose words and actions may seriously hinder the witness of the whole body of Christ. Whereas each Christian has a respon-

sibility for discipline, corporate discipline exercised in the name of the Church is to be undertaken only by the church courts of session, presbytery, and General Synod.

4. The constant responsibility of any church court to a situation calling for discipline is contrition by the court itself. The court will search for any ways in which what the court has done or failed to do has contributed to the problem requiring discipline. True contrition leads to that repentance which will cause the court to confess its own sin and need for forgiveness and to be more responsible. The court will submit itself constantly to the will of the Lord in searching the Scriptures and in prayer.

5. The court is to restrain the words and actions of those under its jurisdiction according to the particular circumstances. The criterion for corrective discipline is the teaching of the Scriptures and the standards of the Church. This is summed up in the good news that in response to God's love, the Christian loves God and his neighbor as himself and is engaged in the mission of the Church. Every effort will be made to accomplish any needed restraint by constructive criticism and verbal persuasion. If these means fail, then necessary censures will be employed in proportion to the offense and in consideration of all the circumstances.

6. In all things, the church court shall seek the repentance and restoration of the individual or group involved consistent with the higher responsibility of the court to carry on Christ's work in the most effective way.

CHAPTER II OFFENSES AND CENSURES

A. OFFENSES

1. An offense is anything in the principles or practice of a church member or court which is contrary to the Holy Scriptures, the Constitution of the Associate Reformed Presbyterian Church, and the Westminster Confession of Faith and Catechisms.

2. Offenses are either personal or general, private or public but all offenses, being sins against God, are grounds for discipline. A personal offense is a violation of the law of God in the way of wrong done to some particular person or persons, including one's own self. A general offense is a violation of the law of God not directed against any particular person. Private offenses are those known only to an individual or, at most, to a few persons. Public offenses are those which are generally known.

B. CENSURES

(See Chapter VII on the Application of Censures)

1. There are five ascending degrees of church censure: admonition, rebuke, suspension, deposition, and expulsion. When a lesser censure fails to reclaim the offender, the court shall consider the infliction of a higher degree of censure.

(a) Admonition is kindly reproving an offender, warning him of his guilt and danger, and exhorting him to refrain from such conduct in the future.

(b) Rebuke is a reprimand, a strong, authoritative expression of disapproval by a church court.

(c) Suspension is temporary exclusion from receiving the sacraments or from a church office or from both. This censure becomes necessary when more serious offenses have been committed or when, notwithstanding admonition or rebuke, an offense is persistently repeated.

(d) Deposition is depriving an officer of the Church of his office.

(e) Expulsion is the judicial dismissal of an offender from membership in the church. This fearful censure is to be passed only for such errors or violations of the law of God as are grossly inconsistent with the Christian faith, or for obstinate persistence in grave offenses in the face of milder censures. Its purpose, like all censures, is to reclaim the member for Christ's service.

2. The censures of the Church are in no case to be employed for any selfish or vindictive purpose.

CHAPTER III JURISDICTION

1. Original jurisdiction over church members, including non-communing members, and over elders and deacons as officers, is vested in the session of the congregation to which they belong.

2. Original jurisdiction over ministers is vested in the presbytery to which they belong.

3. In cases where the court having original jurisdiction is unable or unwilling to exercise jurisdiction, the next higher court may assume original jurisdiction upon demonstration of sufficient cause having been shown to the higher court.

4. A higher court has appellate jurisdiction in all cases appealed from a lower court.

5. Jurisdiction over members and ministers remains in the proper church court until the person involved comes under the jurisdiction of another church body.

6. Jurisdiction over members ceases upon their expulsion. Original jurisdiction by the presbytery over ministers ceases upon their deposition and dismissal to a particular congregation.

CHAPTER IV

PRIVATE PROCEDURE

1. When a personal offense has been committed, whether the offense is public or private in nature, the injured party shall use the means prescribed by our Lord for bringing the offender to a recognition of his wrong and shall exhaust every effort to effect a reconciliation.

(a) He shall go in the spirit of Christian love and forgiveness and endeavor to reconcile the trouble between himself and the one who has committed the offense. (Matthew 18: 15).

(b) If the breach cannot be healed privately, the injured party is to take with him one or more other members of the Church and repeat the effort to effect a reconciliation. (Matthew 18:16).

(c) After a reasonable time, if it appears that the efforts to effect a reconciliation are in vain, the matter may be referred to the church court which has jurisdiction. (Matthew 18:17).

2. Personal offenses satisfactorily settled between the parties concerned are not, as a rule, to be inquired into by the church court. Judicial process by a church court, however, is not to be precluded in such cases where the personal offense is so generally known or of such a nature as to require judicial investigation.

3. In all cases of private offense, any one to whom the offense is known shall endeavor to effect a reconciliation without disturbing the peace of the Church.

4. An informer who has not taken these previous steps to effect a reconciliation is himself to be considered worthy of censure.

5. In certain cases, the person to whom the offense is known, before making any effort to remove it, may desire to obtain the counsel and assistance of the pastor or some officer in the Church. To seek such counsel and assistance in order to remove the offense privately is not only not censurable, but in some cases highly proper.

6. It is the duty of pastors and other session members to endeavor earnestly, according to the spirit of the Lord's command, to handle all private offenses that may come to their knowledge and maintain the peace which is often disturbed by public process.

7. The peace and purity of the Church is best maintained when private offenses are resolved by the parties immediately involved and kept confidential.

CHAPTER V COURT PROCEDURE

A. PROCEDURE FOR JUDICIAL PROCESS

1. Judicial procedure is the orderly succession of legal proceedings in accordance with those principles and rules set forth in the Constitution of the Associate Reformed Presbyterian Church, and specifically in this Book of Discipline.

2. Offenses which are brought before a church court are those of a public and general nature or personal and private offenses that cannot be settled in a private way.

3. Whenever any charge of offense is referred to a church court for decision, the court shall, before even hearing the charge, determine whether every reasonable and appropriate effort has been made to settle the matter in a more private way.

4. Judicial process against an alleged offender shall not be instituted unless some reliable person or persons make the charge and undertake to substantiate it, or unless the court finds it necessary for the good of the persons involved and/or the Church to investigate the alleged offense.

5. If there is any doubt in the minds of two or more members of the court regarding whether the alleged offender is censurable or whether there is sufficient evidence to substantiate the charge, a committee shall be elected by the court to ascertain whether all required preliminary steps have been taken, whether there are probable grounds for an accusation, and whether, if charges are proved, they will constitute a censurable offense.

(a) In its investigation, the committee (or the court) is to exercise great caution when charges rest chiefly on the testimony of persons who are or have been at enmity with the accused, who have the reputation of being untruthful or quarrelsome, or who have prospect of some temporal advantage from the charges.

(b) Anyone who brings charges shall be previously warned that if there is a failure to show reasonable grounds for the

charges, the accuser may himself be censured for slander. The committee (or the court) will drop any charges based on rumors or other common report unless some particular offense is specified, is widely believed, and raises a strong possibility of the guilt of the accused.

(c) If the committee finds that the case does not require judicial process or that there is insufficient evidence to substantiate the charge, the committee will recommend that the matter be dropped. If the investigation indicates that charges should be made, the committee shall prepare the charges for presentation to the court.¹

6. A person who may consider himself injured by a rumor, more or less current, may request an investigation for his own vindication. If the court grants the request, it may elect a special committee to make the investigation and report in writing. A record of the results may conclude the matter. If the committee finds that charges should be made, it shall prepare the charges for presentation to the court.

7. Before proceeding with any judicial process, the court, or a committee appointed by the court, should seek by private conference with the accused to avoid, if possible, the need for actual judicial process.

8. If the offender confesses, the way is clear for the court either to restore him or to impose such censure as the welfare of the offender and/or the Church may require.

9. The original and only parties in a case of process are the accuser and the accused. The prosecution is always initiated by a court in the name of the Associate Reformed Presbyterian Church. The prosecutor is always the representative of the Church, whether he voluntarily brings the charge and is permitted by the court to prosecute it or whether he is a member of the court appointed by the court to act as prosecutor. In appellate courts, the parties are known as appellant and appellee.

10. When the judicial process is initiated, the court shall appoint one or more of its members (in a case before the session, any communing member of that congregation may

serve) as a prosecuting committee to prepare the indictment and conduct the case in all its stages in whatever court until the final decision is reached. Any appellate court before which the case is pending may appoint one or more of its own members to assist in the prosecution. No one is to be admitted as prosecutor who is personally biased or at enmity with the accused, who is not of good reputation, or who may have some temporal advantage in view.

11. When any church officer has been cited for process, all his official functions may be suspended at the discretion of the court pending the trial, but this shall not be construed as a censure.

12. In any trial neither the accused, his counsel, nor the prosecutor shall perform any function of a voting member of the court.

13. Prosecution for the alleged offense should begin as soon as possible, but it must begin within one year from the time of the alleged commission of the offense or from the date it is reported to the court of jurisdiction.

14. The accused person may appear on his own behalf, or if he prefers, he may be represented by any member or members of the Church subject to the jurisdiction of the court. Any counsel appearing before the court must sign a statement that he has not and will not accept any fee or other emolument beyond necessary expense for any service rendered as counsel for defense or prosecution.

15. If the accused is absent and not represented by counsel, the court shall appoint as counsel one or more members of the Church subject to the jurisdiction of the court.

16. It is incumbent on every member of a court engaged in the trial of offenders to bear in mind the injunction: "if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted" (Galatians 6:1)

17. Every charge must be presented to the court in writing and must state the alleged offense with the specifications of the facts relied upon to sustain the charge. Each specification

shall declare, as far as possible, the time, place, and circumstances of the commission of the alleged offense, and shall be accompanied with the names of the witnesses and the titles of records and documents to be cited for its support.

18. When an offense, alleged to have been committed at a distance, is not likely otherwise to become known to the court having jurisdiction, it is the duty of the court within whose bounds the offense occurred, after satisfying itself that there is reasonable grounds of accusation, to send notice to the court having jurisdiction.

19. A charge shall not allege more than one offense. Several charges against the same person, however, with the specifications under each of them, may be presented to the court at the same time and may be tried together. A vote on each charge must be taken separately.

B. TRIAL PROCEDURE

1. Before beginning a trial, the court shall decide whether it shall try the case or refer the judicial case for hearing and decision to a judicial commission elected by it.

2. Judgment shall not be rendered in a case by any members of a court or commission who can benefit personally from the decision, who is closely related to either party, who had been active for or against either party in the matter embraced in the charge, who has personal enmity toward either party, or who has prejudged the case. Any member may be challenged by either party at and only at the first opportunity when the court meets for trial. The decision about the challenge shall be made by the remaining members of the court.

3. When the court begins consideration of an alleged offense, the charge and specifications shall be read. Except by consent of both parties, the only other actions to be taken at the first meeting of the court shall be: (1) To appoint the prosecution committee, (2) to furnish the accused with a copy of the charge and specifications including the times, places, and circumstances, if possible, and with the names of all witnesses then known and titles of records and documents that may

be offered in support of the charge, (3) to cite all parties and their witnesses to appear and be heard at another meeting for the trial, which, except in an appellate court, shall not be sooner than two weeks after such citation.

4. The citation must specify the name of the accused, the court before which he is to appear, the time, and place. It is to be accompanied with a copy of the charge. The citations shall be issued and signed by the court's moderator and/or clerk, who shall also furnish citations for such witnesses as either party shall name. The accused shall not be required to disclose the names of his witnesses. Citations are issued only to members of this denomination. Other persons can only be requested to attend. Citations shall be served personally or by registered mail to the last known place of residence. Before proceeding to trial, it must be clear that all citations have been served as indicated. If anyone who is a member of the denomination fails to obey the citation, he shall be cited a second time. The second citation shall include notice that if he does not appear and plead and/or testify at the time appointed, unless providentially hindered (which he must make known to the court), he shall be considered guilty of disobedience and contempt and may be censured for that offense. The time allowed for responding to a second citation shall be set by the court with proper regard for all the circumstances.

5. When an accused person refuses to appear or plead after a second citation, the court shall enter the fact on its records, together with the nature of the offense charged, and the person shall be suspended from the sacraments and/or any office held in the Church. When the censure of suspension is imposed upon an accused person for refusing to appear or plead, the court will ordinarily proceed no further with the trial. It may, however, if circumstances require it, and if it is sure the citation was received, proceed to trial on the merits, despite the absence of the accused, and impose whatever censure it finds warranted. In this event counsel would be appointed to represent the interest of the accused person during the trial.

6. At the meeting when the citations are returnable, the

accused may request a change in the time of meeting because of inability to be present or because of the need for additional time to prepare his defense. The accused or his counsel shall appear. He may file objections and be heard on the regularity of the organization, the jurisdiction of the court, the right of any member to participate in the trial, the sufficiency of the charges and specifications in form or legal effect, or any other substantial objections affecting the order or regularity of the proceeding. The court shall consider all such preliminary objections or charges which do not change their general nature. If the proceedings are found in order and the charges, if proved, are censurable, the accused shall be called to plead "guilty" or "not guilty." If the plea is "guilty," the court may deal with him according to its discretion. If the plea is "not guilty," or if the accused declines to answer, a plea of "not guilty" shall be entered on the record, and the trial shall proceed.

7. The following trial order shall be observed: (1) The moderator or commission chairman shall charge the court to recollect and regard their high responsibility as judges of a court of Jesus Christ. (2) The indictment shall be read and the answer of the accused heard. (3) The witnesses for the prosecutor and then those for the accused shall be examined, with either party being entitled to call rebuttal witnesses. (4) The parties shall be heard - first the prosecutor and then the accused - and the prosecutor shall close. (5) The prosecutor and the accused, their counsel and all non-members of the court shall withdraw, the roll shall be called, and then members may express their opinion in the case. (6) A ballot vote shall be taken on each charge separately, with a majority necessary to convict. (7) Keeping in mind that the purpose is to correct and restore and not to punish as an end in itself, the court shall determine what censure, if any, shall be inflicted. (8) The parties shall be recalled, the verdicts announced, and judgments entered on the records. It is then in order at once, in any court except the highest, to give notice of appeal. Such notice must be filed with the moderator or clerk of the court within two weeks after adjournment of the court.

