

CONFESSING OUR FAITH

westminster larger catechism

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,¹ and to drive them to Christ;² or, upon their continuance in the estate and way of sin, to leave them inexcusable,³ and under the curse thereof.⁴

1. Ps. 51:13; 1 Tim. 1:9–11. 2. Gal. 3:24. 3. Rom. 1:20; Rom. 2:15. 4. Gal. 3:10.

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,¹ so as thereby they are neither justified² nor condemned,³ 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;⁴ and thereby to provoke them to more thankfulness,⁵ and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.⁶

1. Rom. 6:14; Rom. 7:4, 6; Gal. 4:4–5; Col. 2:13–14. 2. Rom. 3:20. 3. Gal. 5:23; Rom. 8:1. 4. Rom. 7:24–25; Gal. 3:13–14; Rom. 8:3–4; Acts 13:38–39. 5. Luke 1:68–69, 74–75; Col. 1:12–14; Rom. 6:14. 6. Deut. 30:19–20; Rom. 7:22; Titus 2:11–14; James 1:25.

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;¹ 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.²

1. Deut. 4:13; Deut. 10:4; Ex. 34:1–4; Rom. 13:8–10; James 2:8, 10–12. 2. Matt. 22:37–40; Matt. 19:17–19.

CONFESSING OUR FAITH

westminster larger catechism

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,¹ and to drive them to Christ;² or, upon their continuance in the estate and way of sin, to leave them inexcusable,³ and under the curse thereof.⁴

1. Ps. 51:13; 1 Tim. 1:9–11. 2. Gal. 3:24. 3. Rom. 1:20; Rom. 2:15. 4. Gal. 3:10.

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,¹ so as thereby they are neither justified² nor condemned,³ 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;⁴ and thereby to provoke them to more thankfulness,⁵ and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.⁶

1. Rom. 6:14; Rom. 7:4, 6; Gal. 4:4–5; Col. 2:13–14. 2. Rom. 3:20. 3. Gal. 5:23; Rom. 8:1. 4. Rom. 7:24–25; Gal. 3:13–14; Rom. 8:3–4; Acts 13:38–39. 5. Luke 1:68–69, 74–75; Col. 1:12–14; Rom. 6:14. 6. Deut. 30:19–20; Rom. 7:22; Titus 2:11–14; James 1:25.

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;¹ 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.²

1. Deut. 4:13; Deut. 10:4; Ex. 34:1–4; Rom. 13:8–10; James 2:8, 10–12. 2. Matt. 22:37–40; Matt. 19:17–19.