

A COLLECTION
OF
BAPTIST CATECHISMS

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A CATECHISME FOR BABES,
OR,
LITTLE ONES

Suitable to their capacity more than others have been formerly.

BY H. JESSEY.

A servant of Jesus Christ

1652

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Prov. 22.6 *Catechise or begin the child in his way, according to his ¹capacitie: and when he is old, he will not depart from it.*

2 Tim. 3.15. *From ²infancy thou hast known the holy Scriptures, which are able to make thee wise unto salvation.*

¹Heb. Mouth ²Gr. An infant

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To all Parents, Schoolmasters, or others, that are to train up young weaned children, and need direction; The Leader into all truth direct you. KNOWING WHAT account is to be given by all that profess themselves Christians, (Abrahams Seed,) if they endeavour not to (a) instruct such as they have charge of, to know and fear the Lord, and keep his ways, (a) Gen. 18. 9; 2 Tim. 1. 5, ch. 3.14; Deut. 6. 5, 6. Pro. 22. 6, ch. 31. 1, 2. And rejoycing much, that good use hath been made of the Catechismes by Mr. Perkins, Mr. Elton, Mr. Egerton, Mr. Ball, Mr. Dan Rogers, and others, for help to youths and elder people.

Yet it clearly appearing, that in very many (if not in the most) of the Answers, are some things like Latine, or Greek to the younger, not being suited to their understandings, as it were to be wished: I much desired to see one so plain and easie in the expressions, as that the very Babes, that can speak but stammeringly, and are of very weak capacities, might understand what they say: and might have some help in Prayer and Thanksgiving to be with their understandings; and not as in a strange tongue, 1 Cor. 14. 9, 15, 19.

And not finding any such, I being desired to it, made an Assay above twelve years ago: and the Lord giving aid, and good success therein: and more

Copies of it being desired than my time would permit to write over and over again, having added and enlarged some passages, I have yielded to the desires of some that it might be printed for a more generall good to many, that are very easily convinced of the great want of such little ones generally by such a plain, easie, familiar Catechisme: stammering (as it were) to their capacities, as the Lord is pleas'd oftimes to doe to ours. And I have added herein, in a less letter at this mark until this what may before born at first by the youngest Children, and may be learned by them afterwards.

Afterwards. If it be asked why the Answers are not put in . . . Black Letter, called English Letter? I answer: At first I had so intended: But for the Childs far greater profit, and more ease, and for preventing the more toil in reading the Testament, Bible, and any usuall book, it's put in our most usuall letter; that English Letter being very seldome now in use, may be learned with more ease afterwards.

A Catechisme for Babes, or Little Ones

Q. Who made you?

A. God made me. (Psal. 100.3. Know that the Lord is God, he made us, and not we.)

Q. When did God make you?

A. God made me before I was born. (Psal. 139. 13, 16, next proof.)

Q. Where did God make you?

A. God made me in my Mother's womb. (Job 31. 15. Did not he that made me in the womb, make him?)

Q. Wherefore did God make you?

A. God made me that I should serve him. (Psal. 100. 3. Serve the Lord, —he made us. Luke 1.74.)

Q. Must you not then learn to know God, that so you may rightly serve him?

A. Yea I must learn to know God. (See the first proof 1 Chro. 28. 9: Know the God of thy Fathers.)

Q. When must you learn to know God?

A. I must learn to know God now, when I am but a child. (2 Tim. 3. 14, 15; Eccles. 12. 1, 2; Prov. 22. 6. Remember now thy Creator. See the

Title page.)

Q. How may you learn to know God?

A. I may learn to know God by his word, and by his workes. (Deut. 17. 19; Psal. 91. 7, 11.1; John 39. 40; Rom. 1. 19, 20. He shall read it all the dayes of his life, that he may learn to fear the Lord his God. The Heavens declare the glory of God. Psal. 19.1.

Q. What doe we call the word of God?

A. The Bible, the holy Scripture is the word of God. (Matt. 1.1 Greek Biblos. 2 Tim. 3. 15,16; Acts 13. 5, 15. Almost the whole city came to hear the word of God, with 44, 45, 48, 49, with Acts 26. 22, 23.

Q. What's the first book of the Bible called, and what's the last Book?

A. Genesis is the first book of the Bible, and the Revelation is the last book. (Rev. 22. 18, 19; Acts 3. 23.)

Q. What doth the Scripture say that God is?

A. The Scriptures say, that God is a Spirit; a good God; a wise God; a holy God; a mighty God; a mercifull God; a righteous Judge of all men. (1 Joh. 4. 22; Ps. 34. 8; 1 Tim. 1. 17; Josh. 24. 19; Isa. 6. 3; Gen. 17. 1; Rev. 15. 3; Exod. 34. 6; Gen. 18. 25.)

Q. How many Gods are there?

A. There is but one Jehovah, one God the Father, of whom are all things; and one Lord and Saviour Jesus Christ, by whom are all things, and there is one Comforter, which is the Holy Spirit; and these are one. (Deut. 6.4. Jehovah is one. 1 Cor. 8. 6; Eph. 4. 5, 6; 1 Tim. 2. 5; John 14. 16, 17, 26; Eph. 4. 4; 1 John 5. 7.)

Q. What workes hath God Made?

A. God made Heavens, and Earth, and Waters, and all things in them. (Gen. 1. 1; Ex. 20. 11.)

Q. Of what did God make all things?

A. God made all things at first of nothing. (Heb. 11. 3.)

Q. How can this be?

A. Nothing is impossible to God Almighty. (Mark 10. 27; Luke 1. 37;

Luke 18. 27. Nothing is too hard to God. Jer. 37. 17, 27; 1 Cor. 15. 35, 36.)

Q. Why must we believe that God made all of nothing?

A. We must believe it, because God hath said it; and God cannot lie. (Heb. 11. 3; Heb. 6. 18; Tit. 1. 2.)

Q. How did God make all things?

A. God made all by his Almighty power; God said, Let them be made, [or, They shall be made] and they were all made by his word. (Gen. 1. 3, 6, 9, 11, 14; Psal. 33. 6; Revel. 4. 11; Jer. 32. 17.)

Q. In how many daies did God make all things in the beginning?

A. God made all things in six dayes. (Gen. 2. 1, 2, 3.)

Q. What did the Lord God on the seventh day?

A. God rested on the seventh day, and God blessed the 7th day, and sanctified it. (Gen. 2. 2, 3; Exod. 20. 10, 11.)

Q. What must we and you do on the Lord's Sabbath day?

A. We must not work, nor prate, nor play, on the Sabbath day. (Exod. 20. 11; Isa. 58. 13.)

Q. Whether did God make 'till things good or bad?

A. God is a good God, and God made all things very good. (Psal. 119. 68. Thou art good, and dost good. Gen. 1. 4, 31.)

Q. What other workes doth God, besides his making of all things?

A. God upholds, and preserves all; and God governes, and orders all things. (Isa. 40. 26, 29; Psal. 135. 6; Psal. 36. 6; Mat. 10. 29, 30; Eph. 1. 11.)

Q. Why doth the Lord uphold, preserve, and govern all things in Heaven and Earth?

A. God doth all for his own glory, & for his peoples good. (Rom. 11. 36; Gen. 1. 26, 28; Rom. 8. 28.)

Q. Whereas God made all very good. How then came in naughtiness, and death, and all paines?

A. Death, and all paines, came by the first Adams sin, and fall: for We

sin'd, and lost our goodness, and our happiness in him. (Rom. 5. 12, 18.)

Q. How came Adam to sin and fall?

A. Eve his wife was tempted by that old Serpent the Devil: and they both did eat of the fruit that God forbad. (2 Cor. 11. 3; Rev. 12. 9; Gen. 3. 1, 2 to 14.)

Q. What hurt came to them, and to us, by that sin?

A. By this sin came the loss of the life and glory of God: By this came sin and death. (Eph. 4. 17; Rom. 3. 23; Rom. 5. 12; Rom. 6. 23.)

Q. What is sin?

A. Sin is any naughtiness against any of Gods ten commands. (1 John)

Q. What doe we deserve by any sin or naughtiness?

A. By any sin or naughtiness, we deserve death, and Gods curse. (Rom. 6. 23; Gal. 3. 12.)

Q. How then can you avoid Gods curse?

A. I am guilty, & I cannot avoid Gods curse, by any deeds that I can doe. (Rom. 3. 19, 20; Rom 11. 6; 2 Cor. 3. 5.)

Q. But yet God is wonderfull good and mercifull; What hath God done for redeeming these naughty ones?

A. God so loved the World that he gave his onely Son Jesus Christ, Godman, to be our Surety, to redeem us, and to procure all good to us. (John 3. 16; Mat. 1. 21, 23; Heb. 7. 22, 25; Gal. 3. 13; 1 Cor. 1. 30; Col. 1. 10.)

Q. What did, and what doth this Surety for us?

A. Christ was made a curse for us; and Christ died for our naughtiness, and was laid in the grave; and God was fully satisfied; and released him from that prison, and took him up to Heaven, and set him on his right hand. (Gal. 3. 13 1 Cor. 15. 3, v.4; Isa. 42. 1; Mat. 12. 18. & 17.5. Phil. 2. 7, 8; 1 Cor. 15. 4; Isa. 53. 8, 11; Act. 1. 2, 9; Rom. 8. 34; Heb. 1. 3, 13.)

Q. For what end was all this done?

A. All this was done, that God might be honoured in thus forgiving, humbling, renewing, making holy, and happy for ever such naughty ones as we are. (Rom. 5. 20; Tit. 2. 11, 12, 14; Eph. 1. 3, 4 ,6, 7, 12.)

Q. Who comes to reap these benefits by Jesus Christ?

A. They reap these benefits, that by the Spirit are convinced of sin, of righteousness, and of judgement, and that receive Jesus Christ, as their Prophet, Priest, and King. (John 16 .9; Rom. 8. 9, 13; John 1. 11, 12; Col. 2. 6.)

Q. What assurance have we that God will doe so great things for naughty ones?

A. God hath given assurance of this by giving us his own Son; and making him our Surety; and by making a new Covenant, and by confirming it by his Sons death for us; and by raising him from death, to be a Prince & a Saviour, to give repentance & Pardon to Israel, to serve him all our dayes. (Rom. 8. 31, 32, 33; Heb. 7. 22, 25; Heb. 8. 10; Gal. 3. 13, 15; 1 Cor. 11. 25; Acts 5. 30, 31; Psal. 68. 18.)

Q. How must the Lord God be served?

A. We must serve God as he commands us in the Law, and Gospel. (Num. 15. 39; Jer. 7. 31; Mat. 28. 20; John 14. 15.)

Q. How many Commandments are there in the Law?

A. There are ten Commandments in the Law. (Exod. 34. 28; Deut. 10. 4.)

Q. Must you not hearken to Gods word, and to Gods counsel; & pray for all this?

A. Yea I must hearken, that my soul may live; and I must pray, that Jesus Christ would draw me to him, and turn me that I may be turned. (Isa. 55. 2, 3; Ezek. 36. 25, 26, 37; Acts 8. 21; Cant. 1. 4; Jer. 31. 18; Prov. 2. 1, 2, 3, 4.)

Q. Wherefore did God give the Law?

A. The Law, entred that sin might abound; that his Grace, to such undone sinners, by giving Christ to die for their sins, might the more abound. (Rom. 5. 20.)

Q. How do they live, and how must they live, that hope to be saved by Jesus Christ?

A. Every one that hath this hope, will labour to be good, in heart, word, & deed. (1 John 3. 2, 3; 2 Cor. 5. 17, 18.)

Q. Must we always live here?

A. No: God hath appointed that wee must once die. (Heb. 9. 27.)

Q. What must be after our death?

A. After death must bee the great day of judgement. (Heb. 9. 27.)

Q. What will become of all naughty people at that day of judgement after death?

A. All must come to judgment: naughty men, and naughty women, & naughty children, must be in hell torments for ever. (2 Cor. 10. 5; Rom. 14. 10; Mat. 25. 41, 46; Mark 9. 44, 45.)

Q. What will then be done to all good men, and to good women, and to good children?

A. Good men, & good women, and good children, shall go to Heaven, and everlasting happiness. (Mat. 25. 34, 46; 1 Thes. 4. 15.)

The chief heads of this Catechism fitted for Childrens Capacity

The God that made all, learn to know,
His Word and Works as they him shew.
Scriptures begin with Genesis;
With Revelation th'ending is.
Heaven, Earth and Waters, all therein,
God made in Six daies, every thing.
God rests and Holieth Sabbath day,
That we must not Prate nor play.

By Sin Gods Curse, we all should have,
Christ was a Curse, Died, rose to save
And Ransome us from all distress,
And be our Wisdome, Righteousness;
As hee's to all that him receive,
Who Self-Deny in him Believe.

For all this love that God hath done,
In giving us his onely Son.
We not our Own, but his must be,
His will, not ours, Obey must we.
In Love keep his Commandements,
In Him enjoying all Contents.

The sum of the two Tables of the Law.

With all thy Heart Love God above,
Thy Neighbour as thy self so Love.

The Ten Commandments, the sum of each.

The First Table

1. Jehova' alone thy God have thou.
2. No Idoll make, nor to it bow.
3. The Name of God take not in Vain.
4. Do not the Sabbath day profane.

The Second Table.

5. Honor thy Father and Mother too.
6. Thou shalt not any Murther-do.
7. Do not commit Adultery.
8. Steal Not, by any injurie.
9. False Witness see thou do Not bear.
10. Thy Neighbors State do Not Desire.

Why the Law was given.

The Law was given to shew our Sin.
And Wrath that's due thereby. That we to CHRIST for Righteousness,
And Life, might alwaies live.
(Rom 5. 20, 21, 13; Rom. 4. 15; Rom. 10. 4, 9, 10; Gal. 3. 13, 18; John 3. 14, 15, 17, 36; John 10. 10, 28.)

God Made, Upholds' and Governs all.
God is a Spirit Eternall.
Most Holy, Wise, Great Good, and Just.

Before Him all to judgment (must)
Then Naughty ones to Hell are cast.
Good go to Heaven, where joyes do last.

The Conclusion.

O happy Child, if this I Know.
And love, and learn in Life to show.
Here happy, in adversity:
And happy to Eternity.

ANOTHER SHORT CATECHISME:

Suited to the capacity of the youngest Learners.

Of the Four Conditions of every Man; Namely, What it

1. Was;
2. Is;
3. May be;
4. Must be,

to all Eternity: And how this last may be known in this Life.

Of the Four Conditions of every Man.

The First Catechisme

1. Q. What was our condition at first, when God made all things good?

A. Our condition at first was very good: it was holy, and happy. (1. 26, 27, 31. God Created man in his own Image very good.)

2. Q. What is our Condition now, by Adams sin and naughtiness, eating the fruit that God forbad him?

A. Our Condition by Nature, is very bad: it is sinfull; and Cursed (Ephes. 2. 1, 2, 3. Dead in sins. Rom. 5. 12, 18; Gal. 3. 12. Cursed every one that sinneth.)

3. Q. What may be our Condition by the Grace of our Lord Jesus Christ, (who is the second Adam) and by the Love of God, and the Communion of the Holy Spirit? (2 Cor. 13, 14.)

A. Our Condition may be very good again, in the good way of Happiness, if that Grace be received; but if it be neglected, it will be

very bad, in the naughty way of Wo, forevermore. (Matth. 7. 13, 14. Enter in at the strait gate. Rom. 2. 7, 10; Heb. 2. 1, 2, 3; 2 Cor. 6. 1, 2.)

4. Q. What must be our Condition after Death, when God send to Jesus Christ to judgement?

A. Naughty ones, in the Naughty way, for their naughtiness, must be in Hell for ever. Good ones, in the good way, by the grace of Oil of the Lord Jesus Christ, must be in Heaven for ever. (Matt. 25. 46. These shall go away into everlasting punishment. But the righteous into life everlasting. Rom. 6. 23. Sins wages is Death: but the gift of God is eternall life through Jesus Christ our Lord.

These four Conditions are more fully unfolded in the second Chatechism.

The Second Catechism of the four Conditions of every Man.

1. First of Mans first Condition.

1. Q. What was Mans Condition at first, when God made all the World & Was man then Bad, or Good?

A. God made all good, God made Man like himself, good; for God is good. (Gen. 1. 31, 26, 27; Psal. 34. 8; Psal. 119. 68. Thou art good, and doest good.)

Q. What goodness or excellency is in God, wherein Man was like to God?

A. God is wise, and God is holy, and God is righteous, and God is perfect. (1 Tim. 1. 17; Psal. 145. 17; Psal. 129. 4; Psalm 7. 9; Isai. 40. 26-28.)

Q. What more excellency is in God?

A. God is the Lord and Ruler of all the World; God is happy; God hath no naughtiness, nor misery. (Psal. 24. 1; 1 Tim. 1. 11; Jam. 1. 13, 17; Job. 34. 16; Psalm. 36. 8, 9.)

Q. How then was man at first like to God?

A. Man at first was like to God, thus; At first, man was wise, man was holy, and man was righteous, and man was perfect. (Col. 3. 10; Eph. 4. 24; Eccles. 7. 29; Eccle. 7. 29.)

Q. Wherein besides, was man at first like to God?

A. Man was Lord and Ruler of all the world, and man was happy; man had no naughtiness nor misery. (Gen. 1. 26, 28; Psalm 65. 4; Gen. 1. 27, 31; Rom 5. 12.)

2: Of Mans second Condition

2. Q. When Adam the first man had sinned by doing naughtily, against what God had him, yielding to Eve his wife, and to the Devil, more than to God: What was Adams Condition then? And what is now the Condition of every Child, of every Man, and of every Woman by Nature?

A. By the sin and naughtiness of Adam our Father, both Adam and we became not like to God, but like the Devil. (Gen. 3. 12; Joh. 8. 44.)

Q. How is this condition of all now like the Devil?

A. The Devil is sinfull, naughty; and he is miserable: So every man, every woman, and child, is by nature very Naughty, and miserable. (Jo. 8. 44; Ephes. 2. 2, 3; Acts 26. 18.)

3. Of Mans third Condition

3. Q. Mans Condition was good at first by Creation: now tis bad by Corruption: What may be your Condition here in this world by Regeneration?

A. Mans Condition may be in the good way of Blessedness; or may remain in the bad way of wo and Cursedness for ever. (Deut. 30. 19. chuse life.)

Q. How may Mans Condition be brought here into that good way of Blessedness?

A. Mans Condition here may be brought into that good way of Blessedness, by the Grace of our Lord Jesus Christ (who is Abraham's blessed seed.) (2 Cor. 8. 9 & 13. 14; Gal. 3. 18, 16.)

Q. And how else?

A. By the love of God the Father. (John 3. 16.)

Q. And how else?

A. By the Communion of the holy Spirit. (2 Cor. 13,14. John 16. 7.)

Q. How may Mans Condition, and your own condition be in the bad way of Wo, and of Cursedness for ever?

A. My Condition, and others Condition, may be in that bad way; if we despise or neglect that Grace of our Lord Jesus Christ; and that Love of God the Father; and that Communion of the Holy Spirit. (Heb. 2. 1, 2, 3. & 4. 1, 2, 11. & 10. 26; 2 Cor. 6. 1, 2.)

4. Of Mans fourth Condition

4. Q. Mans Condition at first was Holy & Happy; now it is Sinfull and wofull; it may be here in this life, in the good way of happiness, or in the bad way of Wo forever. What must be all mens Condition at the day of Judgement after Death?

A. All that are dead, shall be raised out of their Graves. And we all must come before the Judgement seat of Christ. (Heb. 9. 27; John 5. 28; 2 Cor. 5. 10; Ro. 14. 10.)

Q. What shall then be done to all naughty people, that died in the bad way?

A. To Naughty people, that died in the bad way, Christ will say, Depart ye Cursed into everlasting fire, prepared for the Devil and his Angels: and they must be curs'd in Hel fire for ever. (Mat. 25. 31, 41, 46.)

Q. What shall then be done to all Good people, and good Children?

A. To good people, and good Children, that died in that good way. Christ will say, Come ye blessed of my Father, inherit ye the Kingdome prepared for you from the foundation of the World. And they must be Blessed in Heaven for ever. (Mat. 25. 34-46.)

Oh that thou	1. Wast!
wouldst Remember	2. Art!
these 4 Conditions!	3. Must be!
That wherein thou	4. Must be!

Instruct the Child, that God made all very good, and that all the good we have, or shall have, is from God. And therefore, that we should be thankfull to him for all the good we have, by Day, or by Night. And we should pray to God for all the good we would have. (Eccl. 12. 1; Prov 22. 6; Prov. 3. 6; Psal. 119. 68; Psal. 145. 9; Rom. 1. 21; Acts 8. 21, 22, 23; 1 Thes. 5. 18; Luke 18. 1; 1 Thes. 5. 17; Deu. 6. 5, 6, 7; Ex. 20. 7.)

In the Morning give thanks and pray.

Blessed be God that gave me sleep; and makes me see, and hear, and speak:

God Almighty bless me, and keep me from ill all this day, for Jesus Christ's sake. Amen. (Eph. 1. 3; Psalm 127. 2; Exo. 4. 11; Gen. 28. 3, 20; Psal. 121. 7; Joh. 14. 12.)

Before Meat

Blessed be God, that gives me meat. God Almighty bless me, and my meat. Amen. (Psal. 104. 27, 28. & 136. 2.)

After Meat

Blessed be God, that hath given me meat, and fed me; God Almighty bless me, that I may serve him. Amen. (Gen. 48. 15; Luke 1. 74.)

At going to Bed.

Blessed be God, that kept me from ill, this day. God Almighty bless me, and give me sleep, and keep me from ill this night, for Jesus Chris sake. Amen.

A SHORT CATECHISM ABOUT BAPTISM

BY

JOHN TOMBES, B. D.

Heb 6.2. *Of the Doctrine of Baptisms.*
Luke 7.35. *But Wisdom is justified of all her Children.*

LONDON: 1659

TO THE CHRISTIAN READER

To the Christian Reader.

Many are the things at this day charged on Antipaedobaptists in their Doctrine and Practise, which have been proved to be unjustly imputed to them, by many large Treatises extant in print. For a more facile understanding of the truth than by reading larger Tracts, is this Compendium, in a manner of a catechism composed and published in this time, wherein others of different judgment, have thought fit to declare their way to the world, which is done, not because the disagreement in other things is either small, or of particular persons (whose cause is to be severed from that which is commonly held) and therefore requires not a distinct Confession or Declaration from that which is by others published.

Which I have thought necessary to be done because of the importance of restoring right baptism, the Doctrine of which is one article of the foundation of Christianity, Heb. 6.2. whereby we put on Christ, Gal. 6.27. united to his Members, Ephes. 4.5. conformed to Christ, Col. 2.12. Rom. 6.3,4,5. required with faith to salvation, Mark 16.26. with repentance to remission of sins, Acts 2.38. with express profession of the Baptized's faith required, Acts 8.37. upon manifestation of conversion, Acts 10.47. Acts 11.17. as the duty of the Baptized, and not a meer Priviledge, Acts 22.16. most solemnly administered in the Primitive times, with strict examination and greatest engagement of persons baptized, accounted the chief evidence of Christianity, of as much or more moment than the Lords Supper; insomuch that some conceived from Heb. 6.4. that falling away after it irreparable.

But the pretended Baptism of Infants, as now used slightly and profanely done, quite different from Christ's Institution and the Apostles practise by Ministers and people in so wholly and carnal manner as that, it is upon and with gross untruths and perverting of holy Scripture, obtruded on unwary souls with a pretence of a Baptismal Vow, which is a meer fiction, and so many ill consequents both in Christian conversation and communion and church-constitution and Government, that were men sensible to their evil as they should be, they would tremble at such mockery of God, and abuse of so holy an Ordinance of God's worship and men's souls by it, and with such arrogant presumption in avowing such a manifest invention of men as God's precept.

And to speak truth, if the History of this corruption were fully cleared, it would be found that the undue Ministration of this Ordinance was the inlet to the Antichristian darkness and tyranny which overspread and oppressed the Christian Churches. The aim of the composer of it is the manifestation of the truth, wherein doth he rejoyce, and desires thou mayest rejoyce with him. His motion is that of the Apostle, Phil. 3.15,16. As many of us be perfect let us be thus minded, and if ye be otherwise minded, God shall reveal even this unto you. Nevertheless whereunto we have already attained, let us walk by the same rule, let us mind the same thing.

Farewel.

A SHORT CATECHISM ABOUT BAPTISM

1. Is Baptism with Water an Ordinance of Christ, to be continued by his Disciples till the end of the World?

Baptism with Water is an Ordinance of Christ, which is to be continued by his Disciples till the end of the World; as appears by his command, Mat. 28.19,20. Mark 16.15,16. it is to be joined with Preaching of the Gospel, and making Disciples, by Preaching, and teaching them to observe all that Christ commands; and so to be continued while these are to continue, which is proved to be till the end of the world, by Christs promise of his being with them till then, which were vain, if the things appointed were not to be done so long.

2. Is not the end of the world, as much as the end of the Age?

It appears that Matthew means by the end of the World, the last time, or day, wherein there will be a separation of good and bad, the one to be burned with fire, and the other to shine as the Sun, in that in the places wherein Matthew, useth the self-same form of speech (to wit Mat. 13.39,40,49. Mat. 24.3.) he cannot be understood to mean any other.

3. May not the baptizing in Mat. 28.19. Mark 16.16 be understood of some other Baptism, than that of water?

The Baptism there, must needs be understood of Baptism by Water, sith Baptizing, where ever it is made of John Baptists, or the Disciples Act, which they did or were to do, is meant of Baptizing with Water, as John 4.1,2 and in many other places it appears; and the Apostles by their practise and command, Acts 2.38,41. Acts 10.47,48. shew that they so understood Christ's appointment, Matt. 28.19. Mark 16.16.

4. May it not be meant of Baptizing by the Spirit, or afflictions?

It cannot be so understood, sith Baptizing with the Spirit is no where ascribed to any other than Christ, Mat 3.11. Luke 3.16. Nor is baptism with the Spirit a duty for us to do, but a free gift of Christ; not common to all Disciples of Christ, but peculiar to some: and to appoint them the baptizing by affliction had been to make the Apostles persecutors.

5. Why did Paul then say, Christ sent him not to Baptize? 1 Cor. 1.16.

Not because he was not appointed at all to Baptize, for if so, he would not

have Baptized those he did Baptize, 1 Cor. 1.14.16. etc. But because it was not the chief thing he was to do, as when the washing of Water is said not to save, 1 Pet. 3.21. because it is not the only, or principal means of saving.

6. What is the Baptizing appointed by Jesus Christ?

The Baptizing appointed by Jesus Christ, is the dipping of the Whole Body in water in the Name of the Father, Son, and Holy Ghost, as is manifest from the term Baptizing, and the use of going into and coming up out of water, Mat. 3.16. Acts 8.38,39. the use of much water, John 3.23. The resembling, by the Baptism used, the burial and Resurrection of Christ, Rom. 6.4. Col. 2.12. and the testimonies of the Ancients of the first Ages.

7. May not the sprinkling or pouring water on the Face be the Baptism of Christ?

Neither the Scripture, nor any other antient author calls sprinkling, or pouring water on the Face, Baptism, nor any use of it in the primitive times doth countenance it, and therefore such sprinkling or pouring water is not the Baptism which Christ appointed.

