

THE  
SHORTER CATECHISM

OF THE

Westminster Assembly,

WITH

ANALYSIS AND SCRIPTURE PROOFS.

PREPARED FOR THE COMMITTEE,

BY

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## INTRODUCTION.

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THE little volume now issued by the Presbyterian Publication Committee has been prepared with much care, and at their request, by the Rev. Edwin Hall, D.D. In the Shorter Catechism of the Westminster Assembly, thus proved, sustained, and illustrated by direct appeal to the revealed word of God, we have an admirable compend of true theology. Imperfect as are all human works, of which this is but one, this Catechism, to a rare degree, the more closely it is scrutinized the more it is esteemed for its most singular excellency, pith, wisdom, and Biblical fidelity. Familiarity with the foundations upon which its teachings are built will serve to fortify

the head and heart against the evils of false doctrine.

It is trusted that the present work will be found upon examination to be free from those defects which have been observed in some other efforts of a similar nature, and especially that the fulness of the citations will have diminished the danger of the quotation of irrelevant texts.

THE  
SHORTER CATECHISM,

WITH ANALYSIS AND PROOFS FROM THE  
SCRIPTURES.

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Q. 1. WHAT is the chief end of man?

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

*Chief end.* The end for which he was made. That in which he may accomplish the design of his being and find his supreme happiness.

*That man was made for this end.*

Rom. xi. 36: "For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

Prov. xvi. 4: "The Lord hath made all things for himself: yea, even the wicked for the day of evil."

Col. i. 16: "All things were created by him, and for him."

1 Pet. iv. 11: "That God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen."

1 Cor. x. 31: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

*That in this man shall find his supreme happiness.*

Ps. lxxiii. 24-27: "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom

have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever. For lo, they that are far from thee shall perish."

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.

*The Word of God.*

Ps. cxix. 105: "Thy word is a lamp unto my feet, and a light unto my path."

2 Tim. iii. 16, 17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

2 Pet. i. 20, 21: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

*Contained in the Old Testament.*

Luke xxiv. 44: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

John v. 39: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

*Contained in the New Testament.*

1 Thess. ii. 13: "For this cause also thank we God without ceasing, because, when ye received the word

of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God."

2 Pet. iii. 2: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour."

Eph. ii. 20: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

2 Pet. iii. 15, 16: "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."

Gal. i. 11, 12: "But I certify you, brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

1 Cor. ii. 13: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

#### *The rule of faith.*

Acts xvii. 11: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

Isa. viii. 20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

#### *The rule of life.*

2 Pet. i. 19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

Ps. cxix. 9, 10: "Wherewith shall a young man

cleanse his way? By taking heed thereto according to thy word. With my whole heart have I sought thee: Oh, let me not wander from thy commandments."

*A sufficient rule.*

2 Tim. iii. 15: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

*A perfect rule.*

Ps. xix. 7-9: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether."

Ps. cxix. 2, 3: "Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity."

*Of unchanging and eternal truth.*

Ps. cxix. 142: "Thy righteousness is an everlasting righteousness, and thy law is the truth."

Matt. xxiv. 35: "Heaven and earth shall pass away, but my words shall not pass away."

*Suitable even for children, or for the simple, and not to be shut away from any.*

2 Tim. iii. 15: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Ps. cxix. 130: "The entrance of thy words giveth light: it giveth understanding unto the simple."

*A better instructor than the most learned men, or than the Fathers.*

Ps. cxix. 99, 100: "I have more understanding than

all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts.”

*The only rule.*

Matt. xv. 6, 9: “Thus have ye made the commandment of God of none effect by your tradition. But in vain they do worship me, teaching for doctrines the commandments of men.”

Gal. i. 8, 9: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”

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.

Deut. xxxi. 11-13: “When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the Lord your God.”

John xx. 31: “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

Acts x. 43: “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”

Luke xxiv. 27: “And beginning at Moses, and all

the prophets, he expounded unto them in all the scriptures the things concerning himself."

Q. 4. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

*A Spirit.*

John iv. 24: "God is a Spirit; and they that worship him must worship him in spirit and in truth."

*Infinite.*

1 Kings viii. 27: "But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens, cannot contain thee: how much less this house that I have builded?"

Ps. cxxxix. 8-10: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

*Eternal.*

Ps. xc. 2: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

*Unchangeable.*

Jas. i. 17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Mal. iii. 6: "I am the Lord; I change not."

*Wisdom.*

Ps. cxlvii. 5: "Great is our Lord, and of great power: his understanding is infinite."

*Power.*

Gen. xvii. 1: "I am the Almighty God."

*Holiness.*

Lev. xix. 2: "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy."

*Justice.*

Deut. xxxii. 4: "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."

*Goodness and truth.*

Ex. xxxiv. 6: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

Q. 5. Are there more Gods than one?

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

Deut. vi. 4: "Hear, O Israel: The Lord our God is one Lord."

1 Cor. viii. 4: "There is none other God but one."

Isa. xlv. 6, 8: "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts: I am the first, and I am the last; and besides me there is no God. Is there a God besides me? yea, there is no God; I know not any."

Jer. x. 10: "But the Lord is the true God: he is the living God, and an everlasting King."

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.

*Three persons.*

Matt. iii. 16, 17: "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Matt. xxviii. 19: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

John xiv. 26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

2 Cor. xiii. 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

1 John v. 7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

*Each of these persons is in the Godhead, yet so that there is but one God.*

*The Father is God.*

2 John 3: "Grace be with you, mercy, and peace from God the Father."

*The Son is also in the Godhead.*

1. *He is called God.*

John i. 1: "In the beginning was the Word, and the Word was with God, and the Word was God."

Acts xx. 28: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Rom. ix. 5: "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever."

1 Tim. iii. 16: "God was manifest in the flesh."

Heb. i. 8: "But unto the Son he saith, Thy throne, O God, is for ever and ever."

1 John v. 20: "This is the true God, and eternal life."

Isa. vi. 3: "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

[The "LORD of hosts" is, in the original, "JEHOVAH of SABAOTH."]

Compare John xii. 41: "These things said Esaias, when he saw his glory, and spake of him," [*i.e.* of Christ.]

### 2. *The Son existed before his incarnation.*

John viii. 58: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

[Compare Ex. iii. 14: "I am that I am."]

John xvii. 5: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

3. *He created all things*: [but "He that built all things is God."] Heb. iii. 4. See also Jer. x. 10-12.

John i. 3: "All things were made by him; and without him was not any thing made that was made."

Heb. i. 1, 2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Col. i. 15-18: "Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones,

or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

Heb. i. 8-12: "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands. They shall perish: but thou remainest: and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

4. *He upholds all things.*

Col. i. 17: "And he is before all things, and by him all things consist."

Heb. i. 3: "Who being the brightness of his glory, and upholding all things by the word of his power."

5. *He is Eternal and Almighty.*

Rev. i. 8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Compare Isa. xlv. 6: "Thus saith the LORD the king of Israel, and his Redeemer the LORD of hosts: I am the first, and I am the last, and besides me there is no God."

6. *He is unchangeable.*

Heb. xiii. 8: "Jesus Christ the same yesterday, and to-day, and forever."

7. *He is omniscient.*

Rev. ii. 23: "And all the churches shall know that I am he which searcheth the reins and hearts."

Compare 1 Kings viii. 39: "Thou [God], even thou only, knowest the hearts of all the children of men."

John ii. 24, 25: "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man."

8. *He is omnipresent.*

Matt. xviii. 20: "For where two or three are gathered together in my name, there am I in the midst of them."

Matt. xxviii. 20: "And lo, I am with you always, even unto the end of the world. Amen."

9. *He is the Judge of the world.*

2 Cor. v. 10: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

John v. 22, 23: "For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father."

Acts xvii. 31: "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead."

10. *He is, in his Divine nature, equal with the Father.*

Phil. ii. 6: "Who, being in the form of God, thought it not robbery to be equal with God."

