

THE  
CHRISTIAN INSTRUCTOR:  
OR  
CATECHISM  
ON THE  
PRINCIPLES OF THE CHRISTIAN RELIGION.

BY

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"That the soul be without knowledge is not good." -  
PROVERBS XIX. 2.

*1. Who made you?*

God: "It is he that made us, and not we ourselves; we are his people, and the sheep of his pasture." Ps. 100. 3. Gen. 1. 26, 27. Acts 4. 24; and 17. 24.

*2. What is God?*

God is a spirit. John 4. 24.

*3. Is there more than one God?*

There is but one God: "Hear, O Israel, the Lord our God is one Lord." Deut. 6. 4. 1 Tim. 2, 5. 1 Cor. 8. 4, 6.

*4. How many persons are there in the Godhead?*

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost." 1 John 5, 7. Matt 28. 19. 2 Cor. 13. 13.

*5. Is each of these persons true God?*

Yes; co-equal and co-eternal.

*6. Is not this a great mystery?*

Yes; a great mystery to be believed and not to be comprehended: "Great is the mystery of godliness." 1 Tim. 3. 16.

7. *What are the operations which are more especially attributed to them?*

Creation and Election to the Father; Redemption and Intercession to the Son; and Sanctification to the Holy Ghost; "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." 1 Peter 1. 2. 1 Cor. 8. 6. Gal. 3. 13. 2 Thes, 2. 13.

8. *Is God al-mighty?*

He is: "With God all things are possible." Matt. 19. 26. Gen. 17. 1.

9. *Is God all-knowing?*

He is: "Thou knowest my down-sitting and mine uprising, thou understandest my thoughts afar off. Thou compasses my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." Ps. 139. 2, 3, 4. Heb. 4. 13.

10. *Is God all-present?*

He is: " Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up unto 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." Ps. 139. 7-10.

11. *Is God eternal?*

He is; without beginning or end: " Even from everlasting to everlasting, thou art God." Ps. 90.2. 1 Tim. 1. 17.

12. *Is God unchangeable?*

He is: "With whom is no variableness, neither shadow of turning " James 1. 17. Matt. 3. 6.

13. *Is there greatness in God?*

There is: " His greatness is unsearchable." Ps. 145. 3.

14. *Is God wise?*

He is: " He is God only wise." Rom. 16. 27. Jude 25. Rom. 11. 33. Eph. 3. 19.

15. *Is God merciful?*

He is: " The Lord is merciful and gracious." Ps. 103. 8; and 108. 4; and 86. 15; Exod. 34. 6. 2 Chron. 30. 9. Neh. 9. 17, 31. Jonah 4. 2.

16. *Is God faithful?*

He is: " God is faithful - it is impossible for God to lie." 1 Cor. 1. 9; and 10. 13. Heb. 6. 18. 1 John 1. 9. Exod. 34. 6, 7.

17. *Is God holy?*

Yes; He is perfectly holy and hates sin: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1. 13. Isa. 6. 3.

18. *Is God just?*

Yes; He is infinitely just and will punish sin: "The Lord is righteous in all his ways, and holy in all his works." Ps. 145. 17.

19. *Is God good?*

He is; in all things: " Good and upright is the Lord. For Thou, Lord, art good and ready to forgive; and plenteous in mercy unto all them that call upon thee." Ps. 25. 8; and 86. 5.

## **CHAP. II. OF THE CREATION.**

20. *What did God create besides man?*

God created all things in heaven and earth: " I am the Lord that maketh all things; that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself." Isa. 44. 24. Acts 14. 15.

*21. Out of what did God create these things?*

Out of nothing: "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." Heb. 11. 3.

*22. For what purpose did God create the world?*

For the purpose of manifesting His own glory: " The Lord hath made all things for himself." Prov. 16. 4. Col. 1. 16.

*23. Does God uphold and govern the world which He created?*

He does; He upholds and rules over all things: " The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 103. 19. Col. 1. 17.

*24. In how much time did God create the world?*

In six days. Exod. 20. 11.

*25. What did God do on the seventh day?*

He rested and sanctified it. Gen. 2. 3.

*26. Ought we to do likewise?*

We ought; according to the example and command of God.

*27. Who was the first man?*

Adam. 1 Cor. 15. 45.

*28. Who was the first woman?*

Eve. Gen. 3. 20.

29. *How many parts are there in man?*

Two parts, namely, body and soul (or spirit) " Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccles. 12. 7.

30. *Out of what did God create the body of man?*

Out of the dust of the ground. Gen. 2. 7.

31. *How did God create the soul of man?*

"God breathed into his nostrils the breath of life, and man became a living soul." Gen. 2. 7,

32. *Out of what did God make Eve?*

Out of Adam's rib, while he was asleep. Gen. 2, 21, 22.

33. *Where did God place the man after he had been created?*

In the Garden of Eden, to dress it and to keep it, and to have dominion over every living thing on earth. Gen. 1. 28, 29, 30; and 2. 15.

### **CHAP. III.**

#### **OF THE FALL OF MAN, &C.**

34. *In what state did God create man?*

In a holy and happy state: " So God created man in his own image, in the image of God created he him; male and female, created he them." Gen. 1. 27. Eph. 4. 24. Col. 3. 10.

35. *Did man continue in this state?*

No: " man in honour abideth not." Ps. 49. 12, " God made man upright; but they have sought out many inventions." Eccles. 7. 29,

36. *Into what state did man fall?*

Into a sinful and miserable state; " Behold, I was shapen in

iniquity, and in sin did my mother conceive me." Ps. 51.  
5. Gen. 3. 16-19; and 6. 5-12.

37. *How did man fall?*

Through disobeying the commandment of God. Gen. 3. 11.

38. *What was the commandment which God gave him?*

Not to eat of the tree of the knowledge of good and evil.  
Gen. 2. 17.

39. *Did man need the fruit of the forbidden tree?*

No; for it was given to him to eat of every other tree of the  
garden. Gen. 2. 16.

40. *Why was this forbidden him?*

To prove his obedience to the will of God.

41. *Who beguiled the man to disobey this easy  
commandment?*

The man was beguiled by the woman, and the woman by  
the serpent. Gen. 3. 11, 12, 13, &c.

42. *What was the consequence of his disobedience?*

He died and lost the image of God, in which he had been  
created: " 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." Gen. 2. 17.

43. *What are we to understand by this death?*

(i) The spiritual death of the soul: that is, his entire  
departure from God: " And you hath he  
quickeneth who were dead in trespasses and  
sins." Eph. 2. 1. John 5. 24.

(ii) Natural death, that is the separation of soul and  
body from each other for a season: "It is  
appointed unto men once to die, but after this

the judgment." Heb. 9. 27.

- (iii) Eternal death, that is, all that shall be endured in soul and body for sin to eternity: " The wages of sin is death. And these shall go away into everlasting punishment; but the righteous into life eternal." Rom. 6. 23. Matt. 25. 46. Rev. 21. 8.

44. *What did man lose?*

The image of God. Gen. 1. 27.

45. *What are we to understand by the image of God?*

Knowledge, righteousness, and true holiness. Eph. 4. 24.  
Col. 3. 10.

46. *What was Adam's sin to us?*

"By the offence of one (that is, Adam) judgment came upon all men to condemnation." Rom. 5. 18.

47. *Did all die in Adam?*

Yes: " In Adam all die." 1 Cor. 15. 22. Rom. 5. 12.

48. *Can man deliver himself from the miserable state into which he has fallen?*

No: " When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible." Matt. 19. 25, 26.

49. *Has God been offended by sin?*

Yes, greatly: " The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. 1. 18.

50. *Is the wrath of God on account of sin irreconcilable?*

Yes, without a sufficient atonement: " Without shedding of blood there is no remission." Heb. 9. 22.

51. *Can man give that sufficient atonement which God requires?*

No; though he should suffer for ever in hell for his sin: the redemption of their soul is precious, and it ceaseth for ever." Ps. 49. 8.

52. *Can he change his sinful heart?*

No; he has neither the will nor the power to forsake his sin: " Can the Ethiopian change his skin or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13. 23. Ps. 51. 10.

53. *Is there anything in man deserving deliverance from God?*

No more than there is in an enemy to deserve love: " The carnal mind is enmity against God." Rom. 8. 7.

54. *Would it be righteous in God to leave man in this miserable state for ever?*

His righteousness would surely be glorious in the eternal punishment of sinners: "Is God unrighteous who taketh vengeance? God forbid: for then how shall God judge the world? " Rom. 3. 5, 6; and 9. 14.

#### **CHAP. IV.**

#### **OF THE PERSON OF CHRIST AND THE COVENANT OF GRACE, &C.**

55. *Did God leave man in that miserable state into which he had fallen through sin?*

No: " 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." John 3. 16. Ps. 136. 23.



56. *Whom did God send to deliver man?*

His own son: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Rom. 8. 3. Gal. 4. 4.

57. *To whom did God first reveal his purpose to send his Son into the world?*

To our first parents after the fall, declaring to them that the Seed of the woman, namely, Christ, should bruise the head of the serpent which had deceived them: "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." Gen. 3. 15.

58. *Why is Christ called the Seed of the woman*

(i) Because Christ was to take upon Him man's nature: "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. 2. 14.

(ii) Because he was to be born of a virgin: " Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7. 14. Matt. 1. 23.

59. *Who is meant by the serpent?*

The devil. Rev. 20. 2.

60. *Why is he called a serpent?*

(i) Because he employed the serpent to deceive our first parents. Gen. 3. 1-7.