8. What is it to Baptize into the Name of the Father, Son, and Holy Ghost?

It is not to baptize only with the naming of those persons, but into the profession of the Father, Son, and Holy Ghost, as our Master or Teacher, as appears by the words of Paul, 1 Cor. 1.13. Which shew that if the Corinthians had been baptized into the name of Paul, they had professed him to be their master.

9. Are they rightly Baptized, who are baptized into the name of Jesus Christ, though no other person be named?

They are, it being all one to Baptize into the name of Jesus Christ, and to baptize into the Name of the Father, Son, and Holy Ghost, as appears by the precept, Acts 2.38. and practice, Acts 10.48. Acts 19.5. Though the expression of each person be convenient.

10. Are the persons to be baptized altogether passive in their Baptism?

No: For Baptism is their duty required of them as well as the Baptizer, Acts 2.38. and Paul is commanded to arise and be baptized, and wash away his sins calling on the name of the Lord, Acts 22.16.

11. Who are appointed to Baptize?

They who are appointed to preach the Gospel, Matth. 28.19. Mark 16.15,16.

12. Whom are they appointed to Baptize?

Those who repent of sin, believe in Christ Jesus, and are his Disciples, Matth. 28.19. Mark 16.16. Acts 2.38. Acts 8.37.

13. Were not Infants baptized, when whole households were baptized, Acts 16.15,33.?

No: For it appears not there were any infants in the houses, and the Texts shew they were not baptized, sith the word was spoken to all in the house, ver. 32. and all the house rejoyced believing God. ver 34. and elsewhere the whole house is said to do that which Infants could not do, Acts 18.8. Acts 10.2. 1 Cor. 16.15. compared with 1 Cor. 1.16. John 4.53.

14. Is not Christ's speech and action to little Children, Matth. 19.14,15. Mark 10.14,15,16. Luke 18.16,17. a warrant to baptize infants?

No: but an Argument against it, sith Christ did neither baptize, nor appoint those little children to be baptized.

15. Why should not Infants be baptized, sith they were Circumcised?

The reason why Male Infants were to be Circumcised, was a particular Command of God to Abraham's house for special ends belonging to the time before Christ, which Baptism hath not, nor is there any Command to use Baptism according to the rule of Circumcision.

16. Did not Baptism come in the room of Circumcision, Col. 2.11,12. and so to be used as it was?

The Apostles words import not that our Baptism came in the room of the Jews Circumcision; there is no mention of any bodily Circumcision but Christ's, which our baptism cannot be said to succeed to, as there it is made the cause of Spiritual Circumcision, without arrogating that to it which belongs to Christ alone, and Baptism is mentioned with faith, as the means whereby we are in Christ, and compleat in him.

17. May we be said to be compleat as the Jews without Infant Baptism?

Our compleatness is in that we have not Ordinances as the Jews had, but we are compleat in that we have all in Christ without them, Col. 2.8,9,10.

18. Have not our Children then less Priviledge than the Jews had?

No: For Circumcision was a privilege only for a time, and comparatively to the estate of the Gentiles who knew not God; but of itself was a heavy yoke, Acts 15.10. Gal. 5.1,2,3.

19. Why did the Jews then so much contend for it, Acts 15.1,5.?

Because they too much esteemed the Law, and knew not their liberty by the Gospel.

20. Had it not been a discomfort to the believing Jews to have their Children unbaptized, and out of the Covenant?

The want of Baptism to Infants was never any grievance to Believers in the New Testament, nor were they thereby put out of the Covenant of Grace.

21. Was not the proper reason of Circumcising the Infants of the Jews the interest which they had in the Covenant to Abraham, Gen. 17.7. to be a God to him and to his seed?

The end of Circumcision was indeed to be a token of the whole Covenant made with Abraham, Gen. 17.4,5,6,7,8. not only the promise, ver. 7. But the formal proper distinguishing reason why some were to be Circumcised, and others not, was God's Command alone, not the interest in the Covenant; sith Ishmael who was not a Childe of promise, Gen. 17.20.21. Rom. 9.6,7,8,9. and those who were in Abraham's house, though not of his Seed, were Circumcised, but no Females, nor Males under eight days old.

22. Was not the Covenant with Abraham, Gen. 17. the Covenant of Grace?

It was, according to the hidden meaning of the Holy Ghost, the Evangelical Covenant, Gal. 3.16. But according to the open sense of the words, a Covenant of special benefits to Abraham's inheriting natural posterity, and therefore not a pure Gospel Covenant.

23. Are not Believer's Children comprehended under the promise, to be a God to Abraham and his seed? Gen. 17.7.?

No: unless they become Abraham's seed according to Election of Grace by Faith.

24. Did Circumcision seal the Gospel Covenant? Rom. 4.11.

That text speaks not of any ones Circumcision but Abraham's, which sealed the righteousness of faith he had before Circumcision, and assured thereby righteousness to all, though uncircumcised, who should believe as he did.

25. Are not the Sacraments of the Christian Church in their nature, Seals of the Covenant of Grace?

The Scripture doth nowhere so call them, nor doth it mention this as their end and use.

26. Doth not Peter, Acts 2.38.39. exhort the Jews to baptize themselves and their Children, because the promise of Grace is to Believers and their Children?

Those he then spake to were not then Believers; and therefore the words, Acts 2.39. Cannot be understood of a promise to Believers and their Children as such, but the promise is to all, Fathers and Children as called of God; nor are any exhorted to Baptism without fore-going repentance: nor is the promise alledged as conferring right to Baptism, but as a motive to encourage them and hope for pardon, though they wished Christs blood to be on them and their Children. Matth. 27.25. In like sort as Joseph did, Gen. 50.19,20,21.

27. Are not the Children of Believers holy with Covenant-holiness, and so to be baptized, 1 Cor. 7.14.

There is nothing there ascribed to the faith of the Believer, but to the Marriage-relation, which was the only reason of their lawful living together, and of which alone it is true that all the Children of those Parents, whereof one is sanctified to the other, are holy, the rest unclean, that is, illegitimate.

28. Are not the Gentile-believers Children to be ingrafted by Baptism with their Parents, as the Jews Children were by Circumcision? Rom. 11.16,17.

The ingrafting there is by giving Faith according to Election; and therefore not meant of Parents and Children by an outward Ordinance into the visible Church.

29. Are there not Infants of Believers Disciples, by their Parents Faith to be Baptized? Mat. 28.19. Acts. 15.10.

No: For the Disciples there are only such as are made by Preaching the Gospel to them, nor are any termed Disciples, but those who have heard and learned: and the putting the yoke, Acts 15.10. was by teaching Brethren, ver. 1 and therefore the Disciples, ver. 10. not Infants.

30. Are not the Infants of believers visible members of the Christian Church, by a Law and Ordinance, by God's promise, to be God to them and their seed,

and precept to dedicate them to God, unrepealed?

There is no such Ordinance or Law extant in Scripture, or deducible from the Law of Nature, nor are Infants any where reckoned as visible members of the Christian Church in the New Testament.

31. Hath God not promised, Gen. 22.16,17,18. to make every believer a blessing, so as to cast ordinarily Elect Children on Elect Parents, and thereby warrant Infant-Baptism?

The promise doth not pertain to any believers seed but Abraham's, who are, Heb. 6.12,13,14, Gal. 3.8,9. Acts 3.25. expounded to be Christ and true believers only, who are to be baptized, not their Infants, till they themselves believe in their own persons.

32. Did not Christ appoint, Mat. 28.19. the Disciples to Baptize Children with Parents, as the Jews did Proselytes?

If the Jewish Baptism had been the pattern for Christians, the Apostles would have so practiced, but their not so doing, shews they understood not it to be Christ's mind.

33. Is not the Infant-baptism sufficient if it be avouched at age?

It is not a sufficient discharge of their obedience to Christ's command, which requires each Person to be Baptized after his own Repentance and believing in Christ, Mark 16.16. Mat. 28. 19. Acts 2.38. Ephes. 4.5.

34. What is the chief end of Baptism?

To testifie the Repentance, Faith, Hope, Love, and Resolution of the Baptized to follow Christ, Gal. 3.27. Rom. 6.3,4. 1 Cor. 15.29. calling upon the Name of the Lord, Acts 22.16.

35. How came Infant-baptism to be common in the Christian Churches?

As Infant-communion came from mistake of John 6.53. So Infant-baptism began about the third Age of the Christian Church, from mistake of John 3.5. the opinion of its giving Grace, and the necessity of it to save the Infant dying from perishing, and after Augustin's time became common, which before was not so frequent.

36. Is there any evil in it?

Infant-baptism tends much to harden People in presumption, as if they were

Christians afore they know Christ, and hinders much the Reformation of Christian Churches, by filling them with ignorant and scandalous members, besides the great sin of profaning God's Ordinance.

37. Have not all opposers of Infant-baptism, been wicked in the end?

Blessed be God, experience proves the contrary, though some here to fore proved seditious, and entertained great errors.

38. Is there any good by Baptizing Persons at Age, which might not be, though Infant-baptism were continued?

Yes, For thereby they would be solemnly engaged to adhere to Christ, which is a strong tye on the Consciences, when it is done by a Person understandingly, according to Christ's mind, besides the assurance thereby of Union and Conformity to Christ, and Righteousness and life by him, Rom. 6.3,4. Gal. 3.26. 1 Pet. 3.21.

39. What are Christians to do when they are Baptized?

To associate together in Church-Communion, and to walk according to their engagement, in obedience to them, who are over them in the Lord.

40. Are Persons so joined to serarate from those they have joined to upon deficit in outward order and Ordinances, or variation from the Rule therein by Pastors or People?

No, Unless the evil be such in Faith, Worship, or Discipline, as is not consistent with Christianity, or the estate of a visible Church, or is intolerable oppression, maintained with obstinacy, after endeavours to cure them, to which end each member should keep and act in his station.

FINIS

THE CHARACTER
OF AN
OLD ENGLISH PURITAN,
OR
NON-CONFORMIST

and Preacher of the Word sometime at, Tewksbury, but now at St. Albons.

Published according to order

BY JOHN GEREE, M.A.

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THE CHARACTER
OF AN
OLD ENGLISH PURITAN,
OR
NON-CONFORMIST

The Old English Puritan was such an one, that honored God above all, and under God gave every one his due. His first care was to serve God, and therein he did not what was good in his own, but in God's sight, making the word of God the rule of his worship. He highly esteemed order in the House of God: but would not under color of that submit to superstitious rites, which are superfluous, and perish in their use. He revered Authority keeping within its sphere: but durst not under pretence of subjection to the higher powers, worship God after the traditions of men. He made conscience of all God's ordinances, though some he esteemed of more consequence. He was much in prayer; with it he began and closed the day. It is he was much exercised in his closet, family and public assembly. He esteemed that manner of prayer best, whereby the gift of God, expressions were varied according to present wants and occasions; yet did he not account set forms unlawful. Therefore in that circumstance of the church he did not wholly reject the liturgy, but the corruption of it. He esteemed reading of the word an ordinance of God both in private and public but did not account reading to be preaching. The word read he esteemed of more authority, but the word preached of more efficiency. He accounted preaching as necessary now as in the Primitive Church, God's pleasure being still by the foolishness of preaching to save those that believe. He esteemed the preaching best wherein was most of God, least of man, when vain flourishes of wit and words were declined, and the demonstration of God's Spirit and power studied: yet could he distinguish between studied plainness and negligent rudeness. He accounted perspicuity the best grace of a preacher: And that method best, which was most helpful to the understanding, affection, and memory. To which ordinarily he esteemed none so conducive as that by doctrine, reason and use. He esteemed those sermons best that came closest to the conscience: yet would he have men's consciences awakened, not their persons disgraced. He was a man of good spiritual appetite, and could not be contented with one

meal a day. An afternoon sermon did relish as well to him as one in the morning. He was not satisfied with prayers without preaching: which if it were wanting at home, he would seek abroad: yet would he not by absence discourage his minister, if faithful, though another might have quicker gifts. A lecture he esteemed, though not necessary, yet a blessing, and would read such an opportunity with some pains and loss. The Lord's Day he esteemed a divine ordinance, and rest on it necessary, so far as it conduced to holiness. He was very conscientious in observance of that day as the mart day of the soul. He was careful to remember it, to get house, and heart in order for it and when it came, he was studious to improve it. He redeems the morning from superfluous sleep, and watches the whole day over his thoughts and words, not only to restrain them from wickedness, but worldliness. All parts of the day were like holy to him, and his care was continued in it in variety of holy duties: what he heard in public, he repeated in private, to whet it upon himself and family. Lawful recreations he thought this day unseasonable, and unlawful ones much more abominable: yet he knew the liberty God gave him for needful refreshing, which he neither did refuse nor abuse. The sacrament of baptism he received in infancy, which he looked back to in age to answer his engagements, and claim his privileges. The Lord's Supper he accounted part of his soul's food: to which he labored to keep an appetite. He esteemed it an ordinance of nearest communion with Christ, and so requiring most exact preparation. His first care was in the examination of himself: yet as an act of office or charity, he had an eye on others.

He endeavored to have the scandalous cast out of communion: but he cast not out himself, because the scandalous were suffered by the negligence of others. He condemned that superstition and vanity of Popish mock-fasts; yet neglected not an occasion to humble his soul by right fasting: He abhorred the popish doctrine of opus operatum in the action. And in practice rested in no performance, but what was done in spirit and truth. He thought God had left a rule in his word for discipline, and that aristocratical by elders, not monarchical by bishops, nor democratical by the people. Right discipline he judged pertaining not to the being, but to the well-being of a church. Therefore he esteemed those churches most pure where government is by elders, yet unchurched not those where it was otherwise. Perfection in churches he thought a thing rather to be desired, than hoped for. And so he expected not a church state without all defects. The corruptions that were in

churches he thought his duty to bewail, with endeavors of amendment: yet he would not separate, where he might partake in the worship, and not in the corruption. He put not holiness in churches, as in the temple of the Jews; but counted them convenient like their synagogues. He would have them kept decent, not magnificent: knowing that the gospel requires not outward pomp. His chief music was singing of psalms wherein though he neglected not the melody of the voice, yet he chiefly looked after that of the heart. He disliked such church music as moved sensual delight, and was as hinderance to spiritual enlargements. He accounted subjection to the higher powers to be part of pure religion, as well as to visit the fatherless and widows: yet did he distinguish between authority and lusts of magistrates, to that he submitted, but in these he durst not be a servant of men, being bought with a price. Just laws and commands he willingly obeyed not only for fear but for conscience also; but such as were unjust he refused to observe, choosing rather to obey God than man; yet his refusal was modest and with submission to penalties, unless he could procure indulgence from authority. He was careful in all relations to know, and to duty, and that with singleness of heart as unto Christ. He accounted religion an engagement to duty, that the best Christians should be best husbands, best wives, best parents, best children, best masters, best servants, best magistrates, best subjects, that the doctrine of God might be adorned, not blasphemed. His family he endeavors to make a church, both in regard of persons and exercises, admitting none into it but such as feared God; and laboring that those that were borne in it, might be born again unto God. He blessed his family morning and evening by the word and prayer and took care to perform those ordinances in the best season. He brought up his children in the nurture and admonition of the Lord and commanded his servants to keep the way of the Lord. He set up discipline in his family, as he desired it in the church, not only reproof but restraining vileness in his. He was conscientious of equity as well as piety knowing that unrighteousness is abomination as well as ungodliness. He was cautious in promising, but careful in performing, counting his word no less engagement than his bond. He was a man of tender heart, not only in regard of his own sin, but others misery, not counting mercy arbitrary, but a necessary duty wherein as he prayed for wisdom to direct him, so he studied for cheerfulness and bounty to act. He was sober in the use of things of this life, rather beating down the body, than pampering it, yet he denied not himself the use of God's blessing,

lest he should be unthankful, but avoid excess lest he should be forgetful of the Donor. In his habit he avoided costliness and vanity, neither exceeding his degree in civility, nor declining what suited with Christianity, desiring in all things to express gravity. He own life he accounted a warfare, wherein Christ was his captain, his arms, prayers, and tears. The Cross his banner, and his word, *Vincit qui patitur*.

He was immovable in all times, so that they who in the midst of many opinions have lost the view of true religion, may return to him and find it. Reader, seeing a passage in Mr. Tombes his book against paedobaptism^[1]; wherein he compares the Nonconformists in England to the Anabaptists in Germany in regard of their miscarriages and ill success in their endeavors, till of late years; I was moved for the vindication of those faithful and reverend witnesses of Christ, to publish this Character; whereof if any shall desire proof in matter of fact, as in the matter of right, the Margin contains evidence, let him either consult their writings, or those who are fit witnesses by reason of age, fidelity and acquaintance, having fully known their doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecution and affliction, etc. 2 Timothy 3:10, 11. And I doubt not but full testimony will be given that their aim and general course was according to rule: some extravagance there be in all professions, but we are to judge of a profession by the rule they hold forth, and that carriage of the professors which is general and ordinary.

FINIS

FOOTNOTE:

[1] John Tombes was a prolific champion of Believer's Baptism during the third quarter of the 17th Century. Of all the men who have ever taken pen in hand to write on baptism, Tombes has the largest number of published pages. Writing as an Oxonian scholastical Puritan, Tombes brings all of his scholarship to bear upon this one issue: historically, exegetically, and theologically. For those of you familiar with the era, Henry Scudder was John Tombes' father-in-law.

INSTRUCTION
FOR
THE IGNORANT:

BEING A SALVE TO CURE THAT GREAT WANT OF KNOWLEDGE,
WHICH SO MUCH REIGNS

BOTH IN YOUNG AND OLD.

PREPARED AND PRESENTED TO THEM IN A PLAIN AND EASY DIALOGUE,
FITTED TO THE CAPACITY OF THE WEAKEST.

'My people are destroyed for lack of knowledge.'--Hosea 4:6

ADVERTISEMENT BY THE EDITOR.

This little catechism is upon a plan perfectly new and unique. It was first published as a pocket volume in 1675, and has been republished in every collection of the author's works; and recently in a separate tract. The earliest edition that has been discovered bears the date of 1691; from which our copy has been prepared for the press. This is the first book of this class that was composed upon the broad basis of Christianity, perfectly free from sectarian bias or peculiarity. It is an exhibition of scriptural truths, before which error falls without the trouble of pulling it down. It is in the world, like the ark of God in the temple of Dagon. It is alike admirably calculated to convey the most important truths to the inmates of a palace or of a workhouse,-to the young or to the aged,-to the ignorant Roman Catholic, or to the equally ignorant Protestant. Its broad catholicity is its distinguishing excellence. In the separate communions included within the general church of Christ are various, and in many respects, inestimable compendiums of Christian truth, arranged for the catechetical instruction of the young and ignorant; but it cannot be denied that these, one and all, exhibit some marks of sectarian feeling and dogmatic teaching in the details that relate to the special views which each communion takes of certain scriptural doctrines. The reason why this should be the case is very obvious: there would be no differences of opinion amongst Christians except from conviction that these differences are essential, and such conviction naturally leads to these points of disagreement being (may we not say?) rather too obtrusively enforced as part and portion of a saving belief. All Bunyan's efforts were to awaken sinners to a sense of their degradation, misery, and danger, and to direct them to the only refuge from the wrath to come-the hope set before them in the gospel; and then leaving the pious convert to the guidance of his Bible in forming his connections in the pilgrimage of life. Bunyan is solemnly in earnest; his desire is, that poor sinners should be relieved from ignorance, darkness, and destruction, and be introduced into the glorious liberty of the sons of God. May his impressive injunction be indelibly fixed upon our souls, 'To read, ponder over, and receive the wholesome medicine as we shall answer in the day of the terrible judgment.'

GEO. OFFOR.

TO THE CHURCH OF CHRIST IN AND ABOUT BEDFORD,

WALKING IN THE FAITH AND FELLOWSHIP OF THE GOSPEL, YOUR
AFFECTIONATE BROTHER AND COMPANION IN THE KINGDOM
AND PATIENCE OF JESUS CHRIST, WISHETH ALL GRACE
AND MERCY BY JESUS CHRIST. AMEN.

Holy and beloved,

Although I have designed this little treatise for public and common benefit, yet considering that I am to you a debtor not only in common charity; but by reason of special bonds which the Lord hath laid upon me to you-ward, I could do no less, being driven from you in presence, not affection, but first present you with this little book; not for that you are wanting in the things contained herein, but to put you again in remembrance of first things, and to give you occasion to present something to your carnal relations, that may be, if God will, for their awakening and conversion: accept it therefore as a token of my christian remembrance of you.

Next I present it to all those unconverted, old and young, who have been at any time under my preaching, and yet remain in their sins:^[1] and I entreat them also that they receive it as a token of my love to their immortal souls; yea, I charge them as they will answer it in the day of terrible judgment, that they read, ponder over, and receive this wholesome medicine prepared for them. Now the God of blessing bless it to the awakening of many sinners, and the salvation of their souls by faith in Jesus Christ. Amen.

Yours, to serve you by my ministry, when I can,^[2] to your edification and consolation,

JOHN BUNYAN.

INSTRUCTION FOR THE IGNORANT

Quest. 1. How many gods are there?

Ans. To the Christians there is but one God, the Father of whom are all things, and we of him (1 Cor 8:6).

Q. 2. Why is not the God of the Christians the God of them that are no Christians?

A. He is their maker and preserver; but they have not chosen him to be their God (Acts 17:24; Psa 36:6; Ju 10:14).

Q. 3. Are there then other gods besides the God of the Christians?

A. There is none other true God but HE; but because they want the grace of Christians, therefore they choose not him, but such gods as will suit with and countenance their lusts (John 8:44).

Q. 4. What gods are they that countenance the lusts of wicked men?

A. The devil, who is the god of this world; the belly, that god of gluttons, drunkards, and riotous persons; and idle pleasures and vanities, which are, for the most part, the gods of the youth (Job 8:4; 2 Cor 4:4; Phil 3:19; Exo 32:6; 1 Cor 10:7; 2 Tim 2:2; 1 John 5:21).

Q. 5. Who is a Christian?

A. One that is born again, a new creature; one that sits at Jesus' feet to hear his word; one that hath his heart purified and sanctified by faith,^[3] which is in Christ (John 3:3,5,7; Acts 11:24, 15:9, 26:18; 2 Cor 5:17).

Q. 6. How do you distinguish the God of the Christians from the gods of other people?

A. He is a Spirit (John 4:24).

Q. 7. Is there no other spirit but the true God?

A. Yes, there are many spirits (1 John 4:1).

Q. 8. What spirits are they?

A. The good angels are spirits; the bad angels are spirits; and the souls of men are spirits (Heb 1:7,14; 1 Kings 22:21,22; Rev 16:13,14; Acts 7:59; Heb 12:23).

Q. 9. How then is the true God distinguished from other spirits?

A. Thus: No Spirit is eternal but HE, no Spirit is almighty but HE, no Spirit is incomprehensible and unsearchable but HE: HE is also most merciful, most just, most holy (Deut 33:27; Gen 17:1; Psa 145:3; Micah 7:18; Job 34:17; 1 Sam 2:2).

Q. 10. Is this God, being a Spirit, to be known?

A. Yes, and that by his works of creation, by his providences, by the judgments that he executeth, and by his word.

Q. 11. Do you understand him by the works of creation?

A. 'The heavens declare the glory of God; and the firmament sheweth his handy work' (Psa 19:1). '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).

Q. 12. Do his works of providence also declare him?

A. They must needs do it, since through his providence the whole creation is kept in such harmony as it is, and that in despite of sin and devils; also, if you consider that from an angel to a sparrow, nothing falls to the ground without the providence of our heavenly Father (Matt 10:29).

Q. 13. Is he known by his judgments?

A. 'The Lord is known *by* the judgments *which* he executeth; the wicked is snared in the work of his own hands' (Psa 9:16).

Q. 14. Is he known by his word?

A. Yes, most clearly: for by that he revealeth his attributes, his decrees, his promises, his way of worship, and how he is to be pleased by us.

Q. 15. Of what did God make the world?

A. 'Things which are seen were not made of things which do appear' (Heb 11:3).

Q. 16. How long was he in making the world?

A. 'In six days the Lord made heaven and earth, the sea, and all that in them *is*' (Exo 20:11). 'And on the seventh day God ended his work which he had made' (Gen 2:2).

Q. 17. Of what did God make man?

A. 'The LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul' (Gen 2:7).

Q. 18. Why doth it say, God breathed into him the breath of life; is man's soul of the very nature of the Godhead?

A. This doth not teach that the soul is of the nature of the Godhead, but sheweth that it is not of the same matter as his body, which is dust (Gen 18:27).

Q. 19. Is not the soul then of the nature of the Godhead?

A. No, for God cannot sin, but the soul doth; God cannot be destroyed in hell, but the souls of the impenitent shall (Eze 18:4; Matt 10:28).

Q. 20. How did God make man in the day of his first creation?

A. God made man upright (Eccl 7:29). 'In the image of God created he him' (Gen 1:27).

Q. 21. Did God, when he made man, leave him without a rule to walk by?

A. No: he gave him a law in his nature, and imposed upon him a positive precept, but he offered violence to them, and brake them both (Gen 3:3,6).

Q. 22. What was the due desert of that transgression?

A. Spiritual death in the day he did it, temporal death afterwards, and everlasting death last of all (Gen 2:17, 3:19; Matt 25:46).

Q. 23. What is it to be spiritually dead?

A. To be alienate from God, and to live without him in the world, through the ignorance that is in man, and through the power of their sins (Eph 4:18,19).

Q. 24. Wherein doth this alienation from God appear?

A. In the love they have to their sins, in their being loth to come to him, in their pleading idle excuses for their sins, and in their ignorance of the excellent mysteries of his blessed gospel (Eph 2:2,3,11,12, 4:18,19; Rom 1:28).

Q. 25. What is temporal death?

A. To have body and soul separated asunder, the body returning to the dust as it was, and the spirit to God that gave it (Gen 3:19; Eccl 12:7).

Q. 26. What is everlasting death?

A. For body and soul to be separate for ever from God, and to be cast into hell fire (Luke 13:27; Mark 9:43).

Q. 27. Do men go body and soul to hell so soon as they die?

A. The body abideth in the grave till the sound of the last trump; but the soul, if the man dies wicked, goes presently from the face of God into hell, as into a prison, there to be kept till the day of judgment (1 Cor 15:52; Isa 24:22; Luke 12:20).

Q. 28. Do we come into the world as upright as did our first parent?

A. No: he came into the world sinless, being made so of God Almighty, but we came into the world sinners, being made so by his pollution.^[4]

Q. 29. How doth it appear that we came into the world polluted?

A. We are the fruit of an unclean thing, are defiled in our very conception, and are by nature the children of wrath (Job 14:4; Psa 51:5; Eph 2:3).

Q. 30. Can you make further proof of this?

A. Yes, it is said, That by one man came sin, death, judgment, and condemnation upon all men (Rom 5:12-19).

Q. 31. Do we then come sinners into the world?

A. Yes, we are transgressors from the womb, and go astray as soon as we are born, speaking lies (Isa 48:8; Psa 58:3).

Q. 32. But as Adam fell with us in him, so did he not by faith rise with us in him? for he had no seed until he had the promise.

A. He fell as a public person,^[5] but believed the promise as a single person. Adam's faith saved not the world, though Adam's sin overthrew it.

Q. 33. But do not some hold that we are sinners only by imitation?

A. Yes, being themselves deceived. But God's word saith, we are children of wrath by nature, that is, by birth and generation.