8. Before or during the trial of a case prior to completion

of receiving all evidence, any member of the court who expresses his opinion on its merits to either party or to any member of the court, or to any person not a member of the court, or who absents himself from any session without the permission of the court for reasons satisfactory to the entire court, shall be thereby disqualified from taking part in subsequent sessions.

9. If there are questions as to order or evidence arising in the course of the trial, the questioning parties shall have an opportunity to be heard. The question shall be decided by the moderator, or chairman, subject to an appeal to the court to be determined without debate.

10. At any stage of the trial the court may decide by a vote of two-thirds of the members present to sit in private session with all non-voting members excluded.

11. The charge and specifications, the plea, all the testimony, and the judgment shall be entered on the minutes of the court. The minutes shall also include all the acts and orders of the court relating to the case, with the grounds therefore together with any notice of appeal, with the grounds therefore. All of this, together with the evidence in the case duly filed and authenticated by the clerk, shall constitute the record. The parties shall be allowed copies of the whole record at their own expense, if they request them. In case of appeal, the lower court shall transmit the record, or a certified copy, to the higher court. Nothing not contained in the record shall be taken into consideration by the higher court without consent of the parties in the case. After the final decision in a higher court, its judgment shall be sent down to the court in which the case originated.

C. GENERAL PROCEDURE

1. If the convicted party refuses to submit to the censure, the court may impose a higher censure for disobedience.

2. The court shall use its own judgment as to when it is necessary to pronounce sentence in public. When the ends of public edification can be as well served, private censure is to be preferred.

3. A church officer under process shall retain the right to deliberate and vote in other matters unless suspended by the court until completion of investigation and/or trial.

4. Church courts are to be careful not to involve in the shame and severity of a judicial process errors and irregularities which do not strike at the vitals of doctrinal and practical godliness and/or which may be removed by private admonition and reproof.

5. Whenever a church officer willfully and habitually fails to be engaged in the regular discharge of his official functions, it shall be the duty of the court having jurisdiction, at a stated meeting, to inquire into the cause of such dereliction, and, if necessary, to institute judicial proceedings against him for breach of his covenant engagement. In such a case, the clerk shall, under the order of the court, forthwith deliver to the individual concerned a written notice that, at the next stated meeting, the question of his being so dealt with is to be considered. This notice shall distinctly state the grounds for this proceeding. The party thus notified shall be heard in his own defense. If the court decides that his neglect proceeds from his want of acceptance to the Church, or from his lack of interest in the work of his office, it may divest him of his office without censure, even against his will, a majority of two-thirds being necessary for this purpose. The Church officer may appeal from this decision as if he had been tried after the usual forms.

6. When a presbytery divests a minister of his office without censure, his church shall be declared vacant; but when he is suspended from office, it shall be left to the discretion of the presbytery whether the censure includes the dissolution of the pastoral relation.

CHAPTER VI

WITNESSES AND EVIDENCE

1. Every court shall be its own judge as to who shall be admitted as witnesses in a case. Either party has the right to challenge any witness that may be called to the stand, giving his reasons for the challenge, and the court shall decide whether the witness shall be allowed to testify.

2. The accused party may be allowed, but shall not be compelled, to testify and no inference of guilt may be drawn from his failure to testify, on the demand of the accused.

3. The credibility of witnesses, or the degree of credit to be given to their testimony, may be affected by relationship to either of the parties, by interest in the result, by want of proper age, by weakness of understanding, by defect in any of the senses, by enmity to the accused, by personal character, and by various other circumstances to which the court should carefully attend and for which it should make due allowance in its decision.

4. Private writings and printed publications, the genuineness and authorship of which are clearly established, shall be received as evidence of the author's opinion.

5. Husbands and wives, parents and children, shall not be required to testify against each other.

6. The records of a church court, or any part of them, whether original or transcribed, attested by the moderator and the clerk, or by either of them, shall be received as legal evidence in any other court.

7. Where it may not be practicable for witnesses to appear at the trial, the court may request another court to take their evidence or it may appoint a commission for this purpose, due notice in either case being given to the opposite party. Evidence thus taken shall be received as if taken in the presence of the court.

8. The testimony of a witness in a different case in which the accused was not a party and had no opportunity to cross-examine shall not be admitted as evidence of the truth of the

matters to which the witness testified.

9. Hearsay evidence is not to be received except when it would be admitted in courts of law.

10. No private knowledge possessed by members of the court shall be allowed to influence their decision. A member of the court who is called on to testify in the case may not vote on any matter in the trial except with the approval of both parties.

11. Circumstantial evidence may be received either to corroborate positive testimony or as conclusive when it is of such character as to produce full conviction on the mind of the court.

12. When a charge depends entirely upon the testimony of witnesses, at least two credible witnesses shall be necessary to establish the charge. But the testimony of one witness corroborated by good circumstantial evidence, may be considered sufficient to establish the charge when there is no conflicting evidence.

13. In cases of common report, the testimony of several different witnesses to different acts of the same kind may be considered sufficient to establish the charge.

14. If after trial before any court new testimony is discovered which the accused believes important, it is his right to ask a new trial and it is within the power of the court to grant his request. No person who has been found innocent, however, shall be re-tried for that same offense.

15. If in the prosecution of an appeal, new testimony is offered, which, in the judgment of the appellate court, has an important bearing on the case, it is proper for the court to refer the case to the lower court for a new trial, or, with the consent of parties, to take testimony and proceed with the case.

16. Before giving his testimony, every witness is to be solemnly admonished by the moderator or chairman, that his testimony is given as before the Lord and that he is to tell the truth, the whole truth, and nothing but the truth.

17. Witnesses who have not yet been examined shall not be present during the examination of another witness if either party demands their exclusion.

18. Witnesses are to be examined in the presence of the accused or his counselor, who are at liberty to cross-examine them. The same privilege belongs to the prosecutor and to every member of the court. All questions are to be asked with the permission of the moderator or chairman, and no frivolous or non-pertinent questions are to be allowed.

19. The testimony of each witness is to be taken down in writing, mechanically reproduced and read to him for his approval and signature, and then filed among the permanent records of the court.

20. If the testimony taken during the trial proves an offense properly denominated by another name than that charged in the accusation, the accused, while he is to be acquitted of the specific charge of the accusation, may be found guilty of that which appears in the proof.

CHAPTER VII

APPLICATION OF CENSURES

1. When a court shall have completed its deliberation concerning an accused offender and shall have found him guilty, the court, unless it has received a written notice of appeal within two weeks after the decision has been rendered, shall proceed to apply the appropriate censure. All censures may be administered or announced in the absence of the offender, but not without due notice having been given the offender. As in previous judicial proceedings, the court shall, in the application of censures, remind itself that the purpose of Christian discipline is the redemption of the offender.

2. Admonition: this censure is to be administered in private.

3. Rebuke: where the offense is private, or where the witness of the church will not be injured thereby, the rebuke shall be in private. But where the offense is public, the rebuke shall ordinarily be pronounced in public. In either case, a statement of the offense shall accompany any rebuke.

4. Suspension: this censure should generally be indefinite in its duration, continuing until the person suspended gives such evidence of repentance as may warrant its repeal. The good of the offender and/or the Church may require that the offender be suspended for a definite length of time, even though he confesses his sin and gives evidence of repentance. This censure should, as a rule, be announced in the Church by a representative of the court. If in the judgment of the court, however, the good of the offender and/or the Church requires, this censure may be administered privately.

5. Deposition: the censure of deposition is to be announced in the Church by a member of the court. The censure of deposition passed on a pastor shall be publicly read to his congregation by a representative of the presbytery, who shall then declare the pulpit vacant. Only in rare cases of gross offense, the good of the offender and/or the Church may require that the offender, even though he confesses his sin

and manifests repentance, be deposed from office. Except in such cases, deposition is to be preceded by suspension to give time for careful consideration before deposition is imposed. In the case of a pastor who confesses his sin and manifests repentance, and yet the presbytery moves to depose him, upon deposition his name shall be removed from the roll of the presbytery and the presbytery shall dismiss him to a particular Associate Reformed Presbyterian Church or other Christian Church that will agree to receive him as a member and offer him spiritual care and pastoral oversight. The presbytery may recommend that the deposed minister, if he be under suspension from the Lord's Table, be received as a member by the particular church under the censure of suspension (BOD V.A.8) until he gives such evidence of repentance as may warrant its repeal.

6. Expulsion: the officiating minister shall read the decision of the court in the presence of the congregation and recount the steps taken in the case, showing the necessity of this censure. He is then to lead the congregation in prayer for both the church court and the offender. After the announcement of the censure, he is to instruct the members of the church that expulsion does not destroy the bonds of natural and civil relations. Nor does expulsion relieve them from their Christian responsibility to witness to the love of God to the expelled person. The session, when it considers this censure necessary, may refer the matter, along with a full record of the proceeding, the evidence in the case, and its recommendations, to the presbytery. The presbytery may then order such censures as it deems proper to be imposed by the session.

7. In all cases of censure by lower church courts, the offender shall be advised of his right of appeal to a higher court.

CHAPTER VIII
WITHDRAWALS
A. MINISTERS

1. When a minister unites with another denomination without a letter of transfer, his presbytery, after assuring itself of his withdrawal, shall remove his name from the roll and record his withdrawal and his ministerial standing. When the interest and the honor of the Church requires, the presbytery shall inform the body with which the minister has connected as to his ministerial standing.

2. If a minister notifies the presbytery that he can no longer adhere to the standards of the Church due to a change in his doctrinal views, the presbytery shall endeavor to resolve his difficulties. Upon failure to resolve, the presbytery shall grant the minister a certificate indicating his relationship to the presbytery, stating reasons for his separation from the presbytery, enter the facts on the record, and remove the minister's name from the roll.

3. If a minister desires release from the office of the ministry, he shall notify presbytery. The presbytery shall consider his request and being satisfied that the reasons for release are sufficient, shall without censure, grant the request and enter the facts upon the record.

4. In the event a minister ceases entirely to exercise the duties of his office, devoting himself to other pursuits without satisfactory reason, the presbytery shall endeavor to persuade him to return to his work of the ministry. If unsuccessful in their persuasion, the minister's name shall be removed from the roll with entry of the facts upon the record. These circumstances may constitute a censurable offense.

5. In the event a minister becomes involved in areas of work outside the normal bounds of General Synod, his presbytery shall have the responsibility of determining his voting status.

B. ELDERS AND DEACONS

1. If an elder or deacon decides that he is unable to discharge the duties of his office or that for some other reason his service is not for the good of the congregation, he shall so notify the session. The session, if unable to resolve these difficulties, shall release the officer from his duties, either temporarily or permanently, as conditions dictate. The recorded facts and action taken by the session shall be reported to the presbytery.

2. If an elder or deacon ceases entirely to exercise the duties of his office, the session shall endeavor to persuade him to perform his duties. If unsuccessful in their persuasion, the name of the officer shall be removed from the roll of officers with entry of the facts upon the record. These circumstances may constitute a censurable offense.

3. Under circumstances in which the session feels incompetent to act on such cases, the matter, including a full statement of facts, shall be referred to the presbytery for action.

C. CHURCH MEMBERS

1. A member uniting with another church body without a certificate of transfer shall have his name removed from the roll of the congregation after the session assures itself of this change of membership.

2. A church member shall notify the session if his doctrinal views have so changed that he can no longer adhere to the standards of the Church. The session, if failing in its attempts to change his views, shall make record of the facts and remove his name from the roll.

3. If a member habitually absents himself from the communion table and gives other convincing evidence of indifference to his religious obligations, he shall be privately admonished. Should private admonition fail, the session shall apply whatever higher censure it deems necessary.

4. The congregation shall normally be informed of any withdrawal or removal of a church member's name from the roll by censure.

5. The session shall endeavor to communicate with members who have moved beyond the geographic boundaries of the congregation. Such members shall be retained on the roll so long as interest in the congregation is maintained. After one year the session may either drop such names from the roll or transfer members to the list of inactive members.

CHAPTER IX

RESTORATION

1. Restoration is the culmination of the element of mercy in the discipline of the Church; therefore, it is to be regarded as the goal of judgment. There is no degree of guilt which automatically precludes the restoration of an offender to full church privileges, following satisfactory evidence of repentance and reformation.

2. An offender is to be restored by the same authority which censured him or by the authority of a higher court.

3. The act of restoration may be publicly announced or privately conveyed. The court shall determine the option based on the good of the offender and/or the Church.

4. An offender desiring restoration shall make application to the court by which he was censured, acknowledging his offense and expressing his desire to be restored to the privileges of the Church. The necessity of initiative on the part of the offender is in no manner to be seen as releasing the Church from its responsibility in pursuing the repentance and restoration of the offender.

5. The Court is to consider carefully the request of the offender with the evidence of his repentance; and if satisfied of his sincerity and of the earnestness of his purpose to live a Christian life, the court is to remove the sentence and to restore him to the privileges of the Church.

6. In the case of expulsion, when the session has referred the matter to the presbytery for the ruling on the censure imposed, the session shall in like manner refer the restoration to the presbytery along with the evidence in the case. The presbytery, if satisfied of the sincerity of the offender's repentance, shall issue a warrant to the session for the act of restoration.

7. An officer who has been suspended or deposed from office and has had the privileges of the Church suspended is to be restored to the church privileges on satisfactory evidence of repentance. He is not to be restored to the exercise of his office until such time that the witness of the Church will not be impaired by such restoration.