(ii) Because of his malice and enmity against God and His people: " And the great dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the world." Rev. 12. 9.

(iii) Because of his devices and craftiness to deceive men: " We are not ignorant of his devices." 2

Cor. 2. 11.

61. *What are we to understand by the bruising of his head?*

That Christ would, in his Human nature, destroy all his works, and abolish all his dominion: " For this purpose the Son of God was manifested that he might destroy the works of the devil." 1 John 3. 8.

62. *Which is Christ, God or Man?*

Christ is God and also man: " And without controversy, great is the mystery of Godliness, God was manifest in the flesh." 1 Tim. 3. 16.

63. *How became Christ God and man also?*

(i) Christ was ever God in his eternal essence: "In the beginning was the Word, and the Word was with God, and the Word was God." John 1. 1.

(ii) The humanity of Christ was begotten by the Holy Ghost in the womb of the Virgin Mary: " 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." Luke 1. 35.

64. *Why was it necessary that the Saviour should be both God and man?*

(i) Unless He were God, He could not have saved us: " There is no God else beside me, a just God and a Saviour, there is none beside me." Isa. 45. 21; and 63. 5. Heb. 7. 25-28.

(ii) Unless He were man, He could not have suffered and died for us: " For Christ also hath once suffered for sins, the just for the unjust (that he might bring us to God), being put to death in the

flesh, but quickened by the Spirit." 1 Peter 3. 18.  
Gal. 4. 4, 5. Heb. 2. 14.

65. *What things are to be considered in God's sending His Son to save sinners?*

- (i) God in eternity elected his Son to be a Covenant-Head and Surety for His people "I the Lord have called thee in righteousness, and will hold thine hand and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Isa. 42. 6.
- (ii) God gave to Him, in an invincible decree, His elect people to redeem and save: " I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me." John 17. 6, 12; and 10. 29; and 6. 39, 50.
- (iii) When the fulness of the time was come, God sent forth His son to the world: "Who verily was pre-ordained before the foundation of the world, but was manifest in these last times for you." 1 Peter 1. 20. Gal. 4. 4, 5.

## **CHAP. V. OF THE TWO COVENANTS.**

66. How many covenants are there?

Two: namely, the Covenant of Works, and the Covenant of Grace.

67. What is the difference between them?

- (i) Adam was the Covenant-Head in the Covenant of Works; but Christ is the Covenant-Head in the Covenant of Grace: " As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15. 22.
- (ii) Through man's own righteousness and obedience

were justification and life in the Covenant of Works; but through the righteousness of Christ are justification and eternal life in the Covenant of Grace: "For Moses describeth the righteousness which is of the law, That the man who doeth these things, shall live by them. 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. - Therefore we conclude that a man is justified by faith, without the deeds of the law." Rom. 10. 5-8; and 3. 20-28.

- (iii) There was no promise of forgiveness even for the least sin, in the Covenant of Works; but the greatest sinners are called to receive forgiveness through Christ in the Covenant of Grace: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1. 18; and 55.7. Rev. 22. 17.
- (iv) The Covenant of Works was made before man's fall into sin, for the enjoyment of the life which he possessed; but the Covenant of Grace was made manifest after man's fall, for the possession of eternal life, after it had been lost. Gen. 2 and 3. Eph. 1. 4.
- (v) Man's continuance in the Covenant of Works depended on his own natural strength; but man's continuance in the Covenant of Grace depends upon the power, faithfulness, and intercession of

Christ: " 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." Jer. 32. 40. John 10. 28, 29. 1 John 2. 2. 2. Tim. 2. 19. Phil. 1. 6.

68. Was there a priest in the Covenant of Works?

No.

69. Is there a priest in the Covenant of Grace?

Yes.

70. *Who is he?*

Jesus Christ, who was made a High Priest for ever: " Whither the forerunner is for us entered, even Jesus, made a High Priest for ever after the order of Melchisedec." Heb. 6. 20.

71. *Was there a Mediator in the Covenant of Works?*

No.

72. *Is there a Mediator in the Covenant of Grace?*

Yes: " For there is one God and One Mediator between God and men, the man Christ Jesus." 1 Tim. 2. 5. Heb. 9. 15.

73. *Was there a Surety in the Covenant of Works?*

No.

74. *Is there a Surety in the Covenant of Grace?*

Yes: " By so much was Jesus made a surety of a better testament." Heb. 7. 22.

75. *Was there a prophet to teach us in the Covenant of Works?*

No.

76. *Is there a prophet to teach us in the Covenant of Grace?*

Yes: Jesus is a great Prophet: " And there came a fear on all; and they glorified God, saying, that a great prophet is risen up among us; and, That God hath visited his people." Luke 7. 16; and 24. 19. Acts 3. 23; and 7. 37.

77. *Of what kind is the Covenant of Grace?*

- (i) It is a *free* covenant: " I will heal their backsliding, I will love them freely; for mine anger is turned away from him." Hos. 14. 4.
- (ii) It is a *sure* covenant: " For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa. 54. 10.
- (iii) It is an *everlasting* covenant, that will never end: " He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation and all my desire." 2 Sam. 23. 5.
- (iv) It is an *advantageous* covenant; for through it we inherit God and all His attributes; Christ, and all the gifts of redemption; the Holy Ghost and His gifts; and all things contained in all the promises of God: " All things are yours, and ye are Christ's and Christ is God's." 1 Cor. 3. 21, 23. Zech. 8. 3. Heb. 8. 10.
- (v) (5.) It is a *holy* covenant; and all that belongs to it is holy; " To perform the mercy promised to our fathers, and to remember his holy covenant." Luke 1. 72.

**CHAP. VI.**  
**OF THE OFFICES. OF CHRIST.**

78. *For what purpose did Jesus Christ come into the world?*

" This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1. Tim. 1. 15.

79. *Did Christ come into the world in the fulness of his stature, as Adam in his creation*

No; but he was born a little child as others; humbling Himself in all things to our sinless infirmities " Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Luke 2. 12; and 2. 51.

80. *When was Christ born?*

In the fulness of time, ordained of God, and foretold by the prophets." Gal. 4. 4.

81. *Who was his mother?*

The Virgin Mary. Matt. 1. 18, 25.

82. *Where was Christ born?*

In Bethlehem of Judea; "And thou Bethlehem, in the land of Judah, art not the least among the *princes of Judah; for out of thee shall come a Governor that shall rule my people.*" Matt. 2. 6.

83. *In what condition was Christ born?*

In a condition of poverty, in a stable: " 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." Luke 2. 7.

84. *Was Christ formed without sin?*

Yes: " Therefore also that holy thing which shall be born of

thee, shall be born the Son of God." Luke 1. 35.

85. *Did Christ live perfectly free from all sin?*

Yes: " He did no sin, neither was guile found in his mouth."

1 Peter 2. 22.

86. *Did Christ obey his parents?*

Yes: " He was subject to them." Luke 2. 51.

87. *Did he despise them because they were poor?*

No; He took care of His mother in His greatest sufferings on the cross: " When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son; Then saith he to the disciple, Behold thy mother I And from that hour that disciple took her into his own house." John 19. 26, 27.

88. *Ought we to honour and obey our parents after the example of Christ?*

We ought to obey them in all things: " Children, obey your parents in the Lord; for this is right, and well-pleasing unto the Lord." Eph. 6. 1, 2. Col. 3. 30.

89. *What is the meaning of the name Jesus?*

A Saviour: "For the Son of man is not come to destroy men's lives, but to save them. Luke 9. 56.

90. *From what does Jesus save his people?*

(i) From their sins " And thou shalt call his name Jesus; for he shall save his people from their sins." Mat. 1. 21.

(ii) From the curse of the law; " Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3. 13.

(iii) From temptations, afflictions, and the power of Satan: " There hath no temptation taken you,



but such as is common to man; but 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." 1 Cor. 10. 13. 2 Peter 2. 9.

91. *What is the meaning of the name Christ Anointed.*

92. *By whom was He anointed?*  
By God the Father: " Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1. 9.

93. *With what is Christ anointed?*  
With the Holy Ghost and with power. Acts 10. 38.

94. *What does Christ's anointing imply*  
His appointment to, and qualifications for, the offices of PROPHET, PRIEST, and KING to His church: " The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61. 1. Matt. 3. 11. John 3. 34.

95. *What does Christ do as a prophet?*  
He teaches His people: " A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall he hear in all things whatsoever he shall say unto you." Acts 3. 22. Deut. 18. 15.

96. *What does Christ teach his people?*  
He teaches them

(i) to know God and Jesus Christ whom He hath

sent: " And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17. 3.

- (ii) To know His mind and will in His Word: " Wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. That ye may prove what is that good, and acceptable, and perfect will of God." Eph. 1. 8, 9. Rom, 12. 2. Eph. 5. 17. Heb. 8. 10, 11.
- (iii) To know themselves as sinners: " And when he (the Comforter) is come, he will reprove the world of sin." John 16. 8.

97. *By what means does Christ teach?*

By His Word and Spirit: " 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." "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 Tim, 3. 15. John 14. 26.

98. *What hath Christ done and now does as a Priest?*

- (i) He offered Himself on the cross, a sacrifice for His people: " And walk in love as Christ hath also loved us, and given himself for us, an offering and a sacrifice to God, for a sweet smelling savour." Eph. 5. 2.
- (ii) He maketh intercession for His people in heaven: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." 1 John 2. 1, 2. Heb. 7. 25; and 9. 24. 1 Tim. 2. 5.