Q. 34. Can you bring further proof of this?

A. Yes: in that day that we were born, we were polluted in our own blood, and cast out to the loathing of our persons. Again, the children of old that were dedicated unto the Lord, a sacrifice was offered for them at a month old, which was before they were sinners by imitation (Eze 16:4-9; Num 18:14-

16).

Q. 35. Can you make this appear by experience?

A. Yes: the first things that bloom and put forth themselves in children, shew their ignorance of God, their disobedience to parents, and their innate enmity to holiness of life; their inclinations naturally run to vanity. Besides little children die, but that they could not, were they not of God counted sinners; for death is the wages of sin (Rom 6:23).

Q. 36. What is sin?

A. It is a transgression of the law (1 John 3:4).

Q. 37. A transgression of what law?

A. Of the law of our nature, and of the law of the ten commandments as written in the holy scriptures (Rom 2:12-15; Exo 20).

Q. 38. When doth one sin against the law of nature?

A. When you do anything that your conscience tells you is a transgression against God or man (Rom 2:14,15).

Q. 39. When do we sin against the law as written in the ten commandments?

A. When you do anything that they forbid, although you be ignorant of it (Psa 19:12).

Q. 40. How many ways are there to sin against this law?

A. Three: by sinful thoughts, by sinful words, and also by sinful actions (Rom 7:7, 2:6; Matt 5:28, 12:37).

Q. 41. What if we sin but against one of the ten commandments?

A. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; 'For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law' (James 2:10,11).

Q. 42. Where will God punish sinners for their sins?

A. Both in this world and in that which is to come (Gen 3:24, 4:10-12; Job 21:30).

Q. 43. How are men punished in this world for sin?

A. Many ways, as with sickness, losses, crosses, disappointments and the

like: sometimes also God giveth them up to their own heart's lusts, to blindness of mind also, and hardness of heart; yea, and sometimes to strong delusions that they might believe lies, and be damned (Lev 26:15, 26; Amos 4:7,10; Rom 1:24, 28; Exo 4:21, 9:12-14; Zeph 1:17; Rom 11:7,8; 2 Thess 2:11,12).

Q. 44. How are sinners punished in the world to come?

A. With a worm that never dies, and with a fire that never shall be quenched (Mark 9:44).

Q. 45. Whither do sinners go to receive this punishment?

A. 'The wicked shall be turned into hell, *and* all the nations that forget God' (Psa 9:17).

Q. 46. What is hell?

A. It is a place and a state most fearful (Luke 13:28, 16:28; Acts 1:25).

Q. 47. Why do you call it a place?

A. Because in hell shall all the damned be confined as in a prison, in their chains of darkness for ever (Luke 12:5,58, 16:26; Jude 6).

Q. 48. What [kind of] place is hell?

A. It is a dark bottomless burning lake of fire, large enough to hold all that perish (Matt 22:13; Rev 20:1,15; Isa 30:35; Prov 27:20).

Q. 49. What do you mean when you say it is a fearful state?

A. I mean, that it is the lot of those that are cast in thither to be tormented in most fearful manner, to wit, with wrath and fiery indignation (Rom 2:9; Heb 10:26,27).

Q. 50. In what parts shall they be thus fearfully tormented?

A. In body and soul: for hell-fire shall kindle upon both beyond what now can be thought (Matt 10:28; Luke 16:24; James 5:3).^[6]

Q. 51. How long shall they be in this condition?

A. 'These shall go away into everlasting punishment' (Matt 25:46). 'And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night' (Rev 14:11). For they 'shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power' (2

Thess 1:9).

Q. 52. But why might not the ungodly be punished with this punishment in this world, that we might have seen it and believe?

A. If the ungodly should with punishment have been rewarded in this world, it would in all probability have overthrown the whole order that God hath settled here among men. For who could have endured here to have seen the flames of fire, to have heard the groans, and to have seen the tears, perhaps, of damned relations, as parents or children? Therefore as Tophet of old was without the city, and as the gallows and gibbets are built without the towns;^[7] so Christ hath ordered that they who are to be punished with this kind of torment, shall be taken away: 'Take him away,' saith he (out of this world) 'and cast *him* into outer darkness,' and let him have his punishment there 'there shall be weeping and gnashing of teeth' (Matt 22:13). Besides, faith is not to be wrought by looking into hell, and seeing the damned tormented before our eyes, but by 'hearing the word of God' (Rom 10:17). For he that shall not believe Moses and the prophets, will not be persuaded should one come from the dead, yea should one come to them in flames to persuade them (Luke 16:27-31).

Q. 53. Are there degrees of torments in hell?

A. Yes, for God will reward every one according to their works. 'Wo unto the wicked, *it shall be ill with him*, for the reward of his hands shall be given him' (Isa 3:11).

Q. 54. Who are like to be most punished there, men or children?

A. The punishment in hell comes not upon sinners according to age, but sin; so that whether they be men or children, the greater sin, the greater punishment; 'For there is no respect of persons with God' (Rom 2:11).^[8]

Q. 55. How do you distinguish between great sins and little ones?

A. By their nature, and by the circumstances that attend them.

Q. 56. What do you mean by their nature?

A. I mean when they are very gross in themselves (2 Chron 33:2; Eze 16:42).

Q. 57. What kind of sins are the greatest?

A. Adultery, fornication, murder, theft, swearing, lying, covetousness, witchcraft, sedition, heresies, or any the like (1 Cor 6:9,10; Eph 5:3-6; Col

3:5,6; Gal 5:19-21; Rev 21:8).

Q. 58. What do you mean by circumstances that attend sin?

A. I mean light, knowledge, the preaching of the Word, godly acquaintance, timely caution, &c.

Q. 59. Will these make an alteration in the sin?

A. These things attending sinners, will make little sins great, yea greater than greater sins that are committed in grossest ignorance.

Q. 60. How do you prove that?

A. Sodom and Gomorrah wallowed in all or most of those gross transgressions above mentioned: yea, they were said to be sinners exceedingly, they lived in such sins as may not be spoken of without blushing, and yet God swears that Israel, his church, had done worse than they (Eze 16:48), and the Lord Jesus also seconds it in that threatening of his, 'I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee' (Matt 11:24; Luke 10:12).

Q. 61. And was this the reason, namely, because they had such circumstances attending them as Sodom had not?

A. Yes, as will plainly appear, if you read the three chapters above mentioned.

Q. 62. When do I sin against light and knowledge?

A. When you sin against convictions of conscience, when you sin against a known law of God, when you sin against counsels, and dissuasion of friends, then you sin against light and knowledge (Rom 1:32).

Q. 63. When do I sin against preaching of the word?

A. When you refuse to hear God's ministers, or hearing them, refuse to follow their wholesome doctrine (2 Chron 36:16; Jer 25:4-7, 35:15).

Q. 64. When else do I sin against preaching of the Word?

A. When you mock, or despise, or reproach the ministers; also when you raise lies and scandals of them, or receive such lies or scandals raised;^[9] you then also sin against the preaching of the Word, when you persecute them that preach it, or are secretly glad to see them so used (2 Chron 30:1,10; Rom 3:8; Jer 20:10; 1 Thess 2:15,16).

Q. 65. How will godly acquaintance greaten my sin?

A. When you sin against their counsels, warnings, or persuasions to the contrary; also when their lives and conversations are a reproof to you, and yet against all you will sin. Thus sinned Ishmael, Esau, Eli's sons, Absalom and Judas, they had good company, good counsels, and a good life set before them by their godly acquaintance, but they sinned against all, and their judgment was the greater. Ishmael was cast away (Gen 21:10), Esau hated (Gal 4:30), Eli's sons died suddenly (Mal 1:2; 1 Sam 2:25,34, 4:11), Absalom and Judas were both strangely hanged (2 Sam 18; Matt 27).

Q. 66. Are sins thus heightened, distinguished from others by any special name?

A. Yes; they are called rebellion, and are compared to the sin of witchcraft (1 Sam 15:23), they are called willful sins (Heb 10:26), they are called briars and thorns, and they that bring them forth are 'nigh unto cursing, whose end is to be burned' (6:7,8).

Q. 67. Are there any other things that can make little sins great ones?

A. Yes; as when you sin against the judgments of God. As for example, you see the judgments of God come upon some for their transgressions, and you go on in their iniquities; as also when you sin against the patience, long-suffering, and forbearance of God, this will make little sins great ones (Dan 5:21-24; Rom 2:4,5).

Q. 68. Did ever God punish little children for sin against him?

A. Yes; when the flood came, he drowned all the little children that were in the old world: he also burned up all the little children which were in Sodom; and because upon a time the little children at Bethel mocked the prophet as he was a going to worship God, God let loose two she-bears upon them, which tore forty and two of them to pieces (2 Kings 2:23,24).

Q. 69. Alas! what shall we little children do?^[10]

A. Either go on in your sins, or remember now your Creator in the days of your youth, before the evil days come (Eccl 12:1).

Q. 70. Why do you mock us, to bid us go on in our sins? you had need pray for us that God would save us.

A. I do not mock you, but as the wise man doth; and besides, I pray for you and wish your salvation.

Q. 71. How doth the wise man mock us?

A. Thus; 'Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment' (Eccl 11:9).

Q. 72. What a kind of mocking is this?

A. Such an one as is mixed with the greatest seriousness; as if he should say, Ay, do, sinners, go on in your sins if you dare; do, live in your vanities, but God will have a time to judge you for them.

Q. 73. Is not this just as when my father bids me be naught if I will: but if I be naught he will beat me for it?

A. Yes; or like that saying of Joshua, 'If it seem evil unto you to serve the Lord, choose you this day whom ye will serve'; serve your sins at your peril (Josh 24:15).

Q. 74. Is it not best then for me to serve God?

A. Yes; for they that serve the devil must be where he is, and they that serve God and Christ, must be where they are (John 12:26; Matt 25:41).

Q. 75. But when had I best begin to serve God?

A. Just now: 'Remember NOW thy Creator,' NOW thou hast the gospel before thee, NOW thy heart is tender and will be soonest broken.

Q. 76. But if I follow my play and sports a little longer, may I not come time enough?

A. I cannot promise thee that, for there be little graves in the churchyard; and who can tell but that thy young life is short; or if thou dost live, perhaps thy day of grace may be as short as was Ishmael's of old: read also Proverbs 1:24-26.

Q. 77. But if I stay a little longer before I turn, I may have more wit to serve God than now I have, may I not?

A. If thou stayest longer, thou wilt have more sin, and perhaps less wit: for the bigger sinner, the bigger fool (Prov 1:22).

Q. 78. If I serve God sometimes, and my sin sometimes, how then?

A. 'No man can serve two masters.' Thou canst not serve God and thy sins

(Matt 6:24). God saith, 'My Son, give me thine heart' (Prov 23:26). Also thy soul and body are his; but the double-minded man is forbidden to think that he shall receive any thing of the Lord (1 Cor 6:20; James 1:7,8).

Q. 79. Do you find many such little children as I am, serve God?

A. Not many; yet some I do, Samuel served him being a child (1 Sam 3:1). When Josiah was young he began to seek after the God of his father David (2 Chron 34:3). And how kindly did our Lord Jesus take it, to see the little children run tripping before him, and crying, Hosannah to the Son of David? (Matt 21:15,16).

Q. 80. Then I am not like to have many companions if I thus young begin to serve God, am I?

A. 'Strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it' (Matt 7:14). Yet some companions thou wilt have. David counted himself a companion of all them that love God's testimonies (Psa 119:63). All the godly, though grey-headed, will be thy companions; yea, and thou shalt have either one or more of the angels of God in heaven to attend on, and minister for thee (Matt 18:10).

Q. 81. But I am like to be slighted, and despised by other little children, if I begin already to serve God, am I not?

A. If children be so rude as to mock the prophets and ministers of God, no marvel if they also mock thee; but it is a poor heaven that is not worth enduring worse things than to be mocked for the seeking and obtaining of (2 Kings 2:23,24).

Q. 82. But how should I serve God? I do not know how to worship him.

A. The true worshippers, worship God in spirit and truth (John 4:24; Phil 3:3).

Q. 83. What is meant by worshipping him in the spirit?

A. To worship him in God's Spirit and in mine own; that is, to worship him, being wrought over in my very heart by the good Spirit of God, to an hearty compliance with his will (Rom 1:9, 6:17; Psa 101:1-3).

Q. 84. What is it to worship him in truth?

A. To do all that we do in his worship according to his word, for his word is truth, and to do it without dissimulation (Heb 8:5; John 17:17; Psa 26:6,

108:19,20). You may take the whole thus, Then do you worship God aright, when in heart and life you walk according to his word.

Q. 85. How must I do to worship him with my spirit and heart?

A. Thou must first get the good knowledge of him. 'And thou, Solomon my son,' said David, 'know thou the God of thy father, and serve him with a perfect heart' (1 Chron 28:9). Mind you, he first bids *know* him, and then *serve* him with a perfect heart.

Q. 86. Is it easy to get a true knowledge of God?

A. No; Thou must cry after knowledge, and lift up thy voice for understanding. 'If thou seekest her as silver, and searchest for her as *for* hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God' (Prov 2:4,5).

Q. 87. How comes it to be so difficult a thing to attain the true knowledge of God?

A. By reason of the pride and ignorance that is in us, as also by reason of our wicked ways (Psa 10:4; Eph 4:18,19; Titus 1:16).

Q. 88. But do not every one profess that they know God?

A. Yes; but their supposed knowledge of him varieth as much as do their faces or complexions, some thinking he is this, and some that.

Q. 89. Will you shew me a little how they vary in their thoughts about him?

A. Yes; Some count him a kind of an heartless God, that will neither do evil nor good (Zeph 1:12). Some count him a kind of an ignorant and blind God, that can neither know nor see through the clouds (Job 22:13). Some again count him an inconsiderable God, not worth the enjoying, if it must not be but with the loss of this world, and their lusts (Job 21:9-15). Moreover, some think him to be altogether such an one as themselves, one that hath as little hatred to sin as themselves, and as little love to holiness as themselves (Psa 50:21).

Q. 90. Are there any more false opinions of God?

A. Yes; There are three other false opinions of God.

1. Some think he is all mercy and no justice, and that therefore they may live as they list (Rom 3:8).

2. Others think he is all justice and no mercy, and that therefore they had as good go on in their sins and be damned, as turn and be never the better (Jer 2:25).

3. Others think he is both justice and mercy, but yet think also, that his justice is such as they can pacify with their own good works, and save themselves with their own right hand (Job 40:14); contrary to these scriptures (Hab 1:13; Isa 45:21).

Q. 91. How then shall I know when I have the true knowledge of God?

A. When thy knowledge of him and the holy Scriptures agree.

Q. 92. The Scriptures! Do not all false opinions of him flow from the Scriptures?

A. No, in no wise; it is true, men father their errors upon the Scriptures, when indeed they flow from the ignorance of their hearts (Eph 4:18).

Q. 93. But how if I do not understand the holy Bible, must I then go without the true knowledge of God?

A. His name is manifested by his Word: the Scriptures are they that testify of him (John 17:6-8, 5:39). And they are able to make the man of God perfect in all things, and wise unto salvation through faith in Jesus Christ (2 Tim 3:15,16).

Q. 94. But what must one that knoweth not God do, to get the knowledge of God?

A. Let him apply his heart unto the Scriptures (Prov 22:17, 23:12). 'As unto a light that shineth in a dark place,' even this world, 'until the day dawn, and the day star arise in his heart' (2 Peter 1:19,20).

Q. 95. But how shall I know when I have found by the Scriptures the true knowledge of God?

A. When thou hast also found the true knowledge of thyself (Isa 6:5; Job 42:5).

Q. 96. What is it for me to know myself?

A. Then thou knowest thyself, when thou art in thine own eyes, a loathsome, polluted, wretched, miserable sinner; and that not anything done by thee, can pacify God unto thee (Job 42:5; Eze 20:43,44; Rom 7:24).[\[11\]](#)

Of Confession of Sin.

Q. 97. You have shewed me, if I will indeed worship God, I must first know him aright, now then to the question in hand, pray how must I worship him?

A. In confessing unto him (Neh 9:1-3).

Q. 98. What must I confess?

A. Thou must confess thy transgressions unto the Lord (Psa 32:5).

Q. 99. Was this the way of the godly of old?

A. Yes; Nehemiah confessed his sins (Neh 1:6). David confessed his sins (Psa 32:5). Daniel confessed his sins (Dan 9:4). And they that were baptized by John in Jordan confessed their sins (Matt 3:6).

Q. 100. What sins must I confess to God?

A. All sins whatsoever: for 'He that covereth his sins shall not prosper, but whoso confesseth and forsaketh *them* shall have mercy' (Prov 28:13; 1 John 1:9).

Q. 101. But how if I do neither know nor remember all my sins?

A. Thou must then search and try thy ways by the holy Word of God (Lam 3:40; Psa 77:6).

Q. 102. But how if I do not make this search after my sins?

A. If thou dost not, God will; if thou dost not search them out and confess them, God will search them out and charge them upon thee, and tear thee in pieces for them (Psa 50:21,22).

Q. 103. Where must I begin to confess my sins?

A. Where God beginneth to shew thee them. Observe, then, where God beginneth with conviction for sin, and there begin thou with confession of it. Thus David began to confess, thus Daniel began to confess (2 Sam 12:7-14; Dan 9:3-9).

Q. 104. What must I do when God hath shewed me any sin, to make right confession thereof?

A. Thou must follow that conviction until it shall bring thee to the original and fountain of that sin, which is thine own heart (1 Kings 8:38; Psa 55:5).

Q. 105. Is my heart then the fountain and original of sin?

A. Yes; 'For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man' (Mark 7:21,23).

Q. 106. When a man sees this, what will he think of himself?

A. Then he will not only think but conclude, that he is an unclean thing, that his heart has deceived him, that it is most desperate and wicked, that it may not be trusted by any means, that every imagination and thought of his heart, naturally, is only evil, and that continually (Isa 64:6; Prov 28:26; Isa 44:20; Gen 6:5).

Q. 107. You have given me a very bad character of the heart, but how shall I know that it is so bad as you count it?

A. Both by the text and by experience.

Q. 108. What do you mean by experience?

A. Keep thine eyes upon thy heart, and also upon God's word, and thou shalt see with thine own eyes, the desperate wickedness that is in thine heart, for thou must know sin by the law, that bidding, thee do one thing, and thy heart inclining to another (Rom 7:7-10).

Q. 109. May I thus then know my heart?

A. Yes, that is something of it, especially the carnality of thy mind, 'Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be' (Rom 8:7).

Q. 110. Can you particularize some few things wherein the wickedness of the heart of man shews itself?

A. Yes; by its secret hankering after sin, although the Word forbids it; by its deferring of repentance; by its being weary of holy duties; by its aptness to forget God, by its studying to lessen and hide sin; by its feigning itself to be better than it is; by being glad when it can sin without being seen of men; by its hardening itself against the threatenings and judgments of God; by its desperate inclinings to unbelief, atheism, and the like (Prov 1:24-26; Isa 43:22; Mal 1:12,13; Ju 3:7; Jer 2:32; Psa 106:21; Hosea 2:13; Prov 30:20; Jer 2:25; Rom 1:32, 2:5; Zeph 1:11-13).^[12]

Q. 111. Is there any thing else to be done in order to a right confession of sin?

A. Yes: Let this conviction sink down into thy heart, that God sees much more wickedness in thee than thou canst see in thyself. 'If our heart condemn us, God is greater than our heart, and knoweth all things' (1 John 3:20); besides, he hath set thy secret sins in the light of his countenance (Psa 90:8).

Q. 112. Is there any thing else that must go to a right confession of sin?

A. Yes; In thy confessions thou must greaten and aggravate thy sin by all just circumstances.

Q. 113. How must I do that?

A. By considering against how much light and mercy thou hast sinned, against how much patience and forbearance thou hast sinned; also against what warnings and judgments thou hast sinned; and against how many of thine own vows, promises and engagements, thou hast sinned: these things heighten and aggravate sin (Ezra 9:10-14).

Q. 114. But what need I confess my sins to God, seeing he knows them already?

A. Confession of sin is necessary, for many reasons.

Q. 115. Will you show me some of those reasons?

A. Yes; One is, by a sincere and hearty confession of sin thou acknowledgest God to be thy Sovereign Lord, and that he hath right to impose his law upon thee (Exo 20).

Q. 116. Can you show me another reason?

A. Yes; By confessing thy sin, thou subscribest to his righteous judgments that are pronounced against it (Psa 51:3,4).

Q. 117. Can you show me another reason?

A. Yes; By confessing of sin, thou showest how little thou deservest the least mercy from God.

Q. 118. Have you yet another reason why I should confess my sins?

A. Yes; By so doing thou showest whether thy heart loves it, or hates it. He that heartily confesseth his sin, is like him who having a thief or a traitor in his house, brings him out to condign punishment; but he that forbears to confess, is like him who hideth a thief or traitor against the laws and peace of our Lord the King.

Q. 119. Give me one more reason why I should confess my sins to God?

A. He that confesseth his sin, casteth himself at the feet of God's mercy, utterly condemns and casts away his own righteousness, concludeth there is no way to stand just and acquit before God, but by and through the righteousness of another; whether God is resolved to bring thee, if ever he saves thy soul (Psa 51:1-3; 1 John 1:9; Phil 3:6-8).

Q. 120. What frame of heart should I be in when I confess my sins?

A. Do it HEARTILY, and to the best of thy power thoroughly. For to feign, in this work, is abominable; to do it by the halves, is wickedness; to do it without sense of sin cannot be acceptable. And to confess it with the mouth, and to love it with the heart, is a lying unto God, and a provocation of the eyes of his glory.

Q. 121. What do you mean by feigning and dissembling in this work?

A. When men confess it, yet know not what it is; or if they think they know it, do not conclude it so bad as it is; or when men ask pardon of God, but do not see their need of pardon; this man must needs dissemble.

Q. 122. What do you mean by doing it by the halves?

A. When men confess some, but not all that they are convinced of; or if they confess all, yet labour in their confession to lessen it (Prov 28:13; Job 31:33). Or when in their confession they turn not from all sin to God, but from one sin to another (James 3:12). They turned, '*but* not to the most High,' none of them did exalt him (Hosea 7:16).

Q. 123. What is it to confess sin without the sense of sins?

A. To do it through custom, or tradition, when there is no guilt upon the conscience, now this cannot be acceptable.

Q. 124. What is it to confess it with the mouth and to love it with the heart?

A. When men condemn it with their mouth, but refuse to let it go (Job 20:12,13; Jer 8:5); when 'with their mouth they show much love, *but* their heart goeth after their covetousness' (Eze 33:31).

Q. 125. But I asked you what frame of heart I should be in, in my confessions?

A. I have showed you how you should not be. Well, I will show you now

what frame of heart becomes you in your confessions of sin. Labour by all means for a sense of the evil that is in sin.

Q. 126. What evil is there in sin?

A. No man with tongue can express what may by the heart be felt of the evil of sin;^[13] but this know, it dishonoureth God (Rom 2:23). It provoketh him to wrath (Eph 5:5,6). It damneth the soul (2 Thess 2:12).

Q. 127. What else would you advise me to in this great work?

A. When we confess sin, tears, shame, and brokenness of heart becomes us (Jer 50:4; Isa 22:12; Psa 51:17; Jer 31:19).

Q. 128. What else becomes me in my confessions of sin?

A. Great detestation of sin, with unfeigned sighs and groans, that express thou dost it heartily (Job 42:6; Eze 9:4; Jer 31:9).

Q. 129. Is here all?

A. No; Tremble at the word of God; tremble at every judgment, lest it overtake thee; tremble at every promise, lest thou shouldest miss thereof: for, saith God, 'To this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word' (Isa 66:2; Heb 4:1,2).

Q. 130. What if I cannot thus confess my sins?

A. Bewail the hardness of thy heart, keep close to the best preachers, remember that thou hangest over hell, by the weak thread of an uncertain life. And know, God counts it a great evil, not to be ashamed of, not to blush at sin (Isa 63:17; Jer 6:15, 8:12).

Q. 131. Are there no thanks to be rendered to God in confessions?

A. O Yes. Thank him that he hath let thee see thy sins, thank him that he hath given thee time to acknowledge thy sins; thou mightest now have been confessing in hell: thank him also that he hath so far condescended as to hear the self-bemoaning sinner, and that he hath promised, SURELY to have mercy upon such (Jer 31:18-20).

Of Faith in Christ.

Q. 132. I am glad that you have instructed me into this part of the worship of God, I pray tell me also how else I should worship him?

A. Thou must believe his word.

Q. 133. Is that worshipping of God?

A. Yes; 'After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets,' &c. (Acts 24:14).

Q. 134. Why should believing be counted a part of God's worship?

A. Because without faith it is impossible to please him (Heb 11:6).

Q. 135. Why not possible to please him without believing?

A. Because in all true worship, a man 'must believe that God is, and *that* he is a rewarder of them that diligently seek him.' Besides, he that worships God, must also of necessity believe his word, else he cannot worship with that reverence and fear that becomes him, but will do it in a superstitious profane manner: 'For whatsoever *is* not of faith is sin' (Rom 14:23).

Q. 136. But do not all believe as you have said?

A. 'That which is born of the flesh is flesh: and that which is born of the Spirit is Spirit' (John 3:6). And again 'the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed' (Rom 9:8).

Q. 137. What do you mean by that?

A. Thou must be born twice before thou canst truly believe once (John 3:3,5).

Q. 138. How do you prove that?

A. Because believing is a christian act, and none are true Christians but those that are born again. But I mean by believing, believing unto salvation.

Q. 139. Can you prove this?

A. Yes. They that believe in the name of Christ are such which are born 'not of blood, nor of the will of the flesh, nor of the will of man, but of God' (John 1:13).

Q. 140. What is believing?

A. It is such an act of a gracious soul, as layeth hold on God's mercy through Christ (Acts 15:11).

Q. 141. Why do you call it an act of a gracious soul?

A. Because their minds are disposed that way, by 'the power of the Holy

Ghost' (Rom 15:13).

Q. 142. If such a poor sinner as I am would be saved from the wrath to come, how must I believe?

A. Thy first question should be on whom must I believe? (John 9:35,36).

Q. 143. On whom then must I believe?

A. On the Lord Jesus Christ (Acts 16:31).

Q. 144. Who is Jesus Christ that I might believe in him?

A. He is the only begotten Son of God (John 3:16).

Q. 145. Why must I believe on him?

A. Because he is the Saviour of the world (2 Peter 1:1; 1 John 4:14).

Q. 146. How is he the Saviour of the world?

A. By the Father's designation and sending: 'For God sent not his Son into the world to condemn the world, but that the world through him might be saved' (John 3:17).

Q. 147. How did he come into the world?

A. In man's flesh, in which flesh he fulfilled the law, died for our sins, conquered the devil and death, and obtained eternal redemption for us (Gal 4:4; Rom 10:4, 8:3; Heb 2:14,15, 6:20).

Q. 148. But is there no other way to be saved but by believing in Jesus Christ?

A. 'There is none other name under heaven, given among men, whereby we must be saved' (Acts 4:12); and therefore 'he that believeth not, shall be damned' (Mark 16:16; John 3:18,36).

Q. 149. What is believing on Jesus Christ?

A. It is a receiving of him with what is in him, as the gift of God to thee a sinner (John 1:12).

Q. 150. What is in Jesus Christ to encourage me to receive him?

A. Infinite righteousness to justify thee, and the Spirit without measure to sanctify thee (Isa 45:24,25; Dan 9:24; Phil 3:7-9; John 3:34).