11. *Prayer is made to him for things which God only can grant.*

1 Cor. xvi. 23: "The grace of our Lord Jesus Christ be with you." [Grace, here, is divine help.]

2 Cor. xiii. 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Eph. i. 2: "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

See also Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; 1 Tim. i. 2.

1 Thess. iii. 11: "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you."

12. *He is to be worshipped both on earth and in heaven, by men and by angels.*

Heb. i. 6: "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him."

John v. 22, 23: "For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father."

Phil. ii. 10, 11: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Rev. v. 13, 14: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts said, Amen. And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever."

THE HOLY GHOST IS ALSO IN THE GODHEAD.

1. *His personality.*

John xiv. 16, 17, 26: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things

to your remembrance, whatsoever I have said unto you."

[Here the Holy Ghost is in some way distinct from the Father and from the Son. He has personal attributes; is not spoken of as "It," a mere influence from the Father, but as "HE," a person.]

### 2. *His Divinity.*

*Spoken of as God.* Acts v. 3, 4: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God."

*As the bestower of miraculous gifts to men.* 1 Cor. xii. 8-11: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

*As joined with the Father and the Son in the Divine Trinity.* Matt. xxviii. 19: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

So also in 2 Cor. xiii. 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

THESE THREE ARE ONE GOD.

See under Q. 5.

1 John v. 7: "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one."

THE SAME IN SUBSTANCE.

Heb. i. 3: "Who being the brightness of his glory, and the express image of his person."

[“The brightness of his glory” here is expressed in the original by words which signify “*the radiance of his splendor.*” From this was taken the expression in the ancient Creed, “*Light of light,*” to denote the union in substance of the Son with the Father. The word “person” in the passage is, in the original, expressed by a word which signified *substance*; like the Latin *sub-stans*,—whence comes our English *substance*. Hence came the expression in the ancient creeds, “*Of the same substance,*” which is retained in the Westminster Confession, chap. viii. § 2, “*Of one substance with the Father;*” and in the Larger Catechism, Q. 36, “*Of one substance and equal with the Father.*” The expression in our Catechism, “*The same in substance,*” has therefore not only the support of ancient creeds, but is taken directly from the word of God.]

#### EQUAL IN POWER AND GLORY.

Each is divine. Divinity, infinite in power and glory, admits no degree of inferiority or comparison. As man, Christ could say, (John xiv. 28 :) “My Father is greater than I.” As God, he would say, (John x. 30 :) “I and my Father are one.”

Q. 7. What are the decrees of God?

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

*His eternal purpose.*

Eph. i. 11: “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”

Eph. iii. 11: "According to the eternal purpose which he purposed in Christ Jesus our Lord."

Isa. xlvi. 10: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

*For his own glory.*

Rom. xi. 36: "For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

*Whatever comes to pass.*

Eph. i. 11: "According to the purpose of him who worketh all things after the counsel of his own will."

[*God's purposes extend to the worst deeds of the worst men; yet not so that he is the author of their sin, or as to interfere with their full liberty and responsibility, nor in any way inconsistent with his hatred of sin, or with his sincerity in calling on man to turn and live.*]

Acts ii. 23: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Luke xxii. 22: "And truly the Son of man goeth as it was determined; but woe unto that man by whom he is betrayed!"

Acts iv. 27, 28: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

Isa. x. 5-7, 12: "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so;

but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

Gen. 1. 20: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

Ps. lxxvi. 10: "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

Jer. xliv. 4: "Howbeit, I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate."

Jas. i. 13: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

Ezek. xxxiii. 11: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?"

Q. 8. How doth God execute his decrees?

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

Rev. iv. 11: "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created."

Ps. ciii. 19: "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all."

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.

*God made all things.*

Gen. i. 1: "In the beginning God created the heaven and the earth."

*Out of nothing, by the word of his power.*

Heb. xi. 3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Ps. xxxiii. 6: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."

*In the space of six days.*

Ex. xx. 11: "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."

*And all very good.*

Gen. i. 31: "And God saw every thing that he had made: and behold, it was very good."

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.

*God created man.*

Gen. ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

*After his own image, male and female.*

Gen. i. 27: "So God created man in his own image, in the image of God created he him; male and female created he them."

*In knowledge, righteousness, and holiness.*

Col. iii. 10: "And have put on the new man, which is renewed in knowledge after the image of him that created him."

Eph. iv. 24: "And that ye put on the new man, which after God is created in righteousness and true holiness."

Eccl. vii. 29: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

*With dominion over the creatures.*

Gen. i. 28: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

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

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

*Most holy.*

Ps. cxlv. 17: "The Lord is righteous in all his ways, and holy in all his works."

*Wise.*

Isa. xxviii. 29: "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working."

*Powerful.*

Ps. lxvi. 7: "He ruleth by his power forever; his eyes behold the nations: let not the rebellious exalt themselves."

*Preserving.*

Ps. xxxvi. 6: "O Lord, thou preservest man and beast."

Acts xvii. 28: "For in him we live, and move, and have our being."

Ps. cxlv. 15, 16: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing."

Matt. vi. 26-30: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Matt. x. 29-31: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore: ye are of more value than many sparrows."

*Governing all his creatures and all their actions.*

Ps. ciii. 19: "The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all."

Eph. i. 11: "According to the purpose of him who worketh all things after the counsel of his own will."

Ps. cxxxv. 6: "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas and all deep places."

Ps. xxxiii. 10, 11: "The Lord bringeth the counsel of the heathen to naught: he maketh the devices of the people of none effect. The counsel of the Lord stand-

eth forever, the thoughts of his heart to all generations."

Ps. lxxvi. 10: "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

Q. 12. What special act of providence did God exercise towards 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.

Gen. ii. 16, 17: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Rom. vii. 10: "The commandment . . . was ordained to life."

Rom. vi. 23: "The wages of sin is death."

Rom. v. 12: "And so death passed upon all men, for that all have sinned."

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.

Gen. iii. 6: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat."

Gen. iii. 17, 19: "Because thou hast hearkened

unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Q. 14. What is sin?

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

Rom. vii. 14: "For we know that the law is spiritual: but I am carnal, sold under sin."

Rom. viii. 7: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

1 John iii. 4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

James. iv. 17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Matt. xxv. 30: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

[See the whole parable, Matt. xxv. 14-30. Also Matt. xxv. 41-46.]

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.

See proof to Answer 13. Gen. iii. 6.

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.

Rom. v. 12: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Rom. v. 15: "For if by the offence of one many be dead."

Rom. v. 16: "For the judgment was by one to condemnation."

Rom. v. 17: "For if by one man's offence death reigned by one."

Rom. v. 18: "Therefore as by the offence of one, judgment came upon all men to condemnation."

Rom. v. 19: "For as by one man's disobedience many were made sinners."

1 Cor. xv. 22: "For as in Adam all die."

*All mankind, descending from him by ordinary generation.*

[Christ is excepted, who was not by ordinary generation, and who (2 Cor. v. 21) knew no sin.]

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

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

*An estate [condition] of sin.*

Rom. v. 19: "By one man's disobedience many were made sinners."

Eccl. vii. 20: "For there is not a just man upon earth, that doeth good and sinneth not."

*An estate of misery.*

Gal. iii. 10: "Cursed is every one that continueth

not in all things which are written in the book of the law to do them."

Ps. xc. 3, 7-10: "Thou turnest man to destruction; and sayest, Return, ye children of men. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

Job xiv. 1, 2: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."

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 called original sin; together with all actual transgressions which proceed from it.

*Guilt of Adam's first sin.*

Rom. v. 18: "Therefore as by the offence of one judgment came upon all men to condemnation."

*The want of original righteousness.*

Rom. v. 12: "Wherefore as by one man sin entered into the world."

Ecc. vii. 29: "God hath made man upright."

Rom. iii. 10: "There is none righteous, no, not one."

*The corruption of the whole nature, which is commonly called original sin.*

Ps. li. 5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

Rom. vii. 18, 23, 24: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh wretched man that I am! who shall deliver me from the body of this death?"

Eph. ii. 1: "You hath he quickened, who were dead in trespasses and sins."