8. When an offender has been restored he is, as one forgiven through Christ who claims God's covenant promises, to be received by the Church as a brother.

CHAPTER X
PROCEDURE FOR TRANSFER OF JURISDICTION
A. INTRODUCTION

1. Transfer of jurisdiction to a higher court is provided in order to remedy, in an orderly way, wrongs that may be done. When those who had no concern in the origin of proceedings review and confirm or amend the proceedings judgments, the possibility of permanent wrongs is reduced as much as our present imperfect state allows.

2. The decisions of all church courts, with the exception of the highest, are subject to investigation by a higher court. The decision of the lower court may be brought before the higher court by review, reference, appeal, complaint, or declinature

B. REVIEW

1. The records of all lower courts are subject to the review of the next higher court at any time the higher court shall require.

2. In reviewing the records of a lower court, it is proper for the higher court to examine: first, whether the proceedings have been constitutional and regular; second, whether the proceedings have been equitable, faithful, and prudent; third, whether the proceedings have been properly recorded.

3. The review may be conducted by a committee of the court which shall make its report at the meeting at which it was appointed. If any censure or correction appears to be necessary, the members of the lower court present shall be heard in defense, and then the higher court shall make its judgment on the matter. This judgment shall be entered both on the records of the court and on the records reviewed.

4. If the review indicates irregular proceedings which require correction, the lower court shall be required to review

5. No judicial decision shall be reversed by a court sitting in review unless the decision is regularly brought to the court by appeal or complaint.

6. If, however, the higher court is advised of unrecorded neglect and/or irregularities of a lower court, it shall cite the lower court to appear and answer the charges. If the charges are found to be true, the higher court shall impose such censures and give such orders as it may judge necessary in the case.

C. REFERENCE

1. A reference is a written representation made by a lower court to a higher court for advice or other action on a matter pending before a lower court.

2. Among proper subjects for reference are matters which are new, delicate, or difficult; which have produced a serious division among the members of the lower court; or with which a number of the members are so connected as to render it improper for them to sit in judgment.

3. In making a reference the lower court may ask either for advice or for final disposition of the matter referred. In case of referral for advice, the effect is to suspend the judgment of the lower court. In the case of referral for trial decision, the effect is for the lower court to relinquish jurisdiction to the higher court.

4. A reference may be presented to the higher court by one or more representatives appointed by the lower court for this purpose, and it should be accompanied with the records necessary for proper understanding and consideration of the matter referred.

5. In cases of reference for advice the higher court ought, as a rule, to give the advice asked for. It may, however, in cases of reference for decision, decline to give judgment, and remit the whole case, with or without advice, to the court referring it.

6. Notice of reference must be given to parties concerned in the case, and all evidence should be duly prepared and in readiness so that the higher court may be able to hear and

D. APPEALS

1. An appeal is a legal proceeding by which a case is brought from a lower to a higher court for rehearing. The effect of an appeal is to suspend all further proceedings in the case, including the sentence, until the case has been finally decided in a higher court. If a sentence of suspension or deposition be appealed from, however, it shall be considered in force until the matter is decided.

2. An appeal can normally be made only by an accused party, called the appellant, who has submitted to a regular trial. An appellant who has not submitted to a regular trial is not entitled to an appeal.

3. An appeal can be made only to the next higher court, except with the express consent of that court.

4. An appeal may be made either from a definite sentence or from any particular part of the proceedings. The grounds for an appeal include matters such as any irregularity in the proceedings of the lower court; hindrance of procedural rights; refusal of reasonable indulgence to a party on trial; receiving improper or declining to receive proper evidence; rendering a decision before all testimony is taken; evidence for bias or prejudice in the case; and an unjust or mistaken sentence.

5. The appellant must make his appeal, together with the reasons for it, in writing, either to the court hearing his case before it adjourns or to the moderator or the clerk of that court within ten days after the judgment appealed from is pronounced. The appeal, however, should not be refused if reasons for unavoidable delay can be demonstrated.

6. The appellant shall lodge his appeal, with the reasons for it, with the clerk of the higher court prior to the beginning of its next regular meeting. The clerk of the lower court appealed from shall send the full record of the case or a certified copy to the higher court by the same time.

7. Evidence that has come to light at the first trial may be presented by either the appellant or appellee in an appeal.

8. The higher court may, at its own discretion, appoint one or more of its members to assist in the presentation of the case to its court.

9. After a higher court has decided that an appeal is in order and that it should be considered by the court, the following procedures are to be followed: (1) reading the appeal, with the reasons for it; (2) reading the record of the case, which may include the whole record or only that part of it against which appeal is being made; (3) hearing the parties, the appellant having the right of opening and closing the argument; (4) taking the vote, with members having the right to vote either to sustain, to sustain in part, or not to sustain the appeal.

10. If the appeal is sustained, either in whole or in part, the judgment of the lower court is set aside, and the court may either close the case, if further proceedings are unnecessary; it may try the case itself; it may send the case back to the lower court for a new trial; or it may remit the case back to a lower court for the purpose of amending the record, if it appears incorrect or defective.

11. If the appeal is not sustained, the judgment of the lower court is upheld.

12. The decision of the higher court shall be recorded and a copy of it shall be sent to the lower court.

13. If after entering his appeal, the appellant does not appear before the higher court either in person or by counsel at its next meeting following the date of his notice of appeal, the appeal shall be treated as abandoned and the judgment of the lower court shall stand, unless the appellant can furnish the court with satisfactory explanation of his failure to appear.

14. In cases where an appeal would necessarily and injuriously delay proceedings, it is proper for the lower court to refuse to admit an appeal and proceed with the trial. In such cases the party refused an appeal may register his complaint with the next higher court.

E. COMPLAINTS

1. A complaint is a representation made to a higher court in respect to a decision of the lower court regarded as being irregular or unjust.

2. It differs from an appeal in that it does not suspend proceedings in the case and is the privilege of any one under the jurisdiction of the court. In judicial cases, however, a party declining to appeal shall not be allowed to enter a complaint.

3. Complaints are usually to be entertained only where the complainants do not have the right of appeal or where an appeal is refused.

4. A complaint brings the whole proceedings of the lower court in the case under review of the higher, and if the complaint is found to be well grounded, the higher court may not only reverse the decision of the lower court, either in whole or in part, but may also subject it to such censure as the case may require.

5. The same rules of procedure are to be allowed in complaints as in appeals.

F. DECLINATURE

1. A declinature is the refusal of a party under process to submit to trial by that particular court.

2. Declinature is warrantable where the court betrays unfairness or partiality; where it prejudices the case; where it goes beyond its lawful authority; or where it permits persons closely related to either party, at enmity with either party, or who have themselves been active as parties to sit and vote in the case after they have been challenged.

3. A declinature is to be admitted by a court only when it is accompanied with reasons and notice of appeal. It in no case ends the matter, but only removes it by appeal to the higher court, where it is to be considered according to the rules already given.

CHAPTER XI
MATTERS UNPROVIDED FOR

Any matters of discipline or details of process not provided for are left to the judgment of the court having jurisdiction in the case. The court, however, is to be governed by the general principles and rules set forth in the Constitution of the Associate Reformed Presbyterian Church, and specifically in this Book of Discipline.

THE
DIRECTORY OF PUBLIC WORSHIP
FOR THE
ASSOCIATE REFORMED
PRESBYTERIAN CHURCH



As Approved by the General Synod in 2007

PERMISSIONS

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NOTE ON CAPITALIZATIONS

The six documents that comprise *The Standards of the Associate Reformed Presbyterian Church* have originated in different periods of history, during which the conventions for capitalization of words have varied. In this *Directory*, the convention of the most recent documents (*The Form of Government* and *The Book of Discipline*) has been followed. However, when quotations from the other documents are used, they are given in the form in which they appear in *The Standards*. This creates a certain lack of uniformity, which the reader is asked to accept.

ABBREVIATIONS

- COF = Confession of Faith
- DPW = Directory of Public Worship
- FOG = Form of Government
- LC = Larger Catechism
- SC = Shorter Catechism
- Q = Question
- A = Answer

THE DIRECTORY OF PUBLIC WORSHIP

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PREAMBLE

*Make a joyful noise unto the LORD, all ye lands.
 Serve the LORD with gladness:
 Come before his presence with singing.
 Know ye that the LORD he is God:
 It is he that hath made us, and not we ourselves;
 We are his people, and the sheep of his pasture.
 Enter into his gates with thanksgiving,
 And into his courts with praise:
 Be thankful unto him, and bless his name.
 For the LORD is good; his mercy is everlasting;
 and his truth endureth to all generations.¹*

The Directory of Public Worship for the Associate Reformed Presbyterian Church is in the historical lineage of *The Directory for the Publick Worship of God* of 1645, produced by the Assembly of Divines at Westminster and subsequently adopted by the General Assembly of the Church of Scotland. In 1799, the Associate Reformed Synod meeting in Greencastle, Pennsylvania, amended and received the 1645 *Directory* as part of her official Standards. During the more than two hundred years since 1799, there have been further amendments made to the 1645 *Directory*. The most recent version, prior to this current document, was known as *The Book of Worship of the Associate Reformed Presbyterian Church* and was adopted by the General Synod of 1975 following an extensive revision process.

The first detail the reader will notice in this present document is the name change to *The Directory of Public Worship* from the 1975 title, *The Book of Worship*. This is reflective of three matters. First, it more accurately reflects our longstanding tradition of giving a *directive* or guide in worship rather than *prescribing* set liturgical forms. The 1645 *Directory* was directive, a distinction stemming from the historical context of the Westminster Assembly and the then current *Book of Common Prayer*. The 1645 *Directory* tradition thus gives certain principled freedoms to minister and session in the planning and leading of worship with the due exercise of Christian prudence and wisdom. *The Directory of Public Worship* has been formulated with this tradition in conscious view, and thus deals primarily with principles.

Second, the keystone of the 1645 *Directory*, as well as our

1 Ps. 100.

documents over the past two hundred years, has been an endeavor to operate upon the foundational basis of *Scripture alone* (*Sola Scriptura*) for guiding and shaping our public worship. The Holy Scriptures are the Word of God, revealed to us for our faith and practice and leading us to the glory of the Triune God. Once again, *The Directory of Public Worship* holds the principle of *Scripture alone* as foundational.

Third, in the tradition of the 1645 *Directory*, there is also the didactic or teaching role to be served through such documents, making them useful texts of pastoral theology. The 1645 *Directory* freely offered advice on preaching, listening to preaching, leading in prayer, and other matters. *The Directory of Public Worship* continues this didactic purpose both in the text and in the numerous footnotes. The footnotes serve as a starting point, providing Scriptures to study. The list is not meant to be exhaustive, much as in the original spirit of the Scripture proofs to the Westminster Confession and Catechisms. Also, there has been an effort in these footnotes to harmonize *The Directory of Public Worship* with *The Standards of the Associate Reformed Presbyterian Church* by abundant cross-references. This unique feature should provide greater documentary unity and allow for greater ease in instruction. However, the coordination of cross-references to *The Standards* alongside Scripture proofs should not be seen as equating the authority of the two. *The Standards* are subordinate standards, as *The Confession of Faith* and catechisms make clear.²

An appendix of sample Reformed orders of worship has also been included. These samples show particular implementations of the principles of Reformed worship since the time of the Reformation. They are but samples, and should not be interpreted as a complete set of approved orders of worship. They are intended to provide additional resources to help ministers and sessions as they seek to order public worship in our own time.

The Scots Confession of 1560 had this to say about public worship: “It becomes all things to be done decently and in order. Not that we think any policy and an order of ceremonies can be appointed for all ages, times, and places; for as ceremonies which men have devised are but temporal, so they may and ought to be changed, when they foster superstition rather than edify the Kirk.”³ This is a most fitting

2 COF I.X, LC Q. 3, SC Q. 2.

3 *The Scots Confession*, Ch. 20, “General Councils, Their Power, Authority, and the Cause of Their Summoning.”

quotation to bear in mind as *The Directory of Public Worship* is read. It is written in the context of the early twenty-first century yet it has a line of continuity stretching back to the 1645 *Directory*.

Finally, since this is a directory for the public worship of God's people as they meet together corporately, we must recognize that public worship flows most beautifully when the people of God also meet with the Lord in private, as individuals or families. In private worship we enjoy the presence of God as though drinking from a stream; but in public worship we drink from "the river whose streams make glad the city of God."⁴ May *The Directory of Public Worship* so bring encouragement to the people of the Lord as they gather at this blessed river of worship of the Triune God, Father, Son, and Holy Spirit.