99. *What does Christ do as a King?*

- (i) He subdues rebellious sinners to be His obedient people: " 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." Ps. 110. 3. 2 Cor. 10. 4, 5.
- (ii) He rules in the hearts of His people by His grace: " That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life. " For sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 5. 21; and 6. 14.
- (iii) He defends and delivers his people from all evil: "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us." Isa. 33. 22.

100. *What is the sum of what Christ did for us and for our salvation?*

"He magnified the law, and made it honourable." Isa 42. 21.

101. *How did Christ magnify the law?*

By obeying its precepts and enduring its curses: " He humbled himself and became obedient unto death, even the death of the cross." Phil. 2. 8.

102. *What is the sum of the Law?*

"To love God with all our hearts, and our neighbour as ourselves." Mat. 22. 37, 39.

103. *Did Christ love God with all his heart?*

Yes: even when under His greatest wrath: "And Jesus cried with a loud voice, My God, my God, why hast Thou forsaken me? " Mat. 27. 46.

*104. Did Christ love His neighbour as Himself?*

"Yes: even under the experience of their greatest enmity against Him: "Then said Jesus (on the cross), Father, forgive them, for they know not what they do." Luke 23. 34.

*105. Why did Christ magnify the law?*

Because " It is holy, just, and good." Rom 7. 12.

*106. Was it necessary that Christ should both obey and suffer?*

Yes both to remove the curse, and to work out a perfect righteousness for His people: For Christ is the end of the law for righteousness to every one that believeth." Rom. 10. 4.

*107. Why was it necessary that Christ should, endure the curse of the law?*

Because it was just in God to punish sin, and it would have been unjust in Him not to punish it: "For it became Him, for whom are all things, and by whom are all things in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb. 2. 10.

*108. What kind of death did Christ suffer?*

The accursed death of the cross: "Who endured the cross, despising the shame." Heb. 12. 2.

*109. Who were crucified with Christ?*

Two thieves, one on the right hand, and the other on the left. Luke 23. 33.

*110. Who condemned him to die?*

Pontius Pilate, the governor of Judea. John 19.16. Matt. 27. 26.

*111. Where was Jesus crucified?*

On Mount Calvary, outside the gates of Jerusalem: " Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13. 12. Luke 23. 33.

*112. What were the sufferings of Christ to us?*

A propitiation for our sins: " 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." Rom. 3. 25, 26.

*113. Were the sufferings of Christ a full satisfaction for sin?*

They were; a full, perfect, and sufficient sacrifice, offering, and satisfaction for all that believe in Him of the whole world: " He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2. 2.

*114. What proof have we of that?*

His resurrection and ascension into heaven are a proof of it: " Who was delivered for our offences, and was raised again for our justification." Rom. 4. 25. 1 Cor. 15. 17-20. Phil. 2. 9.

*115. In whose grave was Christ buried?*

In the new tomb of Joseph of Arimathea, in which no man before was laid: " When Joseph had taken the body, he laid it in his own new tomb, which he had hewn out in the rock." " And he made his grave with the wicked, and with the rich in his death." Matt. 27. 59, 60. Isa. 53. 9. Mark 15. 46.

*116. Why was Christ buried in a new tomb in which no*

*man before was laid?*

In order that his resurrection might be more clear and certain: " And laid it in a sepulchre, that was hewn in stone, wherein never a man before was laid." Luke 23. 53.

*117. When did Christ rise from the dead?*

On the morning of the third day: " That he was buried, and that he rose again the third day according to the scriptures." 1 Cor. 15. 4.

*118. Was Christ able to raise himself from the grave?*

Yes: "No man (says he) taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." John 10. 18.

*119. Was His resurrection a proof that He was God as well as man?*

Yes: " And was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead." Rom. 1. 4.

*120. Was Christ stronger than death?*

Yes: He abolished death, and destroyed him that had the power of death." " I will ransom them from the power of the grave; I will redeem them from death: O! death, I will be thy plagues; O! grave, I will be thy destruction; repentance shall be hid from mine eyes." Hos. 13. 14. Heb. 2. 14. 1 Cor. 15, 21, 22.

*121. Is Christ Lord of the quick and dead?*

Yes: " For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. 14. 9.

*122. When did Christ ascend into heaven?*

At the end of forty days after His resurrection, He visibly

ascended far above all heaven, victorious over all His enemies, leading captivity captive, and received gifts *for* men. Acts 1. 9. Ps. 68. 18. Eph. 1. 20. 21; and 4. 8.

*123. Where did Christ ascend from?*

From the Mount of Olives, near Jerusalem. Acts 1. 12.

*124. What was His last act before He ascended?*

Blessing His disciples: " And it came to pass while he blessed them, he was parted from them, and carried up into heaven." Luke 24. 51.

*125. Will Christ Come again from heaven?*

Yes, at the end of the world, to judge the quick and the dead. Acts 1. 11; and 3. 21.

*126. Is there salvation in any other way than by Christ alone?*

No: " Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4.12.

## **CHAP. VII.**

### **OF FAITH AND JUSTIFICATION.**

*127. How can a sinner be justified before God?*

Only by faith in the righteousness of Christ: "Therefore we conclude that a man is justified by faith, without the deeds of the law." Rom. 3. 28; and 10. 3.

*128. Cannot man be justified by his own righteousness?*

No: because he has not that perfect righteousness which the law requires: " But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind, have taken us away." Isa. 61. 6.

*129. What are we to understand by the righteousness of Christ?*

His perfect obedience to the law in His life, and the satisfaction He gave in His death: " For Christ also hath once suffered for sins, the just for the unjust (that he might bring us to God), being put to death in the flesh, but quickened by the spirit." 1 Peter 3. 18. Rom. 5. 19.

*130. For whom, did Christ die?*

For His elect people, given to Him by the Father: " I lay down my life for the sheep." John 10. 15, 28, 29; and 17. 16.

*131. In what sense did Christ die for them?*

As their Surety, paying for them, and dying in their stead: " 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." Isa. 53. 5.

*132. Were the sins of His people imputed to Christ?*

Yes: " The Lord hath laid on him the iniquity of us all." "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." Isa. 53. 6. 2 Cor. 5. 21.

*133. In what way does the righteousness of Christ become ours?*

Through the imputation of it to us on the part of God, and our union with Christ: "Abraham believed God, and it was counted unto him for righteousness." "Now it was not written for his sake alone, that it was imputed to him: but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Rom. 4. 3, 23, 24.

*134. Who is it that justifies the sinner?*



"It is God that justifieth." Rom. 8. 33.

*135. What is justification?*

It is an act of God's free grace, imputing the righteousness of Christ to a guilty sinner, by faith: "Being justified freely by his grace, through the redemption that is in Christ Jesus" "Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." Rom, 3. 24, 30.

*136. How is a sinner brought into union with Christ?*

Through the powerful working of the Holy Spirit generating faith *in* the soul to come to Christ, and to accept Him: "The eyes of your understanding being enlightened; that he may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." Eph. 1. 18, 19. Rom. 10. 17. Phil. 2. 13.

*137. What is faith?*

- (i) Generally, it is to believe God's testimony in His word: "Now faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the word of God." Heb. 11. 1, 3.
- (ii) Justifying faith is to believe God's testimony concerning His Son in particular, and to rest upon Him for salvation: "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son." 1 John 5. 10, 11.

*138. Of what kind is the righteousness of Christ*

- (i) It is a *divine* righteousness, for God in the flesh accomplished it; "But now the righteousness of

God, without the law, is manifested, being witnessed by the law and the prophets. And this is his name, whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Rom. 3. 21; and 1. 17. Jer. 23. 6. 1 Cor. 1. 30.

- (ii) It is a *sufficient* righteousness, to which nothing needs be added: " The Lord is well- pleased for his righteousness' sake; he will magnify the law, and make it honourable." Isa. 42. 21.
- (iii) It is an *everlasting* righteousness: " Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Dan. 9. 24.
- (iv) It is a *free* righteousness unto all and upon all that believe: being justified freely by his grace, through the redemption that is in Christ Jesus." Rom. 3. 22, 24.

139. *What is inseparably connected with the imputation of the righteousness of Christ to us?*

- (i) The full forgiveness of all our sins: " 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." Rom. 4. 6, 8.
- (ii) Eternal acceptance and reconciliation with God: " God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. 5. 19.

140. *Of what kind is the union between Christ and His people?*

- (i) It is a *real* union: " And the glory thou gavest me, I have given them; that they may be one, even as we are one." John 17. 22.
- (ii) It is an *exalted* and mysterious union: " For we are members of his body, of his flesh, and of his bones.—This is a great mystery, but I speak concerning Christ and the Church." Eph. 5. 30, 32.
- (iii) It is an *inseparable* union, which neither life, nor death, nor any other thing can break: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 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." Rom. 8. 35, 38, 39. Isa. 54. 10.
- (iv) It is a *very advantageous* union: " All things are yours, and ye are Christ's, and Christ is God's." 1 Cor. 3. 22, 23.

141. *What advantages and privileges follow from union with Christ?*

- (i) Christ Himself becomes ours in all His relations and offices; such as a Friend, a Surety, a Physician, a Brother, a Redeemer, a Husband, a Prophet, a King, a merciful High Priest, and an Advocate on our behalf before God: " For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3. 14. Song of Sol. 2. 16; and 5. 16.
- (ii) The righteousness of Christ becomes ours, through which we are delivered from

condemnation, and receive a title to eternal life:  
" But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1. 30.  
Rom. 8, 1.