John iii. 3: "Except a man be born again, he cannot see the kingdom of God."

Eph. ii. 3: "And were by nature the children of wrath, even as others."

*Actual transgressions which proceed from it.*

Rom. vii. 8: "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence."

Matt. xv. 19: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

James i. 14, 15: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

For the actual sins prevalent among the heathen, see Rom. i. 24-32.

For the actual sins prevalent among the people of Israel, see Rom. iii. 9-20.

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

A. All mankind by their fall lost commu-

nion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

*Lost communion with God.*

Gen. iii. 24: "So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Ps. v. 4, 5: "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity."

*Are under his wrath and curse.*

Eph. ii. 3: "And were by nature the children of wrath, even as others."

Gal. iii. 10: "Cursed is every one that continueth not in all things which are written in the book of the law, to do them."

Rom. i. 18: "For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness."

Rom. ii. 8, 9: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile."

*Miseries in this life.*

Gen. iii. 17: "And unto Adam he said, Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life."

*To death itself.*

Rom. v. 12: "And so death passed upon all men, for that all have sinned."

*And to the pains of hell forever.*

Ps. ix. 17: "The wicked shall be turned into hell, and all the nations that forget God."

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, 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.

*Elected some to everlasting life.*

2 Thess. ii. 13: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth."

*From all eternity.*

Eph. i. 4: "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love."

*Out of his mere good pleasure.*

Eph. i. 5: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

Eph. i. 11: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

2 Tim. i. 9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

*Did enter into a covenant to deliver them by a Redeemer.*

Titus i. 2: "In hope of eternal life, which God, that cannot lie, promised before the world began."

Ps. lxxxix. 3: "I have made a covenant with my chosen."

Gen. iii. 15: "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

Ps. cx. 1-4: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest forever, after the order of Melchizedek."

Ps. ii. 7, 8: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.\* Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Isa. liii. 3-12: "He is despised and rejected of men: a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was

taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Isa. xi. 1-9: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the

weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Dan. ix. 26, 27: "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Luke xxiv. 25-27: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

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

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

*Redeemer.*

Isa. lix. 20: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Gal. iv. 4, 5: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

*The only Redeemer.*

Acts iv. 12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

John iii. 36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

*Who being the eternal Son of God.*

Heb. i. 1, 2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Heb. i. 8, 10: "But unto the Son he saith, Thy throne O God, is for ever and ever. And, Thou, LORD, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands."

Phil. ii. 5, 6: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God."

John xvi. 28: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

John xvii. 5: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

*Became man.*

Gal. iv. 4: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

John i. 14: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth."

Heb. ii. 16, 17: "For verily he took not on him the nature of angels; but he took on him the seed of

Abraham. Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people."

1 Tim. ii. 5: "For there is one God, and one mediator between God and men, the man Christ Jesus."

*God and man, in two distinct natures, and one person.*

1 Tim. iii. 16: "And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Col. ii. 9: "For in him dwelleth all the fulness of the Godhead bodily."

Rom. ix. 5: "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen."

Rom. i. 3, 4: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

*And so continueth, God and man, in two distinct natures, and one person, forever.*

Acts i. 11: "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Heb. vii. 24-28: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the peo-

ple's: for this he did once, when he offered up himself. For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

Rev. v. 13: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Q. 22. How did Christ, being the Son of God, become man?

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

*Taking to himself a true body.*

[The Docetæ denied that he had a true body, and held that he only *appeared* to have.]

Heb. ii. 16, 17: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people."

Luke xxiv. 39-43: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish,

and of an honey-comb. And he took it, and did eat before them.”

1 John i. 1: “Which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.”

*And a reasonable soul.*

[Some ancient errorists held that Christ had no human soul, but that God supplied the place of a soul in the human body. Others held that while God, or a super-angelic creature, supplied the place of a human soul, he had only an animal spirit, but no rational soul, and so was not truly man.]

Matt. xxvi. 38: “My soul is exceeding sorrowful, even unto death.”

Heb. iv. 15: “For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

*Being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, yet without sin.*

Luke i. 35: “And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.”

Heb. vii. 26: “For such an high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.”

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.

*Prophet.*

Acts iii. 22, 23: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people."

*Priest.*

Heb. v. 6: "As he saith also in another place, Thou art a priest for ever after the order of Melchizedek."

*King.*

Ps. ii. 6: "Yet have I set my King upon my holy hill of Zion."

*Both in his estate of humiliation and exaltation.*

See Q. 27, 28.

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.

*Revealing to us.*

John i. 18: "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him."

John xv. 15: "All things that I have heard of my Father, I have made known unto you."

*By his word.*

2 Cor. v. 18-20: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did

beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

1 Pet. i. 10-12: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into."

*By his Spirit.*

John xiv. 16: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

*For our salvation.*

John xx. 31: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

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

*A priest.*

Heb. viii. 1-3: "Now, of the things which we have spoken, this is the sum: We have such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high-priest is ordained to offer

gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer."

*Offering up himself.*

Eph. v. 2: "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour."

Heb. ix. 12-14: "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God!"

Heb. ix. 22-24: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

*Once offering.*

Heb. ix. 25-28: "Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Heb. x. 14, 18: "For by one offering he hath perfected forever them that are sanctified. Now, where

remission of these is, there is no more offering for sin."

*A sacrifice to satisfy divine justice.*

Rom. iii. 24-26: "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

1 Pet. ii. 24: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

2 Cor. v. 21: "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him."

1 John ii. 2: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Matt. xx. 28: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

1 Cor. xv. 3: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."

Eph. i. 7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Matt. xxvi. 28: "For this is my blood of the new testament, which is shed for many for the remission of sins."

See also Isa. liii. 4-6, 10-12.

*And reconcile us to God.*

Eph. ii. 16: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

John xii. 32: "And I, if I be lifted up from the earth, will draw all men unto me."

*And in making continual intercession for us.*

Heb. vii. 24, 25: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

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

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

Ps. ii. 6: "Yet have I set my king upon my holy hill of Zion."

Dan. vii. 13, 14: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

Ps. cx. 1-3: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power."

Ps. lxxii. 2, 4, 7-11: "He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people; he shall save the children

of the needy, and shall break in pieces the oppressor. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."

1 Cor. xv. 25: "For he must reign till he hath put all enemies under his feet."

Matt. xxviii. 18: "And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth."

John x. 27, 28: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

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

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

*Being born, and that in a low condition.*

Phil. ii. 6-8: "Who, being in the form of God, thought it no robbery to be equal with God; but made himself of not reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

Luke ii. 7: "And she brought forth her first-born

son, and wrapped him in swaddling-clothes, and laid him in a manger ; because there was no room for them in the inn."

*Made under the law.*

Gal. iv. 4: "But when the fulness of time was come, God sent forth his son, made of a woman, made under the law."

*Miseries of this life.*

Isa. liii. 3: "He is despised and rejected of men; a man of sorrows, and acquainted with grief."

*Undergoing the wrath of God, and the cursed death of the cross.*

Zech. xiii. 7: "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered."

Isa. liii. 10: "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."

Matt. xxvii. 46: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

*Buried, and under the power of death for a time.*

1 Cor. xv. 3, 4: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures."

Q. 28. Wherein consisteth Christ's exaltation?

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

*Rising again from the dead.*

Matt. xxviii. 5, 6: "And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay."

Acts i. 3: "To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

*Ascending up into heaven.*

Acts i. 9-11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Luke xxiv. 50, 51: "And he led them out as far as to Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

*Sitting at the right hand of God the Father.*

Rom. viii. 34: "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Mark xvi. 19: "So then, after the Lord had spoken

unto them, he was received up into heaven, and sat on the right hand of God."

Col. iii. 1: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Eph. i. 19-22: "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church."

*And in coming to judge the world at the last day.*

Acts i. 11: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Acts iii. 21: "Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

Matt. xxv. 31-34, 41: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

2 Thess. i. 6-10: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble

you: and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

1 Thess. iv. 14-16: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

Acts xvii. 31: "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us, by his Holy Spirit.