*I was glad when they said unto me,
Let us go into the house of the LORD.*⁵

CHAPTER I

THE CALL TO WORSHIP

*Make a joyful noise unto God, all ye lands: Sing forth
the honor of his name: Make his praise glorious.*⁶

*The light of nature showeth that there is a God, who
hath lordship and sovereignty over all; is good and doeth
good unto all; and is therefore to be feared, loved, praised,
called upon, trusted in, and served, with all the heart,
and with all the soul, and with all the might.*⁷

*Man's chief and highest end is to glorify God, and fully
to enjoy him for ever.*⁸

1. By the works of His hands, and the word of His mouth, God calls all mankind to worship and serve Him. In His being and works

4 Ps. 46:4.

5 Ps. 122:1.

6 Ps. 66:1-2.

7 COF XXII.

8 LC Q. 1.

God is most worthy of worship. He is the creator and sustainer of all who live; therefore, every person should honor Him as God and give Him thanks.⁹ Indeed, whether we eat or drink, or whatever we do, we should do all to the glory of God.¹⁰ By the mercies shown to them, those redeemed in Christ are especially called to worship and serve God.¹¹

2. Each moment of every day belongs to God and is to be lived before His presence, in submission to His lordship, and to His honor and glory. It is also necessary that a due proportion of time be set apart for offering to God that worship which He has commanded all people to give.¹² Such worship is to be given individually, in families, and in corporate gatherings of public worship.
3. From the creation of the world God has set apart one day in seven as holy to Himself.¹³ It is therefore imperative for all people, especially the people of God redeemed in Christ, to gather together in public assemblies for offering to God the worship He is pleased to receive and has revealed to us in His Holy Word.¹⁴

CHAPTER II

THE RULE OF WORSHIP

*All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work.*¹⁵

*. . . the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.*¹⁶

9 Ps. 95, Ps. 96, Rom. 1:18-23.

10 I Cor. 10:31.

11 Rom. 12:1-2.

12 Psalms 95-100.

13 Gen. 2:1-3, Exod. 20:8, COF XXI.VII.

14 Deut. 12:29-32, Matt. 15:8-9, John 4:23-24, II Tim. 3:16-17, COF XXI.I-II.

15 II Tim. 3:16 (ESV).

16 COF XXI.I.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. *The word of God, which is contained in the scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.*¹⁷

1. The God who calls us to worship also directs us how to worship. The Word of God given to us in the Holy Scriptures is the only rule to direct us in how we may worship and glorify Him. What He commands us, we must do, neither adding to nor taking away from anything which He commands.¹⁸
2. The parts (elements) to be included in the worship of God are either expressly set down in Scripture, or by good and necessary consequence may be derived from Scripture.¹⁹
3. Certain matters or circumstances concerning worship have not been fixed by a definite rule in the Holy Scriptures,²⁰ such as the order of worship which is to be followed, the appointed time or place for the gathering of God's people, or the music to be used in singing Psalms, hymns, and spiritual songs. In such matters or circumstances, the church must be guided by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.²¹
4. Because there are matters or circumstances concerning worship which have not been fixed by a definite rule in Scripture, and because no precise order of worship has been given to us in Scripture, it is not to be expected that worship which is true to Scripture and acceptable to God will be exactly the same in every place or time.²²
5. The service of worship shall be under the authority of the minister and the session.²³

17 SC Q. 2.

18 Deut. 12:29-32, LC Q. 109

19 II Tim. 3:15-17, COF I.VI.

20 COF I.VI.

21 I Cor. 11:13-16; 14:26, 40.

22 See the quotation from *The Scots Confession* in the Preamble above.

23 FOG I.A.2, X.B.1.a, XI.B.2.k-l.

CHAPTER III

THE NATURE OF WORSHIP

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.²⁴

1. Christian worship is a work of God's sanctifying grace by which He draws His people into communion with Himself and calls forth their active, grateful, obedient, loving, joyful, reverent, whole-hearted response to all He is and has done for them.²⁵
2. Worship is to be given to God, and to God alone,²⁶ as Father,²⁷ Son,²⁸ and Holy Spirit.²⁹ Because all mankind is sinful by nature and separated from God,³⁰ the only worship which is acceptable to God is that which is offered in the name and through the mediation of the Son,³¹ by the working of the Holy Spirit,³² according to God's holy will revealed in the Scriptures.³³
3. Worship may be viewed in the broader sense as a way of life devoted to serving and glorifying God so that whether we eat or drink or whatever we do, we do all to the glory of God.³⁴ In the narrower sense, worship may be viewed as particular occasions of worship, such as public or private worship,³⁵ or as particular

24 Rom. 11:33–12:1.

25 Ps. 98, Ps. 116:12-19, Matt. 22:36-39, I Pet. 2:9-10.

26 Deut. 6:13-15, Matt. 4:10, Rom. 11:36.

27 John 4:21-23.

28 John 5:23.

29 Matt. 28:19.

30 Isa. 59:2; Rom. 3:23, 5:12.

31 John 14:6, I Tim. 2:5, Col. 3:17.

32 Eph. 2:18.

33 Deut. 12:29-32, Matt. 15:8-9, John 4:23-24, II Tim. 3:16-17, COF XXI.I-II.

34 Rom. 12:1-2, I Cor. 10:31.

35 Heb. 10:19-25.

acts of worship, such as prayer, singing of praise, and the ministry of the Word and sacrament.

4. Worship, whether broadly or narrowly defined, public or private, formal or informal, planned or spontaneous, is not made acceptable by physical location or external exercises but must be offered from the heart to God alone, through Christ alone, and in the power and under the authority of the Holy Spirit speaking in the Scriptures.³⁶ Though no part of worship is tied to or made more acceptable by any place in which it is performed, yet it can be convenient and helpful for particular places to be set apart for worship, especially for public worship.
5. Regular individual and family worship are essential expressions of Christian worship. Such worship should include reading of Scripture and prayer, and may also include singing of praise, catechizing, and discussion appropriate to the age and understanding of those present. Materials used in individual and family worship should conform to the Holy Scriptures and *The Standards of the Associate Reformed Presbyterian Church*. Ordinarily, the head of the home should assume leadership responsibility for family worship, and participation by all present should be encouraged.³⁷
6. Public worship is a holy convocation in which the Triune God meets with and ministers to His assembled covenant people through Word and sacrament, and His people respond with praise, thanksgiving, repentance, confession of sin, supplication, and confession of faith. Therefore, public worship is to be centered on glorifying God, showing forth the worth and excellence of God.³⁸ It should be exalting of Christ and empowered by the Spirit.³⁹ It is to be participatory, reverent, orderly, and edifying, in a spirit of simplicity⁴⁰ and sincerity.⁴¹

36 John 4:23-24, COF XXI.VI.

37 Deut. 6:4-9, Eph. 6:4, COF XXI.VI.

38 Rom. 12:1-2, "...holy and acceptable to God."

39 COF XXI.I-V.

40 John 4:23-24.

41 Matt. 6:1-18.

CHAPTER IV

THE SANCTIFICATION OF THE LORD'S DAY

*Remember the sabbath day, to keep it holy.*⁴²

1. As it is the law of nature that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment, binding all people in all ages, He has particularly appointed one day in seven to be a day set apart and kept holy to Him.⁴³ From the beginning of creation to the resurrection of Christ, this day was the seventh day of the week,⁴⁴ but following the resurrection this day became the first day of the week and is called the Lord's Day.⁴⁵
2. The Lord's Day is to be kept holy by a holy resting all the day, making it our delight⁴⁶ to spend the whole time in the public and private exercises of religion, together with works of necessity and mercy.⁴⁷ To that end, we should prepare our hearts and order our lives and labors beforehand so that the whole day may be kept for the Lord.⁴⁸
3. When the day is properly kept, it is experienced as a day of joy and celebration in holy convocation.⁴⁹ On this day we are enabled by the Spirit to leave the toils and worries of this world and taste afresh of the heavenly rest, returning to the household of God who inhabits the praises of His people.⁵⁰ We are to imitate the example of God, who rested and was refreshed when He finished the work of creation.⁵¹ We are to remember our deliverance and salvation, and look forward to the eternal rest secured for us in the resurrection of Christ;⁵² even as our forefathers under the Old Testament recalled their deliverance from Egypt and the gift of rest in the promised land.⁵³

42 Exod. 20:8.

43 COF XXI.VII.

44 Exod. 20:8, 31:12-17.

45 Luke 24:36-49; John 20:19-23, 26-29; Acts 20:7; I Cor. 16:2; Rev. 1:10.

46 Isa. 58:13-14.

47 Mark 2:23—3:5, Luke 13:10-16, COF XXI.VIII.

48 Exod. 16:5, 22-30; COF XXI.VIII; LC Q. 117.

49 Neh. 8:9-12; Ps. 122:1; Is. 56:1-8, 58:13-14.

50 Ps. 22:3.

51 Exod. 20:8, 31:17.

52 Heb. 4:1-10.

53 Deut. 5:12-15.

4. Other days of public worship may be provided besides the Lord's Day, but it is both the happy privilege and the solemn duty of all God's people to assemble for worship on the Lord's Day as they are able.⁵⁴

CHAPTER V

THE ORDERING OF PUBLIC WORSHIP

*Oh give thanks to the LORD; call upon his name; make known his deeds among the peoples! Sing to him, sing praises to him; tell of all his wondrous works! Glory in his holy name; let the hearts of those who seek the LORD rejoice! Seek the LORD and his strength; seek his presence continually!*⁵⁵

A. INTRODUCTION

*God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments 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.*⁵⁶

1. The *parts* of public worship are those acts of worship which God is pleased to receive from His people, and has revealed to us in His Word.⁵⁷
2. The *ordinary* parts of worship are those which are regular (*i.e.*, "according to rule") or normative for the public worship of God. Together they are the standard means by which God is to be worshipped, though not every part will occur in every service of worship (*e.g.*, baptism).

54 Heb. 10:25.

55 Ps. 105:1-4 (ESV).

56 COF XX.II.

57 See COF XXI.III, V.

3. The *occasional* parts of worship are those which occur as circumstances require.

B. THE ORDINARY PARTS

Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men... The reading of the Scriptures with godly fear; the sound preaching, and conscionable hearing of the word, in obedience to God, with understanding, faith, and reverence; singing of psalms 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...⁵⁸

1. THE CALL TO PUBLIC WORSHIP

*O come, let us worship and bow down:
Let us kneel before the LORD our maker.
For he is our God;
And we are the people of his pasture, and the sheep of his hand.⁵⁹*

- a. Corporate worship is both a great privilege and an act of covenant obedience to the Triune God, who graciously summons His people to come into His saving presence in worship. The Scriptures bear ample witness to such calls to worship, particularly in the book of Psalms.⁶⁰ These Biblical calls to worship serve to set apart our public worship as a holy act in the presence of the holy God, to emphasize God's worthiness to receive the worship of His people, and to summon God's people to the humble and joyful adoration that God desires.

58 COF XXI.III, V. The quotation is continued below under "C. The Occasional Parts." *The Directory of Public Worship* discusses more ordinary parts of public worship than are listed in *The Confession of Faith*. The view taken is that the list in *The Confession* is not exhaustive. The original Westminster *Directory for the Publick Worship of God* mentions a call to worship and dismissal with a blessing, but does not list these in *The Confession*, suggesting that the Assembly at Westminster likewise did not view the list as exhaustive.

59 Ps. 95:6-7.

60 Ps. 34:1-3, Ps. 95:1-7, Ps. 96:1-9, Ps. 98:1-6, Ps. 100, Ps. 105:1-6, Ps. 107:1-3, Ps. 111:1-5, Ps. 113:1-3, Ps. 117, Ps. 118:1-4, Ps. 150.

In these calls to worship the church also looks forward in hope to that time when all creation shall join together in praise and thanksgiving to God.⁶¹

- b. Thus it is appropriate that a call to worship be proclaimed at the inception of the worship service. The content of this call may be taken from Scripture, although other forms may be used insofar as they are consistent with Holy Scripture and *The Standards of the Associate Reformed Presbyterian Church*.

2. PRAYER

*Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies.*⁶²

- a. It is the duty of all people to pray. Prayer that is acceptable to God is to be made in the name of the Son, by the help of the Spirit, according to God's will.⁶³
- b. The whole of public worship should be approached and conducted in a spirit of prayer, whether singing, reciting Psalms, reading and hearing the Word, making offerings, and receiving the sacraments and benedictions.⁶⁴
- c. The prayers of public worship should include praise and adoration to God,⁶⁵ as Father, Son, and Holy Spirit, according to His glorious attributes and wonderful deeds.⁶⁶ There should be thanksgiving to God for all His benefits and blessings,⁶⁷ repentance, confession of sin (after which by the authority of the Word of God a minister should declare the assurance of pardon), intercessions, and supplications.⁶⁸

61 Ps. 96:1-3, Ps. 97:1, Ps. 98:7-9.

62 SC Q. 98.

63 COF XXI.III.

64 Eph. 6:18, Col. 4:2, I Thess. 5:17.

65 Ps. 146:1-2, Ps. 147:1.

66 Ps. 145, Ps. 150:2.

67 Ps. 103.

68 I Tim. 2:1-2, LC Qs. 183-185.

- d. Prayer, “being one special part of religious worship,”⁶⁹ should be included in every service of public worship. There may be seasons of open prayer where all may participate. The congregation may also unite in prayers from printed texts, in responsive prayers, or in silent prayers. Various Psalms may be used as set prayers or as models of prayer upon which new prayers may be formed. The whole congregation may be led in prayer by one or several appointed to the task.⁷⁰
- e. Those who lead the congregation in prayer undertake to give voice to the prayers of the whole congregation. Careful thought and preparation should go into such prayers.⁷¹

3. READING THE HOLY SCRIPTURES

*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, and that he 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.*⁷²

- a. The reading of the Word of God is a distinct and essential act of public worship.⁷³ In it God speaks directly to His people by a Word “living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.”⁷⁴ This Word is able to build up the congregation and give them the inheritance among all those who are sanctified.⁷⁵ It does not return to the Lord without accomplishing the purpose for which it is sent.⁷⁶

69 COF XXI.III.

70 II Chron. 6:12-42, 20:1-19; Ezra 9; Neh. 8; Dan. 9:3-19; Matt. 6:9-13; Acts 4:24-30; James 5:13-16; DPW II.5.

71 Eccl. 5:1-3, Matt. 6:7-13 (Note the use of the plural pronouns in the Lord’s Prayer).

72 LC Q. 157.

73 Neh. 8, Acts 13:15, II Cor. 3:15, I Tim. 4:13.

74 Heb. 4:12 (ESV).

75 Acts 20:32.

76 Isa. 55:10-11.

- b. Public reading of the Word of God may occur in various ways. It may be read by one to all, or in unison, or responsively.⁷⁷
- c. Though the reading of the Word is joined to the preaching of the Word in public worship, giving a distinct place to the reading of the Word elevates the authority of the Word and God Himself as He meets with His people. The reading of the Word of God should be without interruption or interpretive comments, unless there is special concern that a particular word or sentence might be misunderstood. The sermon would normally be the time for providing interpretations, exhortations, and applications of the Word.
- d. We are to live by every word that proceeds out of the mouth of God.⁷⁸ "All Scripture is breathed out by God, and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God might be complete, equipped for every good work."⁷⁹ Consequently, it is well that a regular and systematic reading of all the Scripture should be provided in public worship for the people of God.