- (iii) Through union with Christ we are adopted to be the children of God: "But as many as received him, to them give he power to become the sons of God, even to them that believe on his name."  
John 1. 12. Eph. 1. 5.
- (iv) Through union with Christ we receive our spiritual life and strength to bring forth good fruit, to the glory of God; as the life and strength of the members proceed from their union with the body, and the fruit of the Branches from their union with the tree: " He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15. 5. Rom. 7. 4.
- (v) Through union with Christ the saints will have a glorious resurrection, and will be made co-heirs with Christ in heaven: " 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 glorified together." Rom. 8. 17.

142. *In what similitude are we made partakers of these privileges through Christ?*

- (i) As in Adam we are partakers with him of his fall and punishment, so in Christ are we made partakers of the merit of all His sufferings for us: "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15. 22.
- (ii) As we become polluted and lost through sin in Adam, so in Christ are we cleansed and saved through faith. " The first man Adam was made a

living soul, the last Adam was made a quickening spirit; and as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15. 45, 49.

- (iii) We received through Christ the whole of what we lost in Adam, and much more; because the righteousness of Christ surpasses in goodness the evil that is in sin. "I am come that they might have life, and that they might have it more abundantly." "Where sin abounded, grace did much more abound." John 10. 10. Rom. 5. 20.

## CHAP. VIII.

### OF THE WORK OF THE HOLY GHOST, &C.

143. *What is the work of the Holy Ghost?*

The sanctifying and changing of sinners into the image of God: "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." 2 Thes. 2. 13. 1 Peter 1. 2. Luke 1. 75.

144. *Whom does He sanctify?*

All the elect people of God; "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." 1 Peter 1. 2, Eph. 1. 4.

145. *Are none holy by nature?*

No: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Ps. 51. 5. Job 14. 4. John 3. 6. Rom. 5. 12.

146. *Can none be saved without holiness?*

No: "Without holiness no man can see the Lord." Heb. 12. 14.

147. *Can none sanctify a corrupt sinner but the Holy Ghost?*

No: " 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." 1 Cor. 6. 11; and 2. 10, 11.

148. *By what names is this change called in Scripture?*

(i) *A new birth*, because they are born again of God:

" Being born again, not of corruptible seed but of uncorruptible, by the Word of God, which liveth and abideth for ever." 1 Peter 1. 23. John 3. 3.

(ii) *A resurrection*; because the soul, dead in sin, is spiritually quickened: " And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. 2. 13. Eph. 2.1.

(iii) *A new creation*, which nothing but the almighty power of God can accomplish: " We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2. 10. 2 Cor. 5. 5, 17.

(iv) *The circumcision of the heart*: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart, and with all thy soul, that thou mayest live." Deut. 30. 6; and 10. 16.

(v) *The giving of a new heart and a new spirit*: " Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. 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." Ezek. 36. 25-27; and

11. 19. Jer. 32. 39.

(vi) *The putting the law into the mind, and the writing of it in the heart:* " I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. 8. 10.

149. *How does the Holy Ghost produce this change in the sinner's heart?*

By uniting the soul to Christ; because through union with Christ we receive every grace and privilege; " Therefore, if any man be in Christ he is a new creature; old things are passed away; behold all things are become new." 2 Cor. 5. 17.

150. *By what means does the Holy Ghost bring a sinner to Christ?*

(i) By convincing the soul of sin: " When he is come, he will reprove the world of sin." John 16. 8.

(ii) By manifesting Jesus Christ to the soul as an all-sufficient Saviour for the sinner: " He shall glorify me (saith Christ), for he shall receive of mine and shall show it unto you." John 16. 14. Matt. 16. 17. 1 Cor. 2. 10.

(iii) By enabling him to rely on Christ for salvation: " No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12. 3.

151. *What is sin?*

"Sin is the transgression of the law." 1 John 3.4.

152. *What is meant by " transgression of the law"?*

Want of conformity with God's law, in thought, word or deed; that is, not to do that which God commands, or to do that which he forbids.

153. *How many kinds of sin are there?*

Two; namely, original sin, and actual sin.

154. *What is original sin?*

The imputation of Adam's first sin to us, and the curse on account of it, together with the total corruption of our nature in consequence of it: " 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." Rom. 5. 18, 19.

155. *What is actual sin?*

The transgression of the holy law of God in thought, word, or *deed*: " Whosoever committeth sin transgresseth also the law." 1 John 3. 4.

156. *What is implied in a true conviction of sin?*

- (i) A deep sense of the total sinfulness of our nature: "For I know, that in me, that is, in my flesh, dwelleth no good thing." Rom. 7. 18.
- (ii) A deep sense of the great evil of sin: " How then can I do this great wickedness, and sin against God? " Gen. 39. 9.
- (iii) A justifying of God's righteous judgment against us on account of sin: " 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." Ps. 51. 4. Rom. 3. 4.
- (iv) A deep sense of the necessity for salvation in another, to save us from this awful judgment: " And the keeper of the prison said, " Sirs, what must I do to be saved? and they said, Believe on



the Lord Jesus Christ, and thou shalt be saved."  
Acts 16. 30, 31; and 2. 37, 38.

157. *By what means, principally, doth the Holy Ghost convince the soul of sin?*

- (i) "By the law is the knowledge of sin." Rom. 3. 20; and 7. 7.
- (ii) The Holy Spirit "opens their eyes, and turns them from darkness to light, so that sin by the commandment might become exceeding sinful." Acts 26. 18. Rom. 7. 13.

158. *What is true repentance for sin?*

True repentance implies: -

- (i) Deep humility and Godly sorrow for sin; " Wherefore I abhor myself, and repent in dust and ashes." Job 42. 6. Luke 7. 37, 38.
- (ii) Deep hatred of sin: " 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 " 2 Cor. 7. 11.
- (iii) A diligent endeavour to be delivered from it " O wretched man that I am! who shall deliver me from the body of this death? " Rom. 7. 24.
- (iv) A renewal in the spirit of our mind: " And that ye be renewed in the spirit of your mind: and that ye put on the new man which after God is created in righteousness and true holiness." Eph. 4. 23, 24. Rom. 12. 2.
- (v) A returning to God through Christ " Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him and to our God, for he will abundantly pardon." Isa. 55. 7.

(vi) An earnest purpose to lead a new life; " Ephraim shall say, What have I to do any more with idols? " Hos. 14. 8. 1 Peter, 4. 2, 3.

159. *Will no one be saved, without true repentance?*

No: " Except ye repent, ye shall all likewise perish." Luke 13. 5.

160. *Doth God forgive the sins of the penitent?*

Yes; repentance and forgiveness are inseparably connected: " Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins." Acts 5. 31; and 3. 19.

161. *How does God forgive?*

(i) He forgives *justly*, through Christ: " If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1. 9. Ps. 51. 4.

(ii) He forgives *freely*: " I, even I, am he that blotteth out thy transgressions for my own sake; and will not remember thy sins." Isa. 43. 25.

(iii) He forgives *the whole*: " Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103. 3. Micah 7. 19.

(iv) He forgives *for ever*: "I will forgive their iniquity, and I will remember their sin no more." Jer. 31. 34. Heb. 8. 12.

## CHAP. IX.

### OF THE WORK OF THE HOLY GHOST— (*Continued*).

162. *What does the Holy Ghost further in order to bring sinners to Christ?*

He reveals Jesus Christ as a sufficient Saviour for sinners. " And when he is come, he will reprove the world of

righteousness, because I go to my Father, and ye see me no more." John 16. 8, 10.

*163. Through what means does the Holy Ghost reveal Christ to sinners?*

Through the word and the ordinances of the Gospel: " Search the Scriptures: they are they which testify of me." " So then faith cometh by hearing, and hearing by the word of God." John 5. 39. Rom. 10. 17.

*164. Who are they that receive this revelation of Christ?*

- (i) Those who are truly convinced of sin: "They that be whole need not a physician, but they that are sick." Matt. 9. 12.
- (ii) Those who are truly changed by the Spirit of God: " The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2. 14.

*165. What things more particularly in Jesus does the Holy Ghost reveal to the soul?*

- (i) The pre-eminent majesty and glory of His Person: " 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." John 1. 14.
- (ii) His appointment by God to the office of Mediator: " I proceeded forth, and came from God; neither came I of myself, but he sent me." John 8. 42; and 17. 3.
- (iii) The all-sufficiency of His sacrifice as an atonement for sin: " Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20. 28. 1 Peter 1. 18, 19. Rev. 1. 5.

- (iv) The unsearchable riches of His grace: " Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3. 8, 9. Col. 1. 17-19.
- (v) His willingness to receive sinners: " All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." John 6. 37. Isa. 55. 7. Rev. 22. 17.

*166. What are the effects of this revelation of Christ?*

- (i) The tenderest love to Christ: " We love him, because he first loved- us." 1 John 4 19. 1 Peter 2. 7.
- (ii) The total abandonment of all other, and a resting upon Christ alone for salvation: "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." Phil. 3. 8, 9.
- (iii) Peace with God: " Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5. 1.
- (iv) Growth in true holiness: " 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." 2 Cor. 3. 18.

*167. In what things is the glory of God more especially seen?*

The glory of God is seen: -

- (i) In the works of creation: " For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are

made, even his eternal power and Godhead."

Rom. 1. 20. Ps. 19. 1.

- (ii) It is gloriously seen in his mysterious providences, ordering and sustaining all things with infinite wisdom and goodness: " He left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." Acts 14. 17. Rom. 11. 33.
- (iii) The law reveals His righteousness and spotless purity: " The law is holy; and the commandment holy, and just, and good." Rom. 7. 12.
- (iv) But in the face of Jesus Christ are the attributes of God seen to shine with matchless glory: " 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 " 2 Cor. 4. 6.