*Redemption purchased by Christ.*

Heb. ix. 12: "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."

*Effectual application of it to us by the Spirit.*

John iii. 5-7: "Jesus answered, Verily, verily, I say

unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

John i. 12, 13: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Titus iii. 5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

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

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

*Working faith in us.*

Eph. ii. 8: "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God."

*Uniting us to Christ.*

John vi. 35-37: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believed not. All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out."

Eph. iii. 17: "That Christ may dwell in your hearts by faith."

Gal. ii. 20: "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the

life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

Col. i. 27: "Christ in you, the hope of glory."

*Effectual calling.*

1 Cor. i. 9: "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord."

Q. 31. What is effectual calling?

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

*Work of God's Spirit.*

Rom. viii. 30: "Moreover, whom he did predestinate, them he also called."

2 Tim. i. 9: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

John i. 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Tit. iii. 5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

*Convincing us of our sin and misery.*

John xvi. 8: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

Rom. vii. 9: "For I was alive without the law once:

but when the commandment came, sin revived, and I died."

Acts xvi. 29, 30: "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?"

*Enlightening our minds in the knowledge of Christ.*

2 Cor. iv. 6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Eph. i. 17, 18: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

*Renewing our wills.*

Ezek. xxxvi. 26, 27: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

*He doth persuade and enable us to embrace Jesus Christ.*

John vi. 44: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

John vi. 37: "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out."

*Freely offered to us in the gospel.*

Matt. xi. 28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

John vii. 37: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."

Isa. lv. 1-3, 6, 7: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Rev. xxii. 17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.

*Justification and sanctification.*

Rom. viii. 30: "Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

*Adoption.*

Eph. i. 5: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

*And the several benefits which in this life do either accompany or flow from them.*

1 Cor. iii. 21, 22: "Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours."

Rom. viii. 32: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Q. 33. What is justification?

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

*An act.*

[Because it is completed at once, and not, like sanctification, (Q. 35,) a continued "*work.*"]

Rom. v. 1, 2: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

*Of God's free grace.*

Rom. iii. 24: "Being justified freely by his grace."

Rom. iv. 4-8: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Eph. i. 7: "In whom we have redemption through

his blood, the forgiveness of sins, according to the riches of his grace."

Heb. viii. 12: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

*Only for the righteousness of Christ.*

Rom. iii. 21-26: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God: being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

*Imputed to us.*

Rom. v. 17-19: "For if by one man's offence death reigned by one: much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

2 Cor. v. 21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

*And received by faith.*

Rom. iii. 25: "Whom God hath set forth to be a propitiation through faith in his blood."

Rom. iii. 26: "The justifier of him which believeth in Jesus."

Rom. iii. 30: "Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith."

*And received by faith alone.*

[Merit, works, priestly offices, or penances being of no account.]

Gal. ii. 16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Rom. iii. 28: "Therefore we conclude that a man is justified by faith without the deeds of the law."

Rom. iv. 4, 5: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Gal. iii. 1-3: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you: Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

Gal. v. 2-6: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

Q. 34. What is adoption?

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

1 John iii. 1: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

Rom. viii. 15-17: "For ye have not received the Spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together."

Eph. ii. 19: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Q. 35. What is sanctification?

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

*Work.*

[Carried on progressively; not immediately completed.]

*Work of God's free grace.*

2 Thess. ii. 13: "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth."

1 Thess. v. 23: "The very God of peace sanctify you wholly."

*Whereby we are renewed in the whole man after the image of God.*

1 Thess. v. 23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

2 Cor. iii. 18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Eph. iv. 24: "And that ye put on the new man, which after God is created in righteousness and true holiness."

Eph. iii. 14-19: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

*Are enabled more and more to die unto sin, and live unto righteousness.*

2 Pet. iii. 18: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Phil. iii. 12-14: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

See also Rom. vi. 1, 12, 22.

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

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

*Assurance of God's love, peace of conscience, joy in the Holy Ghost.*

Rom. v. 1, 2, 5, 8-11: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. But God commendeth his love toward us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement."

Eph. i. 13, 14: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

2 Cor. i. 22: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

Heb. vi. 17-19: "Wherein God, willing more abun-

dantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

1 Pet. i. 8, 9: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory: receiving the end of your faith, even the salvation of your souls."

Rom. viii. 31, 38, 39: "What shall we then say to these things? If God be for us, who can be against us? For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

2 Cor. v. 1, 5: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."

*And perseverance therein to the end.*

Rom. viii. 29: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."

John x. 27-29: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand."

John vi. 40: "And this is the will of him that sent

me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

1 Pet. i. 5: "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Phil. i. 6: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Jer. xxxii. 40: "And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."

1 Cor. i. 8: "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

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

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

*Made perfect in holiness.*

Heb. xii. 23: "To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

1 John iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

*Do immediately pass into glory.*

Luke xxiii. 43: "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

2 Cor. v. 6, 8: "Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Phil. i. 23: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

John xiv. 1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

*And their bodies, being still united to Christ, do rest in their graves till the resurrection.*

1 Thess. iv. 14-18: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

Rom. viii. 23: "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

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

A. At the resurrection, believers, being

raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

*At the resurrection.*

John v. 28, 29: "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Acts xxiv. 15: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

1 Cor. xv. 12-22: "Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Heb. vi. 1, 2: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection: not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

*Believers being raised up in glory.*

1 Cor. xv. 42-49: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

*Shall be openly acknowledged and acquitted.*

Luke xii. 8: "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."

Matt. xxv. 23: "His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Matt. xxv. 34-40: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an-hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an-hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick,

or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

*In the day of judgment.*

Jude 6: "The judgment of the great day."

2 Pet. iii. 7: "The day of judgment and perdition of ungodly men."

Acts xvii. 31: "He hath appointed a day in which he will judge the world in righteousness."

Heb. ix. 27: "It is appointed unto men once to die, and after this the judgment."

Matt. xxv. 31-33: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."

Matt. xxv. 46: "And these shall go away into everlasting punishment, but the righteous into life eternal."

*And made perfectly blessed in the full enjoying of God to all eternity.*

Rev. vii. 15-17: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

1 Thess. iv. 17: "And so shall we ever be with the Lord."

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.

Matt. vii. 21-27: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

Deut. xxix. 29: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law."

Deut. x. 12: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?"

John vi. 29: "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

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.

*The law written on the heart.*

Rom. ii. 14, 15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

Rom. ii. 12: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law."

*Revealed law.*

Deut. v. 1, 33: "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you."

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

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

*Ten commandments.*

Deut. x. 4: "And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly."

*No more.*

Deut. v. 22: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them unto me."

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.

Matt. xxii. 37-40: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

Rom. xiii. 8-10: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

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.*

Ex. xx. 2.

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

A. The preface to the ten commandments teacheth us, that because God is the Lord,

and our God and Redeemer, therefore we are bound to keep all his commandments.

Ps. xcvi. 1-8: "O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. 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. To-day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness."

Lev. xx. 7. 8: "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you."

Q. 45. What is the first commandment?

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

Ex. xx. 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; and to worship and glorify him accordingly.

Ps. xxix. 1, 2: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."

1 Chron. xvi. 25-30: "For great is the Lord, and greatly to be praised: he also is to be feared above all gods. For all the gods of the people are idols: but the Lord made the heavens. Glory and honour are in his presence; strength and gladness are in his place. Give unto the Lord, 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 before him: worship the Lord in the beauty of holiness. Fear before him, all the earth."

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

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

*Forbiddeth the denying God.*

Ps. xiv. 1: "The fool hath said in his heart, There is no God."

*The not worshipping and glorifying the true God as God and our God.*

Ps. l. 22: "Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver."

Dan. v. 23: "And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified?"

Eph. ii. 12: "Having no hope, and without God in the world."

Rom. i. 21: "Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened."

*Giving worship and glory to any other.*

Rom. i. 23-25: "And changed the glory of the un-

corruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen."

Ps. xvii. 7: "Confounded be all they that serve graven images, that boast themselves of idols; worship him, all ye gods."

Jer. x. 25: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name."