4. PREACHING AND HEARING THE WORD

The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of enlightening, convincing, and humbling sinners; of driving them out of themselves, and drawing them unto Christ; of conforming them to his image, and subduing them to his will; of strengthening them against temptations and corruptions; of building them up in grace; and establishing their hearts in holiness and comfort through faith unto salvation.⁸⁰

- a. God has provided that His Word not only be read but also preached to His people.⁸¹ The Triune God speaks to His people by the Holy Spirit in the reading and preaching of the Word.⁸² Therefore, great care is to be taken by the church, especially by

77 LC Q. 156.

78 Deut. 8:3, Matt. 4:4.

79 II Tim. 3:16-17 (ESV).

80 LC Q. 155.

81 I Tim. 4:13, 5:17.

82 John 1:14-18; Heb. 1:1-2, 12:25; I John 1:1-3.

its sessions and presbyteries, to ensure that the preaching of the Word is conducted only by those gifted, qualified, called, and duly set apart to this task, in accordance with the Scriptures⁸³ and *The Standards of the Associate Reformed Presbyterian Church*.⁸⁴

- b. Every minister of the Word should do his best to present himself as one who has no need to be ashamed, rightly handling the Word of Truth.⁸⁵ The same is required of any others who teach or preach the Word, such as ruling elders⁸⁶ and students of theology.⁸⁷

*They that are called to labour in the ministry of the word, are to preach sound doctrine...*⁸⁸

- (1) *diligently, in season and out of season;*⁸⁹

The lips of a minister, like those of the priests of old, “should guard knowledge, and people should seek instruction from his mouth, for he is the messenger of the LORD of hosts.”⁹⁰ A minister must labor earnestly and devotedly in the task of preaching and teaching the Word of God.⁹¹ He must take pains with this work, to ensure his own salvation and that of those who hear him.⁹² Great care must be taken that the ministry of the Word not be hindered or neglected because the minister has become too occupied with other important tasks of ministry.⁹³

- (2) *plainly, not in the enticing words of man’s wisdom, but in demonstration of the Spirit, and of power;*⁹⁴

The minister should aim to make the Word of God

83 I Tim. 3:1-7, 5:22; Titus 1:5-9.

84 FOG X.C.2.

85 II Tim. 2:15.

86 I Tim. 3:2, Titus 1:9.

87 FOG X.C.2.

88 LC Q. 159 for here and what follows in this section.

89 Acts 18:25, II Tim. 4:2.

90 Mal. 2:7.

91 I Tim. 4:10.

92 I Tim. 4:16.

93 Acts 6:2-4.

94 I Cor. 2:4, 14:19.

understandable to the people, and not to entertain, impress, or please them by his own words, so that their faith might rest in the power of God and not in the wisdom of men.⁹⁵

- (3) *faithfully, making known the whole counsel of God;*⁹⁶

Because all Scripture is inspired and profitable, the minister must plan carefully and work diligently to insure that the Word of God in all its fullness is taught to the people, always pointing to Christ as the fulfillment and embodiment of the Word.⁹⁷

- (4) *wisely, applying themselves to the necessities and capacities of the hearers;*⁹⁸

The minister must labor diligently to understand both the Word of God and the people. He is to communicate God's Word in terms and ways they can understand, as the Levites did following the reading of the Law by Ezra.⁹⁹ He must concern himself with young and old, the learned and the unlearned, and speak to each as is necessary and appropriate in order to make plain the Word of God.

- (5) *zealously, with fervent love to God and to the souls of his people;*¹⁰⁰

As God's undershepherd, the minister must be motivated by love for God and His people. God's love for the sheep is not only to be spoken, but demonstrated to them in the love of the minister.

- (6) *sincerely, aiming at his glory, and their conversion, edification, and salvation.*¹⁰¹

It is of paramount importance that a minister guard

95 I Cor. 2:5.

96 Jer. 23:28, Acts 20:27, I Cor. 4:1-2.

97 Luke 24:25-27, 44-48; Rom. 10:4; II Cor. 1:20; Gal. 3:24.

98 Luke 12:42, I Cor. 3:2, Col. 1:28, II Tim. 2:15, Heb. 5:12-14.

99 Neh. 8:7-12.

100 Acts 18:25; II Cor. 5:13-14, 12:15; Phil. 1:15-17; Col. 4:12.

101 John 7:18; Acts 26:16-18; I Cor. 9:19-22; II Cor. 2:17, 4:2, 12:19; Eph. 4:12; I Thess. 2:4-6; I Tim. 4:16.

his own heart with all diligence,¹⁰² so that his focus will always be maintained on the glory of God and the good of the people.¹⁰³ He must labor to call sinners to repentance,¹⁰⁴ to offer the gospel freely to the unconverted, and to build up the faith of those who believe, declaring to them the whole counsel of God.¹⁰⁵

- c. Great care and diligence toward hearing the Word of God must also be given by the people.

*It is required of those that hear the word preached, that they...*¹⁰⁶

- (1) *attend upon it with diligence, preparation, and prayer;*¹⁰⁷

Regular and faithful attendance for hearing the Word of God preached is required of all. We are to encourage one another in it and are not to forsake our assembling together.¹⁰⁸ Prayerful preparation should mark our approach to the preaching of the Word, for only as the Lord opens our hearts and minds are we enabled to understand clearly and receive by faith the truth of God's Word.

- (2) *examine what they hear by the scriptures;*¹⁰⁹

All who hear the Word of God preached should examine what they hear by comparing it with Scripture. One's own conscience cannot be yielded to another person, and simply to receive the word of any person as the Word of God is to commit idolatry. Great care should be taken to understand what has been preached and to know that it is indeed what God's Word teaches.

- (3) *receive the truth with faith, love, meekness, and readiness of mind, as the word of God;*¹¹⁰

When the Word has been faithfully preached, it should

102 Prov. 4:23; I Tim. 4:6-16, 6:20-21; II Tim. 1-4.

103 Is. 52:7, Rom. 10:14-15.

104 COF XVI.

105 Acts 20:27.

106 LC Q. 160 for here and what follows in this section.

107 Ps. 119:18, Prov. 8:34, Luke 8:18, Eph. 6:18-19, I Pet. 2:1-2.

108 Heb. 10:25.

109 Acts 17:11.

110 Acts 17:11, I Thess. 2:13, II Thess. 2:10, Heb. 4:2, James 1:21.

be received in faith, love, and meekness. We should bow before its authority as coming from God Himself and we should obey Him promptly and sincerely.

- (4) *meditate, and confer of it;*¹¹¹

One should carefully meditate on the preached Word, that it might be better understood and applied.¹¹² Discussing the Word with others, especially with those more mature in the faith, can be of great help to us in coming to a clear understanding of the Word.

- (5) *hide it in their hearts, and bring forth the fruit of it in their lives.*¹¹³

The Word which has been preached should not be forgotten, but hidden in the heart.¹¹⁴ It is the Word implanted which is able to save our souls.¹¹⁵ All care should be taken that the Word which has been heard will prove to be fruitful to the honor and glory of God.¹¹⁶

5. PSALMS, HYMNS, AND SPIRITUAL SONGS

*It is good to give thanks to the LORD,
to sing praises to your name, O Most High;
to declare your steadfast love in the morning,
and your faithfulness by night.
to the music of the lute and the harp,
to the melody of the lyre.
For you, O LORD, have made me glad by your work;
at the works of your hands I sing for joy.*¹¹⁷

- a. The Word of God provides that musical offerings, both vocal and instrumental, may be made to God as part of His worship.¹¹⁸ Musical offerings are made to God at

111 Deut. 6:6-7; Luke 9:44, 24:14; Heb. 2:1.

112 Ps. 1.

113 Prov. 2:1, Ps. 119:11, Luke 8:15, James 1:25.

114 Ps. 119:11.

115 James 1:21.

116 Luke 8:4-15.

117 Ps. 92:1-4 (ESV).

118 Ps. 33:1-3; see I Chron. 25 and II Chron. 29:25-30. In 1891 the General Synod approved the use of musical instruments in public worship.

His command,¹¹⁹ for His own glory,¹²⁰ and for the help, consolation, joy, and edification of His people.¹²¹ Though some are particularly equipped for singing, for playing musical instruments, and for training and leading in the musical offerings to God,¹²² yet it is the privilege and duty of all to join in the praises and to sing to the Lord.¹²³ All music used in the worship service shall be under the authority of the minister and the session.¹²⁴

- b. Because God has enabled some of His people in special ways for making music,¹²⁵ it is fitting that the musical offerings of individuals or groups within the congregation be included within the public worship of God. As members of the body join their hearts with the minister in making corporate prayers to God, so they should join their hearts with singers and musicians for the offering of music in the worship of God.
- c. As the minister must guard his heart to see that he preaches only for the glory of God and the good of His people, so musicians must guard their hearts to see that their music be offered to the glory of God and the edification of His people.¹²⁶ Music offered merely for human entertainment or pleasure has no place in a worship service.
- d. The Psalms of the Holy Scripture ought to be used regularly in the public worship of God. This collection of thanksgivings, lamentations, confessions, petitions, and praises formed the book of praise for Israel,¹²⁷ and became in part the basis of praise in the New Testament Church.¹²⁸ They should be sung frequently, whether by one, by several, or by all the people of God. They also may be prayed, read, or chanted by one, in unison, or responsively.¹²⁹

119 II Chron. 29:25, Eph. 5:19, Col. 3:16.

120 Ps. 96:1-9.

121 Ps. 57, Ps. 147:1-3, I Cor. 14:26, Col. 3:16-17, II Thess. 2:15-17.

122 I Chron. 15:22, I Cor. 14:26.

123 Ps. 148; Ps. 150:6; Rev. 5:8-10, 14:1-3.

124 FOG I.A.2, X.B.1.a, XI.B.2.k-l.

125 I Chron. 15:16-24, I Cor. 14:26.

126 I Cor. 10:31, 14:26.

127 II Chron. 29:25-30.

128 Eph. 5:19, Col. 3:16, James 5:13.

129 See above, V.B.2.d.

- e. Other hymns and spiritual songs may also be used, provided that their content is in agreement with the Word of God. The Scriptures, particularly the Psalms, and the doctrinal standards of the Associate Reformed Presbyterian Church, should guide us in the use and composition of such other hymns and spiritual songs.¹³⁰

6. TITHES AND OFFERINGS

*Give unto the LORD, O ye kindreds of the people,
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto his name:
Bring an offering, and come into his courts.*¹³¹

- a. From ancient times tithes and offerings have been made to and received by God.¹³² They are a part of the ordinary worship of God, commanded in the Law.¹³³ Our Lord also taught the importance of returning to God a portion of what one has received.¹³⁴ The Apostle Paul instructed the Corinthians to lay aside their gifts for the saints in Jerusalem on the first day of the week.¹³⁵ This coincides with the day when the early church met for worship.¹³⁶
- b. The presentation of tithes and offerings is to be made humbly before God, in singleness of heart. Pride and self-righteousness in giving is to be abhorred.¹³⁷ Giving must be from a cheerful heart, not grudgingly or under compulsion.¹³⁸ Giving to God should be done in response and thanksgiving for all He has given to us.¹³⁹

130 In 1946 the General Synod approved the use of hymns in addition to the Psalms. The General Synod's Committee on Worship maintains a list of those hymnals which are approved and recommended for use in ARP churches.

131 Ps. 96:7-8.

132 Gen. 4:3-7, 14:20 (Heb. 7:1-9), 28:22.

133 Exod. 25:1-9; Lev. 27:30-34; Num. 7, 28, 29; Mal. 3:6-10.

134 Matt. 5:23-24, 23:23; Mark 12:41-44; Luke 20:25.

135 I Cor. 16:2.

136 Acts 20:7.

137 Matt. 6:1-4.

138 Acts 2:44-45, 4:34-35; II Cor. 9:7.

139 II Cor. 8:9.

7. CONFESSIONS OF FAITH

Great indeed, we confess, is the mystery of godliness:

*He was manifested in the flesh,
vindicated by the Spirit,
seen by angels,
proclaimed among the nations,
believed on in the world
taken up in glory.¹⁴⁰*

- a. A confession of faith is an act of worship in which the people of God reaffirm their faith in the Lord as He has revealed Himself in the Scriptures. This may be done by using select portions of the Holy Scriptures, or by creeds which faithfully express the teaching of the Scriptures. For example, the doctrinal standards of the Associate Reformed Presbyterian Church express our unity with one another. The historic creeds of the Church, such as *The Apostles' Creed* or *The Nicene Creed*, express our identification with the "one, holy, catholic (universal), and apostolic church."¹⁴¹
- b. The use of a confession of faith is warranted by the Scriptures. In the Old Testament, the people of God were directed to proclaim their faith before the Lord in response to God's deeds of covenant faithfulness and mighty acts of salvation. As an act of worship, the people of God proclaimed their deliverance from Egypt during their offering of the firstfruits.¹⁴² The *Shema*, "Hear O Israel: The LORD our God, the LORD is one" functioned as the creed of Israel in the later worship of the synagogue.¹⁴³
- c. In the New Testament, there are portions of credal hymns that constitute brief statements of faith concerning Jesus Christ.¹⁴⁴ Also, in the post-apostolic period, the Christian community recognized the need for summary statements of belief that candidates for baptism might profess before the assembly (e.g., *The Apostles' Creed*) as well as statements of belief (e.g., *The Nicene Creed*) that distinguish the orthodox faith from heresy.

140 I Tim. 3:16 (ESV).

141 *The Nicene Creed*.