*168. What attributes appear glorious in the face of Jesus Christ?*

All the attributes of the Godhead, but more especially,

- (i) His free and eternal love: " In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him." I John 4. 9.
- (ii) The depth of the riches of the wisdom of God, in forming a plan so honourable to himself, and so advantageous to us: " To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." Eph. 3. 10.
- (iii) His pure holiness and infinite justice, in so severely punishing sin in the person of his dear Son: " 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. It pleased the Lord to bruise him; he hath put him to grief." Isa. 53. 5. 10.

169. *In what way does a sight of the glory of God, in the face of Jesus Christ, change us into the same image?*

- (i) By our looking at the love of God in the face of Jesus Christ, the Holy Ghost sheds abroad the love of God in our hearts: " We love him, because he first loved us." 1 John 4. 19.
- (ii) The sight of the pardoning mercy of God will make us of a forgiving spirit: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4. 32. Mat. 6. 14; and 18. 35; and 5. 44, 45. Mark 11. 25.
- (iii) The sight of divine holiness and justice in God's hatred of sin, and in his unsparingly punishing it in the person of His dear Son, will fill us also with intense hatred of it: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him as one that is in bitterness for his first-born. Zech. 12. 10.

170. *What further doth the Holy Ghost in regard to them who are sanctified?*

- (i) He comforts them in all their sorrow: " And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." John 14. 16.

- (ii) "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8. 16.
- (iii) He seals them and thereby strengthens their faith, and consecration to God: "In whom also, after that ye believed, ye were sealed with that holy spirit of promise." Eph. 1. 13; and 4. 30.
- (iv) He is in them as an earnest of their inheritance: "Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Eph. 1. 14. 2 Cor. 1. 22.
- (v) He is the Spirit of grace and supplications in them, and makes intercession for them with groanings which cannot be uttered: " Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8. 26. Zech. 12. 10.
- (vi) He helps them and leads them: " As many as are led by the Spirit of God, they are the sons of God." Rom. 8. 14. Gal. 5. 18.
- (vii) He instructs them in all the truths of the Gospel: " 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." "He will guide you unto all truth." " Through Him (that is Christ), we have access by one Spirit unto the Father." John 14. 26; and 16. 13. Eph. 2. 18.
- (viii) He quickens them and strengthens them with might in the inner man, to suffer and to do the will of God in all things: " That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit, in the

inner man." Eph. 3. 16.

- (ix) He will quicken their bodies, and raise them up to glory at the last day: " If the spirit of him that raised up Jesus from the dead dwell in you; he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8. 11.

171. *How does the Holy Ghost work in his people?*

- (i) He works *with invincible power*: " The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds: casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10. 4,5. Eph. 1. 19, 20.
- (ii) He works *sovereignly*, in accordance with His own will: " The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." John 3. 8. 1 Cor. 12. 11. Exod. 33. 19. Rom. 9. 15.
- (iii) He works *freely*, without anything in us to constrain him: " Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Ps. 51. 12.

172. *What is our duty in consideration of these things?*

- (i) To pray for the Holy Spirit: " 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? " Luke 11. 13.
- (ii) To worship God in Spirit " God is a Spirit, and they that worship him, must worship him in spirit



and in truth." John 4. 24.

- (iii) To walk after the Spirit, and to mind the things of the Spirit: " That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Rom. 8. 4, 5.
- (iv) Not to provoke and grieve the Holy Spirit: " And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4. 30.
- (v) Thankfully to acknowledge the Spirit in all His gifts, aids, and consolations: " Thanks be to God for his unspeakable gift." 2 Cor. 9. 15. 1 Thes. 5. 18.
- (vi) Not to quench the Spirit in His holy emotions, but to obey him with a willing mind: " Quench not the Spirit." 1 Thes. 5. 19.

*173. Which are the fruits of the Spirit?*

" The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5. 22, 23.

*174. Are none able to bear these fruits, unless the Holy Spirit dwell in them?*

- (i) There may be the semblance, without the true fruit: " Having a form of godliness, but denying the power thereof." 2 Tim. 3. 5.
- (ii) There may be gifts of the Spirit; but there cannot be good fruits, without a good tree to bear them: " A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Mat. 7. 18.

*175. What are the fruits of the flesh?*

" The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. 5. 13, 19, 20, 21.

*176. Can they who do such things be saved?*

No, unless they are changed: " Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5. 21.

*177. Are they, who are changed by the Holy Ghost, wholly freed from the flesh and its fruits?*

They are wholly freed from its dominion, though not from its presence and its motions: " For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would." Gal. 5. 17.

## **CHAP. X. OF THE LAW.**

*178. What is to be regarded as a sure proof of our renewal by the Holy Ghost?*

Willing obedience to all the commandments of God: " If ye love me, keep my commandments." John 14. 15. 1 Peter 1. 2.

*179. How did man fall?*

Through disobedience: " By one man's disobedience many were made sinners." Rom. 5. 19.

*180. How is a sinner justified before God?*

Through the obedience and death of Christ for him: " Who was delivered for our offences, and was raised again for our justification." Rom. 4. 25.

*181. For what purpose does the Spirit renew a sinner?*

For a ready and willing obedience: " But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6. 17. Titus 2. 14.

*182. What rule of obedience has God given to us?*

His revealed will, especially His holy law: If ye love me, keep my commandments." John 14. 15. 2 Tim. 3. 16, 17.

*183. What are we to understand by the law of God?*

The ten commandments<sup>[1]</sup>, which were given to Israel on Mount Sinai: " He declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deut. 4. 13. Exod. 31. 18.

*184. Had God given the law to man before this?*

Yes; He put it in the hearts of our first parents before the fall. Gen. 2. 27.

*185. Why was the law given to man after the fall?*

(i) To show God's just authority to demand obedience, although man had disobeyed: " I am the Lord thy God, that brought thee from the land of Egypt; and thou shalt know no god but me; for there is no Saviour beside me." Hos. 13. 4. Exod. 20. 1. 2.

(ii) Not that we might have life through it, but to shew that we have lost our life through sin: " The law entered that the offence might abound." Rom. 5. 20.

- (iii) The law, by manifesting the need of a Mediator, was our school-master to bring us unto Christ. Gal. 3. 24.
- (iv) To be the rule of a holy life: " Take diligent heed to do the commandment and the law, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul." Josh. 22. 5. Matt. 5. 17. 1 Cor. 9. 21. Deut. 6. 6, 7, 17; and 11. 22.

*186. What things are to be specially considered in the Ten Commandments?*

- (i) God's authority in them, binding us to obedience: " Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes which I command thee this day." Deut. 27. 10. 2 Kings 17, 37.
- (ii) That they bind the whole man, both body and soul, to obedience, or to punishment for disobedience: " For we know that the law is spiritual." Rom. 7. 14.
- (iii) The comprehensiveness of the commandments, and the breadth of their meaning: " I have seen an end of all perfection: but thy commandment is exceeding broad." Ps. 119, 96.
- (iv) That God's authority lies in each commandment equally, so that one of them cannot be broken without transgressing the whole law: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2. 10.
- (v) That they command every duty, opposed to the sins forbidden in them; and forbid every sin, opposed to the duties commanded in them.

187. *What things more particularly does the law make manifest to us?*

In the law is seen, as in a pure mirror—

- (i) The infinite holiness, justice and goodness of God: " Wherefore the law is holy; and the commandment holy, and just and good. Rom. 7. 12. 1 Tim. 1. 8.
- (ii) The total depravity and guilt of man: " Moreover, by them is thy servant warned, and in keeping of them there is great reward. 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." Ps. 19. 11-13. Rom. 7. 7.
- (iii) The perfection of Christ's righteousness in His obedience to the law for His people: "Christ is the end of the law for righteousness to every one that believeth." Rom 10. 4; and 5. 19
- (iv) The nature of the Holy Spirit's work on the heart of a sinner, in preparing him for glory: "This is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. 8. 10.

A debtor to mercy alone,  
Of covenant mercy I sing;  
Nor fear with thy righteousness on  
My person and offerings to bring.  
The terrors of law and of God  
With me can have nothing to do:  
My Saviour's obedience and blood  
Hide all my transgressions from view

## CHAP. XI OF THE SUM OF THE LAW.

*188. What is the sum of the law?*

Love: that is, to love God with all our hearts, and our neighbour as ourselves: " 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," Matt. 22. 37-40.

*189. Why should we love God?*

- (i) Because of the infinite loveliness of His perfections in Himself: "He that loveth not, knoweth not God, for God is love." 1 John 4. 8, 16.
- (ii) Because of His abounding love to us: " We love him, because he first loved us." 1 John 4. 19. John 15. 9.

*190. Who are they that love God?*

- (i) They who see such fulness and glory in Him that they choose Him to be their portion, inheritance, and Lord for ever; according to the first commandment: " Thou shalt have no other gods before me." Exod. 20. 3.
- (ii) They who diligently worship God, in spirit and in truth, according to His own mind, and not after their own imagination, in accordance with the second commandment: " Thou shalt not make unto thee any graven image." Exod. 20, 4-6.
- (iii) They who in all their conduct honour God, His name, His glory, and His cause, in their hearts; according to the third commandment: "Thou shalt not take the name of the Lord thy God in

vain." Exod. 20. 7.

- (iv) They who conscientiously set apart a portion of their time, especially the Sabhath, for the public worship of God, and the promotion of His cause in their hearts and in the world; according to the fourth commandment: "Remember the Sabhath day, to keep it holy." Exod. 20. 8.