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.

Ps. xlv. 20, 21: "If we have forgotten the name of our God, or stretched out our hands to a strange god, shall not God search this out? for he knoweth the secrets of the heart."

Isa. lxv. 3: "A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick."

Deut. xxix. 24-28: "Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: for they went and served other gods, and worshipped them, gods whom they knew not, and whom

he had not given unto them: and the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: and the Lord rooted them out of their land in anger and in wrath, and in great indignation, and cast them into another land, as it is this day."

Rev. xxi. 8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

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 showing mercy unto thousands of them that love me and keep my commandments.

Ex. xx. 4-6.

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

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

Lev. xviii. 4: "Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God."

Deut. xii. 32: "What thing soever I command you, observe to do it: thou shalt not add thereto nor diminish from it."

Deut. xxxii. 46, 47: "And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you: because it is your life."

Matt. xxviii. 20: "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

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

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

*Forbiddeth the worshipping of God by images.*

Deut. iv. 15-18: "Take ye therefore good heed unto yourselves; (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire;) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth."

*Or any other way not appointed in his word.*

Matt. xv. 9: "But in vain they do worship me, teaching for doctrines the commandments of men."

Deut. iv. 2: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from

it, that ye may keep the commandments of the Lord your God which I command you."

Col. ii. 18: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

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, his propriety in us, and the zeal he hath to his own worship.

Ex. xx. 2: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

Ex. xxxiv. 14: "For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God."

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.

Ex. xx. 7.

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

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

*Holy and reverent use of God's name, titles, attributes.*

Matt. vi. 9: "Our Father which art in heaven, hallowed be thy name."

Isa. vi. 3: "And one cried unto another, and said, Holy, Holy, Holy, is the Lord of hosts."

Ps. cxl. 9: "Holy and reverend is thy name."

Deut. xxviii. 58: "That thou mayest fear this glorious and fearful name, THE LORD THY GOD."

Rev. xv. 4: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy."

*A holy and reverent use of God's ordinances.*

Eccles. v. 1, 2: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few."

Ps. cxxxviii. 2: "I will worship toward thy holy temple, and praise thy name for thy loving-kindness and thy truth; for thou hast magnified thy word above all thy name."

1 Cor. xi. 28, 29: "But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

*A holy and reverent use of God's word.*

Ps. cxix. 4-6, 103, 104, 111, 112, 115: "Thou hast commanded us to keep thy precepts diligently. Oh that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I hate every false way. Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes always, even unto the end. Depart from me, ye evil-doers: for I will keep the commandments of my God."

*A holy and reverent use of God's works.*

Ps. civ. 24-31: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them, they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works."

Job xxxvi. 24: "Remember that thou magnify his work which men behold."

Rev. xv. 3: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

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.

Lev. xix. 12: "And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord."

Matt. v. 33-37: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for

it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

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.

Ex. xx. 7: "For the Lord will not hold him guiltless that taketh his name in vain."

Gal. iii. 10: "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

Mal. ii. 2: "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings."

Ps. l. 21, 22: "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you to pieces and there be none to deliver."

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.

Ex. xx. 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.

Ex. xxxv. 2: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death."

Lev. xxiii. 3: "Six days shall work be done; but the seventh day is the sabbath of rest, a holy convocation: ye shall do no work therein: it is the sabbath of the Lord in all your dwellings."

Deut. v. 12: "Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee."

Neh. x. 31: "And if the people of the land bring ware or any victuals on the sabbath-day to sell, that we would not buy it of them on the sabbath, or on the holy day."

Neh. xiii. 19-22: "And it came to pass, that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the

gates, that there should no burden be brought in on the sabbath-day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates to sanctify the sabbath-day."

Jer. xvii. 21, 22: "Thus saith the Lord: Take heed to yourselves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers."

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.

Gen. ii. 3: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

*After the resurrection of Christ.*

John xx. 19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Acts xx. 7: "And upon the first day of the week, when the disciples came together to break bread, Paul

preached unto them, (ready to depart on the morrow,) and continued his speech until midnight ”

1 Cor. xvi. 2: “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”

Rev. i. 10: “I was in the Spirit on the Lord’s day.”

[The first day of the week was universally observed by Christians from this time onward, under the name of “The Lord’s day.”]

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God’s worship, except so much as is to be taken up in the works of necessity and mercy.

*A holy resting.*

Ex. xx. 12: “In it thou shalt not do any work.”

Deut. v. 14: “That thy man-servant and thy maid-servant may rest, as well as thou.”

Ex. xxxiv. 21: “On the seventh day thou shalt rest; in earing-time and in harvest thou shalt rest.”

*Even from such worldly employments and recreations as are lawful on other days.*

Luke xxiii. 56: “And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.”

Isa. lviii. 13: “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways,

nor finding thine own pleasure, nor speaking thine own words."

*Spending the time in the public and private exercises of God's worship.*

Lev. xxiii. 3: "The seventh day is the sabbath of rest, a holy convocation."

Isa. lxxvi. 23: "From one sabbath to another shall all flesh come to worship before me, saith the Lord."

Ps. xcii. [The title, "A psalm, a song for the sabbath-day,"] 1: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High."

*Private worship.*

Lev. xxiii. 3: "It is the sabbath of the Lord in all your dwellings."

*Works of necessity and mercy excepted.*

Matt. xii. 1-8: "At that time Jesus went on the sabbath-day through the corn, and his disciples were an-hungered, and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day. But he said unto them, Have ye not read what David did when he was an-hungered, and they that were with him? how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless? But I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath-day."

Matt. xii. 10-13: "And behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that

they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it and lift it out? How much then is a man better than a sheep! Wherefore it is lawful to do well on the sabbath-days. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, like as the other."

Luke xiii. 14-16: "And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?"

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

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

*Omission or careless performance of the duties required.*

Ezek. xxii. 26: "Her priests have violated my law and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them."

Ezek. xxxiii. 30-32: "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument: for they hear thy words, but they do them not."

Mal. i. 13: "Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord."

*Profaning the day by idleness.*

Matt. xxv. 30: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

*Or doing that which is in itself sinful.*

Ezek. xxiii. 38: "Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths."

*Unnecessary thoughts, words, or works about our worldly employments or recreations.*

Amos viii. 5, 6: "Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?"

Isa. lviii. 13: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and

call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Jer. xvii. 21: "Thus saith the Lord, Take heed to yourselves, and bear no burden on the sabbath-day."

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, his challenging a special propriety in the seventh, his own example, and his blessing the seventh day.

See Q. 57. Ex. xx. 8-11.

Ex. xxxi. 15: "Six days may work be done; but in the seventh is the sabbath of rest."

*God claims the seventh as his own.*

Lev. xxiii. 3: "Ye shall do no work therein: it is the sabbath of the Lord."

*His own example of rest on the sabbath.*

Ex. xxi. 1: "Wherefore the Lord blessed the sabbath-day and hallowed it."

Ex. xxxi. 17: "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

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

Ex. xx. 12.

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, inferiors, or equals.

*Preserving the honour and performing the duties belonging to every one.*

Rom. xiii. 7: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

*Duties to parents.*

Eph. vi. 1-3: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth."

Col. iii. 20: "Children, obey your parents in all things: for this is well pleasing unto the Lord."

*To magistrates.*

Rom. xiii. 1-5: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same? For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."

*To the aged.*

Lev. xix. 32: "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord."

*To masters.*

Eph. vi. 5: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ."

*To servants.*

Col. iv. 1: "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."

Eph. vi. 9: "And ye, masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there any respect of persons with him."

*To children.*

Eph. vi. 4: "And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Col. iii. 21: "Fathers, provoke not your children to anger, lest they be discouraged."

*To inferiors.*

Rom. xii. 16: "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

*To equals.*

Eph. v. 21: "Submitting yourselves one to another in the fear of God."

*Elders and teachers.*

Heb. xiii. 17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

1 Tim. v. 17: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

*Husbands and wives.*

Col. iii. 18, 19: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them."

Eph. v. 25: "Husbands, love your wives, even as also Christ loved the church."