Q. 151. Is this made mine if I receive Christ?

A. Yes; If thou receive him as God offereth him to thee (John 3:16).

Q. 152. How doth God offer him to me?

A. Even as a rich man freely offereth an alms to a beggar, and so must thou receive him (John 6:32-35).

Q. 153. Hath he indeed made amends for sin? and would he indeed have me accept of what he hath done?

A. That he hath made amends for sin it is evident, because God, for Christ's sake, forgiveth thee. And it is as evident that he would have thee accept thereof, because he offereth it to thee, and hath sworn to give thee the utmost benefit, to wit, eternal life, if thou dost receive it; yea, and hath threatened thee with eternal damnation, if, after all this, thou shalt neglect so great salvation (Eph 4:32; Rom 3:24; Matt 28:18-20; Acts 13:32-39; Heb 6:17,18, 2:3; Mark 16:16).

Q. 154. But how must I be qualified before I shall dare to believe in Christ?

A. Come sensible of thy sins, and of the wrath of God due unto them, for thus thou art bid to come (Matt 11:28).

Q. 155. Did ever any come thus to Christ?

A. David came thus (Psa 51:1-3); Paul and the jailor came thus (Acts 9:6, 16:30); also Christ's murderers came thus (Acts 2:37).

Q. 156. But doth it not seem most reasonable that we should first mend and be good?

A. The 'whole have no need of the physician, but they that are sick'; Christ came 'not to call the righteous, but sinners to repentance' (Mark 2:17).

Q. 157. But is it not the best way, if one can, to mend first?

A. This is just as if a sick man should say, Is it not best for me to be well before I go to the physician; or as if a wounded man should say, When I am cured I will lay on the plaster.^[14]

Q. 158. But when a poor creature sees its vileness, it is afraid to come to Christ, is it not?

A. Yes; but without ground, for he hath said, 'Say to them *that are* of a fearful heart, Be strong, fear not': and 'to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word' (Isa 35:4, 66:2).

Q. 159. What encouragement can be given us thus to come?

A. The prodigal came thus, and his father received him, and fell upon his neck and kissed him (Luke 15). Thus he received the Colossians, and consequently all that are saved (Col 2:13).

Q. 160. Will you give me one more encouragement?

A. The promises are so worded, that they that are scarlet sinners, crimson sinners, blasphemous sinners, have encouragement to come to him with hopes of life (Isa 1:18; Mark 3:28; John 6:37; Luke 24:42,43; Acts 13:26).

Q. 161. Shall every one that believeth be saved?

A. If they believe as the Scriptures have said, if the Scriptures be fulfilled in their believing (John 7:38; James 2:23).

Q. 162. What do you mean by that?

A. When faith, which a man saith he hath, proveth itself to be of the right kind by its acts and operations in the mind of a poor sinner (James 2:19-23).

Q. 163. Why, are there many kinds of faith?

A. Yes. There is a faith that will stand with a heart as hard as a rock; a short-winded faith, which dureth for a while, and in time of temptation such fall away (Luke 8:13).

Q. 164. Is there any other kind of faith?

A. Yes. There is a faith that hath no more life in it than hath the body of a dead man (James 2:26).

Q. 165. Is there yet another of these unprofitable faiths?

A. Yes. There is a faith that is of ourselves, and not of the special grace of God (Eph 2:8).

Q. 166. Tell me if there be yet another?

A. There is a faith that standeth 'in the wisdom of men,' and not 'in the power of God' (1 Cor 2:5).

Q. 167. Is here all?

A. No. There is a faith that seems to be holy, but it will not do, because it is not the most holy faith (2 Peter 2:9; Jude 20).

Q. 168. Alas! if there be so many kinds of faith that will not profit to salva-

tion, how easy is it for me to be deceived?

A. It is easy indeed, and therefore the Holy Ghost doth in this thing so often caution us, 'Be not deceived' (1 Cor 6:9). 'Let no man deceive you' (Eph 5:6), and 'If a man think himself to be something when he is nothing, he deceiveth himself' (Gal 6:3).

Q. 169. But is there no way to distinguish the right faith from that which is wrong?

A. Yes; and that by the manner of its coming and operation.

Q. 170. What do you mean by the manner of its coming?

A. Nay, you must make two questions of this one; that is, what is it for faith to come, and in what manner doth it come?

Q. 171. Well then, what is it for faith to come?

A. This word, *faith comes*, supposeth thou wert once without it; it also supposeth that thou didst not fetch it whence it was; it also supposeth it hath a way of coming (Gal 3:23-25).

Q. 172. That I was once without it, you intimated before, but must I take it without proof for granted?

A. I will give you a proof or two: 'God hath concluded them all in unbelief' (Rom 11:32). And again it is said, 'faith cometh' (Rom 10:17). And again, the Holy Ghost insinuateth our estate to be dreadful 'before faith came' (Gal 3:23).

Q. 173. Why, how is it with men, before faith comes?

A. Without faith, or before faith comes, it is impossible to please God, for whether their actions be civil or religious, they sin in all they do. The sacrifice of the wicked is an abomination, and the ploughing of the wicked is sin (Prov 21:4,27).

Q. 174. Is not this a very sad condition?

A. Yes; but this is not all, for their present unbelief bindeth them over to wrath, by shutting them up to the law; it also draweth them away from God, and will drown them in everlasting damnation, if the grace of God prevent not (Gal 3:23; Heb 3:17,18; John 3:36).

Q. 175. What if a man saw himself in this condition?

A. There are many see themselves in this condition.

Q. 176. How came they to see it?

A. By the preaching and hearing the Word of God (John 16:8,9).

Q. 177. And what do such think of themselves?

A. They do not only think, but know that in this condition they are 'without Christ, without hope, and without God in the world' (Eph 2:12).

Q. 178. Are not they happy that see not themselves in this condition?

A. Yes. If they have seen themselves delivered therefrom by a work of faith in their souls, else not.

Q. 179. How do you mean?

A. I mean if they have seen themselves delivered from this state, by being by the Word and Spirit of God implanted into the faith of Christ (Rom 11:17-19).

Q. 180. Are not they happy that are never troubled with this sad sight of their condition?

A. They are just so happy as is that man who lieth fast asleep in his house while it is on fire about his ears. Can a man be happy, that is ignorant that he is without God and Christ, and hope? Can a man be happy that is ignorant that he is hanging over hell by the poor weak thread of an uncertain life? For this is the state of such an one.^[15]

Q. 181. But may not faith come to a man without he see himself to be first in this condition?

A. It is God's ordinary way to convince men of this their sad condition before he revealeth to them the righteousness of faith, or work faith in them to lay hold of that righteousness (John 16:9-11; Gal 3:23-25).

Q. 182. How then do you conclude of them that never saw themselves shut up by unbelief under sin and the curse of God?

A. I will not judge them for the future, God may convert them before they die; but at present their state is miserable: for because they are shut up and held prisoners by the law, by their lusts, and by the devil, and unbelief; therefore they cannot so much as with their hearts desire that God would have mercy upon them, and bring them out of their snares and chains.

Q. 183. Then do you count it better for a man to see his condition by nature than to be ignorant thereof?

A. Better a thousand times to see it in this world than to see it in hell fire, for he must see it there or here: now if he sees it here, this is the place of prayer; here is the preaching of the word, which is God's ordinance, to beget faith. Besides, here God applieth promises of mercy to the desolate, and Christ also hath protested that he that cometh to him he 'will in no wise cast out' (John 6:37).

Q. 184. I am convinced that I was once without faith, and also that I cannot fetch it, but pray tell me the way of its coming?

A. 'Faith *cometh* by hearing, and hearing by the Word of God' (Rom 10:17).

Q. 185. How by hearing?

A. God mixeth it with the Word when he absolutely intendeth the salvation of the sinner (Heb 4:2; Acts 13:48).

Q. 186. And how do men hear when faith is mixed with the Word?

A. They hear the Word, '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 Thess 2:13).

Q. 187. Pray tell me now the manner of its coming?

A. It comes through difficulty, it comes gradually.

Q. 188. What are the difficulties which oppose it at its coming?

A. Sense of unworthiness, guilt of conscience, natural reason, unbelief, and arguments forged in hell, and thence suggested by the devil into the heart against it (Luke 5:8; Mark 9:24; Isa 6:5; Rom 4:18-21).

Q. 189. How doth faith come gradually?

A. Perhaps at first it is but like a grain of mustard-seed, small, and weak (Matt 17:20).

Q. 190. Will you explain it further?

A. Faith, at first, perhaps may have its excellency lie in view only, that is, in seeing where justification and salvation is; after that it may step a degree higher, and be able to say, it may be, or who can tell but I may obtain this salvation? again, it may perhaps go yet a step higher and arrive to some short and transient assurance (Heb 11:13; Joel 2:13,14; Zeph 2:3; Psa 30:7).^[16]

Q. 191. But doth faith come only by hearing?

A. It is usually begotten by the word preached, but after it is begotten, it is increased several ways. It is increased by prayer (Luke 17:5; Mark 9:24). It is increased by christian conference (Rom 1:12). It is increased by reading (Rom 16:25,26). It is increased by meditation (1 Tim 4:12-16). It is increased by the remembrance of former experiences (Matt 16:8,9).

Q. 192. What do these things teach us?

A. They teach us, that the men of this world are very ignorant of, and as much without desire after faith: they neither hear, nor pray, confer, nor read, nor meditate for the sake of faith.

Q. 193. But you said even now, that this faith was distinguished from that which profiteth not to salvation, as by the manner of its coming, so by its operation: pray what is its operation?

A. It causeth the soul to see in the light thereof, that there is no righteousness in this world that can save the sinner (Isa 64:6).

Q. 194. How doth it give the soul this sight?

A. By giving him to understand the law, and his own inability to fulfil it (Gal 2:16).

Q. 195. And doth it always shew the soul where justifying righteousness is?

A. Yes. It shews that justifying righteousness is only to be found in the Lord Jesus Christ, in what he hath done and suffered in the flesh (Isa 45:24,25; Phil 3:3-9).

Q. 196. How doth faith find this righteousness in Christ?

A. By the word, which is therefore called the word of faith, because faith, by that, findeth sufficient righteousness in him (Rom 10:6-9).

Q. 197. How else doth it operate in the soul?

A. It applieth this righteousness to the sinner, and also helps him to embrace it (Rom 3:21,22; 1 Cor 1:30; Gal 2:20).

Q. 198. How else doth it operate?

A. By this application of Christ, the soul is quickened to life, spiritualized and made heavenly. For right faith quickeneth to spiritual life, purifies and sanctifies the heart; and worketh up the man that hath it, into the image of

Jesus Christ (Col 2:12,13; Acts 15:9, 26:18; 2 Cor 3:18).

Q. 199. How else doth it operate?

A. It giveth the soul peace with God through Jesus Christ (Rom 5:1).

Q. 200. Surely Christ is of great esteem with them that have this faith in him, is he not?

A. Yes, Yes. Unto them therefore which believe he is precious, precious in his person, precious in his undertakings, precious in his Word (1 Peter 2:7, 1:18,19; 2 Peter 1:3,4).

Q. 201. Can these people then, that have this faith, endure to have this Christ spoken against?

A. O! No! This is a sword in their bones, and a burden that they cannot bear (Psa 42:10; Zeph 3:19).^[17]

Q. 202. Doth it not go near them when they see his ways and people discountenanced?

A. Yes; and they also choose rather to be despised and persecuted with them, than to enjoy the pleasures of sin for a season (Heb 11:24,25).

Q. 203. Do they not pray much for his second coming?

A. Yes, yes; they would fain see him on this side the clouds of heaven, their 'conversation is in heaven, from whence also they look for the Saviour, the Lord Jesus Christ' (Phil 3:20).

Q. 204. And do they live in this world as if he were to come presently?

A. Yes; for his coming will be glorious and dreadful, full of mercy and judgment. 'The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing then that* all these things shall be dissolved, what manner *of persons* ought we to be in *all* holy conversation and godliness' (2 Peter 3:10,11).

Of Prayer.

Q. 205. Well, I am glad that you have shewed me that I must worship God by confession of sin, and faith in Jesus Christ: Is there any other thing a part of the true worship of God?

A. Yes, several; I will mention only two more at this time.

Q. 206. What are they?

A. Prayer and self-denial.

Q. 207. Is prayer then a part of the worship of God?

A. Yes; a great part of it.

Q. 208. How do you prove that?

A. 'O come let us worship and bow down: let us kneel before the Lord our maker' (Psa 95:6).

Q. 209. Is there another scripture proves it?

A. Yes; 'Then came she and worshiped him, saying, Lord, help me' (Matt 15:25).

Q. 210. What is prayer?

A. A sincere, sensible, affectionate pouring out of the soul to God in the name of Christ for what God hath promised (Prov 15:8; Jer 31:18,19; Psa 42:2-5; John 14:13,14; 1 John 5:14).

Q. 211. Doth not every body pray?

A. No; 'The wicked, through the pride of his countenance, will not seek *after* God: God *is* not in all his thoughts' (Psa 10:4).

Q. 212. What will become of them that do not pray?

A. They do not worship God, and he will destroy them; 'Pour out thy fury [said the prophet] upon the heathen, - and upon the families that call not on thy name' (Jer 10:25; Psa 79:6).

Q. 213. But seeing God knoweth what we want, why doth he not give us what we need, without praying?

A. His counsel and wisdom leadeth him otherwise. 'Thus saith the Lord God, I will yet *for* this be enquired of by the house of Israel, to do *it* for them' (Eze 36:37).

Q. 214. Why will God have us pray?

A. Because he would be acknowledged by thee, that he is above thee, and therefore would have thee come to him as the mean come to the mighty. Thus Abraham came unto him (Gen 18:27,30).

Q. 215. Is there another reason why I should pray?

A. Yes. For by prayer thou acknowledgest, that help is not in thine own power (2 Chron 20:6,12).

Q. 216. What reason else have you why I should pray?

A. By prayer thou confessest that help is only in him (Psa 62:1).

Q. 217. What other reason have you?

A. By prayer thou confessest thou canst not live without his grace and mercy (Matt 14:30; Heb 4:16).

Q. 218. Are all that pray heard of the Lord?

A. No; 'They looked,' that is prayed, 'but *there was* none to save; *even* unto the Lord, but he answered them not' (2 Sam 22:42).

Q. 219. To what doth God compare the prayers which he refuseth to answer?

A. He compareth them to the howling of a dog (Hosea 7:14).

Q. 220. Who be they whose prayers God will not answer?

A. Theirs, who think to be heard for their much speaking, and vain repetition (Matt 6:7).

Q. 221. Is there any other whose prayer God refuseth?

A. Yes; There are that ask and have not, because what they ask, they would spend upon their lusts (James 4:3).

Q. 222. Is there any other whose prayer God refuseth?

A. Yes; 'If I regard iniquity in my heart, the Lord will not hear *me*' (Psa 66:18).^[18]

Q. 223. Is the regarding of sin in our heart such a deadly hinderance to prayer?

A. 'Son of man,' saith God, 'these men have set up their idols in their heart, and have put the stumblingblock of their iniquity before their face; should I be enquired of at all by them? I will set my face against that man, and will make him a sign and a proverb. And I will cut him off from the midst of my people' (Eze 14:3,8).

Q. 224. Whose prayers be they that God will hear?

A. The prayers of the poor and needy (Psa 34:6; Isa 41:17).

Q. 225. What do you mean by the poor?

A. Such as have poverty in spirit (Matt 5:3).

Q. 226. Who are they that are poor in spirit?

A. They that are sensible of the want and necessity of all those things of God, that prepare a man to the kingdom of heaven.

Q. 227. What things are they?

A. Faith, hope, love, joy, peace, a new heart, the Holy Ghost, sanctification. See James 2:5; 2 Thessalonians 2:16; Ezekiel 36:26,27.

Q. 228. What do you mean by the needy?

A. Those whose souls long and cannot be satisfied without the enjoyment of these blessed things (Psa 63:1, 119:20).

Q. 229. Will God hear the prayers of such?

A. Yes; 'For he satisfieth the longing soul, and filleth the hungry soul with goodness' (Psa 107:9).

Q. 230. How shall I know that I am one of those to whom God will give these things?

A. If thou seest a beauty in them beyond the beauty of all other things (Psa 110:3).

Q. 231. How else shall I know [that] he heareth me?

A. If thou desirest them for their beauty's sake (Psa 90:14,17).

Q. 232. How else should I know I shall have them?

A. When thy groanings after them are beyond expression (Rom 8:26).^[19]

Q. 233. How else should I know, and so be encouraged to pray?

A. When thou followest hard after God in all his ordinances for the obtaining of them (Isa 4:1,3, 64:5).

Q. 234. How else should I know?

A. When thou makest good use of that little thou hast already (Rev 3:8).

Q. 235. Are here all the good signs that my prayers shall be heard?

A. No; there is one more without which thou shalt never obtain.

Q. 236. Pray what is that?

A. Thou must plead with God, the name and merits of Jesus Christ, for whose sake only God giveth thee these things. If we ask any thing in his name, he heareth us, and whatsoever you ask the Father in my name, saith Christ I will do it (John 14:13,14).

Q. 237. Doth God always answer presently?

A. Sometimes he doth, and sometimes he doth not (Isa 30:19; Dan 10:12).

Q. 238. Is not God's deferring, a sign of his anger?

A. Sometimes it is not, and sometimes it is.

Q. 239. When is it no sign of his anger?

A. When we have not wickedly departed from him by our sins (Luke 18:7).

Q. 240. When is it a sign of his anger?

A. When we have backslidden, when we have not repented some former miscarriages (Hosea 5:14,15).

Q. 241. Why doth God defer to hear their prayers that hath not wickedly departed from him?

A. He loves to hear their voice, to try their faith, to see their importunity, and to observe how they can wrestle with him for a blessing (Cant 2:14; Matt 15:22-28; Luke 11:5-8; Gen 32:25-28).

Q. 242. But is not deferring to answer prayer a great discouragement to praying?

A. Though it is, because of our unbelief, yet it ought not, because God is faithful. Therefore 'men ought always *to* pray, and not to faint' (Luke 18:1-8).
[20]

Of Self-Denial.

Q. 243. I am glad you have thus far granted my request: but you told me that there was another part of God's worship; pray repeat that again?

A. It is self-denial.

Q. 244. Now I remember it well; pray how do you prove that self-denial is called a part of God's worship?

A. It is said of Abraham, that when he went to offer up his son Isaac upon the

altar for a burnt-offering, which was to him a very great part of self-denial, that he counted that act of his worshipping God.

Q. 245. Will you be pleased to read the text?

A. Yes; 'And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship,' &c. This now was when he was a-going to slay Isaac (Gen 22:5).

Q. 246. What is self-denial?

A. It is for a man to forsake his ALL, for the sake of Jesus Christ.

Q. 247. Will you prove this by a scripture or two?

A. Yes; 'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple' (Luke 14:33).

Q. 248. Indeed this is a full place, can you give me one more?

A. Yes; 'What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,' &c. (Phil 3:7,8).

Q. 249. These two are indeed a sufficient answer to my question; but pray will you now give me some particular instances of the self-denial of them that have heretofore been the followers of Christ?

A. Yes; Abel denied himself to the losing of his blood (Gen 4:8). Abraham denied himself to the losing of his country and his father's house (Gen 12:1-4). Moses denied himself of a crown and a kingdom, and of ease and tranquility (Heb 11:24-27). Joseph denied himself of fleshly lusts (Gen 39:7-9).

Q. 250. But these men each of them denied themselves but of some things, did they?

A. You see Abel lost all, his blood and all; Abraham lost his country to the hazard of his life (Gen 12:13). So did Moses in leaving the crown and kingdom (Heb 11:27). And Joseph in denying his mistress (Gen 39:10-15).

Q. 251. Will you discourse a little particularly of self-denial?

A. With all my heart.

Q. 252. First then, pray in what spirit must this self-denial be performed?

A. It must be done in the spirit of faith, of love, and of a sound mind. Otherwise, if a man should sell all that he hath and give to the poor, and his body to be burnt besides, it would profit him nothing (1 Cor 13:1-3).

Q. 253. Who are like to miscarry here?

A. They whose ends in self-denial are not according to the proposals of the gospel.

Q. 254. Who are they?

A. They that suffer through strife and vain-glory; or thus, they who seek in their sufferings the praise of men more than the glory of Christ, and profit of their neighbour.

Q. 255. Who else are like to miscarry here?

A. They that have designs like Ziba to ingratiate themselves by their pretended self-denial into the affections of the godly, and to enrich themselves by this means (2 Sam 16:1-4).

Q. 256. Are there any other like to miscarry here?

A. Yes. They that by denying themselves think with the Pharisee, to make themselves stand more righteous in God's eyes than others (Luke 18:11,12).

Q. 257. Who else are in danger of miscarrying here?

A. They who have fainted in their works, they whose self-denial hath at last been overcome by self-love (Gal 3:4, 6:9).

Q. 258. Shall I propound a few more questions?

A. If you please.

Q. 259. What then if a man promiseth to deny himself hereafter and not now, is not this one step to this kind of worship?

A. No, by no means; for the reason why this man refuseth to deny himself now, is because his heart at present sticks closer to his lusts and the world, than to God and Christ.^[21]

Q. 260. Can you give me a Scripture instance to make this out?

A. Yes; Esau never intended for ever to part with the blessing, he intended to have it hereafter; but God counted his not choosing of it at present, a despising of it, and a preferring of his lusts before it: and therefore when he

would, God would not, but reject both him and his tears (Gen 25:30-34; Heb 12:14-16).

Q. 261. How and if a man shall say thus, I am willing to deny myself in many things, though he cannot deny himself in all, is not this one step in this part of this worship of God?

A. No, in no wise; for this man doth, just like Saul, he will slay a part, and will keep a part alive; the kingdom must be taken from him also (1 Sam 15).

Q. 262. How if a man be willing to lose all but his life?

A. He that 'will save his life shall lose it,' but he that 'will lose his life for my sake,' saith Christ, 'shall keep it unto life eternal' (Matt 16:25; John 12:25).

Q. 263. How if a man has been willing to lose all that he hath, but is not now, will not God accept of his willingness in time past, though he be otherwise now?

A. No; for the true disciple must deny himself daily, take up his cross daily, and go after Jesus Christ (Luke 9:23).

Q. 264. But how if a man carrieth it well outwardly, so that he doth not dishonour the gospel before men, may not this be counted self-denial?

A. No, if he be not right at heart; for though man looketh on the outward appearance, God looketh at the heart (1 Sam 16:7).

Q. 265. But if I be afraid my heart may deceive me in this great work, if hard things come upon me hereafter, is there no way to find out whether it will deceive me then or no?

A. I will give you a few answers to this question, and will shew you first whose heart is like to deceive him in this work.

Q. 266. Will you befriend me so much?

A. Yes. **1.** He that makes not daily conscience of self-denial, is very unlike to abide a disciple for times to come, if difficult. Judas did not deny himself daily, and therefore fell when the temptation came (John 12:6).

Q. 267. Will you give me another sign?

A. Yes. He that indulgeth any one secret lust under a profession, is not like to deny himself in all things for Christ.

Q. 268. Who are they that indulge their lusts?

A. They that make provision for them, either in apparel, or diet, or otherwise (Rom 13:12-14; Isa 3:6-24; Amos 6:3-6).

Q. 269. Who else do so?

A. They that excuse their sins, and keep them disguised that they may not be reprehended, as Saul did, &c. (1 Sam 15:18-22).

Q. 270. Who else are they that indulge their lusts?

A. They that heap up to themselves such teachers as favour their lusts (2 Tim 4:3,4; Isa 30:10).

Q. 271. Who else do indulge their sins?

A. They that choose rather to walk by the imperfect lives of professors than by the holy Word of God: or thus, they that make the miscarriages of some good men an encouragement unto themselves to forbear to be exact in self-denial, these eat up the sins of God's people as men eat bread (Hosea 4:7-9).

Q. 272. Will you now shew me who are like to do this part of God's worship acceptably?

A. Yes; he whose heart is set against sin as sin, is like to deny himself acceptably (Rom 7:13,14).

Q. 273. Who else?

A. He that hath the sense and savour of forgiveness of sins upon his heart (2 Cor 5:14).

Q. 274. Who else is like to deny himself well?

A. He that hath his affections set upon things above, where Christ sitteth at the right hand of God (Col 3:1-5).

Q. 275. Who else is like to deny himself well for Christ?

A. He that seeth a greater treasure in self-denial, than in self-seeking (2 Cor 12:9-11; Heb 11:24-26).

Q. 276. Are there none other signs of one that is like to do this part of God's worship acceptably?

A. Yes; he that takes up his cross daily, and makes Christ's doctrine his example (Luke 6:47,48; John 12:25,26).

Q. 277. But how do you discover a man to be such a one?

A. He keepeth this heart with all diligence, he had rather die than sin; ill carriages of professors break his heart, nothing is so dear to him as the glory of Christ (Prov 4:23; Num 11:15; Phil 3:18; Acts 20:24).^[22]

Q. 278. Pray, can yo give me some motive to self-denial?

A. Yes; the Lord Jesus denied himself for thee; what sayest thou to that?

Q. 279. Wherein did Christ deny himself for me?

A. He left his heaven for thee, he denied for thy sake to have so much of this world as hath a fox or a bird, and he spilt his most precious blood for thee (John 6:38; Luke 9:58; 2 Cor 8:9; Rev 1:5).

Q. 280. Can you give another motive to self-denial?

A. Yes; 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' (Mark 8:36).

Q. 281. But why doth God require self-denial of them that will be saved?

A. God doth not require self-denial as the means to obtain salvation, but hath laid it down as a proof of the truth of a man's affections to God and Christ.

Q. 282. How is self-denial a proof of the truth of a man's affections to God?

A. In that for the sake of his service, he leaveth all his enjoyments in this world. Thus he proved Abraham's affections (Gen 22:12). Thus he proved Peter's affections (Matt 4:18-22) and thus he proved their affection that you read of in the gospel (Luke 9:57-73).

Q. 283. What reason else can you produce why God requireth self-denial?

A. Self-denial is one of the distinguishing characters by which true Christians are manifested from the feigned ones: for those that are feigned, flatter God with their mouths, but their hearts seek themselves; but the sincere, for the love that he hath to Christ, forsaketh all that he hath for his sake (Psa 78:36,37; Eze 33:31,32).^[23]

Q. 284. Is there yet another reason why God requireth self-denial of them that profess his name?

A. Yes; because by self-denial the power and goodness of the truths of God are made manifest to the incredulous world. For they cannot see but by the self-denial of God's people, that there is such power, glory, goodness, and desirableness in God's truth as indeed there is (Dan 3:16,28; Phil 1:12,13).

Q. 285. Have you another reason why God requireth self-denial?

A. Yes; because self-denial prepareth a man, though not for the pardon of his sin, yet for that far more exceeding and eternal weight of glory, that is laid up only for them that deny all that they have for the Lord Jesus, his name, and cause in this world (2 Cor 4:8-10,17; 2 Thess 1:5,6).

Q. 286. Before you conclude, will you give me a few instances of the severity of God's hand upon some professors, that have not denied themselves when called thereto by him?

A. Yes, willingly; Lot's wife for but looking behind her towards Sodom, when God called her from it, was stricken from heaven, and turned into a pillar of salt; therefore remember Lot's wife (Gen 19:17,26; Luke 17:31,32).