142 Deut. 26:5-9.

143 Deut. 6:4-6.

144 Eph. 4:4-10, Phil. 2:6-11, I Tim. 3:16, and II Tim. 2:11-13 are usually offered as examples.

8. SACRAMENTS

Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in Him; as also to put a visible 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.¹⁴⁵

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.¹⁴⁶

a. Introduction

- (1) Sacraments are signs and seals of the covenant of grace.¹⁴⁷ As signs, they signify (represent) the benefits promised to believers¹⁴⁸ by God in His covenant of grace, and the duties required of them as members of that covenant.¹⁴⁹ As seals, they confirm these promises, assuring believers that God is faithful to perform all that He has promised.¹⁵⁰ They also confirm our membership in God's covenant people¹⁵¹ and bind us to our covenant obligations.¹⁵²
- (2) Sacraments have been appointed as means of grace.¹⁵³ Because of the sacramental union between the signs and what they signify,¹⁵⁴ sacraments are instruments for the communication of spiritual blessing¹⁵⁵ to those who are enabled by the Holy Spirit to receive and partake of them by faith.¹⁵⁶

145 COF XXVII.I.

146 SC Q. 92.

147 COF XXVII.I, LC Q. 162.

148 Acts 2:37-39; Rom. 4:11, 6:3; Gal. 3:27.

149 Gen. 17:1-14, Matt. 28:19-20.

150 Rom. 4:11-21.

151 Gal. 3:27-29, I Pet. 2:10.

152 Matt. 28:19-20, Rom. 6:1-14, I Cor. 10:21.

153 LC Qs. 153-154, 161-177; SC Qs. 85, 88-98.

154 COF XXVII.II, LC Q. 163.

155 SC Qs. 32-38 concisely summarize the benefits secured to believers by Christ's redemption.

156 COF XXVII.III and XXVIII.VI, LC Qs. 161-162, SC Qs. 91-92.

- (3) Sacraments are the Word made visible.¹⁵⁷ They are to be administered only by ministers of the Word lawfully ordained.¹⁵⁸ Their administration should always be accompanied by the proclamation of the Word, inasmuch as the Word sets forth the promises and obligations of the Gospel which the sacraments signify and seal.
- (4) Baptism and the Lord's Supper are the two sacraments of the New Testament instituted by Jesus Christ.¹⁵⁹
- (5) The offering and administration of the sacraments shall at all times be under the authority of the minister and the session, in conformity with the Holy Scriptures and *The Standards of the Associate Reformed Presbyterian Church*.¹⁶⁰

b. The Sacrament of Baptism

*Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's.*¹⁶¹

- (1) The sacrament of baptism is God's Word to us, testifying to God's covenant of grace,¹⁶² setting forth and confirming His gracious promises and righteous demands.¹⁶³ It is a sign and seal of God's covenant in the Gospel, proclaiming and confirming to believers their ingrafting into Christ, remission of sins, regeneration by the Spirit, adoption as children of God, and resurrection to everlasting life.¹⁶⁴ It marks out

157 COF XXVII.III.

158 COF XXVII.IV, XXVIII.II, and XXIX.III; FOG X.B.1.a, X.C.11.

159 Matt. 28:18-19, Luke 22:19-20, COF XXVII.IV-V, LC Q. 164, SC Q. 93.

160 COF XXVII.IV; FOG X.B.1.a, XI.B.2.k.

161 LC Q. 165.

162 COF VII.III-VI.

163 COF VII.III, SC Q. 94.

164 COF XXVIII.I; LC Qs. 165, 177.

those who belong to this covenant, putting a visible and tangible difference between them and the rest of the world.¹⁶⁵ The name of the Triune God is placed upon them,¹⁶⁶ signifying that those who are baptized belong to God and not to themselves, and so must live according to God's covenant and commandments.¹⁶⁷ God takes them as His people, and gives Himself to them, saying, "I will be your God and you will be my people."¹⁶⁸ Those who receive the sacrament of baptism are thereby called to live as the children of God,¹⁶⁹ trusting in His grace, believing His promises, and keeping His commandments.

- (2) The sacrament of baptism not only shows God's grace but also is a means by which His grace is communicated to the elect, for "by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time."¹⁷⁰ Each baptism is a means of grace for the whole Church.¹⁷¹ When by faith we witness the baptism of others, and/or recall our own baptism, the promises of God are confirmed to us, for we know that God cannot lie.¹⁷² Likewise, our duties to God are freshly impressed upon us, and we are moved to renew our obedience.¹⁷³
- (3) Baptism is appointed for the solemn admission of the one who is baptized into the visible church,¹⁷⁴ which is the kingdom of the Lord Jesus Christ,¹⁷⁵ the house and

165 COF XXVII.I.

166 Matt. 28:19.

167 Matt. 28:19.

168 Exod. 6:7; Lev. 26:12; Jer. 7:23, 11:4, 24:7, 30:22, 31:33, 32:38; Ezek. 11:20, 14:11, 34:30, 36:28, 37:23, 27; Hosea 2:23; Zech. 8:8, 13:9; II Cor. 6:16; Heb. 8:10; I Pet. 2:9-10.

169 Exod. 4:22, John 1:12-13.

170 COF XXVIII.VI.

171 LC Q. 167.

172 Tit. 1:2, Heb. 6:17-18.

173 Rom. 6:3-14.

174 I Cor. 12:13, COF XXV.II-IV, LC Qs. 62-63.

175 Matt. 13:47-50.

family of God,¹⁷⁶ outside of which there is no ordinary possibility of salvation.¹⁷⁷ As such, it should ordinarily be administered in the presence of the worshipping community. It is appropriate that the privileges and responsibilities of church membership be emphasized in connection with the administration of baptism.

(a) *“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, public and private, as do conduce to their mutual good, both in the inward and outward man.”*¹⁷⁸

(b) *“Church members are required to make diligent use of the means of grace, to share faithfully in the worship and service of the Church, to give of their substance as the Lord may prosper them, to render wholehearted service to Christ and His Kingdom throughout the world, to continue in the peace and fellowship of the people of God, and to so live as to bear faithful witness to the Gospel.”*¹⁷⁹

- (4) In the administration of baptism, the emphasis is on God’s bringing people into covenant relationship with Himself. Baptism is not primarily a means through which one signifies a commitment to Christ. The baptism of children is not intended as a sign of their parents’ faith. Nor is it an act of dedication by the parents, giving up their child to God and seeking from God a blessing upon their child. All these things may accompany baptism, as our response to God. Nonetheless, the primary focus must be on God’s initiative to establish a covenant with His people: marking them as His own, assuring them of the truth of His promises, and calling them to covenant faithfulness.

176 Eph. 2:19, 1 Tim. 3:15.

177 COF XXV.II.

178 COF XXVI.I.

179 FOG V.B.

- (5) The sacrament of baptism is to be administered according to the command of Christ, in the name of the Father, the Son, and the Holy Spirit,¹⁸⁰ and only by an ordained minister of the Word.¹⁸¹ There should be prayer for God's blessing upon the administration of the sacrament. Afterwards, the minister shall baptize each one with water alone:

“(pronounce the person’s name), I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”

- (6) Following the baptism, the minister shall encourage the congregation to welcome each new member in the household of God, and charge those who have been baptized, or the parents of such, and the members of the congregation, to be faithful in their covenant with God and with one another.
- (7) The sacrament of baptism shall be administered only once to each person.¹⁸² The one who comes to faith after receiving Christian baptism does not need to be and should not be baptized again. Baptism is the sign of God's covenant with His people, signifying and sealing all that He has promised to them and all that He requires of them. It is not a sign that one has repented and now believes. Consequently, though one might have been in the bondage of sin and without faith when he was baptized, God's promises were nonetheless made to him and God's demands were nonetheless placed upon him. His sin and unbelief did not make void the promises of God or nullify His demands. As the apostle says, “What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? By no means! Let God be true though every one were a liar...”¹⁸³

The Baptism of Adults

- (8) Those who desire to commit their lives to Christ, and enter into communicant membership in Christ's Church, and who have not been baptized, should

180 Matt. 28:19-20.

181 COF XXVII.IV, XXVIII.II; FOG X.C.11.

182 Eph. 4:5, COF XXVIII.VII.

183 Rom. 3:4.

receive the sacrament of baptism. Before the sacrament is administered, it is desirable that such persons receive instruction concerning the meaning of the sacrament, the nature of the Church and the Christian faith, and the privileges and obligations attendant upon membership in the Church.¹⁸⁴

- (9) Those seeking to be admitted to communicant church membership should be examined by the session in private with regard to a knowledge of their spiritual need, their faith in Christ, and their intention to be obedient to Him.¹⁸⁵ After they have satisfied the session as to their Christian commitment and given assent to the questions required for communicant church membership in the Associate Reformed Presbyterian Church, they shall ordinarily be presented before the congregation for baptism in a service of public worship.¹⁸⁶ "In cases of exigency a pastor may hear the profession of faith of a penitent sinner and administer to him the Sacrament of Baptism. He (the pastor) shall then report his action to the session."¹⁸⁷
- (10) Those who are baptized upon profession of faith shall be recorded as communicant members of the Church, and they shall be welcomed as fellow-citizens with the saints and members of the household of God.¹⁸⁸
- (11) When adults with infant or young children come to faith and receive baptism for themselves, it is appropriate for the children to be baptized at the same time, being now children of the covenant by virtue of at least one parent's faith.¹⁸⁹

The Baptism of Children

- (12) The baptism of infant or young children is identical in meaning with the baptism of those making a profession of faith. God's covenant is made with believers and their children,¹⁹⁰ whether born to them or adopted

184 Acts 2:40-41, 16:32-33.

185 FOG V.C.1.a.

186 FOG V.C.1.a-d.

187 FOG V.C.1.c.

188 Eph. 2:19.

189 I Cor. 7:14.

190 Gen. 17:7, Acts 2:39, Gal. 3:16, COF XXVIII.IV, LC Q. 166.

into their families.¹⁹¹ Baptism sets forth the grace of God in Jesus Christ and affirms that all who believe and their children are heirs of this covenant of grace, as many as the Lord our God shall call to Himself. In the sacrament of baptism they are acknowledged to be members of the household and family of God. God's name and claim are placed upon them and His covenant promises and demands are thereby signified and sealed. It is thus the responsibility of parents to present their children for baptism at an early age. It is likewise the responsibility of sessions to encourage parents to present their children for baptism.¹⁹²

- (13) The baptism of covenant children has particular significance for the Church. God gave the Old Testament covenant sign of circumcision and instructed that it be applied to sons only eight days after their birth.¹⁹³ This indicated that they were holy, set apart as belonging to God's covenant people. The New Testament covenant sign of baptism replaces that of circumcision,¹⁹⁴ and is to be applied to all covenant members.¹⁹⁵ The application of the covenant sign to infants shows that, even before the children confess Him, God has set them apart, called them as His own, given and confirmed promises to them of salvation through faith, welcomed them into the household of God, and called them to faith and to faithfulness. It is thus a remarkable exhibition of the unmerited grace of God that is given to His people, for God demonstrated His love while we were yet sinners.
- (14) It is desirable that a minister, before baptizing a child, engage in instructions and discussion with the parents, to acquaint them with the covenant responsibilities which are laid upon them.¹⁹⁶
- (15) When a child is presented for baptism at a service of public worship, at least one parent, or one rightly exercising parental authority, shall be asked to give

191 Gen. 17:10-13, I Cor. 7:14.

192 FOG XI.B.2.c.

193 Gen. 17:12, Lev. 12:1-3.

194 Matt. 28:18-19; Acts 2:38, 15:5-29; I Cor. 7:18; Col. 2:11-12.

195 Acts 2:38; 16:15, 33.

196 Gen. 18:19; Deut. 6:4-9, 11:18-25; Ps. 78:5-8; Eph. 6:4.

affirmative answer to the following or equivalent questions:

- (a) *Do you renew the vows which you made when you received the Lord Jesus Christ as your Savior and entered into the full communion of this Church?*
 - (b) *Do you acknowledge that your child is a sinner in need of the cleansing blood of Jesus Christ and of the Holy Spirit?*
 - (c) *Do you claim God's covenant promises on this child's behalf, and do you look in faith to the Lord Jesus Christ for this child's salvation, as you do for your own?*
 - (d) *Do you now covenant and promise in humble reliance on the grace of God to bring up your child to love God and to serve Him, to the end that your child may come to commit his life to Jesus Christ as Lord and Savior?*
- (16) Because the child who is baptized is thereby marked as belonging to God and welcomed into His household, it is fitting that members of the congregation promise to surround the child with concern and love in Christ,¹⁹⁷ that he may continue in the fellowship of the Church, and be guided to confess Jesus Christ as Savior and Lord, that he might live in His eternal kingdom.¹⁹⁸ The congregation* shall be asked to give affirmative response to the following or equivalent question:

- (a) *Do you the members of this congregation undertake with these parents the covenant responsibility for the Christian nurture of this child?*

* The Associate Reformed Presbyterian Church does not recognize sponsors customarily called Godparents.