191. *Why should we love our neighbour as ourselves?*

- (i) Because the law of God commands it: "All the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself." Gal. 5. 14. Lev. 19. 18. Matt. 22. 39.
- (ii) Because our neighbour is as worthy of being loved as ourselves: Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hast not received it?" 1 Cor. 4. 7.

192. *Ought we to love all equally?*

- (i) We ought to love all, even our enemies, with the love of good-will " Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Matt. 5. 44.
- (ii) To some there is due from us a more special endearment: " Let us do good unto all men, especially unto them who are of the household of faith." Gal. 6. 10. Ps 15. 2, 3; and 16. 3.

193. *Does the Holy Spirit renew the heart of every man who is truly godly, to love towards God and towards his neighbour?*

Yes; " He sheds abroad the love of God in the hearts of his people, and teaches them to love one another." Rom. 5.

5. 1 Thes. 4. 9.

194. *Who are they that love their neighbours as themselves?*

- (i) They who love, honour, and obey their parents; who conduct themselves in a humble manner, paying honour to all to whom it is due: according to the fifth commandment: " Honour thy father and thy mother; that thy days may be long upon the land, which the Lord thy God giveth thee." Exod. 20. 12. Rom. 13. 7.
- (ii) They who hate not their neighbour's person, nor injure him in word or deed, but seek his welfare and happiness both in soul and body: according to the sixth commandment: " Thou shalt not kill." " Whosoever is angry with his brother without a cause, shall be in danger of the judgment." Matt. 5. 21. 22.
- (iii) He who pollutes not himself, nor is the means, by word or deed, of polluting his neighbour's chastity: according to the seventh commandment: "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. 5. 28.
- (iv) They who do not injure their neighbour, but seek his good, in his worldly possessions, as in regard to their own; according to the eighth commandment: " Thou shalt not steal." " Look not every man on his own things, but every man also on the things of others." Exod. 20. 15. Phil. 2. 4. 1 Cor. 13. 5.
- (v) They who speak the truth to their neighbour, and concerning their neighbour; according to the ninth commandment: " Thou shalt not bear false witness against thy neighbour." Exod. 20. 16. Prov. 12. 17; and 19. 5.



(vi) They who are content with their own condition, and watch their own hearts against sinfully coveting anything belonging to others; but learn to labour honestly, and to seek their living in whatever state to which it has pleased God to call them; according to the tenth commandment: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's." Exod. 20. 17.

*195. Can there be the true saving work of the Spirit of God on a Man's soul, without love?*

No: " Though I speak with the tongues of men and of angels, and understand all mysteries, and all knowledge, &c., and have not charity, I am nothing." 1 Cor. 13. 1, 2. 1 John 4. 8.

*196. How ought we love God?*

With all our heart, with all our soul, with all our strength, and with all our mind: " Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10. 27. Deut. 6. 5.

*197. Is God worthy to be loved with all our heart?*

Yes: " He is exalted above all blessing and praise." Neh. 9. 5.

*198. Is it sinful in us not to love God with all our heart?*

Yes, very sinful: " Woe unto you, Pharisees: for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God." Luke 11. 42.

*199. When ought we to love God?*

At all times and to eternity: " Charity never faileth." 1 Cor.

13. 8.

*200. Can any one perfectly keep this law?*

No: " The law is spiritual, but we are carnal, sold under sin." Rom. 7. 14: and 8. 7.

*201. Is our inability to obey sinful?*

Yes: a great sin, for enmity against God and man constitutes our inability: "The carnal mind is enmity\_ against God, for it is not subject to the law of God, neither indeed can be." Rom. 8. 7; and 1. 30. Titus 3.3.

*202. Can not the law be changed or abolished?*

No: Unless righteousness can be changed into unrighteousness, and purity into impurity: " Verily I say unto you (saith Christ), till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5. 17, 18. Luke 16. 17.

*203. How can we be delivered from the curse of the law?*

Through faith in Christ alone: "Christ hath redeemed us from the curse of the law." Gal. 3. 13. Rom. 10. 4.

*204. How are we to have hearts to love God, whilst we are by nature enemies to Him?*

The Holy Ghost sheds abroad the love of God in the hearts of those who believe in Christ: " 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." Rom. 5. 5.

*205. How does the Holy Ghost shed abroad the love of God in our hearts?*

(i) By circumcising the heart, and subduing the enmity within us: " And the Lord thy God will circumcise thine heart, and the heart of Thy

seed, to love the Lord thy God, with all thine heart, and with all thy soul, that thou mayest live." Deut. 30. 6.

- (ii) By manifesting the love of God in Christ to sinners: " 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." Eph. 3. 17-19.
- (iii) By kindling love in our hearts towards God, who hath so greatly loved us: " For the love of Christ constraineth us—And all things are of God." 2 Cor. 5. 11, 18. John 3. 16; and 8. 42. 1 John 4. 7.

206. *In what mode were the Ten Commandments given?*

- (i) God utters each command in the singular number, to each man individually: and every one will have to give account to God for every transgression of them: " So then every one of us shall give account of himself to God." Rom. 14.12.
- (ii) The commandments were for the most part given in a negative form, for the prohibition of sins: thus showing our strong tendency to sin.
- (iii) The commandments were written on two tablets of stone: namely, our duty towards God on the first table, in the first four commandments; and our duty towards our neighbour on the second table, in the last six commandments.

**CHAP. XII.**  
**OF THE MEANS OF GRACE AND THE ORDINANCES**  
**OF THE GOSPEL.**

*207. Which are the enemies that every true Christian must wrestle against?*

The world, the flesh, and the devil: " For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6. 12. Gal. 5. 24. James 4. 7.

*208. What are we to understand by the world?*

Everything that is in the world, so far as they estrange our hearts from God, and hinder us in His work: " For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world." 1 John 2. 16. James 4. 4.

*209. What is meant by the flesh?*

The sinful nature, which, after the fall, works and rules in all men: "For when we are in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death." Rom. 7. 5.

*210. What is meant by the devil?*

He is a fallen evil spirit, in rebellion against God: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Jude 6.

*211. How are we to get the victory over these enemies?*

- (i) Through faith in Christ who conquered the world, bruised the serpent's head, and condemned sin in the flesh: " Be of good cheer, I have overcome the world." " For what the law could not do, in that it was weak through the flesh, God sending

his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh." John 16. 33. Rom. 8. 3; and 16. 20.

- (ii) By avoiding every occasion of sin: " If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Rom. 8. 13: and 6. 13. 1 Thes. 5. 22.
- (iii) By living daily in moderation and watchfulness: "I keep my body under, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9. 27. Luke 21. 34-36.
- (iv) By the diligent use of the means of grace.

*212. What is the difference between the wrestlings of grace against sin, and the convictions of an enlightened conscience?*

Conscience only condemns sin, but true grace mortifies it: " And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5. 24.

*213. Do all the children of God overcome these enemies?*  
Yes: " In all these things we are more than conquerors through him that loved us." Rom. 8. 37.

*214. What are the ordinances and means of grace, which Christ has appointed in his Church?*

- (i) The hearing of God's word, and the searching of the Scriptures: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." " Incline your ear and come unto me; hear, and your soul shall live." John 5. 39. Isa. 55. 3.
- (ii) Diligent prayer: " Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

Heb. 4.16. Eph. 6. 18.

- (iii) The reverent and faithful use of the sacraments.

*215. How are we to pray?*

- (i) In the spirit.: " But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost." Jude 20. Eph. 6. 18.
- (ii) In faith: " But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed." James 1. 6.
- (iii) Unceasingly: "But prayer was made without ceasing of the Church unto God for him." " Pray without ceasing." Acts. 12. 5. 1. Thes. 5. 17. Luke 18.1.

*216. In whose name are we to pray?*

In the name of Jesus Christ: " Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." John 16. 23; and 14.13, 14.

*217. Does the Spirit assist us to pray?*

Yes: " Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered." Rom. 8. 26.

*218. What assurance have we that God will hear our prayers?*

God's promise assures that: " Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7. 7.

*219. For what are we to pray?*

For all things pertaining to life and godliness, that are

promised of God in His word: " For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly," Ps. 84, 11. 2 Peter 1. 3. 1 John 5. 14.

*220. For whom are we to pray?*

For all men; especially for all saints: " I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2. 1, 2, " And supplication for all saints." Eph. 6. 18.

*221. What is the Word of God?*

The Holy Scriptures of the Old and New Testaments; " All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3. 16.

*222. What are we to understand by all the Scripture being holy?*

- (i) The holy God is the author of all the Scripture: " 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," 2 Peter 1. 21.
- (ii) All the Scripture is holy in its nature; the commandments, the doctrine, and the promises are all holy: "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 for ever; the judgments of the Lord are true, and righteous altogether." Ps. 19. 8, 9.
- (iii) It is through the word that God sanctifies unholy sinners: " Sanctify them through thy truth; thy word is truth." John 17. 17.

223. *Why ought we to hear the Word?*

- (i) Because it is God's Word, and no man can reverence God without reverencing His word: " 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." 1 Thes. 2. 13.
- (ii) Because " faith cometh by hearing, and hearing by the Word of God." Rom. 10. 17.
- (iii) Because the preaching of the Word is a divine ordinance: " Go ye unto all the world, and preach the Gospel to every creature." Mark 16. 15. Mat. 28. 19.
- (iv) Because we are instructed by the Word in the things which pertain to our salvation: " For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope." Rom. 15. 4. John 5. 39. 2 Tim. 3. 15.