Q. 287. Can you give me another instance?

A. Yes; Esau for not denying himself of one morsel of meat was denied a share in the blessing, and could never obtain it after, though he sought it carefully with tears (Gen 25:32-34; Heb 12:16,17).

Q. 288. Have you at hand another instance?

A. Yes; Judas for not denying himself, lost Christ, his soul, and heaven: and is continued the great object of God's wrath among all damned souls (John 12:5,6; Luke 22:3-6; Matt 26:14-16; Acts 1:25).

Q. 289. Will you give me one more instance, and so conclude?

A. Yes; Ananias and Sapphira his wife, did for the want of self-denial, pull upon themselves such wrath of God, that he slew them, while they stood in the midst before the apostles (Acts 5:1-11).

The Conclusion.

Before I wind up this discourse, I would lay down these few things for you to consider of, and meditate upon.

I. Consider, that seeing every one by nature are accounted sinners; it is no matter whether thy actual sins be little or great, few or many, thy sinful nature hath already lain thee under the curse of the law.

II. Consider, That therefore thou hast already ground for humiliation, sins to repent of, wrath to fly from, or a soul to be damned.

III. Consider, That time stays not for thee, and also that as time goes, sin

increaseth; so that at last the end of thy time, and the completing of thy sin, are like to come upon thee in one moment.

IV. Bring thy last day often to thy bedside, and ask thy heart, if this morning thou wast to die, if thou be ready to die or no.

V. Know it is a sad thing to lie a dying, and to be afraid to die; to lie a dying and not to know whither thou art going; to lie a dying, and not to know whether good angels or bad must conduct thee out of this miserable world.

VI. Be often remembering what a blessed thing it is to be saved, to go to heaven, to be made like angels, and to dwell with God and Christ to all eternity.

VII. Consider how sweet the thought of salvation will be to thee when thou seest thyself in heaven, whilst others are roaring in hell.^[24]

The Lord Jesus Christ be with thy spirit.

FOOTNOTES:

1. How awful the thought that persons should sit under so faithful and searching a ministry, and still remain in their sins. Is it so to the present day under a faithful ministry? then, Oh *my* soul, how is it with thee?-Ed.
2. A painful recollection of his long and cruel imprisonment for conscience sake led Bunyan to feel the value of liberty. Still he forcibly appeals to his reader on the *necessity* of private judgment in divine things. His twelve years' converse with God and his word in prison had confirmed his principles; while divine love had swallowed up the fear of man.-Ed.
3. Faith is the only principle that, by the power of the Holy Ghost, can purify the heart. It leads the soul into holy communion with a pure and holy God, and thus cleanses the heart.-Ed.
4. All mankind, as born into the world, show, as soon as the mental powers open, aversion to God, to his purity, his law, his gospel; the doctrines of grace and the work of the Spirit upon the heart. A solemn proof of the universal taint given by original sin.-Ed.
5. By the word 'public' is to be understood a federal head, or the representative of all his posterity. Adam's faith can only save his own soul; his sin taints all his seed.-Ed.
6. A state of hostility to God plunges the soul into mental darkness, rage, horror, anguish, despair, and endless and unutterable misery and woe. How ought we to love the Lord Jesus for his GREAT salvation!-Ed.
7. It is a very modern custom to have the place of execution within a city-formerly they were always without-their position being still noted by the name 'Gallow Knowe,' the knoll or mound of the gallows; 'Gallowgate,' the gate or way leading to the gallows; and so on. Happily for the well-being of society, these exhibitions are less frequent than they formerly were.
8. 'That servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*' (Luke 12:47)-Ed.
9. Which is the greatest sinner; he who invents scandal, or he who encourages the inventor to retail it? If there were no receivers, there would be no thieves.-Ed.
10. The terms in which this question is put, shows that the little children here

intended were capable of repentance and faith. That Bunyan believed, as Toplady did, the salvation of all that die in infancy by the atonement of Christ, there can be no doubt. 'In my remarks on Dr. Rowell, I testified my firm belief that the souls of all departed infants are with God in glory.' See the Introduction to Toplady's Historic Proof.-Ed.

11. The knowledge of ourselves as vile and abominable, hopeless and helpless, is an *essential* step towards our recovery. The next step that leads to heaven, and lands us there, is to 'know the only true God, and Jesus Christ whom he has sent,' as revealed in the word of truth. 'This is eternal life.'-Ed.

12. The unrenewed heart is the sink of sin, the fountain of pollution. 'Out of the heart proceeds evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these defile a man.' Create in us a clean heart, O God!-Ed.

13. No poor soul was more severely visited with these feelings than Bunyan. 'Now I beheld the condition of the dog and toad; and counted the state of every thing that God had made far better than this state of mine.'-*Grace Abounding*, No. 104.-Ed.

14. How pointed and forcible is this illustration of the absurdity of neglecting the Physician of souls, when the malady of sin is felt. The more desperate our disease, the faster we should fly to Christ for cure.-Ed.

15. The awful condition of the unconverted consists in their being in a state of separation from God, insensible of that dismal state, utterly unable to extricate themselves out of it, and loathsome to God while they continue in it. Reader, do you recollect when this was *your* state; if not, what hope is there that you have passed from death unto life?-Ed.

16. The operation of faith is by steps. 'To open their eyes,' 'to turn them from darkness to light,' 'from power of Satan to God,' 'forgiveness of sins,' 'the heavenly inheritance' (Acts 26:18).-Ed.

17. Under a fear lest he had spoken against Christ, Bunyan thus expresses his misery; 'I fell into a very deep pause about the most fearful state my sin had brought me to; and, lifting up my head, I saw as if the sun did grudge to give me light, and as if the very stones in the street, and tiles upon the houses, did bend themselves against me.'-*Grace Abounding*, No. 186.-Ed.

18. 'The sacrifice of the wicked *is* an abomination to the Lord; but the prayer

of the upright is his delight. He loveth him that followeth after righteousness' (Prov 15:8,9). That our prayers may be heard, the heart should be right with God, and our souls at peace with him through the Son of his love.-*Mason*.-Ed.

19. These are parts of a Christian's experience, admirably illustrated in that extraordinary book by Bunyan, 'Grace Abounding to the Chief of Sinners.'-Ed.

20. All-prevailing prayers must be offered up through the mediation of Christ, in obedience to God's command, with an eye to his glory, and for what is agreeable to his will and heavenly wisdom to grant. 'Lifting up holy hands, without wrath and doubting' (1 Tim 2:8). God's service must be in faith, love, and purity of heart.-*Ryland*.-Ed.

21. How debased is the human heart, to delay one moment in giving up its poor all for Christ. In him dwells the fulness of the Godhead; he has unsearchable riches of wisdom and knowledge to bestow; all-sufficient grace and strength, to enable us to do and suffer his will; and everlasting glory at the close of our pilgrimage.-Ed.

22. No tongue can utter, or heart conceive, the unspeakable reward which an unwearied, unfainting diligence in well-doing, attends the humble believer; it begins in this world, and is consummated in endless glory.-Ed.

23. Christian, you are not your own, you are bought with a price far above all the treasures of the earth. You must not do as *you* please, but study to do the will of your heavenly Father. The man who is bent upon doing his own will, renounces the name of Christian. REBEL against God is inscribed upon all who do not his will.-Ed.

24. How blessed is the hope of the Christian; full of life, power, and much assurance. The salvation by Christ is infinitely precious; it redeems the souls from all possible misery, and introduces it to the favour, love, and protection of almighty God, who will save it from the ruins of time, till possessed of the riches of eternity.-Ed.

THE BAPTIST CATECHISM

(KEACH'S CATECHISM)

1677

BENJAMIN KEACH'S CATECHISM

Q. 1. Who is the first and best of beings?

A. God is the first and best of beings. (Isaiah 44:6; Psalm 8:1; 97:9)

Q. 2. What is the chief end of man?

A. Man's chief end is to glorify God and to enjoy Him forever. (1 Cor. 10:31; Psalm 73:25-26)

Q. 3. How do we know there is a God?

A. The light of nature in man, and the works of God, plainly declare that there is a God; but His Word and Spirit only, do effectually reveal Him unto us for our salvation. (Rom. 1:18-20; Psalm 19:1,2; 2 Tim. 3:15; 1 Cor. 1:21-24; 1 Cor. 2:9,10)

Q. 4. What is the Word of God?

A. The Scriptures of the Old and New Testaments, being given by divine inspiration, are the Word of God, the only infallible rule of faith and practice. (2 Peter 1:21; 2 Timothy 3:16,17; Isaiah 8:20)

Q. 5. How do we know that the Bible is the Word of God?

A. The Bible evidences itself to be God's Word by the heavenliness of its doctrine, the unity of its parts, its power to convert sinners and to edify saints; but the Spirit of God only, bearing witness by and with the Scriptures in our hearts, is able fully to persuade us that the Bible is the Word of God. (1 Cor. 2:6,7,13; Ps. 119:18, 129; Acts 10:43, 26:22; Acts 18:28; Heb 4:12; Ps. 19:7-9; Rom. 15:4; John 16:13,14; 1 John 2:20-27; 2 Cor. 3:14-17)

Q. 6. May all men make use of the Scriptures?

A. All men are not only permitted, but commanded and exhorted, to read, hear, and understand the Scriptures. (John 5:39; Luke 16:29; Acts 8:28-30; 17:11)

Q. 7. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God and what duty God requires of man. (2 Tim. 3:16,17; John 20:31; Acts 24:14; 1 Cor. 10:11; Eccles. 12:13)

Q. 8. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth. (John 4:24; Ps. 147:5; Ps. 90:2; James 1:17; Rev. 4:8; Ps. 89:14; Exod. 34:6,7; 1 Tim. 1:17)

Q. 9. Are there more gods than one?

A. There is but one only, the living and true God. (Deut. 6:4; Jeremiah 10:10)

Q. 10. How many persons are there in the Godhead?

A. There are three persons in the Godhead, the Father, the Son, and the Holy Spirit; and these three are one God, the same in essence, equal in power and glory. (1 Cor. 8:6; John 10:30; John 14:9; Acts 5:3,4; Matt. 28:19; 2 Cor. 13:14)

Q. 11. What are the decrees of God?

A. The decrees of God are His eternal purpose, according to the counsel of His will, whereby for His own glory, He has fore-ordained whatsoever comes to pass (Eph. 1:11; Rom. 11:36; Dan. 4:35)

Q. 12. How does God execute His decrees?

A. God executes His decrees in the works of creation and providence. (Gen. 1:1; Rev. 4:11; Matt. 6:26; Acts 14:17)

Q. 13. What is the work of creation?

A. The work of creation is God's making all things of nothing, by the Word of His power, in the space of six days, and all very good. (Gen. 1:1; Heb. 11:3; Ex. 20:11; Gen. 1:31)

Q. 14. How did God create man?

A. God created man male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures. (Gen. 1:27; Col. 3:10; Eph. 4:24; Gen. 1:28)

Q. 15. What are God's works of providence?

A. God's works of providence are His most holy, wise, and powerful preserving and governing all His creatures, and all their actions. (Neh. 9:6; Col. 1:17; Heb. 1:3; Ps. 103:19; Matt. 10:29,30)

Q. 16. What special act of providence did God exercise towards man, in the estate wherein he was created?

A. When God had created man, He entered into a covenant of works with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death. (Gen. 2:16,17; Gal. 3:12; Rom. 5:12)

Q. 17. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God. (Gen. 3:6; Eccles. 7:29; Rom. 5:12)

Q. 18. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God. (1 John 3:4; Rom. 5:13)

Q. 19. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit. (Gen. 3:6,12,13)

Q. 20. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression. (1 Cor. 15:21,22; Rom. 5:12,18,19)

Q. 21. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery. (Ps. 51:5; Rom. 5:18,19; Is. 64:6)

Q. 22. Wherein consists the sinfulness of that estate whereunto man fell?

A. The sinfulness of that estate whereunto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it. (Rom. 5:19; 3:10; Eph. 2:1; Is. 53:6; Ps. 51:5; Matt. 15:19)

Q. 23. What is the misery of that estate whereunto man fell?

A. All mankind, by their fall lost communion with God, are under His wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever. (Gen. 3:8,24; Eph. 2:3; Gal. 3:10; Rom. 6:23; Matt. 25:41-46; Ps. 9:17)

Q. 24. Did God leave all mankind to perish in the estate of sin and misery?

A. God, out of His mere good pleasure, from all eternity, having chosen a people to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation, by a Redeemer. (Eph. 1:3,4; 2 Thess. 2:13; Rom. 5:21; Acts 13:8; Jer. 31:33)

Q. 25. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continues to be God and man, in two distinct natures and one person, forever. (Gal. 3:13; 1 Tim. 2:5; John 1:14; 1 Tim. 3:16; Rom. 9:5; Col. 2:9)

Q. 26. How did Christ, being the Son of God, become man?

A. Christ, the Son of God became man by taking to himself a true body and a reasonable soul; being conceived by the power of the Holy Spirit in the womb of the Virgin Mary and born of her, yet without sin. (Heb. 2:14; Matt. 26:38; Luke 2:52; John 12:27; Luke 1:31,35; Heb. 4:15; 7:26)

Q. 27. What offices does Christ execute as our Redeemer?

A. Christ, as our Redeemer, executes the offices of a prophet, of a priest, and of a king, both in His estate of humiliation and exaltation. (Acts 3:22; Heb. 5:6; Ps. 2:6)

Q. 28. How does Christ execute the office of a prophet?

A. Christ executes the office of a prophet, in revealing to us, by this Word and Spirit, the will of God for our salvation. (John 1:18; 14:26; 15:15)

Q. 29. How does Christ execute the office of a priest?

A. Christ executes the office of a priest, in His once offering up of Himself, a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us. (1 Peter 2:24; Heb. 9:28;

Eph. 5:2; Heb. 2:17; 7:25; Rom. 8:34)

Q. 30. How does Christ execute the office of a king?

A. Christ executes the office of a king, in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies. (Ps. 110:3; Matt. 2:6; 1 Cor. 15:25)

Q. 31. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in His being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time. (Luke 2:7; Gal. 4:4; Is. 53:3; Luke 22:44; Matt. 27:46; Phil. 2:8; Matt. 12:40; Mark 15:45,46)

Q. 32. Wherein consists Christ's exaltation?

A. Christ's exaltation consists in His rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day. (1 Cor. 15:4; Acts 1:11; Mark 16:19; Acts 17:31)

Q. 33. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us, by His Holy Spirit. (John 3:5,6; Titus 3:5,6)

Q. 34. How does the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applies to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling. (Eph. 2:8; 3:17)

Q. 35. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He does persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel. (2 Tim. 1:9; John 16:8-11; Acts 2:37; 26:18; Ezekiel 36:26; John 6:44,45; 1 Cor. 12:3)

Q. 36. What benefits do they that are effectually called, partake of in this

life?

A. They that are effectually called, do in this life partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them. (Rom. 8:30; Gal. 3:26; 1 Cor. 6:11; Rom. 8:31,32; Eph. 1:5; 1 Cor. 1:30)

Q. 37. What is justification?

A. Justification is an act of God's free grace, wherein He pardons all our sins, and accepts us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone. (Rom. 3:24; Eph. 1:7; 2 Cor. 5:21; Rom. 5:19; Phil. 3:9; Gal. 2:16)

Q. 38. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God. (1 John 3:1; John 1:12; Rom. 8:16,17)

Q. 39. What is sanctification?

A. Sanctification is a work of God's free grace whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness. (2 Thess. 2:13; Eph. 4:23,24; Rom. 6:11)

Q. 40. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Spirit, increase of grace, and perseverance therein to the end. (Rom. 5:1-5; 14:17; Prov. 4:18; 1 Peter 1:5; 1 John 5:13)

Q. 41. What benefits do believers receive from Christ at death?

A. The souls of believers are at death made perfect in holiness, and do immediately pass into glory, and their bodies, being still united to Christ, do rest in their graves till the resurrection. (Heb. 12:23; Phil. 1:23; 2 Cor. 5:8; Luke 23:43; 1 Thess 4:14; Is. 57:2; Job 19:26)

Q. 42. What benefits do believers receive from Christ at the Resurrection?

A. At the resurrection, believers become raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity. (Phil. 3:20,21; 1 Cor. 15:42,43; Matt. 10:32; 1 John 3:2; 1 Thess. 4:17)

Q. 43. What shall be done to the wicked at death?

A. The souls of the wicked shall at death, be cast into the torments of hell, and their bodies lie in their graves till the resurrection and judgement of the great day. (Luke 16:22-24; Ps. 49:14)

Q. 44. What shall be done to the wicked at the day of judgement?

A. At the day of judgement, the bodies of the wicked, being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels forever. (Dan. 12:2; John 5:28,29; 2 Thess. 1:9; Matt. 25:41)

Q. 45. What is the duty which God requires of man?

A. The duty which God requires of man, is obedience to His revealed will. (Micah 6:8; Eccles. 12:13; Ps. 119:4; Luke 10:26-28)

Q. 46. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience was the moral law. (Rom. 2:14,15; 5:13,14)

Q. 47. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the Ten Commandments. (Deut. 10:4; Matt. 19:17)

Q. 48. What is the sum of the Ten Commandments?

A. The sum of the Ten Commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves. (Matt. 22:36-40; Mark 12:28-33)

Q. 49. What is the preface to the Ten Commandments?

A. The preface to the Ten Commandments is, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." (Exodus 20:2)

Q. 50. What does the preface to the Ten Commandments teach us?

A. The preface to the Ten Commandments teaches us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all His commandments. (Deut 11:1)

Q. 51. Which is the first commandment?

A. The first commandment is, "Thou shalt have no other Gods before me." (Exodus 20:3)

Q. 52. What is required in the first commandment?

A. The first commandment requires us to know and acknowledge God to be the only true God, and our God, and to worship and glorify Him accordingly. (Joshua 24:15; 1 Chron. 28:9; Deut. 26:17; Ps. 29:2; Matt. 4:10)

Q. 53. What is forbidden in the first commandment?

A. The first commandment forbids the denying, or not worshipping and glorifying the true God, as God and our God; and the giving that worship and glory to any other, which is due unto Him alone. (Joshua 24:27; Rom. 1:20,21; Ps. 14:1; Rom. 1:25)

Q. 54. What are we especially taught by these words, "before me," in the first commandment?

A. These words, "before me", in the first commandment, teach us, that God, who sees all things, takes notice of, and is much displeased with the sin of having any other God. (Deut.30:17,18; Ps. 44:20,21; Ps. 90:8)

Q. 55. Which is the second commandment?

A. The second commandment is, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me and keep my commandments." (Exodus 20:4-6)

Q. 56. What is required in the second commandment?

A. The second commandment requires the receiving, observing, and keeping pure and entire, all such religious worship and ordinances, as

God has appointed in His Word. (Deut. 32:46; Matt. 28:20; Deut. 12:32)

Q. 57. What is forbidden in the second commandment?

A. The second commandment forbids the worshipping of God by images, or any other way not appointed in His Word. (Rom. 1:22,23; Deut. 4:15,16; Matt. 15:9; Col. 2:18)

Q. 58. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment, are, God's sovereignty over us, His propriety in us, and the zeal He has for His own worship. (Ps. 45:11; Ex. 34:14; 1 Cor. 10:22)

Q. 59. Which is the third commandment?

A. The third commandment is, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." (Exodus 20:7)

Q. 60. What is required in the third commandment?

A. The third commandment requires the holy and reverent use of God's names, titles, attributes, ordinances, words, and works. (Ps.29:2; Deut. 32:1-4; Deut. 28:58,59; Ps. 111:9; Matt. 6:9, Eccles. 5:1; Ps. 138:2, Job 36:24; Rev. 15:3,4; Reve. 4:8)

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

A. The third commandment forbids all profaning and abusing of any thing whereby God makes Himself known. (Malachi 1:6,7; Lev. 20:3;19:12; Matt. 5:34-37; Isa. 52:5)

Q. 62. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that howsoever the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape His righteous judgment. (Deut. 28:58,59; Malachi 2:2)

Q. 63. Which is the fourth commandment?

A. The fourth commandment is, "Remember the Sabbath day to keep it holy. Six days shalt thou labor 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 manservant, 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." (Exodus 20:8-11)

Q. 64. What is required in the fourth commandment?

A. The fourth commandment requires the keeping holy to God such set times as He has appointed in His Word, expressly one whole day in seven to be a holy Sabbath to Himself. (Lev. 19:30; Deut. 5:12)

Q. 65. Which day of the seven has God appointed to be the weekly Sabbath?

A. From the creation of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath. (Gen. 2:3; John 20:19; Acts 20:7; 1 Cor. 16:1,2; Rev. 1:10)

Q. 66. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy. (Lev. 23:3; Isa. 58:13,14; Isa. 66:23; Matt. 12:11,12)

Q. 67. What is forbidden in the fourth commandment?

A. The fourth commandment forbids the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about worldly employments or recreations. (Ezekiel 22:26; 23:38; Jer. 17:21; Neh. 13:15,17; Acts 20:7)

Q. 68. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, His challenging a special propriety in the seventh, His own example and His blessing the Sabbath day. (Exodus 34:21; 31:16,17; Gen. 2:2,3)

Q. 69. Which is the fifth commandment?

A. The fifth commandment is, "Honor thy father and thy mother, that

thy days may be long upon the land which the Lord thy God giveth thee." (Exodus 20:12)

Q. 70. What is required in the fifth commandment?

A. The fifth commandment requires the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals. (Lev. 19:32; 1 Peter 2:17; Rom. 13:1; Eph. 5:21,22; Eph. 6:1,5,9; Col. 3:19-22; Rom. 12:10)

Q. 71. What is forbidden in the fifth commandment?

A. The fifth commandment forbids the neglecting of, or doing anything against the honor and duty which belongs to every one in their several places and relations. (Prov. 30:17; Rom. 13:7,8)

Q. 72. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is a promise of long life and prosperity (as far as it shall serve God's glory and their own good), to all such as keep this commandment. (Eph. 6:2,3; Prov. 4:3-6; 6:20-22)

Q. 73. Which is the sixth commandment?

A. The sixth commandment is, "Thou shalt not kill." (Exodus 20:13)

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

A. The sixth commandment requires all lawful endeavors to preserve our own life and the life of others. (Eph. 5:29,30; Ps. 82:3,4; Prov. 24:11,12; Act 16:28)

Q. 75. What is forbidden in the sixth commandment?

A. The sixth commandment forbids the taking away our own life, or the life of our neighbor unjustly, or whatsoever tends thereto. (Gen. 4:10,11; 9:6; Matt. 5:21-26)

Q. 76. Which is the seventh commandment?

A. The seventh commandment is, "Thou shalt not commit adultery." (Exodus 20:14)

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

A. The seventh commandment requires the preservation of our own and

our neighbor's chastity, in heart, speech, and behavior. (1 Cor. 6:18; 7:2; 2 Tim. 2:22; Matt. 5:28; 1 Peter 3:2)

Q. 78. What is forbidden in the seventh commandment?

A. The seventh commandment forbids all unchaste thoughts, words, and actions. (Matt. 5:28-32; Job 31:1; Eph. 5:3,4; Rom. 13:13; Col. 4:6)

Q. 79. Which is the eighth commandment?

A. The eighth commandment is, "Thou shalt not steal." (Exodus 20:15)

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

A. The eighth commandment requires the lawful procuring and furthering the wealth and outward state of ourselves and others. (Prov. 27:23; Lev. 25:35; Deut. 15:10; 22:14)

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

A. The eighth commandment forbids whatsoever does or may unjustly hinder our own or our neighbor's wealth or outward state. (1 Tim. 5:8; Prov. 28:19; 23:20,21; Eph. 4:28)

Q. 82. Which is the ninth commandment?

A. The ninth commandment is, "Thou shalt not bear false witness against thy neighbor." (Exodus 20:16)

Q. 83. What is required in the ninth commandment?

A. The ninth commandment requires the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness bearing. (Zech. 8:16; Acts 25:10; Eccles. 7:1; 3 John 12; Prov. 14:5,25)

Q. 84. What is forbidden in the ninth commandment?

A. The ninth commandment forbids whatsoever is pre-judicial to truth, or injurious to our own, or our neighbor's good name. (Eph. 4:25; Ps. 15:3; 2 Cor. 8:20,21)

Q. 85. Which is the tenth commandment?

A. The tenth commandment is, "Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy

neighbor's." (Exodus 20:17)

Q. 86. What is required in the tenth commandment?

A. The tenth commandment requires full contentment with our own condition, with a right and charitable frame of spirit towards our neighbor, and all that is his. (Heb. 13:5; 1 Tim. 6:6; Rom. 12:15; 1 Cor. 13:4-7; Lev. 19:18)

Q. 87. What is forbidden in the tenth commandment?

A. The tenth commandment forbids all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his. (1 Cor. 10:10; James 5:9; Gal. 5:26; Col. 3:5)

Q. 88. Is any man able perfectly to keep the commandments of God?

A. No mere man, since the fall, is able in this life, perfectly to keep the commandments of God, but daily breaks them in thought, word, and deed. (Eccles. 7:20; Gen. 6:5; Gen. 8:21; 1 John 1:8; James 3:8; James 3:2; Rom. 3:23)

Q. 89. What then is the purpose of the law since the fall?

A. The purpose of the law, since, the fall, is to reveal the perfect righteousness of God, that His people may know his will for their lives and the ungodly, being convicted of their sin, may be restrained therein and brought to Christ for salvation. (Ps. 19:7-11; Rom. 3:20,31; 7:7; 12:2; Titus 2:12-14; Gal. 3:22,24; 1 Tim. 1:8)

Q. 90. Are all transgressions of the law equally heinous?

A. Some sins in themselves and by reason of several aggravations, are more heinous in the sight of God than others. (Ezekiel 8:13; John 19:11; 1 John 5:16)

Q. 91. What does every sin deserve?

A. Every sin deserves God's wrath and curse, both in this life, and in that which is to come. (Eph.5:6; Gal. 3:10; Prov. 3:33; Ps. 11:6; Rev. 21:8)

Q. 92. What does God require of us, that we may escape His wrath and curse, due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requires of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward and ordinary means whereby Christ communicates to us the benefits of redemption. (Acts 20:21; Acts 16:30,31; 17:30)

Q. 93. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the Gospel. (Heb. 10:39; John 1:12; Phil. 3-9; Gal. 2:15,16)

Q. 94. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, does, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience. (Acts 2:37; Joel 2:13; Jer. 31:18,19; 2 Cor. 7:10,11; Rom. 6:18)

Q. 95. What are the outward and ordinary means whereby Christ communicates to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicates to us the benefits of redemption are His ordinances, especially the Word, Baptism, the Lord's Supper and Prayer; all which are made effectual to the elect for salvation. (Rom. 10:17; James 1:18; 1 Cor. 3:5; Acts 14:1; 2:41,42)

Q. 96. How is the Word made effectual to salvation?

A. The Spirit of God makes the reading, but especially the preaching of the Word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation. (Ps. 119:11,18; 1 Thess. 1:6; 1 Peter 2:1,2; Rom. 1:16; Ps. 19:7)

Q. 97. How is the Word to be read and heard that it may become effectual to salvation?

A. That the Word may become effectual to salvation we must attend thereunto with diligence, preparation and prayer, receive it in faith and love, lay it up in our hearts and practice it in our lives. (Prov. 8:34; 1 Peter 2:1,2; 1 Tim. 4:13; Heb. 2:1,3; Heb. 4:2; 2 Thess. 2:10; Ps.