*All men.*

1 Pet. ii. 17: "Honour all men. Love the brotherhood. Fear God. Honour the king."

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.

Mark vii. 9-13: "And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."

Prov. xxx. 17: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

1 Tim. v. 8: "But if any provide not for his own,

and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

Prov. xiv. 21: "He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he."

2 Pet. ii. 10, 11: "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed: they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."

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.

Eph. vi. 2, 3: "Honour thy father and thy mother, (which is the first commandment with promise,) that it may be well with thee, and that thou mayest live long on the earth."

Q. 67. Which is the sixth commandment?

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

Ex. xx. 13; Deut. v. 17.

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

A. The sixth commandment requireth all lawful endeavours to preserve our own life and the life of others.

Matt. iv. 5-7: "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

and saith unto him, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."

Matt. x. 23: "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come."

Job xxix. 13: "The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy."

Prov. xxiv. 11, 12: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not: doth not he that pondereth the heart consider it: and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

Prov. xxxi. 8, 9: "Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy."

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.

Matt. xix. 18: "Thou shalt do no murder."

Acts xvi. 28: "But Paul cried with a loud voice, saying, Do thyself no harm."

Deut. xxiv. 6: "No man shall take the neither or the upper millstone to pledge: for he taketh a man's life to pledge."

Gen. ix. 6: "Whoso sheddeth man's blood, by man

shall his blood be shed : for in the image of God made he man."

Ex. xxi. 14: "But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die."

Num. xxxv. 30, 31: "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death."

Ex. xxii. 2: "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him."

1 John iii. 15: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

Q. 70. Which is the seventh commandment?

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

Ex. xx. 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.

1 Thess. iv. 3, 4: "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour."

1 Pet. iii. 2: "While they behold your chaste conversation coupled with fear."

1 Tim. ii. 9: "In like manner, also, that women adorn themselves in modest apparel, with shamefaced-

ness and sobriety; not with broidered hair, or gold, or pearls, or costly array."

Eph. iv. 29: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

1 Cor. vii. 2: "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband."

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

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

Matt. v. 28: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Heb. xiii. 4: "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

1 Cor. vi. 15, 18, 19: "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ and make them the members of an harlot? God forbid. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

Eph. v. 3-6: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints: neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."

Q. 73. Which is the eighth commandment?

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

Ex. xx. 15.

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

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

Rom. xii. 11: "Not slothful in business; fervent in spirit; serving the Lord."

Eph. iv. 28: "Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth."

Prov. xxvii. 23, 24: "Be thou diligent to know the state of thy flocks, and look well to thy herds: for riches are not forever; and doth the crown endure to every generation?"

1 Tim. v. 8: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

Prov. vi. 6-11: "Go to the ant, thou sluggard: consider her ways, and be wise: which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man."

*Furthering the outward estate of others.*

Gal. vi. 10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Phil. ii. 4: "Look not every man on his own things, but every man also on the things of others."

Lev. xxv. 35: "And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee."

Prov. xxi. 13: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

Micah vi. 8: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

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.

*Forbiddeth whatsoever may unjustly hinder our own outward estate.*

2 Thess. iii. 10: "For even when we were with you, this we commanded you, that if any would not work neither should he eat."

1 Tim. v. 12, 13: "Having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not."

Prov. xi. 15: "He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure."

Prov. xxiii. 21: "For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags."

Prov. xxi. 17: "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich."

Prov. xxviii. 19: "He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough."

*Or our neighbour's.*

1 Thess. iv. 6: "That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such."

Prov. xx. 10: "Divers weights, and divers measures, both of them are alike abomination to the Lord."

Prov. xxi. 6: "The getting treasures by a lying tongue is a vanity tossed to and fro, of them that seek death."

Ps. xxxvii. 21: "The wicked borroweth, and payeth not again."

1 John iii. 17: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Q. 76. Which is the ninth commandment?

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

Ex. xx. 16.

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

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

Ps. xv. 1-3: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth

not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour."

Zech. viii. 16: "These are the things that ye shall do: Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates."

Prov. xii. 19: "The lip of truth shall be established forever: but a lying tongue is but for a moment."

Prov. xii. 22: "Lying lips are abomination to the Lord: but they that deal truly are his delight."

Ps. ci. 5: "Whoso privily slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart will not I suffer."

Prov. xiv. 5: "A faithful witness will not lie: but a false witness will utter lies."

Prov. xxv. 23: "The north wind driveth away rain: so doth an angry countenance a backbiting tongue."

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.

Eph. iv. 25: "Putting away lying, speak every man truth with his neighbour."

Ex. xxiii. 1: "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness."

Prov. xix. 5: "A false witness shall not be unpunished, and he that speaketh lies shall not escape."

James iv. 11: "Speak not evil one of another, brethren."

Titus iii. 1, 2: "Put them in mind . . . to speak evil of no man."

Prov. xvi. 28: "A froward man soweth strife: and a whisperer separateth chief friends."

Rev. xxi. 8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers,

and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Ps. l. 19-23: "Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God."

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 manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Ex. xx. 17.

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

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

*Contentment with our own condition.*

Heb. xiii. 5: "Let your conversation be without covetousness; and be content with such things as ye have."

Luke xii. 15: "Take heed and beware of covetousness."

Phil. iv. 6: "Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

*A right and charitable frame of spirit toward our neighbour.*

Rom. xii. 15: "Rejoice with them that do rejoice, and weep with them that weep."

1 Cor. xiii. 4-7: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil: rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Deut. xxii. 1: "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother."

Gal. vi. 10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

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

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.

*Discontent.*

1 Cor. x. 10: "Neither murmur ye, as some of them murmured, and were destroyed of the destroyer."

*Envying or grieving at the good of our neighbour.*

Gal. v. 26: "Let us not be desirous of vain-glory, provoking one another, envying one another."

James iii. 14, 16: "But if ye have bitter envying and

strife in your hearts, glory not, and lie not against the truth. For where envying and strife is, there is confusion and every evil work."

*All inordinate affections to any thing that is his.*

Col. iii. 5, 6: "Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience."

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them, in thought, word, and deed.

*No mere man.*

Christ perfectly obeyed the law, [Heb. iv. 15; 1 Pet. ii. 22;] but he was not "mere man."

*No mere man is able perfectly to keep the commandments of God.*

Rom. vii. 14, 15, 18, 19, 21-25: "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not: but what I hate, that do I. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not: but the evil which I would not, that I do. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God,

through Jesus Christ our Lord. So, then, with the mind I myself serve the law of God ; but with the flesh the law of sin."

*But doth daily break them, in thought, word, and deed.*

1 John i. 8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Job ix. 20: "If I justify myself, mine own mouth shall condemn me. If I say I am perfect, it shall also prove me perverse."

Ps. cxix. 96: "I have seen an end of all perfection ; but thy commandment is exceeding broad."

Gen. viii. 21: "The imagination of man's heart is evil from his youth."

James iii. 2: "In many things we offend all."

Ps. xix. 12: "Who can understand his errors ? Cleanse thou me from secret faults."

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.

Matt. xii. 31, 32: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Matt. x. 14, 15: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

Luke xii. 47, 48: "And that servant which knew his lord's will, and prepared not himself, neither did

according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."

Heb. x. 28, 29: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Matt. xi. 20-24: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

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.

Rom. vi. 23: "The wages of sin is death."

Ezek. xviii. 4: "The soul that sinneth, it shall die."

Gal. iii. 10: "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

Matt. xxv. 41, 46: "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal."

John iii. 36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

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, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

*God requireth of us faith in Jesus Christ.*

John vi. 29: "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

1 John iii. 23: "This is his commandment, That we should believe on the name of his Son Jesus Christ."

Acts xvi. 31: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

John iii. 16: "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Mark xvi. 16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

*Repentance unto life.*

Luke xiii. 3: "Except ye repent, ye shall all likewise perish."

*Diligent use of outward means.*

Rom. x. 17: "So, then, faith cometh by hearing, and hearing by the word of God."