### **CHAP. XIII. OF THE SACRAMENTS.**

224. *Which are the sacraments ordained by Christ in His Church?*

These two, namely, Baptism and the Lord's Supper. Matt. 28. 19. Luke 22. 19, 20.

225. *Why did Christ ordain sacraments in His Church?*

- (i) To be the symbols of spiritual things, to make them more clear to us: " And he received the sign of circumcision, a seal of the righteousness of the faith." Rom. 4. 11.



- (ii) To keep a remembrance of these things in the Church of Christ at all times. 1 Cor. 11. 24.
- (iii) To assure and strengthen our faith, as seals of God's covenant.

*226. How many parts are there in a sacrament?*

Two: The outward visible sign, and the inward spiritual grace.

*227. What is the outward visible sign or form in Baptism?*

Water, wherewith the person is baptised in the name of the Father, the Son, and the Holy Ghost. Matt. 28. 19.

*228. What is the inward and spiritual grace?*

Death unto sin, and a new birth unto righteousness " 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." Rom.6.4.

*229. What does our being baptized in the name of the Father, the Son, and the Holy Ghost signify?*

- (i) Our duty to believe in, and to worship the three Persons in one God; for we are baptized unto each one of them without distinction. Matt. 28. 19.
- (ii) Our profession and our dependence upon the plan and work of the Divine Persons alone for salvation: " The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." 2 Cor. 13. 14.
- (iii) Our dedication, by way of a covenant, to the Father, the Son, and the Holy Ghost, to be God's for ever: " For this God is our God for ever and ever; he will be our guide even unto death." Ps. 48. 14. Jer. 50. 5.

230. *Should we be baptized more than once?*

No: there is but " one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4. 5, 6.

231. *Why are infants baptized?*

- (i) Because God is as ready and willing to save them as those of adult age: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Mark 10. 14 Matt. 18. 14.
- (ii) They were in the Church in the early times under every Dispensation, and there is no evidence in the Bible that they have been excluded under the Gospel Dispensation, which is more extensive in its privileges.
- (iii) They are fit subjects of grace and eternal salvation.

#### **CHAP. XIV. OF THE LORD'S SUPPER.**

232. *Why was the sacrament of the Lord's Supper ordained in the Church?*

For a continual remembrance of the death of Christ, and of the benefits which we receive thereby.

233. *What is the outward sign in the Lord's Supper?*

Bread and wine: " 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; for this is my blood of the New Testament, which is shed for many, for the remission of sins." Matt. 26. 26, 27, 28.

234. *What is the thing signified?*

The body and blood of Christ: " 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? " 1 Cor. 10. 16.

*235. What are the benefits received in this ordinance by faith?*

The strengthening and the comforting of our souls through the body and blood of Christ even as our bodies through bread and wine: " For my flesh," says Christ, is meat indeed, and my blood is drink indeed. " Whoso eateth my flesh, and drinketh my blood, hath eternal life." John 6. 54, 55.

*236. What does the breaking of the bread signify?*

The bruising of the body of Christ: " 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." Isa. 53. 5.

*237. What does the pouring of the wine signify?*

The shedding of the blood of Christ for our sins, and the satisfaction he made thereby: " This is my blood of the New Testament, which is shed for many, for the remission of sins." Matt. 26. 28.

*238. What does the giving of the elements to the communicants signify?*

That God the Father gives Christ, and that Christ gives Himself, to all who believe in Him: " He that hath the Son, hath life; and he that hath not the Son of God, hath not life." 1 John 5. 12.

*239. Why ought we to come to the Lord's Supper?*

(i) In obedience to the command of Christ, who said, " This do in remembrance of me." 1 Cor.

11. 24.

- (ii) In order to confess Christ and His cross, and to show forth his death as the only atonement for sin, and our only hope of salvation: " For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11. 26.
- (iii) To feed through faith on Christ, and to manifest our love and gratitude to Him: " What shall I render unto the Lord for all his benefits towards me I will take the cup of salvation. and call upon the name of the Lord." Ps, 116. 13.
- (iv) To hold fellowship with God in the sacrifice of His Son in the ordinance: " Truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John 1. 3.

*240. What ought they who come to the Lord's Supper to do?*

Examine themselves:

- (i) Whether they are truly penitent for their past sins: " Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Joel 2. 12, 13. 3. Cor. 11. 28. Acts. 3. 19.
- (ii) Whether they surely intend to lead a new life: " As ye have yielded your members servants to uncleanness and to iniquity unto iniquity: even so now yield your members servants to righteousness unto holiness." Rom. 6. 19.
- (iii) Whether they feel the preciousness of Christ's offering, and their own need of it: " Unto you

therefore which believe, he is precious." 1 Peter 2. 7.

- (iv) Whether they rest on Christ alone for salvation: " Truly my soul waiteth upon God; from him cometh my salvation." Ps. 62. 1. Phil 3. 8, 9. Acts 16, 30, 31.
- (v) Whether they come with a thankful remembrance of His death: " Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev. 1. 5, 6. John 15. 13. 1 John 4. 19.
- (vi) Whether they endeavour after true love towards every man: " Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." Matt 5. 44, 45. 1 Peter 1. 22.

*241. What sort are they who come to the Lord's Supper unworthily?*

- (i) They who make no effort to gain spiritual knowledge to rightly discern the Lord's body: " For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." 1 Cor. 11. 29 (R. V.)
- (ii) They who rest upon the outward performance only, without communion with God, or spiritual nourishment to their souls in this ordinance: " For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life which now is, and of that which is to come." 1 Tim. 4. 8. John 4. 23, 24.
- (iii) They who live in anger without reconciliation,

and commit wrong without rectifying it: " Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first, be reconciled to thy brother, and then come and offer thy gift." Matt. 5. 23, 24.

- (iv) They who stubbornly continue in sins known to them, although they pretend to enter into a covenant with God against them: " They have spoken words, swearing falsely in making a covenant." Hos. 10. 4.
- (v) All they who rest upon anything beside Christ alone for salvation: " Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5. 4.

## **CHAP. XV. OF THE RESURRECTION AND EXALTATION OF CHRIST.**

242. Was Christ exalted after his humiliation?

Yes: " He that descended, is the same also that ascended up far above all heavens, that he might fill all things." Eph. 4. 10.

243. Wherein does Christ's exaltation consist?

- (i) In his resurrection: " But now is Christ risen from the dead, and become the firstfruits of them that slept." 1 Cor. 15. 20. Acts 2. 24, 32.
- (ii) In his ascension to heaven: " Wherefore God also hath highly exalted him, and given him a name which is above every name." Phil. 2. 9. Heb. 2. 9. Rev. 3. 21.
- (iii) In his sitting at the right hand of God: " Who, when he had by himself purged our sins sat down on the right hand of the Majesty on high." Heb.

1. 3. Ps. 110. 1. Eph. 1. 21.

(iv) In His coming to judge the world: " 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." Acts 17. 31. Luke 9. 26. Rom. 2. 16.

*244. For what purposes did Christ rise?*

(i) To show that justice had been satisfied by Him on behalf of His people: "Who was delivered for our offences, and was raised again for our justification." Rom. 4. 25. 1 Cor. 15. 17.

(ii) To declare His victory over all His enemies: " I will ransom them from the power of the grave: I will redeem them from death; O death ! I will be thy plagues; O grave ! I will be thy destruction: repentance shall be hid from mine eyes." Hos. 13. 14. 1 Cor. 15. 25-28.

(iii) To receive His just reward: " Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore." Ps. 16. 11. Isa. 53. 11.

*245. When did Christ rise?*

On the first day of the week, and the third day after His death: " 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 arose again the third day." 1 Cor. 15. 3, 4. Matt. 28. 1-6.

*246. When did Christ ascend into heaven?*

At the end of forty days after His resurrection: " He showed Himself alive to His disciples after His passion, by many infallible proofs, being seen of them forty days, and speaking of things pertaining to the kingdom of God." Acts

1. 3.

*247. Who were with Christ in His ascension?*

There were thousands of angels, with a joyful shout: " God is gone up with a shout; the Lord with the sound of a trumpet." Ps. 47. 5.

*248. Why did Christ ascend into heaven?*

- (i) To appear in the presence of God for His people: "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." Heb. 9. 24.
- (ii) To intercede for them: " 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." Heb. 7. 25. Rom. 8. 34.
- (iii) To send the Holy Ghost unto them: " It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16. 7.
- (iv) To prepare mansions for them: " 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." John 14. 2. Rev. 21. 2.
- (v) To receive glory to Himself: " And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John 17. 5.

*249. What glorious exaltation has Christ in heaven?*

He sits on the right hand of God: " The Lord saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 110. 1.

*250. What does Christ's sitting on the right hand of God*



*signify?*

- (i) That He has rested from His work: " For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. 4. 10.
- (ii) The height of His exaltation: " But to which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstool. Heb. 1. 13.
- (iii) The certain continuance of his glory: " But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Heb. 10. 12, 13, 14; and 6. 20.
- (iv) That His Kingdom is as immovable as Himself: " Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear." Heb. 12. 28.

*251. When will Christ most fully display His glory?*

When He comes to judge the world at the last day: " Then shall he sit in the throne of His glory." Matt. 19. 28. 2  
Thes. 1. 10.

*252. What assurance have we that there will be a general judgment?*

The word of God itself testifies that: " It is appointed unto men once to die, but after this, the judgment." Heb. 9. 27. Eccles. 11. 9; and 12. 14.

## **CHAP. XVI. OF THE GENERAL RESURRECTION.**

*253. Will the dead be raised from the graves i. the day of judgment*

Yes.