119:11; James 1:21,25)

Q. 98. How do Baptism and the Lord's Supper become effectual means of salvation?

A. Baptism and the Lord's Supper become effectual means of salvation, not from any virtue in them or in him that administers them, but only by the blessing of Christ and the working of His Spirit in them that by faith receive them. (1 Peter 3:21; 1 Cor. 3:6,7; 1 Cor. 12:13)

Q. 99. Wherein do Baptism and the Lord's Supper differ from the other ordinances of God?

A. Baptism and the Lord's Supper differ from the other ordinances of God in that they were specially instituted by Christ to represent and apply to believers the benefits of the new covenant by visible and outward signs. (Matt. 28:19; Acts 22:16; Matt. 26:26-28; Rom. 6:4)

Q. 100. What is Baptism?

A. Baptism is an holy ordinance, wherein the washing with water in the name of the Father, the Son and the Holy Spirit, signifies our ingrafting into Christ and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's. (Matt. 28:19; Rom. 6:3-5; Col. 2:12; Gal. 3:27)

Q. 101. To whom is Baptism to be administered?

A. Baptism is to be administered to all those who actually profess repentance towards God, faith in, and obedience to our Lord Jesus Christ; and to none other. (Acts 2:38; Matt. 3:6; Mark 16:16; Acts 8:12,36; Acts 10:47,48)

Q. 102. Are the infants of such as are professing believers to be baptized?

A. The infants of such as are professing believers are not to be baptized; because there is neither command nor example in the Holy Scriptures, or certain consequence from them, to baptize such.

Q. 103. How is Baptism rightly administered?

A. Baptism is rightly administered by immersion, or dipping the whole body of the person in water, in the name of the Father, and of the Son, and of the Holy Spirit. (Matt. 3:16; John 3:23; Acts 8:38,39)

Q. 104. What is the duty of those who are rightly baptized?

A. It is the duty of those who are rightly baptized to give up (join) themselves to some visible and orderly church of Jesus Christ, that they may walk in all the commandments and ordinances of the Lord blameless. (Acts 2:46,47; Acts 9:26; 1 Peter 2:5; Heb. 10:25; Rom. 16:5)

Q. 105. What is the visible church?

A. The visible church is the organized society of professing believers, in all ages and places, wherein the Gospel is truly preached and the ordinances of Baptism and the Lord's Supper rightly administered. (Acts 2:42; 20:7; Acts 7:38; Eph. 4:11,12)

Q. 106. What is the invisible church?

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head. (Eph. 1:10; 1:22,23; John 10:16; 11:52)

Q. 107. What is the Lord's Supper?

A. The Lord's Supper is a holy ordinance, wherein, by giving and receiving bread and wine, according to Christ's appointment, His death is showed forth, and the worthy receivers are, not after a corporeal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment, and growth in grace. (1 Cor. 11:23-26; 10:16)

Q. 108. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily (that is, suitably) partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body; of their faith to feed upon Him; of their repentance, love, and new obedience: lest, coming unworthily, they eat and drink judgment to themselves. (1 Cor. 11:27-31; 1 Cor. 5:8; 2 Cor. 13:5)

Q. 109. What is Prayer?

A. Prayer is an offering up of our desires to God, for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies. (1 John 5:14; 1 John 1:9; Phil. 4:6; Ps.

10:17; 145:19; John 14:13,14)

Q. 110. What rule has God given for our direction in prayer?

A. The whole Word of God is of use to direct us in prayer, but the special rule of direction is that prayer, which Christ taught His disciples, commonly called the Lord's Prayer. (Matt. 6:9-13; 2 Tim. 3:16,17)

Q. 111. What does the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer, which is, "Our Father, which art in heaven," teaches us to draw near to God, with all holy reverence and confidence, as children to a father, able and ready to help us, and that we should pray with and for others. (Matt. 6:9; Luke 11:13; Rom. 8:15; Acts 12:5; 1 Tim. 2:1-3)

Q. 112. What do we pray for in the first petition?

A. In the first petition, which is "Hallowed be thy name," we pray that God would enable us and others to glorify Him in all that whereby He makes Himself known, and that He would dispose all things to His own glory. (Matt. 6:9; Ps. 67:1-3; Rom. 11:36; Rev. 4:11)

Q. 113. What do we pray for in the second petition?

A. In the second petition, which is "Thy kingdom come," we pray that satan's kingdom may be destroyed, and that the kingdom of grace may be advanced; ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened. (Matt. 6:10; Ps. 68:1-18; Rom. 10:1; 2 Thess. 3:1; Matt. 9:37,38; Rev. 22:20)

Q. 114. What do we pray for in the third petition?

A. In the third petition, which is, "Thy will be done in earth as it is in heaven," we pray that God by His grace, would make us able and willing to know, obey, and submit to His will in all things, as the angels do in heaven. (Matt. 6:10; Ps. 103:20,21; Ps. 25:4,5; Ps. 119:26)

Q. 115. What do we pray for in the fourth petition?

A. In the fourth petition, which is, "Give us this day our daily bread," we pray that of God's free gift, we may receive a competent portion of the good things of this life and enjoy His blessing with them. (Matt. 6:11; Prov. 30:8,9; 1 Tim. 6:6-8; 4:4,5)

Q. 116. What do we pray for in the fifth petition?

A. In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by His grace we are enabled from the heart to forgive others. (Matt. 6:12; Ps. 51:1,3,7; Mark 11:25; Matt. 18:35)

Q. 117. What do we pray for in the sixth petition?

A. In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted. (Matt. 6:13; 26:41; Ps. 19:13; 1 Cor. 10:13; John 17:15)

Q. 118. What does the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's Prayer, which is, "For thine is the kingdom, and the power, and the glory, forever, Amen," teaches us to take our encouragement in prayer from God only, and in our prayers to praise Him, ascribing kingdom, power, and glory to Him; and in testimony of our desire, and assurance to be heard, we say, AMEN. (Matt. 6:13; Dan. 9:18,19; 1 Chron. 29:11-13; 1 Cor. 14:16; Phil. 4:6; Rev. 22:20)

THE ORTHODOX CATECHISM

1680

THE ORTHODOX CATECHISM

Q. Seeing the Infants of Believers are in the Covenant of Grace with their Parents, as some say, why may not they be baptized under the Gospel, as well as Abraham's Infant-Seed was circumcised under the Law?

A. 1. By the Infants of Believers being in the Covenant of Grace, it must either be meant of the Covenant of Grace absolutely considered, and if so, then there is no total and final Apostasy of any Infant-Seed of Believers from the Covenant, but all must be saved then. *(a)* Or

(a) Jer. 32. 38, 39. 40. Joh. 10. 28.

2. They must mean conditionally, on consideration that when they come to years of maturity, they by true Faith, Love, and Holiness of life, taking hold of God's Covenant of Grace, shall have the Privileges of it. This being their sense, I then demand what real spiritual privilege the Infant-Seed of Believers, as such, have more than the Infant-Seed of Unbelievers, if they live also to years of maturity, and by true Faith and Love take hold God's Covenant? *(b)* I further demand, whether the Seal of the Covenant do not under those considerations belong as much to the Children of Unbelievers as to the Children of Believers? yea, and more too, under consideration the Infant-Seed of the Unbeliever should take hold of God's Covenant, and the Believers Infant-Seed do not; *(c)* as often this is seen to the sorrow of many Godly Parents.

(b) (c) Isa. 56.3, 4, 5,6 , 7 ,8. Acts 10.34, 35. John 3.16.

3. Suppose all the Infant-Seed of Believers absolutely in the Covenant of Grace; yet Believers under the gospel ought no more to Baptize their Infant-Seed, than Lot to circumcise himself or his Infant-Seed, if he had Males as well as Females, albeit nearly related to Abraham, yea, a Believer, and in the Covenant of Grace too: forasmuch as Circumcision was limited to Abraham and to his Family. Also by the same rule we may bring Infants to the Lord's Table, forasmuch as the same qualifications are *(d)* required to the due performance of Baptism, as there is to the Lord's Supper.

(d) Acts 2.41, 42.

4. We must know the Covenant made with Abraham had two parts:

First, a spiritual, which consisted in God's promising to be a God to *(e)*

Abraham, and *(f)* all his Spiritual-Seed in a peculiar manner, whether they were circumcised or uncircumcised, which believed as Abraham the Father of the Faithful did. And this was signified in God's accepting such as his People which were not of *(g)* Abraham's Seed, but brought with his Mony, and this Promise was sealed to Abraham by Circumcision, that through Jesus Christ (whom Isaac typified out) the Gentiles, the Uncircumcision which believed, should have their Faith counted for Righteousness, as Abraham's was before he was circumcised. *(h)*

(e) Gen.17. 19, 21. Gen. 21.10. Gal. 4.30. *(f)* Acts 2.39. Rom. 9.7, 8 & c. *(g)* Gal. 3.16, 28, 29. *(h)* Rom. 4.9, 10, 11, 12, 13, 14.

Second, This Promise consisted of temporal good: so God promised Abraham's Seed should enjoy the *(i)* Land of Canaan, and have plenty of outward blessings, so sealed this Promise by Circumcision. It was also a distinguishing character of the Jews being God's People from all the Nations of the Gentiles, which as yet were not the Seed of Abraham: but when the Gentiles came to believe, and by Faith became the People of God as well as the Jews, then *(j)* Circumcision, that distinguishing Mark, ceased; and the character of being the Children of God now is Faith in Christ, and Circumcision of the Heart. So that whatever pretence there may be for the Infants of Believers to be Baptized *1st*, as their being the Seed of Believers; or *2ndly*, their being in the Covenant; or *3rdly*, that the Infant-Seed of Abraham a Believer, was circumcised; all this you see avails nothing: for Circumcision was limited to such a Family, the Family of Abraham, all others, though Believers, were excluded; also limited to such a day, the eighth day, and what ever pretence might be made, it was not to be done before nor after; limited also to such a Sex, the Male, not the Female, which if Baptism came in the room of Circumcision, and is the Seal of the Covenant under the Gospel, as Circumcision was under the Law, none but the Males must be Baptized, because none but the Males were Circumcised; but as under the Law respecting Circumcision, so now under the Gospel respecting Baptism, it depends purely upon the will of the Law-giver, at what season, upon what Persons and terms Baptism is to be administered; unto which Prophet we shall all do well to hearken, Act. 3.22.

(i) Gen. 15.18. Gen. 17.8, 9, 10, 11. Gen. 12.6, 7. Gen. 13.15, 16, 17. Gen. 15.16. *(j)* John 1.12. Rom. 2.28, 29. Phil. 3.3. Gal. 3.26, 27

THE
PHILADELPHIA
BAPTIST CATECHISM

THE PHILADELPHIA BAPTIST CATECHISM^[1]

Question 1. What is it that everyone wants out of life?

Answer: Happiness

Scripture: “And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy:” — Ecclesiastes 2:10

Q. 2. Where is this happiness to be found?

A. In God only.

Scr. “Happy is that people whose God is the Lord.” — Psalm 144:15. See also Proverbs 16:20; Psalm 73:25; Psalm 16:11; Job 36:11

Q. 3. Why must happiness be found in God?

A. Because God created man for His own glory.

Scr. “for I have created him for My glory, I have formed him; yea, I have made him.” — Isaiah 43:7 See also Revelation 4:11; Romans 11:36

Q. 4. How does this prove that happiness lies only in God?

A. Because God made man so that he can't find happiness unless he is glorifying God.

Scr. “Whether therefore you eat or drink, or whatsoever you do, do all to the glory of God.” — 1 Corinthians 10:31 “Now therefore listen to Me, O ye children, for blessed are they that keep My ways.” — Proverbs 8:32 “For He satisfies the longing soul, and fills the hungry soul with goodness.” ----Psalm 107:9 See also Ecclesiastes 2:26; Proverbs 19:23; Philippians 4:19

CHAPTER I

Q. 5. How do we know these things about God and about man?

A. Because they are revealed by God in His Word, The Bible.

Scr. “And that from a child you have known the holy scriptures, which are able to make you wise unto salvation through faith which is in

Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” — 2 Timothy 3:15

Q. 6. Has God only revealed Himself in the Bible?

A. No, but in nature too.

Scr. “The heavens declare the glory of God; and the firmament shows His handywork.” — Psalm 19:1 See also Romans 1:19

Q. 7. Will these natural works of God give us enough knowledge for everlasting happiness?

A. No, but they are enough to leave everyone without any excuse for sin.

Scr. “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; so that they are without excuse.” — Romans 1:20

Q. 8. Then where can we find that knowledge of God which gives everlasting happiness?

A. In His Holy Word, The Bible.

Scr. “And that from a child you have known the Holy Scriptures, which are able to make you wise unto salvation through faith which is in Christ Jesus.” 2 Timothy 3:15

Q. 9. How do we know that the Bible is the Word of God?

A. God the Holy Spirit is the author of the Bible, and He tells us over 2000 times that it is the Word of God.

Scr. “For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Spirit.” — 2 Peter 1:21 See also Isaiah 7:3; 2 Samuel 23:2; Exodus 20:1; etc.

Q. 10. Is this the only way we may know that the Bible is the Word of God?

A. No. There are three more ways that we know it: First, by its godly teaching; Second, by the fact it agrees in all its parts; and Third, the Spirit of God Himself witnesses to us within our hearts that the Bible is

the Word of God.

Scr. “I have, yet many things to say unto you, but you cannot bear them now. However when He, the Spirit of truth, is come, He will guide you into all truth:” - John 16:12-13 See Also Luke 24:44; John 5:46; 2 Timothy 3:16,17

Q. 11. Is it all right for men to choose whether or not they are to read the Bible?

A. No, but God commands everyone to read, to hear, and to understand the Bible.

Scr. “and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them:” — Deuteronomy 17:19 See also Revelation 1:3; Matthew 24:15

Q. 12. What are the two most important things the Bible teaches us?

A. The Bible teaches us to know God, and to know man.

Scr. “But let him that glories glory in this, that he understands and knows Me,” — Jeremiah 9:24 “Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am,” — Psalm 39:4 See also Psalm 135:5; John 6:45; I Kings 8:38

CHAPTER II

Q. 13. What is God?

A. God is a Spirit.

Scr. “God is a Spirit,” — John 4:24

Q. 14. Are there any limits or bounds to God?

A. No.

Scr. “Do not I fill heaven and earth? saith the Lord.” — Jeremiah 23:24 See also Psalm 139:7-12; 1 Kings 8:27

Q. 15. Is there either beginning or end to God?

A. No.

Scr. “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” —

Revelation 1:8 See also Psalm 90:2; Psalm 45:6

Q. 16. Is it possible for God to change?

A. No.

Scr. “For I am the Lord, I change not.” — Malachi 3:6 “Jesus Christ the same yesterday, and today, and for ever.” — Hebrews 13:8 See also James 1:17

Q. 17. Does anyone know everything?

A. Yes, God knows all things.

Scr. “Thou compassest 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.” — Psalm 139:3, 4 “I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure:” — Isaiah 46:9,10

Q. 18. Who is all powerful?

A. God is all powerful

Scr. “I am the Almighty God,” — Genesis 17:1 “He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?” — Daniel 4:35

Q. 19. Who is pure and holy?

A. God is pure and holy.

Scr. “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” — Habakkuk 1:13 See also Exodus 15:11; Psalm 111:9; Isaiah 6:3; 1 Samuel 2:2

Q. 20. Who is the Just One?

A. God is just.

Scr. “He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He” — Deuteronomy 32:4 See also Psalm 89:14

Q. 21. Who only is good?

A. God only is good.

Scr. “And Jesus said unto him, Why do you call me good? There is none good but One, that is, God.” — Mark 10:18 See also Psalm 145:7-9

Q. 22. Who only is true?

A. “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” — John 17:3 See Romans 3:4; Psalm 86:15

Q. 23. Who is love?

A. God is love.

Scr. “He that loves not knows not God; for God is love.” — 1 John 4:8

Q. 24. Who is great in mercy?

A. God is great in mercy.

Scr. “Who is a God like unto Thee, that pardons iniquity, and passes by the transgression of His heritage? He retains not His anger for ever, because He delights in mercy.” — Micah 7:18 See also Psalm 136; Ephesians 2:4

Q. 25. Where does God stay?

A. God is everywhere.

Scr. “Can any hide himself in secret places that I shall not see him? Saith the Lord. Do not I fill heaven and earth? saith the Lord.” Jeremiah 23:24 See also Acts 17:27, 28; Psalm 139:7-12

Q. 26. Are there more gods than one?

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

Scr. The Lord our God is one Lord.” — Deuteronomy 6:4 “But the Lord is the true God, He is the living God, and an everlasting King:” — Jeremiah 10:10 See also Isaiah 45:21

Q. 27. Why then do we hear of the Father, the Son, and the Holy Spirit?

A. These are three persons in the Godhead, but they are but one God.

Scr. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;” — Matthew

28:19 “I and My Father are one. — John 10:30 See also 2 Corinthians 13:14; 1 Peter 1:2

Q. 28. Is not one of these three Persons the strongest and best?

A. No. They are the same in their being, and equal in their power and glory.

Scr. “One God, the Father, of whom are all things.” — 1 Corinthians 8:6 “By Him (Jesus Christ) were all things created,” — Colossians 1:16 “The Spirit of God has made me, and the breath of the Almighty has given me life.” — Job 33:4

CHAPTER III

Q. 29. Does the Bible tell us what these three Persons did before the world began?

A. The Bible tells us about God’s election before the foundation of the world.

Scr. “According as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” — Ephesians 1:4

Q. 30. When did God decide to do this?

A. God decided all things at one time, whether past, present, or things to come.

Scr. “Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.” — 1 Peter 1:20 See also Revelation 13:8; 2 Timothy 1:9; 2 Thessalonians 2:13

Q. 31. How do we know that God decided all things at one time?

A. Because God says that He never changes, and that He is perfect.

Scr. “I am the Lord, I change not.” — Malachi 3:6 “Be ye therefore perfect, even as your Father who is in heaven is perfect.” — Matthew 5:48

Q. 32. How does this prove that God decided all things at one time?

A. Because God would have to change His mind if He decided one thing one time and something else another time. If He changed for the better, He would prove He was no perfect God at all. If He changed for

the worse, He no longer would be perfect.

Scr. “Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning”. — James 1:17 See also 1 Samuel 15:29; Hebrews 13:8

Q. 33. Did God then decide all things and predestinate them to come to pass according to His own purpose?

A. Yes, He ordained everything exactly as it was to be.

Scr. “Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, — Ephesians 1:5 “being predestinated according to the purpose of Him who works all things after the counsel of His own will;” — Ephesians 1:11 See also Isaiah 46:10

Q. 34. Did He, even before the foundation of the world, ordain some to eternal life?

A. Yes, His elect were chosen before the foundation of the world.

Scr. “Who has saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.” See also Revelation 13:8; 17:8; Ephesians 1:4; Romans 8:29; Acts 13:48 “As many as were ordained to eternal life believed

Q. 35. Did God also ordain some to everlasting condemnation?

A. Yes.

Scr. “For there are certain men crept in unawares, who were before of old ordained to this condemnation,” — Jude 4

Q. 36. Did God foresee that some would believe, and then predestinate them to eternal life?

A. No, by no means, but God has mercy on whomsoever He will.

Scr. “So then it is not of him that wills, nor of him that runs, but of God that shows Mercy, and whom He will He hardens.” — Romans 9:16,18 See also Verses 11 and 13.

Q. 37. How does anyone know that he is one of God’s elect?

A. He cannot know until he is called away from the love of sin, until he has the true faith, shows that he has the Spirit of Christ.

Scr. “Now if any man have not the Spirit of Christ, he is none of His.” — Romans 8:9 See also 1 Thessalonians 1:3, 4; 2 Thessalonians 2:13

Q. 38. How did God bring to pass the things He had ordained?

A. By His work of creation, and by His work of providence.

Scr. “Thy faithfulness is unto all generations; Thou hast established the earth, and it abides They continue this day according to Thine ordinances: for all are Thy servants.” Psalm 119:90, 91 See also Genesis 1; Isaiah 43:7

CHAPTER IV

Q. 39. What is the work of creation?

A. The work of creation is God making all things out of nothing.

Scr. “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.” — Hebrews 11:3 See also Romans 4:17

Q. 40. How did God do this?

A. By the word of His power, in six days

Scr. “And God said, Let there be light: and there was light.” — Genesis 1:3 “For God, who commanded the light to shine out of darkness, has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” — 2 Corinthians 4:7

Q. 41. When did God create man?

A. Nearly 6000 years ago.

See also Genesis 1:31; Exodus 20:11

Q. 42. How did God make man?

A. God made man out of dust, after His own image.

Scr. “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” - Genesis 2:7 See also Genesis 1:26

Q. 43. In what way was this man made after the image of God?

A. The first man was like God in knowledge, in holiness and in righteousness.

Scr. “And 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.” — Ephesians 4:23,24 “But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and redemption.” 1 Corinthians 1:30

Q. 44. What were the names of the first man and woman?

A. Adam and Eve.

Scr. “And Adam called his wife’s name Eve”; — Genesis 3:20

CHAPTER V

Q. 45. How do we know that God’s creation is ruled by His providence?

A. The Bible tells us so, and all our experience tells us this also.

Scr. “The Lord has prepared His throne in the heavens; and His kingdom rules over all.” — Psalm 103:19 See also Isaiah 45:7

Q. 46. Is there anything that happens to men which could be called luck, chance or fate?

A. No

Scr. “A man’s heart devises his way: but the Lord directs his steps.” — Proverbs 16:9 See also Isaiah 45:7,13; Proverbs 16:1, 4; 21:1.

Q. 47. After man was created, could he provide for himself without God’s power?

A. No, men cannot live without God, because his every breath comes from God

Scr. “and the God in whose hand your breath is, and whose are all your ways, you have not glorified.” — Daniel 5:23 See also Isaiah 42:5; Hebrews 1:3; Colossians 1:17

Q. 48. Didn’t God give man power to exist of himself?

A. No, a man consists and is upheld by God’s power every moment.

Scr. “and upholding all things by the word of His power,” — Hebrews 1:3 See also Colossians 1:17; Acts 17:25

Q. 49. Does God provide for each of His creatures by miracles?

A. No, but God has provided means by which men and animals take care of themselves.

Scr. “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.” — Genesis 1:28

Q. 50. Does God always provide all things equal to all men?

A. No, but God provides according to the good pleasure of His own will.

Scr. “It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.” — Romans 9:12, 13 See also Romans 9:16, 13, 21; John 17:9; 2 Kings 8:1

Q. 51. Did God withhold anything from Adam?

A. No, God gave Adam everything he needed.

Scr. “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth. And God said, Behold, I have given you every herb bearing seed.., and every tree, etc.” — Genesis 1:28, 29 See also Genesis 2:18

Q. 52. Where did Adam and Eve live?

A. In a paradise called the Garden of Eden

Scr. “And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed.” — Genesis 2:8

Q. 53. Were Adam and Eve permitted to eat of every tree in the garden?

A. No, He allowed them to eat of every one but one.

Scr. “And the Lord God commanded the man, saying, Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it.” — Genesis 2:16, 17

Q. 54. Why did God forbid them to eat of the tree of knowledge of good and evil?

A. To test whether Adam and Eve would obey Him.

Scr. “For in the day that you eat thereof you shall surely die.” — Genesis 2:17

Q. 55. What bait did the serpent use to cause them to eat the forbidden fruit?

A. He told them they would be as gods, knowing good and evil.

Scr. “For God knows that in the day you eat thereof, then your eyes shall be opened; and you shall be as gods, knowing good and evil.” — Genesis 3:5

CHAPTER VI

Q. 56. Then what kind of sin was this first sin?

A. A sin of pride

Scr. “And Adam was not deceived; but the woman being deceived, was in the transgression.” — 1 Timothy 2:14

Q. 57. What is sin?

A. First, sin is to be ungodly, or unlike God; and secondly, sin is to do something different from the way God commanded it to be done.

Scr. “In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.” — 2 Thessalonians 1:8 “Whosoever commits sin transgresses also the law; for sin is the transgression of the law.” — 1 John 3:4 See also James 4:17; Jeremiah 2:13

Q. 58. What does Adam’s sin mean to us?

A. In Adam all men were made sinners because he was appointed to stand for us all.

Scr. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:” — Romans 5:12 See also Romans 5:19; 1 Corinthians 15:22

Q. 59. How sinful are men?

A. There is none good, no, not one.

Scr. “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” — Romans

3:12 See also Matthew 15:19; Ecclesiastes 9:3; Jeremiah 17:9

Q. 60. Is there not a spark of good in every man?

A. Every single one is dead to good, alive to evil.

Scr. “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” — Genesis 6:5 See also Psalm 5:9; Jeremiah 15:9; Job 15:16

Q. 61. Are not some men and women good?

A. No, for all have sinned, and come short of the glory of God.

Scr. “For all have sinned, and come short of the glory of God;” — Romans 3:23 See also Romans 3:10, 11

Q. 62. Aren’t little babies good?

A. No, for all are conceived in sin, and are born speaking lies

Scr. “Behold I was shapen in iniquity, and in sin did my mother conceive me.” — Psalm 51:5 “The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.” — Psalm 58:3

Q. 63. Don’t some men commit worse sins than others?

A. Yes, but all men are evil enough to commit all sins if not restrained by God.

Scr. “Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain.” Psalm 76:10 See also Psalm 19:3; Matthew 6:13

Q. 64. Do not God’s children do things that are good?

A. Yes, but only by the power of God working in them to do good.

Scr. “For it is God which works in you both to will and to do of His good pleasure.” — Philippians 2:13 See also Romans 7:18, 2 Corinthians 3:5

CHAPTER VII

Q. 65. If men are such sinners, then how may any man have everlasting happiness?

A. By believing the Gospel of Jesus Christ.

Scr. “And this is the record, that God has given to us eternal life, and this life is in His Son.” — 1 John 5:11 See also John 5:24; 3:36; 16:31

Q. 66. What is the Gospel?

A. The Gospel is good news about Christ.

Scr. “Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved,” — 1 Corinthians 15:1, 2. See also 2 Corinthians 4:4; Ephesians 3:6; 2 Thessalonians 2:14

Q. 67. Why is the news of the Gospel such good news?

A. Because it reveals that there is a Mediator between God and sinful men.

Scr. “For there is one God, and one Mediator between God and men, the man Christ Jesus;” — 1 Timothy 2:5. See also Hebrews 9:15; 8:6

CHAPTER VIII

Q. 68. Why do we need a Mediator?

A. Because all men have offended God by sin, and a pure and holy God cannot look upon sin.

Scr. “O mighty God, Thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity:” — Habakkuk 1:13 “For all have sinned and come short of the glory of God.” Romans 3:23

Q. 69. Who is this Mediator?

A. The Mediator is the Son of God.

Scr. “For there is one God, and one Mediator between God and men, the man Christ Jesus;” — 1 Timothy 2:5

Q. 70. What must the Mediator do?

A. First, He must take away God’s anger toward the sinner

Scr. “And to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come. — 1 Thessalonians 1:10. See also Romans 5:9

Q. 71. How does He do this?

A. By taking the sins of His people upon Himself, and suffering the punishment due to all their sins.

Scr. “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.” — 2 Corinthians 5:21
See also Hebrews 9:15

Q. 72. What else must the Mediator do?

A. He revives in us the righteousness, holiness, and true knowledge we lost in Adam.

Scr. “But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” — 1 Corinthians 1:30 See also Ephesians 4:24; Colossians 3:10

Q. 73. How can He do this?

A. By taking man’s nature, becoming subject to the Law of God, and perfectly obeying God in thought and deed for His entire lifetime on earth.