197 John 13:34-35.

198 Gal. 6:1-2; Heb. 3:12-13, 10:23-25, 12:15-17.

- (17) The minister shall then baptize the child in the manner set forth above.¹⁹⁹ The sacrament shall conclude with prayer for the child, the parents, and all those in the household of faith.
- (18) At the time of baptism the child shall be recorded as a baptized, non-communicant member of the Church.²⁰⁰

c. The Sacrament of The Lord's Supper

*The Lord's 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 showed 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; testify and renew their thankfulness, and engagement to God, and their mutual love and fellowship each with other, as members of the same mystical body.*²⁰¹

- (1) The sacrament of the Lord's Supper is a means of grace by which God makes provision for the ongoing spiritual nourishment of His people.²⁰² The Lord Jesus Christ is spiritually present in the sacrament,²⁰³ and they who partake by faith truly and spiritually receive and feed upon Christ crucified²⁰⁴ and all benefits of His death.²⁰⁵ Through this means of grace God sustains and enriches His people in fellowship and unity with their crucified and risen Lord,²⁰⁶ providing them a foretaste of eternal fellowship with Him.²⁰⁷
- (2) The sacrament witnesses primarily to the power of God's love for His sinful people in the death and

199 See (5) and (6) above.

200 FOG V.A.2.

201 LC Q. 168.

202 COF XXIX.I.

203 I Cor. 10:16, COF XXIX.VII, LC Q. 170.

204 John 6:26-59, LC Q. 170.

205 COF XXIX.VII. SC Qs. 29-38 and LC Qs. 57-90 give a full discussion of these benefits.

206 SC Q. 96; LC Qs. 168, 177.

207 Matt. 26:29, Mark 12:25, Luke 22:18.

resurrection of His Son and the promise of His grace to all who believe.²⁰⁸ It also provides a means whereby His children show forth their faith in God by offering themselves to Him in love and praise.²⁰⁹

- (3) The sacrament of the Lord's Supper is an act of covenant renewal for the people of God.²¹⁰ It is the bond and pledge of their union with Christ, and with each other, as members of His mystical body.²¹¹ It should therefore be administered as part of the public worship of God,²¹² and only by an ordained minister of the Word.²¹³ It should be preceded by the reading and preaching of the Word that the sacramental Word may be shown forth in full unity with the written and preached Word of the Covenant Lord.²¹⁴
- (4) The Table is none other than Christ's Table. The words of institution set forth the sacrament as originating in Christ's command.²¹⁵ They make plain that those worshipping have been invited and called by Christ Himself, and therefore come in obedience to His will. He calls to Himself all who labor and are heavy laden, saying He will give them rest.²¹⁶ He calls them to repent, and turn again, that their sins might be blotted out, and that times of refreshing might come from the presence of the Lord.²¹⁷ He calls them to taste and see that the Lord is good, and that blessed are all who take refuge in Him.²¹⁸
- (5) In the name of Christ, and by His mercy and love, the minister shall call to partake in the sacrament all who humbly place their trust in Christ, are truly sorry for their sins, and by His help endeavor to lead a holy life.

208 Rom. 5:6-11, I Cor. 11:23-26.

209 Luke 22:14-20, I Cor. 11:23-26.

210 COF XXIX.I, LC Q. 168.

211 I Cor. 10:16-17, COF XXIX.I.

212 Acts 20:7; I Cor. 11:18, 20, 33.

213 COF XXVII.IV, XXIX.III; LC Q. 169; FOG X.B.1.a.

214 Exod. 24, Neh. 8-10, Acts 20:7.

215 Luke 22:19, I Cor. 11:23-26.

216 Matt. 11:28-29.

217 Acts 3:19-20.

218 Ps. 34:8.

- (a) Those who have been baptized and have made profession of faith and have entered into communion with Christ in the visible Church shall be invited to participate. They should be encouraged to come in full dependence upon the grace of God in Christ, and upon the power of the Holy Spirit, and be reminded that in Christ they are made worthy to come.²¹⁹ They should be encouraged to examine themselves concerning their spiritual need, their faith in Jesus Christ, and their intention to be obedient to Him. They should be encouraged to pray for renewal and growth in their whole spiritual life.²²⁰
- (b) Those who belong to Christ in the visible Church, and yet have doubts about partaking of the sacrament, shall be encouraged to come despite their doubts. For if they sincerely desire to be in Christ, and to be delivered from sin, that they might lead a holy life, the Lord's Supper has been appointed for their spiritual comfort and strengthening, that they might grow up into a full assurance of salvation.²²¹
- (c) Those who are impenitent should be warned against partaking of the sacrament while still holding fast to their sins; lest they partake in an unworthy manner, and eat and drink judgment on themselves.²²²
- (d) Those who are not members of the visible Church and others who should not partake of the sacrament may be invited to remain during the administration of the sacrament. They should be encouraged to meditate prayerfully upon the gracious offer of salvation in the Gospel and their own spiritual need.

219 Rom. 5:6, II Cor. 5:21.

220 I Cor. 11:28, SC Q. 97, FOG V.C.1.a. For further help on this, see LC Qs. 171-177.

221 LC Q. 172.

222 I Cor. 11:27-29, LC Q. 173.

- (6) The words of institution are to be read and the service shall follow the New Testament pattern.²²³ There should be a prayer of consecration and thanksgiving,²²⁴ asking that God set apart these common elements of bread and wine for the holy purpose for which He has appointed them, and thanking Him for the gracious revelation of His love in Christ and the full provision made for so rich a salvation. The minister shall take and break the bread, and afterwards take the cup, and distribute both to the congregation.²²⁵ Normally, ruling elders assist the minister in the distribution, for they share with him the keys of the kingdom.²²⁶ The congregation may partake of the elements as each is distributed; or wait until all have been served, that all might commune together. A prayer of thanksgiving may be offered when all have partaken. Reverent disposition shall be made of the elements following the service.
- (7) The session of each congregation shall determine how frequently the sacrament is provided.²²⁷ It should be provided regularly enough that it is seen both as belonging to the ordinary parts of the worship of God by His people²²⁸ and as beneficial for their spiritual nourishment.²²⁹
- (8) While the sacrament, being an act of the whole Church, is ordinarily to be celebrated in public worship with the participation of the full congregation, there may be occasions when the session or other church courts are persuaded of sufficient reason for its celebration at other services of worship. Such celebrations should be understood, not as private ceremonies, but as belonging to the public worship of the whole people of God.²³⁰

223 Matt. 26:20-30, Mark 14:17-26, Luke 22:14-20, I Cor. 11:23-32, COF XXIX.III, LC Q. 169.

224 Matt. 26:26-27, Mark 14:22-23.

225 Matt. 26:26-27, Mark 14:22-23, Luke 22:19-20, LC Q. 169.

226 COF XXX.

227 FOG XI.B.2.k.

228 See DPW V.A.2 for the definition of the *ordinary* parts of worship.

229 LC Q. 177, "...whereas the Lord's Supper is to be administered often...as spiritual nourishment to the soul."

230 COF XXIX.IV.

- (9) In the case of those who are physically unable to attend public worship, the sacrament may be taken to them.²³¹ If possible, there should be present at the celebration officers and other members of the congregation in addition to the minister, to show forth the communal nature of the Sacrament.

9. BENEDICTIONS

*The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.*²³²

- a. From ancient times it has been the practice of priests, prophets, and patriarchs to pronounce blessing upon people in the name of the Lord. Melchizedek blessed Abraham in the name of the Lord.²³³ Isaac blessed Jacob.²³⁴ Jacob blessed his sons²³⁵ and the sons of Joseph.²³⁶ At Sinai God appointed His priests to bless the whole people of God, putting His name upon them.²³⁷
- b. The New Testament continues this practice. At His ascension, our Lord Himself lifted His hands to bless His people.²³⁸ Several New Testament epistles close with such pronouncements of blessing.²³⁹
- c. Therefore it is fitting that ministers of the Word conclude public worship with a benediction. The priestly benediction of the Old Testament,²⁴⁰ the apostolic Trinitarian benediction of the New Testament,²⁴¹ or other Scriptural benedictions may be used.
- d. *Benedictions*, which are words of blessing from God to His people, should not be confused with *ascriptions*, which are words of praise and blessing for God offered by His people.²⁴²

231 COF Note (h).

232 II Cor. 13:14 (ESV).

233 Gen. 14:19-20.

234 Gen. 27:27-29.

235 Gen. 49:1-27.

236 Gen. 48:1-22.

237 Numbers 6:22-27. See also Lev. 9:22, Deut. 21:5.

238 Luke 24:50-51.

239 II Cor. 13:14, Heb. 13:20-21, I Pet. 5:14b.

240 Numbers 6:23-24.

241 II Cor. 13:14.

242 Rom. 16:25-27, Jude 24-25.

Ascriptions may be offered by any and by all, as praise and adoration to God. Some benedictions are framed as prayers,²⁴³ and as prayers, they may be prayed by any and all, as our words spoken to God. But benedictions are official declarations from God Himself, given through His appointed messengers, to His people, to grant them blessing. Only duly ordained ministers of the Word may pronounce benedictions.

C. OCCASIONAL PARTS AND SPECIAL SERVICES

*... besides religious oaths and vows, solemn fastings, and thanksgivings upon special occasions, which are, in their several times and seasons, to be used in a holy and religious manner.*²⁴⁴

1. OATHS AND VOWS

*Praise is due to you, O God, in Zion, and to you shall vows be performed.*²⁴⁵

- a. The solemn swearing of oaths and the making or renewing of vows are parts of the public worship of God.²⁴⁶ It is appropriate, for example, that when ordained and installed into church office, or when entering into marriage, that the oaths and vows be taken in public. Yet it is always to be remembered that the oath is sworn and the vow is made to God, and in the name of God. Such oaths and vows are to be kept in all faithfulness, relying upon the grace of God, remembering that the Lord does not hold him guiltless who takes His name in vain.²⁴⁷

2. FASTINGS

*Consecrate a fast; call a solemn assembly. Gather the elders and all the inhabitants of the land to the house of the LORD your God, and cry out to the LORD.*²⁴⁸

243 Rom. 15:5-6, 13, 33.

244 COF XXI.V.

245 Ps. 65:1 (ESV).

246 Num. 30, COF XXII.

247 Exod. 20:7, Eccl. 5:1-7.

248 Joel 1:14 (ESV).

- a. Fasting is abstaining from food and/or other comforts for a season for the purpose of devoting oneself more completely to God in search of blessing, relief of affliction, intercession for others, or other purposes.²⁴⁹ As much as can conveniently be done, the time of fasting should be spent in private and public reading of the Scriptures, attending to the preaching of the word, singing of praise, and especially in praying to God concerning the purpose of the fast.²⁵⁰

3. THANKSGIVINGS

*Let them thank the LORD for his steadfast love, for his wonderful works to the children of men!*²⁵¹

- a. As we are at all times to give thanks to God for all that we have and are, so it is particularly fitting that, upon receiving special favor from God, times of thanksgiving be set apart.²⁵² Special services of worship may be held, wherein the Psalms and hymns that are sung, the prayers that are offered, and the Word that is preached are made suitable for the occasion.

4. SPECIAL OCCASIONS

*I will remember the works of the LORD: Surely I will remember thy wonders of old.*²⁵³

- a. From ancient times the people of God have appointed special occasions²⁵⁴ for remembering and observing the great works of God,²⁵⁵ and for calling upon God in times of special need.²⁵⁶ Through the ages the Church has also appointed special days for remembering and rejoicing in the birth of our Lord Jesus Christ; His death, resurrection, and ascension; and the sending of the Holy Spirit. There may also be days recommended for recalling the heritage of the Church, proclaiming its mission, and forwarding its work.

249 Joel 2:15-17, I Cor. 7:5.

250 II Chron. 20:3, Esth. 4:16, Isa. 58:6-12.

251 Ps. 107:8 (ESV).

252 Esth. 9:17-32, Ps. 107.

253 Ps. 77:11.

254 COF XXI.V.

255 Esth. 9:16-28; John 10:22; Acts 4:23-31, 12:5.

256 I Chron. 20:1-30; Acts 4:23-31, 12:5.

All of these may be observed in the public worship of God on the Lord's Day.

- b. It is also appropriate that a weekday may be appointed by the session, presbytery, or General Synod for gathering the people of God to pray, offer praise and thanksgiving, make confession of sins, inaugurate or complete a fast, or for hearing the Word of God.²⁵⁷
- c. If at any time the civil authorities should appoint a fast or thanksgiving, the Church should consider paying due respect, ordinarily through a service of public worship. The prayers, the music, the selection of Scripture, and the message should be especially selected for the occasion.
- d. While worship on the Lord's Day is a duty one owes to God, observing special occasions of worship is not obligatory and in such matters the believer's conscience is not bound.²⁵⁸

5. CHRISTIAN MARRIAGE

*... a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.*²⁵⁹

- a. Marriage has been instituted by God as a covenant relationship between one man and one woman.²⁶⁰ God has established marriage for the mutual help and companionship of husband and wife,²⁶¹ for the increase of mankind with descendants²⁶² and the Church with a holy seed,²⁶³ and for prevention of immorality.²⁶⁴ It is an earthly image of the heavenly union between Christ and His Church.²⁶⁵ Jesus Christ blessed this relationship by His presence at the wedding feast at Cana in Galilee.²⁶⁶ Those who enter into marriage are to pledge their love and fidelity to each other, as long as they both shall live.²⁶⁷

257 Neh. 8-10.

258 COF XX.II.

259 Gen. 2:24 (ESV).

260 Gen. 2:24, Matt. 19:5-6, COF XXIV.

261 Gen. 2:18, Eph. 5:22-33.

262 Gen. 1:28.

263 Mal. 2:14-15.

264 I Cor. 7:2.

265 Eph. 5:32.

266 John 2:1-11.

267 Matt. 19:5-6, Rom. 7:2-3.

- b. It is the duty of Christians to marry only in the Lord. In Christian marriage both the bride and the groom are to be professing Christians, and share a common Christian faith.²⁶⁸
- c. Before any man and woman are joined in Christian marriage they shall fulfill all the lawful requirements of the state in which the marriage is to be performed.²⁶⁹ The minister shall counsel with the couple to assess whether they are prepared to enter into marriage with maturity and wisdom.
- d. If, after counseling, the minister is not convinced in his conscience of the propriety of the marriage under the laws of the state and of Holy Scripture, as interpreted in *The Standards of the Associate Reformed Presbyterian Church*, he shall not perform the ceremony.
- e. A Christian marriage ceremony may be ordered as a service of worship before God. When it is, it should be conducted in conformity with the Scriptural principles governing worship, outlined elsewhere in this directory. As in all services of worship, reverence shall be expected on the part of all present. Any music included in the service must be fitting and appropriate for a service of worship to God. When it is conducted in the house of God, the service of worship shall be under the authority of the minister and the session.²⁷⁰
- f. The order for a Christian marriage service of worship shall include a brief statement of the Biblical meaning of marriage. There shall be prayers for the couple as they enter their new estate. The man and the woman shall make vows in accordance with the Biblical teaching on marriage.²⁷¹ There may be an exchange of rings, or the giving of a ring to the woman by the man. There may be a charge to them, laying before them the privileges and obligations which they are about to receive and undertake. There shall be a declaration by the minister that the man and woman standing before him are now joined in marriage according to the ordinance

268 I Cor. 7:39.

269 Rom. 13:1-7, I Pet. 2:13-17.

270 See FOG XI.B.2.k.

271 Gen. 2:24-25; Deut. 24:1-4; Mal. 2:10-16; Matt. 5:31-32, 19:3-12; Mark 10:2-12; Luke 16:18; Eph. 5:22-33; Col. 3:18-19; I Pet. 3:1-7; COF XXII and XXIV; DPW V.C.1.

of God and the law of the state. The service shall conclude with a benediction.