Phil. ii. 12, 13: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

Luke xiii. 24: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Matt. vii. 7: "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you."

Isa. lv. 3: "Incline your ear, and come unto me; hear, and your soul shall live."

Heb. ii. 3: "How shall we escape if we neglect so great salvation?"

Q. 86. What is faith in Jesus Christ?

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

*A saving grace.*

John i. 12, 13: "But as many as received him, to them gave he power to become the sons of God, even to them which believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Eph. ii. 8: "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God."

*Whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.*

Matt. xi. 28, 29: "Come unto me, all ye that labour

and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Gal. ii. 16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Phil. iii. 7-9: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Rom. x. 6-10: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Eph. i. 13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation."

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in

Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

*Repentance unto life is a saving grace.*

2 Cor. vii. 10: "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death."

Acts xi. 18: "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

*Out of a true sense of sin.*

Ps. li. 3, 4: "For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest."

*And apprehension of the mercy of God in Christ.*

Ps. cxxx. 3, 4: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared."

Ps. li. 1, 2: "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin."

John ix. 35-38: "Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him."

Luke xv. 18-20: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

*With grief and hatred of his sin.*

Luke xv. 21: "And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

Ezek. xxxvi. 31: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities, and for your abominations."

2 Cor. vii. 10, 11: "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!"

*Doth turn from it unto God.*

Ezek. xviii. 30-32: "Repent, and turn yourselves from all your transgressions: so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

Lam. iii. 40: "Let us search and try our ways, and turn again to the Lord."

Jer. iv. 1: "If thou wilt return, O Israel, saith the Lord, return unto me."

*With full purpose of, and endeavour after, new obedience.*

Ps. cxix. 59, 60: "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments."

Ps. cxix. 10: "With my whole heart have I sought thee: oh, let me not wander from thy commandments."

Ps. xix. 12, 13: "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

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

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

*Outward means.*

[Implying that there are other, and inward, means, by which these "are made effectual."]

*Ordinances.*

Matt. xxviii. 20: "Teaching them to observe all things whatsoever I have commanded you."

Acts ii. 42: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

1 Tim. iii. 15: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Eph. iv. 11, 12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

*Especially the word.*

2 Tim. iii. 15-17: "And that from a child thou hast

known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Rom. x. 17: "So, then, faith cometh by hearing, and hearing by the word of God."

1 Cor. i. 21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

#### *Sacraments.*

1 Pet. iii. 21: "The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

1 Cor. x. 16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

#### *And prayer.*

Luke xi. 9-13: "And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!"

#### *All which are made effectual to the elect for salvation.*

1 Cor. iii. 6, 7: "I have planted, Apollos watered:

but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

Gal. vi. 15: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

Zech. iv. 6: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

*To the elect.*

Acts xiii. 48: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

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.

*The reading of the word.*

Ps. xix. 7, 8: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

*Especially the preaching of the word.*

2 Tim. iv. 1-5: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and

shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

1 Tim. iv. 16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee."

*Means of convincing and converting sinners.*

Eph. vi. 17: "And the sword of the Spirit, which is the word of God."

Acts xxvi. 17, 18: "Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

*And of building them up in holiness and comfort unto salvation.*

John xvii. 17: "Sanctify them through thy truth: thy word is truth."

Col. i. 28: "Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus."

Rom. xv. 4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

Acts xx. 32: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

*Which the Spirit of God maketh effectual.*

1 Pet. i. 22: "Seeing ye have purified your souls in obeying the truth through the Spirit."

Eph. ii. 1: "You hath he quickened, who were dead in trespasses and sins."

Phil. ii. 13: "For it is God which worketh in you both to will and to do of his good pleasure."

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

*Attend thereunto with diligence.*

John v. 39: "Search the Scriptures."

Luke x. 26: "What is written in the law? How readeest thou?"

Matt. xxii. 29: "Ye do err, not knowing the Scriptures."

Acts xvii. 11, 12: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed: also of honourable women which were Greeks, and of men not a few."

*With preparation.*

James i. 21: "Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls."

Luke viii. 18: "Take heed therefore how ye hear."

1 Pet. ii. 1, 2: "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakingings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby."

*With prayer.*

Ps. cxix. 18: "Open thou mine eyes, that I may behold wondrous things out of thy law."

Ps. cxix. 5, 33-37: "Oh that my ways were directed to keep thy statutes. Teach me, O Lord, the way of

thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments: for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way."

*With faith.*

Heb. iv. 2: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."

1 Thess. ii. 13: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe."

\* *With love.*

Ps. cxix. 97, 103: "Oh, how love I thy law! it is my meditation all the day. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth."

Ps. cxii. 1: "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments."

*Lay it up in our hearts.*

Ps. cxix. 11: "Thy word have I hid in my heart, that I might not sin against thee."

Ps. cxix. 15: "I will meditate in thy precepts, and have respect unto thy ways."

*And practise it in our lives.*

Ps. cxix. 1-3: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways."

James i. 22, 25: "But be ye doers of the word, and not hearers only, deceiving your own selves. But whoso looketh into the perfect law of liberty and con-

tinueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

*Not from any virtue in them.*

Gal. v. 6: "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

Acts viii. 13, 20-23: "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. But Peter said unto him, Thy money perish with thee, because thou hast thought the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity."

*Nor from any virtue in him that doth administer them.*

1 Cor. iii. 7: "So, then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

*But by the blessing of Christ, and the working of his Spirit.*

1 Cor. vi. 11: "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

*In them that by faith receive them.*

Mark xvi. 16: "He that believeth and is baptized shall be saved."

Luke xiii. 25-27: "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

Q. 92. What is a sacrament?

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

*A holy ordinance instituted by Christ.*

Matt. xxviii. 19: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Matt. xxvi. 26, 27: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it."

*Christ's body, as a sacrifice for sin, represented in the sacramental bread.*

Luke xxii. 19: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."

*Christ's blood, shed for the remission of sins, represented in the sacramental cup.*

Luke xxii. 20: "Likewise also the cup after supper,

saying, This cup is the New Testament in my blood which is shed for you."

*The washing away of sins, and the inward washing of regeneration, represented by baptism.*

Acts ii. 38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Acts xxii. 16: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

*A sacrament is a sign and seal of the new covenant.*

Rom. iv. 11: "He received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised."

Gal. iii. 26, 27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

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

A. The sacraments of the New Testament are Baptism, and the Lord's Supper.

[See Q. 92. There were none others instituted by Christ to serve as sacraments,—*i.e.* to represent "Christ and his benefits," and to serve as "signs and seals" of the "New Covenant."]

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, 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.

*Washing with water, in the name of Father, Son, and Holy Ghost.*

Acts x. 47: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

Matt. xxviii. 19: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

*Doth signify our ingrafting into Christ, and partaking of the covenant of grace.*

Gal. iii. 27: "As many of you as have been baptized into Christ have put on Christ."

1 Cor. xii. 13: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

*And our engagement to be the Lord's.*

Rom. vi. 3-6: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

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

*Not to be administered to any out of the visible church, till they profess their faith in Christ.*

Acts viii. 36, 37: "And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

Acts ii. 41: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

*But the infants of such as are members of the visible church are to be baptized.*

Gen. xvii. 4, 7, 10: "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. This is my covenant, which ye shall keep, between me and you, and thy seed after thee: Every man-child among you shall be circumcised."

Gal. iii. 7-9, 17, 26, 29: "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For ye are all the children of God by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Rom. xi. 17, 18: "And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."

1 Cor. vii. 14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."

Col. ii. 11: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."

Acts xvi. 15, 33: "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come unto my house, and abide there. And she constrained us. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

1 Cor. i. 16: "And I baptized also the household of Stephanas: besides, I know not whether I baptized any other."

Q. 96. What is the Lord's supper?

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; 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.

*"The Lord's supper."*

1 Cor. xi. 20. [Sometimes improperly called "The

Eucharist," from a word signifying The Giving of Thanks: which is not peculiar to this ordinance.]