Scr. “Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” — Hebrews 2:17 See also Romans 5:19

Q. 74. What do we gain by this perfect obedience?

A. Righteousness, because Christ intercedes with God to credit us with His perfect righteousness.

Scr. “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” — Romans 5:19
See also 2 Corinthians 5:21

Q. 75. How does He give us holiness?

A. By being perfect in every way, loving God with all His heart, mind, and soul.

Scr. “And being made perfect, He became the Author of eternal salvation unto all them that obey Him;” — Hebrews 5:9 See also 1 Corinthians 1:30; Hebrews 10:14

Q. 76. How does Christ give us true knowledge?

A. By making us new creatures renewed in His image, then teaching us by His Holy Spirit.

Scr. “And have put on the new man, which is renewed in knowledge after the image of Him that created him:” — Colossians 3:10 And they all shall be taught of God. Every man therefore that has heard, and has learned of the Father, comes to Me.” — John 6:45

Q. 77. Was it necessary for Christ to die in order to redeem us?

A. Yes, Someone must die for our sins because the wages of sin is death.

Scr. “For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.” — Romans 6:23 See also Mark 8:31; 1 Corinthians 15:3; John 12:50

Q. 78. Did Christ die to redeem every person that ever lived?

A. No. He redeemed only God’s elect people, all those God gave to Him to redeem.

Scr. “As Thou has given Him power Over all flesh, that He should give eternal life to as many as Thou hast given Him.” — John 17:2 See also Matthew 20:28; John 10:15, 16; John 6:39; Ephesians 1:4

Q. 79. How do we know that every one is not redeemed?

A. Because we see that all men are not delivered from the power of sin.

Scr. “But God be thanked, that you were the servants of sin, but you have obeyed from the heart that form of doctrine which delivered you. Being then made free from sin you became the servants of righteousness.” — Romans 6:17, 18 See also Colossians 1:13; Romans 8:2; Ephesians 2:5

Q. 80. Is it true that Christ died for our natural sins in order to give every one a chance to believe and be saved?

A. No. in no way. When Christ died He perfected forever those that would be saved.

Scr. “For by one offering He has perfected forever them that are sanctified.” — Hebrews 10:14 “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” — Hebrews 7:25

Q. 81. In what three offices does Christ the Mediator act for His people?

A. In the offices of Prophet, Priest and King.

Scr. See John 1:18; Hebrews 7:25; Philippians 3:21

Q. 82. In what way was Christ a prophet?

A. In revealing the eternal will of God for our salvation, by giving us the Bible.

Scr. “No man has seen God at any time; the only begotten Son, who is in the bosom of the Father, He has declared Him”. — John 1:18 See also Matthew 11:27; John 6:45

Q. 83. In what way did Christ act as a priest?

A. In offering up Himself as a sacrifice to satisfy the justice of God, and in continuing to make intercession for His people.

Scr. “Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” “For by one offering He has perfected for ever them that are sanctified.” — Hebrews 7:25 and 10:14 See also Colossians 1:21, 22

Q. 84. In what way did Christ act as king?

A. In bringing His people into obedience to Him, in ruling over them, in defending them, and in conquering all of their enemies for them.

Scr. “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.” — Philippians 3:21 See also 1 Corinthians 15:24; John 6:33; Isaiah 9:7

CHAPTER IX

Q. 85. When God chose His elect, did he make it necessary for all others to choose evil?

A. No, in no way, but every person is perfectly free to choose what he wants to do.

Scr. “God has made man upright; but they have sought out many inventions.” — Ecclesiastes 7:29 See also Deuteronomy 30:19; James

1:14; Romans 8:7-8

Q. 86. Doesn't every one really want to choose good?

A. No, only the power of the Holy Spirit can make men want to choose good.

Scr. “You have not chosen Me, but I have chosen you, and ordained you,” - John 15:16 See also Verse 19; Ephesians 1:4; Romans 3:11; 2 Corinthians 3:5; 1 Corinthians 12:3

Q. 87. Has this always been true of man?

A. No. Adam was able to choose both good and evil.

Scr. “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” — Genesis 3:6

Q. 88. Why did Adam choose evil instead of good?

A. Because Adam was not satisfied to choose only good, he wanted to be as God, knowing both good and evil.

Scr. “For God doth know that in the day you eat thereof, then your eyes shall be opened, and you shall be as God, knowing good and evil”. — Genesis 3:5

Q. 89. Why aren't all men still able to choose both good and evil?

A. Because all men fell when Adam fell, and their nature became sinful.

Scr. “Among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” — Ephesians 2:3 See also 1 Corinthians 15:22

Q. 90. Does having a sinful nature make men always choose evil?

A. Yes, because to choose good is to choose God, and sinful men do not desire God.

Scr. “For He (Christ) shall grow up before Him as a tender plant, and as a root out of dry ground: He has no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with

grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not “ — Isaiah 53:2, 3 See also Job 21:14; 15:16; Proverbs 21:10; Genesis 6:5

Q. 91. How can God’s children, while still sinners, choose good?

A. When God makes the sinner a new man, sin can no longer hold him in his evil ways, but God works in him both to will and to do of God’s good pleasure.

Scr. “For it is God who works in you both to will and to do of His good pleasure.” — Philippians 2:13 See also Romans 7:24, 25; 6:14; 1 Corinthians 12:6

Q. 92. When is man’s will made perfectly free from sin again?

A. Only in the state of Glory, when he shall be with the Lord Jesus, and shall be like Him.

Scr. “Beloved, now are we the sons of God, and it does 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 See also Colossians 3:4; Philippians 3:21

CHAPTER X

Q. 93. How does God call His chosen people out of sin?

A. By the Gospel

Scr. “Whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.” — 2 Thessalonians 2:14; 1 Corinthians 1:23, 24; Romans 10:14, 15

Q. 94. Then why does not everyone who hears the Gospel believe it?

A. Because to some the Gospel is foolishness, to others it is offensive, and it is only God’s people who receive it as the power of God unto salvation.

Scr. “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” See verses 22, 23; 1 Corinthians 2:14; Romans 1:16; 10:16

Q. 95. Does every one of God’s elect respond to the call of the Gospel?

A. Yes, at the appointed time the Holy Spirit takes away their evil hearts

of unbelief and gives them a heart to know Him, working in them mightily to believe in Christ.

Scr. “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.” — Ezekiel 36:26 See also Hebrews 3:12; Ephesians 1: 10, 19; Hebrews 8:10; 2 Thessalonians 1:8

Q. 96. Does this irresistible call come to those men who are naturally better than others?

A. No, the Holy Spirit often chooses the weak and worthless among men.

Scr. “For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty;” — 1 Corinthians 1:26, 27 See also 2 Timothy 1:9

Q. 97. Do those not elected never hear the call of the Gospel?

A. Untold millions have died without hearing the Gospel, but many have heard the call of the Gospel who were never saved.

Scr. “For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.” — Hebrews 4:2 See also Romans 10:16; John 10:26; Acts 28:14; John 12:39, 40

Q. 98. What happens to those who hear the call of the Gospel and do not heed it?

A. They are hardened in their sins, God giving them up to their own lusts.

Scr. “But if the Gospel be hid, it is hid to them that are lost: In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.” — 2 Corinthians 4:3, 4 See also 2 Thessalonians 1:8

CHAPTER XI

Q. 99. What immediately follows when we believe the Gospel?

A. Justification

Scr. “Therefore we conclude that a man is justified by faith without the deeds of the law — Romans 3:28 See also Romans 5:1

Q. 100. What does it mean to be justified?

A. To be justified is to be counted just, or righteous, before God.

Scr. “To declare, I say, at this time His righteousness: that He might be just, and the justifier of him who believes in Jesus.” — Romans 3:26

Q. 101. How can sinful men be counted just before God?

A. Only when he appears before God in the righteousness of Christ.

Scr. “not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:” — Philippians 3:9 See also Romans 3:25; 5:17

Q. 102. Is this righteousness of Christ poured into the saints so that they become Personally righteous before God?

A. No, for if they were Personally righteous they would not live by faith.

Scr. “The just shall live by faith.” — Galatians 3:11, 3:9; Galatians 5:5; Romans 4:5-8 See also Philippians 3:9

Q. 103. Then how can a man ever be Clothed with the righteousness of Christ?

A. Christ Jesus took our nature that He might live and die for His people, and be able to present them before God clothed in His righteousness

Scr. “And again, Behold I and the children which God has given Me. Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. — Hebrews 2:13, 14 See also vers 17; Romans 4:25; 1 Peter 2:24

Q. 104. How does God justify the elect by the righteousness of Christ?

A. By crediting them with the righteousness of Christ’s life while he

was on earth.

Scr. “For He has made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” — 2 Corinthians 5:21
See also Romans 4:22-25; 8:1, 2, 4; 5:21

Q. 105. When is a man actually justified?

A. Immediately when he has believed in Christ.

Scr. “I tell you, this man went down to his house justified rather than the other:” — Luke 18:14

Q. 106. What is the instrument by which we receive justification?

A. Faith.

Scr. “Therefore we conclude that a man is justified by faith without the deeds of the law Romans 3:28

Q. 107. If a man is once justified before God, can he ever be counted unrighteous again?

A. No, because God accepts the righteousness of Christ for ever.

Scr. “Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.” — Romans 8:30 See also verses 33, 34

Q. 108. Can a man justify his sin because he is eternally justified before God?

A. No, in no way, but he must humble himself, confess his sin, repent, and renew his faith.

Scr. “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness If we say that we have not sinned, we make Him a liar, and His word is not in us.” — 1 John 1:8-10 See also Romans 6:1, 2; Psalm 32:5

CHAPTER XII

Q. 109. Why is it said that God adopts those who are justified through faith?

A. Because we are not naturally the sons of God, and if we are to have the privilege of being sons, we must be adopted.

Scr. “For you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry, Abbe, Father. The Spirit Himself bears witness with our spirit that we are the children of God.” — Romans 8:15, 16 See also Galatians 4:4; Ephesians 1:5; John 1:12

CHAPTER XIII

Q. 110. What is sanctification?

A. To be sanctified is to be set apart unto God.

Scr. “Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.” — Hebrews 12:12 See also Hebrews 2:11; Ephesians 5:26; John 17:17

Q. 111. Who does this sanctifying work?

A. The Holy Spirit.

Scr. “And such were some of you: but you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our God.” — 1 Corinthians 6:11 See also Hebrews 10:14; 1 Corinthians 12:3; 2 Corinthians 3:18

Q. 112. How does He sanctify the elect?

A. By revealing to them the meaning and worth of the death of Christ, then working in them a desire to be like Him.

Scr. “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” — 2 Corinthians 3:17, 18 See also 1 Corinthians 2:8-10; John 16:13, 14

Q. 113. In what way do they become like Christ?

A. By living for God’s glory, by humbly obeying His word, by hating sin, and by rejoicing in God at all times.

Scr. “I have glorified Thee on the earth: I have finished the work which Thou gayest Me to do.” — John 17:4 See also verses 19, 23; John 8:29; Habakkuk 1:13

Q. 114. May a man be perfectly holy in this life?

A. No, but there is a continual battle between the flesh and the Spirit.

Scr. “For the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that you would” — Galatians 5:17 See also 1 John 1:9; Romans 7:23- 25

Q. 115. Does the flesh hold the upper hand over the Spirit?

A. No, the Spirit that dwells in us rules over the flesh.

Scr. “For sin shall not have dominion over you:” — Romans 6:14 “But now being made free from sin, and become servants to God, you have your fruit unto holiness, and the end everlasting life.” — Romans 6:23 See also Romans 8:11-14

CHAPTER XIV

Q. 116. What grace is it that overcomes the world?

A. Faith overcomes the world.

Scr. “For whatsoever is born of God overcomes the world; and this is the victory that overcomes the world, even our faith.” — 1 John 5:4

Q. 117. Do all kinds of faith overcome the world?

A. No, but only saving faith overcomes the world.

Scr. “Who is he that overcomes the world, but he that believes that Jesus is the Son of God”. — 1 John 5:5

Q. 118. What are two other kinds of faith?

A. Historical faith and temporary faith.

Scr. Historical faith — “Then Simon himself believed also... And when Simon saw that through laying on of the apostles’ hands the Holy Spirit was given, he offered them money,... But Peter said unto him, Thy money perish with thee... Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God... For I perceive that you are in the gall of bitterness, and in the bond of iniquity.” — Acts 8:13, 18-23 Temporary faith — “But he that received the seed into stony places, the same is he that hears the word, and anon with joy receives it; yet he has not root in himself, but endures for a while.” — Matthew 13:20, 21

Q. 119. What is historical faith?

A. Those who believe the history about Jesus Christ being the Saviour, but who do not trust in Him to save them from their sins.

Scr. “From that time many of His disciples went back and walked no more with Him — John 6:66 See also Acts 8:13; 2 Timothy 3:10

Q. 120. What is temporary faith?

A. Those who for a short time take joy in certain portions of the Word of God, believing certain promises belong to them.

Scr. “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.” 2 Peter 2:20

Q. 121. Where does temporary faith fall short of saving faith?

A. Temporary believers have not the Spirit of Christ dwelling in them.

Scr. “Now if any man have not the Spirit of Christ, he is none of His.” — Romans 8:9 See also Hebrews 6:4-9

Q. 122. What is true faith?

A. True saving faith is the work of the Holy Spirit in the elect to cause them to believe the good news of the Gospel.

Scr. “And what is the exceeding greatness of his power to usward, who believe according to the working of His mighty power,” — Ephesians 1:19 See also Ephesians 2:5; Philippians 1:29; 1 Corinthians 2:5; 1 Thessalonians 1:5

Q. 123. Does true faith believe the Gospel?

A. Yes, and all the rest of the Word of God too.

Scr. “But this I confess unto you, that after the way which they call heresy, so I worship the God of my fathers, believing all things which are written in the law and the prophets.” — Acts 24:14

Q. 124. What are those things which saving faith most readily receives?

A. Christ’s work of redemption, the forgiveness of sins, justification by faith, and everlasting life through Christ.

Scr. “That if you shall confess with your mouth the Lord Jesus, and

shall believe in your heart that God has raised Him from the dead, you shall be saved.” — Romans 10:9 See also Acts 13:38, 39; Acts 26:18; Galatians 3:1

Q. 125. What happens when a believer’s faith is weak?

A. Christ prays for him that his faith fail not, intercedes for him, and brings him finally to believe the truth.

Scr. “But I have prayed for you that your faith fail not: and when you are converted, strengthen your brethren.” — Luke 22:32 See also Ephesians 6:16

Q. 126. Are there any more kinds of faith mentioned in the Bible?

A. Yes, there was a faith which believed that Christ would perform miracles for it.

Scr. “and though I have all faith so that I could remove mountains and have not charity, I am nothing.” — 1 Corinthians 13:2 See also Matthew 7:22; Acts 14:9

Q. 127. Did any unbeliever have this faith?

A. Yes, Judas even worked miracles by this faith.

Scr. “And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” Matthew 10:1 See verse 4

Q. 128. What other grace goes hand in hand with faith?

A. Repentance.

Scr. “Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” — Acts 20:21 See also 2 Corinthians 7:10

Q. 129. Does repentance come from man or from God?

A. Repentance, like all other good gifts, comes only from God.

Scr. “In meekness instructing those that oppose that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth — 2 Timothy 2:25

Q. 130. What is the first sign of true repentance?

A. Inward and true sorrow for our sins.

Scr. “For godly sorrow works repentance to salvation not to be repented of: but the sorrow of the world works death.” — 2 Corinthians 7:10

Q. 131. What is the second sign of true repentance?

A. Hatred of our sins because they offend the God we love.

Scr. “Then shall you remember your own evil ways, and your doings that were not good, and shall hate yourself in your own sight for your iniquities and for your abominations.” — Ezekiel 36:31

Q. 132. What is the third sign of true repentance?

A. A strong purpose to turn away from our sins.

Scr. “Repent, and turn from all your transgressions; so iniquity shall not be your ruin.” — Ezekiel 18:30 See also Isaiah 55:7

Q. 133. What is the fourth sign of true repentance?

A. To turn to God, to ask Him to forgive us, and to work mightily in us to please Him from that time forward.

Scr. “I will go and return to My place until they acknowledge their offence and seek My face: in their affliction they will seek Me early.” — Hosea 5:15 See also Isaiah 55:7; Job 22:23; Joel 2:13

Q. 134. Do we repent only at the time of our conversion?

A. No, but repentance continues through all our lives.

Scr. “Nevertheless I have somewhat against you because you have left your first love. Remember therefore from whence you are fallen, and repent, and do the first works; or else I will come unto you quickly, and will remove your candlestick out of its place, except you repent.” — Revelation 2:4, 5 See 2 Corinthians 7:9, 10

Q. 135. Can a man who truly repents ever be condemned?

A. No, never, because true repentance goes hand in hand with true saving faith.

Scr. “And if any 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

See Luke 22:32

CHAPTER XV

Q. 136. What are good works?

A. Good works are those works which are commanded by God.

Scr. "Now the God of peace..., make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever." — Hebrews 13:20, 21 See also Micah 6:8; 2 Timothy 3:16, 17

Q. 137. Who may do good works?

A. Only new creatures in Christ Jesus can do true good works.

Scr. "For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them." — Ephesians 2:10 See also Ephesians 4:24; Colossians 3:9, 10; Psalm 51:10; 2 Corinthians 5:17; Hebrews 11:6; Romans 8:7, 8; Romans 14:23

Q. 138. Why cannot others do good works?

A. Because whatsoever is not of faith is sin.

Scr. "And he that doubts is damned if he eat, because not of faith: for whatsoever is not of faith is sin." — Romans 14:23

Q. 139. Are there not many good works done among men, works of charity and works of sympathy?

A. No work is good unless it is done for the purpose of pleasing God.

Scr. "Unto the pure all things are pure: but to them that are defiled and unbelieving, nothing is pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate." — Titus 1:15, 16 See also 1 Corinthians 10:31

Q. 140. Is it not a good work to love and to help our neighbor?

A. It is good for your neighbor if you love and help him, but it is not a good work for you unless your motive is to glorify God.

Scr. "whatsoever you do, do all to the glory of God." — 1 Corinthians

10:31 See also Matthew 7:18; Romans 8:7, 8

Q. 141. Do the saints of God do good works by their own will and might?

A. No, but good works are worked in us by God the Holy Spirit.

Scr. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ;" — Hebrews 13:20, 21

Q. 142. Do the good works of the saints ever deserve a reward from God?

A. No, but after we have done all, we are still unprofitable servants.

Scr. "So likewise you, when you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." — Luke 17:10

CHAPTER XVI

Q. 143. Do the children of God always endure to the end?

A. Yes.

Scr. "Being confident of this very thing, that He which has begun a good work in you will perform it until the day of Jesus Christ:" — Philippians 1:6 See also Romans 5:9, 10; Romans 9:11, 16; John 10:28, 29

Q. 144. Do they live by their good works?

A. No, just men always live by faith.

Scr. "the just shall live by faith" — Romans 1:18 See also Galatians 3:11; Hebrews 10:38

Q. 145. Do the saints endure to the end because of their faith?

A. No, they live by their faith, but not because of their faith.

Scr. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." — 1 Peter 1:5 See also Colossians 2:12; Ephesians 2:8

CHAPTER XVII

Q. 146. Can the saints of God feel assured of their final salvation?

A. Yes, they may be sure of their calling and election if they keep God's commandments.

Scr. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, you shall never fall." — 2 Peter 1:10 See also 1 John 2:3; Hebrews 6:17, 18; Romans 8:16, 33

Q. 147. How does the keeping of God's commandments assure us that we already have everlasting life?

A. Because no one can keep the commandments of God except the Spirit of Christ be in him.

Scr. "Wherefore I give you to understand that no man speaking by the Spirit of God calls Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Spirit." — 1 Corinthians 12:3 See also 1 John 3:24; Romans 8:9-13

Q. 148. Does the Spirit of Christ never permit a child of God to lose his assurance?

A. Yes, sometimes believers fall into sin which wounds their consciences and grieves the Holy Spirit.

Scr. "Cast me not away from Thy presence; and take not thy holy Spirit from me:" — Psalm 51:11 See also Luke 22:62; Ephesians 4:30; Psalm 77:7, 116:11

Q. 149. When does a sinning saint receive the Spirit's assurance of his salvation?

A. When he repents, turning from his sins, and exercises faith toward God.

Scr. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." — Psalm 51:17 See also Isaiah 57:15-18

CHAPTER XVIII

Q. 150. Has God always had laws which were binding on all men?

A. Yes, Adam had the law of God written in his heart.

Scr. "Which show the work of the law written in their hearts, their

conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. — Romans 2:15 See also Genesis 1:17; Romans 5:13, 14; 10:5; Psalm 40:8

Q. 151. Has this same law ever since continued to be the rule of righteousness?

A. Yes.

Scr. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill." — Matthew 5:17 See also Romans 2:14, 15

Q. 152. When were the laws of God summarized and written down for us?

A. When God wrote the Ten Commandments on stone at Mount Sinai.

Scr. "And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." — Exodus 31:18

Q. 153. Are all men bound to obey the Ten Commandments?

A. Yes, God never changed the moral duty of men, they always were commanded to love Him supremely, and their neighbor as themselves.

Scr. "Brethren I write no new commandment unto you, but an old commandment which you had from the beginning." — 1 John 2:7

Q. 154. Will all men be measured against the law of God at the Judgement Day?

A. Yes.

Scr. "So speak ye, and so do, as they that shall be judged by the law of liberty." — James 2:12 See also Hebrews 12:23-26; John 12:48

Q. 155. Why did Jesus Christ keep the Ten Commandments?

A. Because they expressed the will of His Father.

Scr. "I delight to Thy will, O My God: yea, Thy law is within My heart."- Psalm 40:8 See also Hebrews 10:7; John 6:38; Matthew 5:17

Q. 156. Do believers keep the Ten Commandments as a way of life?

A. No, but because they are the expressed will of God.

Scr. "And whatsoever we ask, we receive of Him because we keep His

commandments, and do those things that are pleasing in His sight." — 1 John 3:22 See also 1 John 2:4, 5; 3:11 Margin

Q. 157. What is the usefulness of the Ten Commandments to believers?

A. It gives them a square and a rule by which they may judge their faithfulness to God.

Scr. "He that saith I know Him and keeps not His commandments is a liar and the truth is not in him." — 1 John 2:4 See also Romans 7:22; James 2:8; 2 Timothy 3:16, 17

Q. 158. Is the law of God contrary to the Gospel?

A. No, but the Gospel is the answer to the condemnation of the law.

Scr. "Do we then make void the law through faith? God forbid: yea, we establish the law." — Romans 3:31

CHAPTER XIX

Q. 159. How long have men had the Gospel preached to them?

A. The Gospel was revealed immediately after the fall of man.

Scr. "And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel." --Genesis 3:15

Q. 160. How is the Gospel revealed outwardly?

A. By the word of God.

Scr. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying. In you shall all nations be blessed." - Galatians 3:8 See also Romans 1:17; 16:25

Q. 161. Is the outward preaching of the Gospel the only power unto salvation?

A. No, but the Holy Spirit must work within man giving him a spiritual heart so that he will receive the Gospel.

Scr. "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." — Ezekiel 36:26, 27 See also Psalm 110:3; Jeremiah 31:33

CHAPTER XX

Q. 162. When Christ delivers a man from the condemnation of the Law does he make him free to do as he pleases from that time on?

A. No, but He makes him free from the guilt of sin, and the curse of the Law.

Scr. "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." — Romans 8:2 "I find then a law, that, when I would do good, evil is present with me." — Romans 7:21 "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." — Romans 7:18

Q. 163. Does Christ deliver the new man from the dominion of sin?

A. Yes.

Scr. "For sin shall not have dominion over you: for you are not under the law, but under grace." — Romans 6:14

Q. 164. Does Christ deliver us from other things also?

A. Yes, He delivers us from the fear of Satan, from despair, and from the sting of death.

Scr. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, etc." — Acts 26:18 "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. — Romans 8:28 See also 1 Corinthians 15:55

CHAPTER XXI

Q. 165. May a man worship God according to his own light?

A. No, but God has strictly set down the way that He is to be worshipped.

Scr. "What thing soever I command you, observe to do it: you shall not add thereto, nor diminish from it." — Deuteronomy 12:32 See also Proverbs 30:6; John 4:24

Q. 166. Is any sort of religious honor to be given to anyone besides God?

A. No, Only God the Father, the Son, and God the Holy Spirit are worthy of any form of worship or religious honor.

Scr. "Then saith Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." - Matthew 4:10 See also John 6:23; Matthew 28:19; Luke 4:8

Q. 167. How is prayer to be offered to God?

A. Only in the name of the Lord Jesus Christ, by the help of the Holy Spirit.

Scr. "And whatsoever you shall ask in My name, that will I do, that the Father may be glorified in the Son." — John 14:13 See also Hebrews 7:25; Colossians 3:17; Hebrews 13:15

Q. 168. Are all men still supposed to keep one day of rest out of seven?

A. Yes.

Scr. "There remains therefore a rest to the people of God." — Hebrews 4:9

Q. 169. Which day is now set aside for the worship of God?

A. The first day of the week, Sunday.

Scr. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." — 1 Corinthians 16:2

Q. 170. Why was the day of rest changed from Saturday unto Sunday?

A. The seventh day Sabbath was to commemorate the first creation. A change was made because our present day of rest is to commemorate the new creation by Christ Jesus.

Scr. "There remains therefore a rest to the people of God. For He that is entered into His rest, He also has ceased from His own works, as God did from His." — Hebrews 4:9, 10

Q. 171. How may men keep the Sabbath day holy unto God?

A. By turning their feet away from doing their own ways, from finding their own pleasure, from speaking their own words, and instead

delighting themselves in God.

Scr. "If you turn away your foot from the Sabbath, from doing your pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing your own ways, nor finding your pleasure, speaking your own words: Then shall you delight yourselves in the Lord;" — Isaiah 58:13, 14

Q. 172. What works may be performed on the Sabbath day?

A. Only those works which have to do with mercy, worship, and sustaining of life.

Scr. "Wherefore it is lawful to do well on the Sabbath days." - Matthew 12:12 See Exodus 20:8

CHAPTER XXII

Q. 173. Is it still lawful to offer vows unto God?

A. Yes.

Scr. "Offer unto God thanksgiving; and pay your vows unto the most High:" --Psalm 50:14

CHAPTER XXIII

Q. 174. How do the rulers of this world obtain their power?

A. God, the Supreme Ruler and King of this world, has ordained that they shall be our rulers.

Scr. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." — Romans 13:1 See also 1 Timothy 2:2

Q. 175. Should the children of God give obedience to the rulers of this world?

A. Yes, they are God's servants for our good.

Scr. "Let every soul be subject unto the higher powers." — Romans 13:1

CHAPTER XXIV

Q. 176. When is marriage lawful before God?

A. When the marriage is between one man and one woman, neither

having any other legal living husband or wife.