- g. The minister shall comply with all requirements of the state for the proper performance and registration of the marriage. He shall also see that the Church maintains an adequate record of all marriages within the congregation.

6. FUNERALS AND MEMORIAL SERVICES

*Precious in the sight of the LORD is the death of his saints.*²⁷²

- a. In the presence of death, Christians witness to their faith that God, in Jesus Christ, has conquered death and raises His people from death to life eternal. In order that those who are bereaved may find strength and comfort in the presence of God,²⁷³ and support from the people of God, it is appropriate that a service of worship be held. When a service of worship is held, it should be conducted by a minister and shall be under the authority of the minister and the session. A service held in a church provides the best setting for turning the hearts of those bereaved to the comfort of God to be found in Christ, but circumstances may suggest another setting.
- b. The funeral or memorial service should be conducted with dignity in consideration of the life and circumstances of the deceased, and the pastoral needs of the family, congregation, and community. As our Lord Himself wept at the grave of Lazarus, beholding the tears of Mary and the others,²⁷⁴ so it is appropriate that due place be given for the grief which is present when a loved one dies.²⁷⁵
- c. The worship service must include a witness to the resurrection and the promise of salvation through faith in Jesus Christ. Believers have the sure and certain hope that Jesus Christ has conquered death,²⁷⁶ has gone to prepare a place for them,

272 Ps. 116:15.

273 Ps. 23.

274 John 11:36.

275 Rom. 12:15, I Thess. 4:13.

276 I Cor. 15:54-57, II Tim. 1:8-10.

and will come again to receive them to Himself, that where He is they may be also.²⁷⁷ Assurance should be given that when believers are absent from the body, they are present with the Lord,²⁷⁸ awaiting the blessed day of Christ's return when all who are in their tombs will hear the voice of the Son of Man, and those who have believed will come forth to the resurrection of life.²⁷⁹

- d. The worship service should include the reading of appropriate passages from the Holy Scripture and the offering of prayers of thanksgiving, intercession, and supplication. Personal remarks about the deceased may be made to give honor to whom honor is due, and thanksgiving to God for benefits received and a good example given, as appropriate in each case. However, due care should always be taken to keep the focus of the service on God, who helps and comforts those who grieve, and to whom alone all praise belongs. Intercessions should not be offered in behalf of the dead, nor attempts made to speak to the dead. If songs or other music are included, they should be appropriate for the worship of God. When the casket is present, it should remain closed during the worship in order that those present may more completely be directed to God. The service should be closed with a benediction unless followed by a service of committal to which all are invited.
- e. The service of committal should be done with Scripture and prayer, and the service closed with a benediction.

7. ORDINATIONS AND INSTALLATIONS

*These they set before the apostles, and they prayed and laid their hands on them.*²⁸⁰

- a. The only King and Head of the Church is the Lord Jesus Christ, to whom all power in heaven and on earth has been given by God the Father.²⁸¹ Being exalted to the right hand

²⁷⁷ John 14:2-3.

²⁷⁸ Luke 23:42-43, II Cor. 5:8.

²⁷⁹ John 5:25-29.

²⁸⁰ Acts 6:6 (ESV).

²⁸¹ FOG I.A.1.

of God, and having received from the Father the promise of the Holy Spirit,²⁸² Christ has given gifts to His Church that some might be apostles, some prophets, some evangelists, some pastors and teachers.²⁸³ By His apostles He has also provided for elders to rule²⁸⁴ and deacons to serve²⁸⁵ in the Church, and for setting them apart by prayer and the laying on of hands.²⁸⁶

- b. Ordination is the solemn act of setting apart a person to a church office by a court of the Church having authority to do so.²⁸⁷ In the case of ministers, it is performed by a presbytery.²⁸⁸ In case of ruling elders and deacons in a congregation, it is normally performed by the session of the local church,²⁸⁹ or by presbytery in special cases.²⁹⁰
- c. Installation is the solemn act of placing in office those who have been elected and lawfully ordained to the office. Those who are installed in an office to which they have previously been ordained are not ordained again.²⁹¹ Ordination to an office is for life, unless the officer is released from the office²⁹² or is deposed by a process of discipline.²⁹³
- d. Ordination and installation of church officers shall take place in a service of public worship, conducted by the appropriate court of the Church in the name of the Father, the Son, and the Holy Spirit. Those who are ordained to office shall solemnly promise to maintain the doctrine, government, discipline, and worship of the Church, by giving affirmative response to the questions found in the Form of Government.²⁹⁴ Those being installed in an office to which they have previously been ordained shall be asked to reaffirm their vows.²⁹⁵

282 Acts 2:33.

283 Eph. 4:11.

284 Acts 14:23; Phil. 1:1; I Tim. 3:1-7, 5:17; Titus 1:5-9.

285 Acts 6:1-6, Phil. 1:1, I Tim. 3:8-13.

286 Acts 6:6; I Tim. 4:14, 5:22.

287 FOG VI.

288 FOG XII.B.2.k.

289 XI.B.2.f.

290 FOG III.C.6-12, XII.2.c, XII.2.s.

291 FOG IX.E.1-4.

292 BOD VIII.A.3, B.1.

293 FOG IX.B.1.

294 FOG IX.D.3, X.D.2.g.

295 Previously ordained ministers shall renew all their vows (FOG X.D.3.e). Previously ordained ruling elders and deacons are required to assume the obligations in Questions 5 through 7 (FOG IX.E.3).

- e. At each service of ordination/installation to office in a local church, the members of the congregation shall be asked to acknowledge and receive these officers, and promise to give them all the honor, obedience, encouragement, and assistance in the spirit of love to which their office entitles them, according to the Word of God²⁹⁶ and *The Standards of the Associate Reformed Presbyterian Church*.²⁹⁷
- f. When all the questions have been answered affirmatively, the one(s) to be ordained should (if able) kneel for the ordination, while the ministers and ruling elders of the court lay their hands upon the person(s) and the ordination prayer is offered.²⁹⁸ Following the prayer, it is fitting for the apostolic Trinitarian benediction²⁹⁹ to be pronounced upon those who have been ordained.
- g. When the ordination/installation has been completed, the presiding officer shall declare in the name of Christ that the officer(s) has (have) been duly ordained and/or installed in the sacred office to which he (they) has (have) been called, using the formula found in the Form of Government.³⁰⁰
- h. A charge to the officers shall be given regarding their Christian responsibilities to the Lord, to each other, and to the Church.³⁰¹

8. COMMISSIONINGS

*. . . he has been appointed by the churches to travel with us as we carry out this act of grace that is being ministered by us, for the glory of the Lord himself and to show our good will.*³⁰²

- a. A commissioning, which is distinct from ordination to church office, is the solemn recognition of a person as set apart for a

296 I Cor. 9:1-14, 16:15-16; I Thess. 5:12-13; I Tim. 5:17-20; Heb. 13:17; III John 5-8.

297 FOG IX.D.4, X.D.3.f.

298 FOG VI, IX.D.5, X.D.2.h.

299 II Cor. 13:14.

300 FOG IX.D.6 for ruling elders and deacons; FOG X.D.2.i, X.D.3.g for ministers.

301 II Tim. 4:1-5, FOG IX.D.6, X.D.3.h.

302 II Cor. 8:19 (ESV).

particular work of ministry.³⁰³ The ministry in view may be of a continuing nature, as in the appointment of a missionary, a church counselor, or a director of music, Christian education, women's, youth, or children's ministry. The ministry may also be of a temporary nature, as in short-term missionary service.

- b. A service of commissioning may be held in a worship service. Appropriate prayers and a charge to the one(s) being commissioned should be included.

* * * * *

*Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire.*³⁰⁴

303 Possible New Testament examples may be found in I Cor. 16:3 and II Cor. 8:23.

304 Heb. 12:28-29 (ESV).

SAMPLE REFORMED ORDERS OF WORSHIP

NOTE: *The following orders of service are offered as historical examples of those which have been used in Reformed churches from the time of Calvin to the present. The list should not be understood as providing a complete selection of orders which have been approved by the General Synod for use in Associate Reformed Presbyterian Churches. None have been approved in that sense.*

John Calvin's *Form of Church Prayers*,
1540s Strasbourg (S)/Geneva (G)*

John Knox's *The Forme of Prayers*,
1556**

Scripture Sentence
Confession of Sin
Scripture: Words of Assurance (S)
Absolution of Sin (S)
Metrical Psalm (G) or Metrical
Decalogue (S)
Prayer for Illumination
Scripture Reading
Sermon
Pastoral Prayer including long
paraphrase of the Lord's Prayer
The Apostles' Creed sung while
elements prepared
Words of Institution
Exhortation to worthy participation
Prayer of Consecration and
Thanksgiving
The Minister partakes, then
distributes
The Communion at the table while
singing metrical Psalm or reading
Scripture
Post-Communion Thanksgiving
Metrical *Nunc Dimittis* (S)
Benediction

Confession of Sin
Prayer for Pardon
Metrical Psalm
Prayer for Illumination
Scripture Reading
Sermon
[Collection of Alms]
Thanksgiving and Intercessions
The Lord's Prayer
The Apostles' Creed
Offertory- elements prepared
while singing metrical Psalm
Words of Institution
Exhortation to worthy
participation
Prayer of Consecration
Adoration
Thanksgiving for creation/
redemption
Anamnesis (remembrance)
Doxology
The Minister partakes, then
distributes
The Communion around the table
while reading Scripture
("the Passion")
Post-Communion Thanksgiving
Metrical Psalm 103
Benediction

*Communion was not practiced weekly

**Communion was not practiced
frequently

| | |
|--|--|
| Westminster <i>Directory for Public Worship</i> , 1644* ¹ | <i>The Book of Common Worship</i> , 1946, "First Order" ^{**1} |
| Call to Worship | Call to Worship |
| Opening Prayer: Adoration and for Blessing | Adoration |
| Old Testament Reading | Confession of Sin |
| New Testament Reading | Assurance of Pardon |
| Metrical Psalm | Psalter (Chanted, Read, Sung) |
| Prayer of Confession and Petition | First Scripture Reading |
| Sermon | Hymn or Anthem |
| Pastoral Prayer | Second Scripture Reading |
| The Lord's Prayer | The Apostles' Creed (or Nicene) |
| Metrical Psalm | Hymn or Anthem |
| Exhortation, Warning, and Invitation | Prayer of Thanksgiving, etc. |
| Words of Institution | The Lord's Prayer |
| Prayer of Consecration and Thanksgiving | Offering |
| The Minister partakes, then distributes | Doxology, Response or Prayer of Dedication |
| The Communion "at or about" the table | Hymn or Anthem |
| Post-Communion Exhortation | Sermon |
| Post-Communion Thanksgiving | Hymn |
| Collection for the Poor | Benediction |
| Benediction | |

*Communion was not practiced weekly

**None of the five standard orders of worship is a communion service

1 For this and the previous two liturgies, see Bard Thompson, ed., *Liturgies of the Western Church* (Augsburg Fortress Publishers, 1980) and William D. Maxwell, *A History of Christian Worship* (Baker Book House, 1982).

1 *The Book of Common Worship* (The Board of Christian Education of the Presbyterian Church in the United States of America, 1946).

The Worshipbook, 1970^{*1}

Call to Worship
 Confession of Sin
 Declaration of Pardon
 The Gloria Patri
 Prayer for Illumination
 Old Testament Lesson
 Psalm, Hymn, Anthem
 New Testament Lesson
 Sermon
 The Creed
 Prayers of the People
 The Peace
 Offerings
 Hymn or Doxology
 Invitation to the Lord's Table
 The Thanksgiving
 Words of Institution
 The Minister partakes, then
 distributes
 The Communion while people sing/
 say Psalms or Hymns of praise
 Post-Communion Thanksgiving
 Hymn
 Dismissal/Charge
 Benediction

*Order with Communion is the first order given

The Book of Common Worship, 1993^{**1}

Gathering
 Call to Worship
 Prayer of the Day
 Hymn of Praise
 Confession of Sin
 Declaration of Forgiveness
 The Peace
 Canticle, Psalm, Hymn
 Prayer for Illumination
 First Reading
 Psalm
 Second Reading
 Anthem, Hymn, Psalm
 Gospel Reading
 Sermon
 Invitation
 Affirmation of Faith
 [Hymn or Concerns of the Church]
 Prayers of the People
 [The Peace]
 Offerings
 Invitation to the Lord's Table
 The Thanksgiving
 Words of Institution
 Fraction and Distribution
 The Communion while people sing
 Psalms or Hymns, Read Scripture,
 or Pray
 Post Communion Thanksgiving
 Hymn, Canticle, or Psalm
 Dismissal/Charge
 Benediction

**Standard service is a communion service

1 *The Worshipbook* (Westminster Press, 1970).

1 *The Book of Common Worship* (Westminster/John Knox Press, 1993).