*Bread and wine.*

1 Cor. xi. 23, 26: "The Lord Jesus, the same night in which he was betrayed, took bread. . . . For as oft as ye eat this bread."

Matt. xxvi. 27, 29: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

*His death is showed forth.*

1 Cor. xi. 26: "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

*And the worthy partakers are, not after a carnal manner, but by faith.*

John vi. 63: "It is the Spirit that quickeneth: the flesh profiteth nothing."

Eph. iii. 17: "That Christ may dwell in your hearts by faith."

1 Cor. xii. 13: "And have been all made to drink into one spirit."

*Made partakers of his body and blood.*

Matt. xxvi. 26, 28: "Take, eat: this is my body. . . . This is my blood of the New Testament, which is shed for many, for the remission of sins."

*With all his benefits, to their spiritual nourishment and growth in grace.*

John vi. 54-56: "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him."

[Our Lord here speaks not of the Lord's supper, but

of the redemption and benefits which are signified in the supper,—not of any carnal eating and drinking, but of receiving him in our hearts by faith. See John vi. 37, 40, where “eating the bread of God” which cometh down from heaven, v. 35, is explained, v. 37, by the words “Him that *cometh* to me;” and v. 40, by the words, “Every one which seeth the Son and *believeth* on him.”]

1 Cor. x. 16: “The cup of blessing which we bless, is it not the communion of the body of Christ?”

*Worthy receivers alone partake of these benefits.*

Ps. l. 16: “But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth?”

Luke xiii. 26, 27: “Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity.”

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; of their faith to feed upon him; of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

*That they examine themselves.*

1 Cor. xi. 28: “But let a man examine himself, and so let him eat of that bread and drink of that cup.”

*Of their knowledge to discern the Lord’s body: [i. e. whether they understand what is meant by his body*

given for us, and by his blood which is shed for us,—as is represented in the bread and the cup; and whether they reverentially *distinguish* between this supper and a common one.]

1 Cor. xi. 29: “For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord’s body.”

*Of their faith to feed upon him.*

[Whether they do receive him as their Saviour with faith in his blood.]

John vi. 57: “He that eateth me, even he shall live by me.”

[This is spoken of no carnal eating, but of receiving him by faith.]

*Of their repentance.*

Isa. lvii. 15: “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

Rom. ii. 5: “But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.”

*Of their love.*

1 John iv. 8: “He that loveth not knoweth not God; for God is love.”

John xxi. 15: “Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me?”

1 Cor. xvi. 22: “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.”

*And new obedience.*

Luke vi. 46: “And why call ye me Lord, Lord, and do not the things which I say?”

*Lest, coming unworthily, they eat and drink judgment to themselves.*

1 Cor. xi. 29: "He that eateth and drinketh unworthily eateth and drinketh damnation [judgment] to himself."

Q. 98. What is prayer?

A. 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 acknowledgment of his mercies.

Matt. xxi. 22: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

1 John v. 14: "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us."

Ps. lxxii. 8: "Trust in him at all times: ye people, pour out your heart before him: God is a refuge for us."

James iv. 2: "Ye have not, because ye ask not."

*In the name of Christ.*

John xvi. 23, 24: "And in that day ye shall ask me nothing. Verily, verily, I say unto you. Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

*With confession of sins.*

Ps. li. 3: "For I acknowledge my transgression, and my sin is ever before me."

Prov. xxviii. 13: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

1 John i. 9: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

*And thankful acknowledgment of his mercies.*

Phil. iv. 6: "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Ps. cxviii. 1: "Oh, give thanks unto the Lord, for he is good: because his mercy endureth forever."

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*.

*The whole word of God is of use.*

1 John v. 14: "If we ask any thing according to his will, he heareth us."

*The Lord's prayer.*

Matt. vi. 9-13: "After this manner, therefore, pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen."

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer (which is, *Our Father, which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

*To draw nigh to God with all holy reverence and confidence.*

Rom. viii. 15: "Ye have received the spirit of adoption, whereby we cry, Abba, Father."

Heb. x. 19, 22: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. . . . Let us draw near with a true heart, in full assurance of faith."

*As children to a father ready and able to help.*

Luke xi. 13: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!"

Eph. iii. 20: "Unto him who is able to do exceeding abundantly above all that we ask or think."

*And that we should pray with and for others.*

Matt. vi. 9: "Our Father."

1 Thess. v. 25: "Brethren, pray for us."

Q. 101. What do we pray for in the first petition?

A. In the first petition (which is, *Hallowed be thy name*) we pray that God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

Ps. li. 15: "O Lord, open thou my lips, and my mouth shall show forth thy praise."

Ps. lxxvii. 3: "Let the people praise thee, O God; let all the people praise thee."

John xii. 28: "Father, glorify thy name."

Q. 102. What do we pray for in the second petition?

A. In the second petition (which is, *Thy kingdom come*) we pray that Satan's kingdom

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

*That Satan's kingdom may be destroyed.*

Ps. lxxviii. 1: "Let God arise, let his enemies be scattered: let them also that hate him flee before him."

Rom. xvi. 20: "And the God of peace shall bruise Satan under your feet shortly."

*That the kingdom of grace may be advanced, and that ourselves and others may be brought into it.*

Ps. lxxvi. 1-4: "Make a joyful noise unto God, all ye lands: sing forth the honour of his name: make his praise glorious. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah."

Ps. lxxvii. 1-4: "God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. Oh, let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth."

Isa. lxxii. 6, 7: "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Ps. lxxii. 11, 15: "Yea, all kings shall fall down before him; all nations shall serve him. . . . And he shall live, and to him shall be given the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised."

*And be kept in it.*

Jude 24, 25: "Now unto him that is able to keep you from falling, and to present you faultless before

the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

*And the kingdom of glory hastened.*

Rev. xxii. 20: "He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus."

Q. 103. What do we pray for in the third petition?

A. In the third petition (which is, *Thy will be done in earth, as it is in heaven*) we pray that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Ps. cxix. 36: "Incline my heart unto thy testimonies."

Ps. cxix. 18: "Open thou mine eyes, that I may behold wondrous things out of thy law."

Ps. cxix. 35: "Make me to go in the path of thy commandments; for therein do I delight."

Matt. xxvi. 42: "Father, if this cup may not pass away from me except I drink it, thy will be done."

1 Sam. iii. 18: "It is the Lord: let him do what seemeth him good."

Ps. ciii. 22: "Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul."

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

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

*That of God's free gift we may receive a competent portion of the good things of this life.*

Gen. xxviii. 20, 21: "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God."

Prov. xxx. 8, 9: "Give me neither poverty nor riches: feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

Matt. vi. 25, 26: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

*And enjoy his blessing with them.*

Prov. x. 22: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

1 Tim. vi. 6-11: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition (which is, *And forgive us our debts, as we forgive our debtors*) we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask because by his grace we are enabled from the heart to forgive others.

Matt. vi. 14: "For if ye forgive men their trespasses, your heavenly Father will also forgive you."

Rom. iv. 7, 8: "Blessed are they whose iniquities are forgiven. . . . Blessed is the man to whom the Lord will not impute sin."

Jer. xxxi. 34: "For I will forgive their iniquity, and I will remember their sin no more."

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*) we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Ps. cxix. 117: "Hold thou me up, and I shall be safe."

Ps. xxxvii. 23, 24: "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."

1 Cor. x. 13: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Matt. xxvi. 41: "Watch and pray, that ye enter not into temptation."

Ps. xix. 12, 13: "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins: let them not

have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

Q. 107. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, forever, Amen*) teacheth us to take our encouragement in prayer from God only; and in our prayers to praise him, ascribing kingdom, power, and glory to him. And in testimony of our desire and assurance to be heard, we say, Amen.

*To take our encouragement in prayer from God only.*

Ps. lxii. 5-7: "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God."

*And in our prayers to praise him, ascribing kingdom, power, and glory to him.*

1 Chron. xxix. 11-13: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name."

*And in testimony of our desire to be heard, we say, Amen.*

Ps. xli. 13: "Blessed be the Lord God of Israel from everlasting and to everlasting. Amen, and Amen."

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