254. *What certain proof have we of that?*

- (i) We have the testimony of God's word to prove it: "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." John 5. 28, 29.
- (ii) The resurrection of Christ Himself proves it: " For if the dead rise not, then is not Christ raised." 1 Cor. 15. 16.
- (iii) Because the bodies as well as the souls of the saints were included in God's covenant, have been redeemed and united to Christ, and are temples of the Holy Ghost: " But as touching the resurrection of the dead, have ye not read that which is spoken unto you by God, saying, I am the God of Abrabam, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Matt. 22. 31, 32. "Know ye not that your bodies are the members of Christ? What? know ye not that your body is the temple of the Holy Ghost? " 1 Cor. 6. 15, 19.

255. *With what bodies will the dead be raised?*

In their own bodies: "But God giveth it a body as it hath pleased him, and to every seed his own body." 1 Cor. 15. 38. Job 19. 26, 27.

256. *What distinguishing honour will be shewn to the righteous in the last day?*

- (i) The righteous will have the precedence in the resurrection: " The dead in Christ shall rise first." 1 Thes. 4. 16.
- (ii) The righteous will be set on the right hand of Christ, but the wicked on the left hand: " And he

shall set the sheep on the right hand, and the goats on the left." Matt. 25. 23.

- (iii) The saints will judge the ungodly world: "Do ye not know that the saints shall judge the world?" 1 Cor. 6. 2, 3. Dan. 7. 22.

*257. How will the saints judge the world?*

- (i) The truths which they believed will judge the ungodly for disbelieving them: "The word that I have spoken, the same shall judge him in the last day." John 12. 48.
- (ii) Their holy lives will judge the unholy lives of the unholy: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon: and, behold, a greater than Solomon is here." Matt. 12. 41, 42. Luke 11. 31, 32.
- (iii) They will justify God's true and righteous judgments: "That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Rom. 3. 4.
- (iv) They will rejoice and be glad, because of His judgments: "And after these things, I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgments. And again they say, Alleluia." Rev. 19. 1, 2, 3; and 15. 3, 4.

*258. What sort of bodies will the righteous have at the resurrection?*

- (i) Bright and glorious bodies: " Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3. 21.
- (ii) Their bodies will be perfect and incorruptible: " It is sown in corruption, it is raised in incorruption." 1 Cor. 15. 42.
- (iii) Their bodies will be strong, to co-operate with the soul, without ever being weary: " It is sown in weakness, it is raised in power." 1 Cor. 15. 43.
- (iv) Their bodies will be spiritual and full of life: "It is sown a natural body, it is raised a spiritual body." 1 Cor. 15. 44.

259. *Will Christ own and acknowledge His people in the judgment?*

- (i) Yes; He will openly acknowledge and own them as His brethren, His children, and His bride: "Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God." Him will I confess also before my Father who is in heaven." Luke 12. 8. Matt. 10. 32.
- (ii) He will wipe away all their reproaches and tears, and deliver them for ever from all their sins: " And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21. 4; and 7. 17.

260. *Will the happiness of the righteous be great?*

Yes, infinitely great: " They shall go into life eternal." Matt. 25. 46. Rev. 14. 13.

261. *Wherein will the happiness of the saints in heaven*

*consist ?*

- (i) In their likeness to Jesus, both in their souls and bodies: "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." 1 John 3. 2.
- (ii) In the clear vision they shall ever enjoy of God and His glory; " Blessed are the pure in heart, for they shall see God." Matt. 5. 8.
- (iii) In the joy and peace which they shall ever possess; " 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 the joy of thy Lord." Matt. 25. 23. Rev. 3. 21.
- (iv) In the endless delight and pleasure they shall have in serving and praising God and the Lamb: " And there shall be no more curse: but the Throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their forehead. And there shall be no night there and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." Rev. 22. 3, 4, 5.

*262. What sort of bodies will the wicked have in the day of judgment?*

Their bodies, as well as their souls, will be corrupt, vile and contemptible: " And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12. 2.

*263. Wherein will the misery of the wicked consist?*

- (i) In the day of judgment, Christ will deny and

reject them: " Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." Mark 8. 38. Matt. 10. 33. Luke 12. 9.

- (ii) They will not have the least degree of comfort for ever: " Woe unto you that laugh now: for ye shall mourn and weep." Luke 6. 25.
- (iii) The sense of guilt, and the wrath of God in their consciences, will be as a worm that never dies, and as fire that is not quenched." Mark 9. 44, 46, 48.
- (iv) They will, in soul and body, endure Divine wrath, and the merciless tormentors will for ever torment them: " Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thes. 1. 9.
- (v) There will be no hope for them of deliverance or of rest, for ever and ever: " And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night." Rev. 14. 11. Isa. 57. 21.

*264. What should we learn from these solemn considerations?*

- (i) We should learn to see the great evil of sin in that it deserves such an awful punishment: " Shall not the Judge of all the earth do right? " "Doth God prevent judgment?" or "Doth the Almighty prevent justice? " "To subvert a man in his cause, the Lord approveth not." Gen. 18. 25. Job 8. 3. Lam. 3. 36.
- (ii) The wonderful mercy of God, providing in Jesus Christ a refuge for sinners to flee to, from the

wrath to come: " Turn ye to the stronghold, ye prisoners of hope." Zech. 9. 12.

- (iii) The importance of making the salvation of our souls our greatest care and concern, as long as we live: "For what is a man profited if he shall gain the whole world, and lose his soul; or what shall a man give in exchange for his soul?" Matt. 16. 26. Ps. 49. 8.
- (iv) The necessity of diligent labouring for the conversion of sinners: " And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12. 3.

## **CHAP. XVII. OF THE DAY OF JUDGMENT, &C.**

*265. When will the day of judgment be?*

At the end of this world: "As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13. 40-42.

*266. Why did God ordain a general judgment?*

- (i) That Christ who was despised and rejected of men, might appear in His glory in the presence of all: " For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Matt. 16. 27; and 24. 30.
- (ii) "He shall come to be glorified in His saints, and to be admired in all them that believe in that day." 1 Thes. 1. 10.
- (iii) To manifest to all the rectitude of God's

Providence: " Moreover, I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in my heart, God shall judge the righteous and the wicked, for there is a time there for every purpose and for every work." Eccles. 3. 16, 17. Horn. 2. 6. 2 Cor. 5. 10.

(iv) To shew the rectitude of His judgment: "But, after thy hardness and inpenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God." Rom. 2. 5.

*267. In what manner will Christ come to judgment?*

(i) In a most majestic and awful manner: " And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them." Rev. 20. 11; and 1. 7.

(ii) In a most glorious manner: " Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." Tit. 2. 13.

(iii) He will come suddenly: " For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thes. 5. 3. Matt. 24. 44.

*268. Who will accompany Christ to judgment?*

(i) All His saints: "And the Lord my God shall come, and all the saints with him." Zech. 14. 5.

(ii) The angels: " 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." 2 Thes. 1. 7, 8.

*269. Why was Christ appointed to be the Judge?*

Because it pertains to His mediatorial office to judge as well as to redeem His people: "The Father judgeth no man, but hath committed all judgment unto the Son - and hath given him authority to execute judgment also, because he is the Son of man." John 5. 22, 27. Acts 17. 31.

*270. Who are they that shall be judged?*

(i) The fallen angels: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Jude 6.

(ii) All the children of men: "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." 2 Cor. 5. 10.

*271. By what marks will Christ distinguish between the righteous and the wicked in the judgment?*

(i) The godly will be known by their faith and their fruits: "For (Christ will say unto them) 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." Matt. 25. 35, 36.

(ii) The ungodly (even the best of them) will be manifest by their want of faith and of healthy fruits: Christ will say unto them, " Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungred,

and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." Matt. 25. 41-43.

## **THE TEN COMMANDMENTS.**

*How many commandments are there in the law?*

Ten.

*Which are they?*

They are those which God spake in the twentieth chapter of Exodus, saying, " I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

*Repeat the Ten Commandments.*

- I. Thou shalt have no other gods before me.
- II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the 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.
- III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
- IV. Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son,

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.

- V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.
- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness against thy neighbour.
- X. Thou shalt not covet thy neighbour's house thou shalt not covet thy neighbour's wife; nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

*What do you chiefly learn by these commandments?*

We learn two things: our duty towards God, and our duty towards our neighbour.

*What is your duty towards God?*

My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks; to put my whole trust in Him, to call upon Him, to honour His holy name, and His word, and to serve Him truly all the days of my life.

*What is your duty towards your neighbour?*

My duty towards my neighbour is to love him as myself, and to do unto all men as I would they should do unto me: to love, honour and succour my father and mother; to honour and obey the king, and all that are put in

authority under him; to submit myself to all my governors, teachers, spiritual pastors, and masters; to be humble and to shew respect to all my betters; to hurt nobody by word or deed; to be true and just. in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering; to keep my body in temperance, soberness, and chastity; nor to covet nor desire other men's goods, but to learn and labour honestly to get my living, and to do my duty in that state of life unto which it shall please God to call me.

Notes:

[1]. Besides the ten commandments,—which are called the *Moral Law*, because they are the rule of good morals, and set forth the obligations that rest upon every man to act justly and without fault towards God and men in all things, and endure for ever.—God also gave to the Jews, through Moses a *Judicial Law*, which related to their civil government as a nation; also the *Ceremonial Law*, which contained the divine directions respecting their sacrifices, and the typical observances pertaining to the service of the tabernacle, &c. These laws were to be practically observed by the Jews, and carry instruction also for us; and are to be diligently examined and considered by all to the end of the world.