Scr. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." — Genesis 2:24 See also Malachi 2:15; Matthew 19:5, 6

Q. 177. How should a man and woman look upon their marriage?

A. They should look upon themselves as one flesh, never to be parted until death.

Scr. "For the woman which has an husband is bound by the law to her husband so long as he lives;" — Romans 7:1 See also Genesis 2:24; Matthew 19:6

Q. 178. Is there no lawful end to a marriage?

A. Yes, besides death, marriage may be ended in cases of adultery.

Scr. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, commits adultery:" — Matthew 19:9

Q. 179. In what way are believers bound in regards to marrying?

A. Believers may only marry those who are already proven to be God's children.

Scr. "The wife is bound by the law as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." — 1 Corinthians 7:39

CHAPTER XXV

Q. 180. What is a church?

A. A church is a body of baptized believers.

Scr. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls... And the Lord added to the church daily such as should be saved." — Acts 2:41, 47 See also Acts 5:14

Q. 181. Must a church have a church building?

A. No, but they need only a place to meet for worship and fellowship.

Scr. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness

and singleness of heart." — Acts 2:46 See also Hebrew 10:25; 1 Corinthians 11:20

Q. 182. Do churches have any power over the [members]?

A. Yes, they are given the power to police their membership by putting out those who do not walk according to the word of God.

Scr. "Therefore put away from among yourselves that wicked person." — 1 Corinthians 5:13

Q. 183. Who is the main officer in the church?

A. God has appointed the pastor of the church chief officer in the church. They are often called bishops or elders in the New Testament.

Scr. "If a man desire the office of a bishop, he desires a good work." — 1 Timothy 3:1

Q. 184. What other officers of the churches are mentioned in the New Testament?

A. Only deacons.

Scr. "Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre;" — 1 Timothy 3:9

Q. 185. Who commissions a preacher to be a minister of Christ?

A. Only Christ Jesus Himself.

Scr. "And I thank Christ Jesus our Lord, who has enabled me, for that He counted me faithful, putting me into the ministry;" — 1 Timothy 1:12 See also 2:7; Ephesians 3:7

Q. 186. Are preachers then not to be ordained by the churches?

A. The ordination of the church is recognition that Christ has called out this man to preach the Gospel.

Scr. "ordain elders in every city, as I had appointed you: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." — Titus 1:5

Q. 187. What is the chief purpose of the churches?

A. The chief business of the churches is to glorify God

Scr. "Unto Him be glory in the church by Christ Jesus throughout all

ages, world without end. Amen." — Ephesians 3:31

Q. 188. What is the chief duty of pastors?

A. The chief duty of pastors is to feed the members of the church.

Scr. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit has made you overseers, to feed the church of God, which He has purchased with His own blood." — Acts 20:28 See also John 21:15-17

CHAPTER XXVI

Q. 189. Are the saints of God commanded to live together in close harmony?

A. Yes, they are bound to maintain a holy fellowship and communion in the worship of God, as well as serving their fellow saints.

Scr. "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching." - Hebrews 10:24, 25 See also Hebrews 3:12, 13; Acts 12:29, 30

CHAPTER XXVII

Q. 190. What is Baptism?

A. Baptism is an ordinance of Christ.

Scr. "Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you." — 1 Corinthians 11:2 with Matthew 28:19

CHAPTER XXVIII

Q. 191. Why did Christ ordain baptism for believers?

A. For a sign of fellowship with Him in His death, burial, and resurrection unto newness of life.

Scr. "Buried with Him in baptism, wherein also you are risen with Him through the faith of the operation of God, who has raised Him from the dead." — Colossians 2:12 See Also Galatians 3:27; Romans 6:2-5

Q. 192. Who may be baptized?

A. Those who actually profess repentance toward God, faith in Christ

Jesus, and obedience to Him.

Scr. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit... Then they that gladly received his word were baptized:"
— Acts 2:38- 41

Q. 193. How are believers to be baptized?

A. They are to be baptized in the water, in the name of the Father, the Son, and of the Holy Spirit.

Scr. "And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him: — Mark 1:10
See also John 3:23; Matthew 28:19

Q. 194. What is the mode of baptism?

A. Immersion, or dipping of the person wholly under water.

Scr. "And Jesus, when He was baptized, went up straightway out of the water:" — Matthew 3:16

CHAPTER XXIX

Q. 195. What is the Lord's Supper?

A. The Lord's Supper is a memorial of the sacrifice of Christ.

Scr. "Take, eat: this is my body, which is broken for you: this do in remembrance of Me. — 1 Corinthians 11:24

Q. 196. What are the benefits of the Lord's Supper to believers?

A. They are confirmed in their faith, they are spiritually fed, they are reminded of the debt they owe unto Christ, and they are rededicated to His service and worship.

Scr. "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 Corinthians 10:16 See also John 6:53-57

Q. 197. What are the elements used in the Lord's Supper?

A. Bread and wine.

Scr. "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;" — Matthew 26:26, 27, 29 See also 1 Corinthians 11:23

Q. 198. What do the elements of bread and wine signify?

A. They signify the body and blood of Christ.

Scr. "Take, eat: this is My body,... This cup is the new testament in My blood:" — 1 Corinthians 11:24, 25

Q. 199. Who should partake of the Lord's Supper?

A. Those who can spiritually receive and feed upon Christ crucified.

Scr. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." — 1 Corinthians 11:27

Q. 200. Can ungodly persons partake of the Lord's Supper?

A. Not lawfully, for they are unworthy of the Lord's table, and cannot feed upon Him spiritually.

Scr. "For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body." — 1 Corinthians 11:29

CHAPTER XXX

Q. 201. What happens to men when they die?

A. Their bodies return to the dust, but their souls do not die.

Scr. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." — Ecclesiastes 12:7 See also Genesis 3:19; Ecclesiastes 3:20, 21

Q. 202. Where do the souls of the righteous go?

A. They go to be with Christ.

Scr. "And Jesus said unto him, Verily I say unto you, Today you shall be with Me in paradise." — Luke 23:43 See also John 17:24; Luke 16:22

Q. 203. Where do the souls of the wicked go?

A. They go to the place of torment and utter darkness.

Scr. "For I have five brethren; that he may testify unto them, lest they

also come into this place of torment." — Luke 16:28

Q. 204. What happens on the Resurrection Day?

A. The righteous receive bodies like the body of Christ Jesus, and become like Him.

Scr. "It is sown a natural body; it is raised a spiritual body." — 1 Corinthians 15:44 See also Philippians 3:21

Q. 205. What happens to the wicked on Resurrection Day?

A. The wicked are raised in their own bodies.

Scr. "And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." — Luke 16:24 See also Revelation 20:12-14

Q. 206. Who shall stand before Christ to be judged on Judgment Day?

A. All men, both good and bad.

Scr. "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." — Romans 14:11, 12

Q. 207. Who shall be the Righteous Judge?

A. Christ Jesus shall be the Judge.

Scr. "for we shall all stand before the judgment seat of Christ." — Romans 14:10

Q. 208. By what shall all men be judged?

A. They shall be judged by the word of God.

Scr. "He that rejects Me, and receives not My words, has one that judges him: the Word that I have spoken, the same shall judge him in the last day." --John 12:48

Q. 209. What shall be measured against the word of God?

A. Their thoughts, their words, and their deeds.

Scr. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." — Genesis 6:5 See also Matthew 15:19; Matthew 12:37

Q. 210. What shall be the judgment of God upon the righteous?

A. They shall be judged as having the righteousness of Christ Jesus.

Scr. "That He might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." — Ephesians 5:27

Q. 211. What shall they then receive?

A. They shall receive the fulness of joy which is in His presence.

Scr. "Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." — Psalm 16:10

Q. 212. What shall be the judgment of the wicked?

A. They shall be cast into the Lake of Fire to be punished with everlasting destruction and eternal torment.

Scr. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb:" — Revelation 14:10 See also verse 11; Revelation 20:12-14

Q. 213. When shall be the day of the coming of the Lord?

A. No man knows, but all men are commanded to watch and pray, and to be forever prepared to say, Even so, Lord Jesus, come quickly.

Scr. "For yourselves know perfectly that the day of the Lord so comes as a thief in the night." — 1 Thessalonians 5:2 See also Luke 12:40, 46; Revelation 22:20

FINIS

Footnote:

[1] Ed. The origin of this catechism is questionable as no one knows for certain where it originated. However, this does not mean that this catechism is not valuable, as long as it is biblical. Therefore, read it as one would any catechism and play the part of a Berean, by searching the scriptures to see if what this catechism teaches is scriptural Acts 17:11.

A CATECHISM
FOR
GIRLS AND BOYS

1798

A CATECHISM FOR GIRLS AND BOYS

PART I

Questions about God, Man, and Sin

1. Q. Who made you?

A. God made me (Gn 1:26, 27; 2:7; Ec 12:1; Acts 17:24-29).

2. Q. What else did God make?

A. God made all things (Gn 1, esp. verses 1, 31; Acts 14:15; Rm 11:36; Col 1:16).

3. Q. Why did God make you and all things?

A. For his own glory (Ps 19:1; Jer 9:23, 24; Rv 4:11; 4:15).

4. Q. How can you glorify God?

A. By loving him and doing what he commands (Ec 12:13; Mk 12:29-31; Jn 15:8-10; 1 Cor 10:31).

5. Q. Why ought you to glorify God?

A. Because he made me and takes care of me (Rm 11:36; Rv 4:11; cf. Dan 4:39).

6. Q. Are there more gods than one?

A. There is only one God (Deut 6:4; Jer 10:10; Mk 12:29; Acts 17:22-31).

7. Q. In how many persons does this one God exist?

A. In three persons (Mt 3:16, 17; Jn 5:23; 10:30; 14:9, 10; 15:26; 16:13-15; 1 Jn 5:20, 2 Jn 9; Rv 1:4, 5).

8. Q. Who are they?

A. The Father, the Son and the Holy Spirit (Mt 28:19; 2 Cor 13:14; 1 Pet 1:2; Jude 20, 21).

9. Q. Who is God?

A. God is a Spirit, and does not have a body like men (Jn 4:24; 2 Cor 3:17; 1 Tim 1:17).

10. Q. Where is God?

A. God is everywhere (Ps 139:7-12; Jer 23:23,24; Acts 17:27,28).

11. Q. Can you see God?

A. No. I cannot see God, but he always sees me (Ex 33:20; Jn 1:18; 1 Tim 6:16; Ps 139 esp. vv. 1-5; Pr 5:21; Hb 4:12, 13).

12. Q. Does God know all things?

A. Yes. Nothing can be hidden from God (1 Chron 28:9; 2 Chron 16:9; Lk 12:6, 7; Rm 2:16).

13. Q. Can God do all things?

A. Yes. God can do all his holy will (Ps 147:5; Jer 32:17; Dan 4:34, 35; Eph 1:11).

14. Q. Where do you learn how to love and obey God?

A. In the Bible alone (Job 11:7; Ps 119:104; Is 8:20; Mt 22:29; 2 Tim 3:15-17).

15. Q. Who wrote the Bible?

A. Holy men who were taught by the Holy Spirit (1 Pet 1:20, 21; Acts 1:16; 2 Tim 3:16; 1 Pet 1:10, 11).

16. Q. Who were our first parents?

A. Adam and Eve (Gn 2:18-25; 3:20; 5:1, 2; Acts 17:26; 1 Tim 2:13).

17. Q. Of what were our first parents made?

A. God made the body of Adam out of the ground, and formed Eve from the body of Adam (Gn 2:7; 21-23; 3:19; Ps 103:14).

18. Q. What did God give Adam and Eve besides bodies?

A. He gave them souls that could never die (1 Cor 15:45; Eccl 12:7; Zech 12:1).

19. Q. Have you a soul as well as a body?

A. Yes. I have a soul that can never die (Mt 10:28; Mk 8:34-38; 12:30).

20. Q. How do you know that you have a soul?

A. Because the Bible tells me so (Mt 10:28; Mk 8:34-38; 12:30).

21. Q. What is your soul?

A. My soul includes all of me that should know and love God (Mk

8:34-38; Ep 3:16- 19).

22. Q. In what condition did God make Adam and Eve?

A. He made them holy and happy (Gn 1:26-28; Ps 8:4-8).

23. Q. Did Adam and Eve stay holy and happy?

A. No. They sinned against God (Gn 3:1-7; Eccl 7:29; Hos 6:7 where “men” = Adam).

24. Q. What was the sin of our first parents?

A. Eating the forbidden fruit (Gn 2:16, 17; 3:6).

25. Q. Why did they eat the forbidden fruit?

A. Because they did not believe what God had said (Gn 3:1-6; cf. Hb 11:6).

26. Q. Who tempted them to this sin?

A. The devil tempted Eve, and she gave the fruit to Adam (Gn 3:1-13; 2 Cor 11:3; 1 Tim 2:13, 14; cf. Rv 12:9).

27. Q. What happened to our first parents when they had sinned?

A. Instead of being holy and happy, they became sinful and miserable (Gn 3:14-24; 4:1-24; Jm 1:14, 15).

28. Q. What effect did the sin of Adam have on all mankind?

A. All mankind is born in a state of sin and misery (Ps. 5 1:5; Rm 5:12, 18, 19; 1 Cor 15:21, 22; 1 Jn 5:19).

29. Q. What do we inherit from Adam as a result of this original sin?

A. A sinful nature (1 Kings 8:46; Ps 14:2, 3; 58:3; Eccl 9:3; Mt 15:18-20; Jn 2:24, 25; Rm 8:7).

30. Q. What is sin?

A. Sin is any transgression of the law of God (1 Jn 3:4; Rm 3:20; James 2:9-11).

31. Q. What is meant by transgression?

A. Doing what God forbids (1 Sam 13:8-14; 15:22, 23; Hos 6:7; Rm 1:21-32).

32. Q. What does every sin deserve?

A. The anger and judgment of God (Deut 27:26; Rm 1:18; 2:2; Gal 3:10; Eph 5:6).

33. Q. Do we know what God requires of us?

A. Yes, he has given us his law both in our hearts and in writing (Rm 2:14-15).

PART II

Questions about The Ten Commandments

34. Q. How many commandments did God give on Mt. Sinai?

A. Ten commandments (Ex 20:1-17; Deut 5:1-22).

35. Q. What are the ten commandments sometimes called?

A. God's moral law (Lk 20:25-28; Rm 2:14, 15; 10:5).

36. Q. What do the first four commandments teach?

A. Our duty to God (Deut 6:5, 6; 10:12, 13).

37. Q. What do the last six commandments teach?

A. Our duty to our fellow men (Deut 10:19; Mic 6:8; cf. Gal. 6:10).

38. Q. What is the sum of the ten commandments?

A. To love God with all my heart, and my neighbor as myself (Deut 6:1-5; 10:1; Mt 22:35-40; James 2:8).

39. Q. Who is your neighbor?

A. All my fellow men are my neighbors (Lk 10:25-37; 6:35).

40. Q. Is God pleased with those who love and obey him?

A. Yes. He says, 'I love them that love me' (Pr 8:17; Ex 20:6; 1 Jn 4:7-16).

41. Q. Is God pleased with those who do not love and obey him?

A. No. 'God is angry with the wicked every day' (Ps 7:11; Mal 2:17; Pr 6:16-19; 1 Cor 16:22).

42. Q. What is the first commandment?

A. The first commandment is, Thou shalt have no other gods before me (Ex 20:3; Deut 5:7).

43. Q. What does the first commandment teach us?

A. To worship God only (Is 45:5, 6; Mt 4:10; Rv 22:8, 9).

44. Q. What is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments (Ex 20:4-6; Deut 5:8-10).

45. Q. What does the second commandment teach us?

A. To worship God in the right way, and to avoid idolatry (Is 44:9-20; 46:5-9; Jn 4:23, 24; Acts 17:29).

46. Q. What is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain (Ex 20:7; Deut 5:11).

47. Q. What does the third commandment teach us?

A. To reverence God's name, word, and works (Is 8:13; Ps 29:2; 138:2; Rv 15:3, 4).

48. Q. What is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it (Ex 20:8-11; 23:12; Deut 5:12-15).

49. Q. What does the fourth commandment teach us?

A. To keep the Sabbath holy (Lv 19:20; 23:3; Is 58:13, 14).

50. Q. What day of the week is the Christian Sabbath?

A. The first day of the week, called the Lord's Day (Acts 20:7; Rv 1:10).

51. Q. Why is it called the Lord's Day?

A. Because on that day Christ rose from the dead (Mt 28:1; Mk 16:9; Lk 24:1-6; Jn 20:1).

52. Q. How should the Sabbath be kept?

A. In prayer and praise, in hearing and reading God's Word, and in doing good to our fellow men (Is 58:13, 14; Acts 20:7; 1 Cor. 16:2; Lk 4:16; Mt 12:10-13).

53. Q. What is the fifth commandment?

A. The fifth commandment is, Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee (Ex 20:12; Deut 5:16).

54. Q. What does the fifth commandment teach us?

A. To love and obey our parents (Mt 15:3-6; Ep 6:1-3; Co 3:20).

55. Q. What is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill (Ex 20:13; Deut 5:17)

56. Q. What does the sixth commandment teach us?

A. To avoid hatred, all that leads to it, and all that follows from it. (Mt 5:21-24; 1 Jn 3:15; Jm 4:1-3).

57. Q. What is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery (Ex 20:14; Deut 5:18).

58. Q. What does the seventh commandment teach us?

A. To be pure in heart, language and conduct (Mt 5:27, 28; Ep 5:3-5; Ph 4:8, 9).

59. Q. What is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal (Ex 20:15; Deut

5:19).

60. Q. What does the eighth commandment teach us?

A. To be honest and not to take the things of others (Ex 23:4; Pr 21:6, 7; Ep 4:28).

61. Q. What is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbor (Ex 20:16; Deut 5:20).

62. Q. What does the ninth commandment teach us?

A. To tell the truth and not to speak evil of others (Ps 15:1-3; Zech 8:16; 1 Cor 13:6; James 4:11).

63. Q. What is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's (Ex 20:17; Deut 5:21; Rm 7:7).

64. Q. What does the tenth commandment teach us?

A. To be content with what we have (Phil 4:11; 1 Tim 6:6-8; Hb 13:5).

65. Q. Can any man keep these ten commandments?

A. No mere man, since the fall of Adam, ever did or can keep the ten commandments perfectly (Pr 20:9; Ec 7:20; Rm 3:19, 20; James 2:10; 1 Jn 1:8, 10).

66. Q. Of what use are the ten commandments to us?

A. They teach us our duty, make clear our condemnation, and show us our need of a Saviour (1 Tim 1:8-11; Rm 3:20; Gal 3:24).

67. Q. Does God condemn all men?

A. No. Though he could justly have done so he has graciously entered into a covenant to save many (Rm 3:19, 20, 23-25; Jn 17:11, 12; Is 53:11).

PART III

Questions about Salvation

68. Q. What is a covenant?

A. A covenant is an agreement between two or more persons (e.g., 1 Sam 18:3; Mt 26:14, 15).

69. Q. What is the covenant of grace?

A. It is an eternal agreement within the Trinity to save certain persons called the elect, and to provide all the means for their salvation (Gn 17:1-8; Rm 11:27; Hb 10:16, 11; 13:20, 21; Jer 31:31-34; Ez 36:25-28).

70. Q. What did Christ undertake in the covenant of grace?

A. Christ undertook to keep the whole law for his people, and to suffer the punishment due to their sins (Rm 8:3, 4; Gal 4:4, 5; Hb 6:17-20; 7:22; 9:14, 15; 13:20, 21).

71. Q. Did our Lord Jesus Christ ever sin?

A. No. He was holy, blameless and undefiled (Lk 23:47; Hb 4:15, 7:26; 1 Pet 2:22; 1 Jn 3:5).

72. Q. How could the Son of God suffer?

A. Christ, the Son of God, took flesh and blood, that he might obey and suffer as a man (Jn 1:14; Rm 8:3; Gal 4:4; Phil 2:7, 8; Hb 2:14, 17; 4:15).

73. Q. What is meant by the atonement?

A. The atonement consists of Christ's satisfying divine justice, by his sufferings and death, in the place of sinners (Mk 10:45; Acts 13:38, 39; Rm 3:24-26; 5:8, 9; 2 Cor 5:19-21; Gal 3:13; 1 Pet 3:18).

74. Q. For whom did Christ obey and suffer?

A. Christ obeyed and suffered for those whom the Father had given him (Is 53:8; Mt 1:21; Jn 10:11, 15, 16, 26-29; 17:9; Hb 2:13).

75. Q. What kind of life did Christ live on earth?

A. Christ lived a life of perfect obedience to the law of God (Mt 5:17; Rm 10:4; 1 Pet 2:21, 22).

76. Q. What kind of death did Christ die?

A. Christ experienced the painful and shameful death of the cross (Ps 22; Is 53; Gospel records).

77. Q. Who will be saved?

A. Only those who repent of sin and believe in Christ will be saved (Mk 1:15; Lk 13:3,5; Acts 2:37-41; 16:30,31; 20:21; 26:20).

78. Q. What is it to repent?

A. Repentance involves sorrow for sin, leading one to hate and forsake it because it is displeasing to God (Lk 19:8-10; Rm 6:1, 2; 2 Cor 7:9-11; 1 Thes 1:9, 10).

79. Q. What is it to believe in Christ?

A. A person believes who knows that his only hope is Christ and trusts in Christ alone for salvation (Jn 14:6; Acts 4:12; 1 Tim 2:5; 1 Jn 5:11, 12).

80. Q. How were godly persons saved before the coming of Christ?

A. They believed in the Saviour to come (Jn 8:56; Gal 3:8, 9; 1 Cor 10:1-4; Hb 9:15; 11:13).

81. Q. How did they show their faith?

A. They offered sacrifices according to God's commands (Ex 24:3-8; 1 Chron 29:20-25; Hb 9:19-23; 10:1; 11:28).

82. Q. What did these sacrifices represent?

A. They were symbolic of Christ, the Lamb of God, who was to die for sinners (Ex 12:46 cf. Jn 19:36; Hb 9 & 10; Jn 1:29; 1 Cor 5:7; 1 Pet 1:19).

83. Q. What does Christ do for his people?

A. He does the work of a prophet, a priest and a king (Hb 1:1-3; Rv 1:5; Mt 13:57; Hb 5:5-10; Jn 18:37).

84. Q. How is Christ a prophet?

A. He teaches us the will of God, reveals God to us, and really was God in human flesh. (Deut 18:15, 18; Jn 1:18; 4:25; 14:23, 24; 1 Jn 5:20).

85. Q. Why do you need Christ as a prophet?

A. Because I am ignorant (Job 11:7; Mt 11:25-27; Jn 6:67-69; 17:25,

26; 1 Cor 2:14-16; 2 Cor 4:3-6).

86. Q. How is Christ a priest?

A. He died for our sins and prays to God for us (Ps 110:4; 1 Tim 2:5, 6; Hb 4:14-16; 7:24, 25; 1 Jn 2:1, 2).

87. Q. Why do you need Christ as a priest?

A. Because I am guilty (Pr 20:9; Ec 7:20; Rm 3:19-23; Hb 10:14, 27, 28; 1 Jn 1:8, 9).

88. Q. How is Christ a king?

A. He rules over us and defends us (Ps 2:6-9; Mt 28:18-20; Eph 1:19-23; Col 1:13, 18; Rv 15:3, 4).

89. Q. Why do you need Christ as a king?

A. Because I am weak and helpless (Jn 15:4, 5; 2 Cor 12:9; Phil 4:13; Col 1:11; Jude 24, 25).

90. Q. What did God the Father undertake in the covenant of grace?

A. By His goodness and mercy, God the Father elected, and determined to justify, adopt and sanctify those for whom Christ should die (Ex 33:18, 19; Eph 1:3-5; Rm 8:29-33; Gal 4:4-7; Hb 10:9, 10; 1 Cor 1:8, 9; Phil 1:6; 1 Thes 4:3, 7; 5:23, 24).

91. Q. What is election?

A. It is God's goodness as revealed in his grace by choosing certain sinners for salvation (Eph 1:3, 4; 1 Th 1:4; 1 Pet 1:1, 2).

92. Q. What is justification?

A. It is God's regarding sinners as if they had never sinned and granting them righteousness (Zech 3:1-5; Rm 3:24-26; 4:5; 5:17-19; 8:33; 2 Cor 5:21; Hb 8:12; Ph 3:9).

93. Q. What is righteousness?

A. It is God's goodness as revealed in his law, and as honored in Christ's perfect obedience to that law. (Ex 33:19; 34:6; Ps 33:5; Hos 3:5; Rm 11:22).

94. Q. Can anyone be saved by his own righteousness?

A. No. No one is good enough for God (Pr 20:9; Ec 7:20; Rm 3:10-23;

Ep 2:8-10; Ph 3:8, 9).

95. Q. What is adoption?

A. It is God's goodness in receiving sinful rebels as his beloved children (John 1:12; Ep 1:5; Ep 5:1; Gal 4:7, 31; 1 John 3:1-3).

96. Q. What is sanctification?

A. In sanctification God makes sinners holy in heart and conduct so that they will demonstrate his goodness in their lives (Jn 17:17; Ep 2:10; 4:22-24; Ph 2:12-13; 1 Thes 5:23).

97. Q. Is this process of sanctification ever complete in this life?

A. No. It is certain and continual, but is complete only in heaven (Ph 3:12-15; 2 Pet 1:4-8; 1 Jn 3:1-3).

98. Q. What hinders the completion of sanctification in this life?

A. The Scripture says "The flesh lusts against the Spirit so that you cannot do the things you would" (Ga 5:17).

99. Q. Since we are by nature sinful, how can one ever desire to be holy and to gain heaven where God lives?

A. Our hearts must be changed before we can be fit for heaven (Ep 4:17-24; Col 3:5-12).

100. Q. Who can change a sinner's heart?

A. Only the Holy Spirit can change a sinner's heart. (Jn 3:3; Rm 8:6-11; 1 Cor 2:9-14; 2 Thes 2:13, 14; Titus 3:5-6).

101. Q. What did the Holy Spirit undertake in the covenant of Grace?

A. He regenerates, baptizes, and seals those for whom Christ has died (Ep 2:1-8; 1 Cor 12:13; Ep 1:13, 14; Ep 4:30; 2 Cor 1:22).

102. Q. What is regeneration?

A. It is a change of heart that leads to true repentance and faith (Gal 5:22; Ep 2:5-8; 2 Thes 2:13).

103. Q. Can you repent and believe in Christ by your own power?

A. No. I can do nothing good without God's Holy Spirit (Jn 3:5, 6; 6:44; Rm 8:2, 5, 8-11; 1 Cor 2:9-14; Gal 5:17, 18; Ep 2:4-6).

104. Q. How does the Holy Spirit baptize believers?

A. He puts them into the body of Christ by making them a living part of all those who truly believe in Him (1 Cor 12).

105. Q. How does the Holy Spirit seal believers?

A. He comes to live within them to guarantee that they will receive the wonders God has promised those who love Him (Rm 8:9-11; Ep 1:13, 14; Ep 4:30; 2 Tim 1:9; 2 Cor 1:22).

106. Q. How can you receive the Holy Spirit?

A. God has told us that we must pray to him for the Holy Spirit (Lk 11:9-13; Jn 4:10; 16:24); but the evidence of His presence is seen most clearly in our trusting and loving the Lord Jesus Christ. (Lk 12:8-10; Jn 3:3-5, 16, 20, 21; 14:17-21; 1 Cor 12:3; 1 Pet 1:2; 1 Jn 5:6-12).

PART IV

Questions about Prayer

107. Q. What is prayer?

A. Prayer is talking with God (Gn 17:22; 18:33; Neh 1:4-11; 2:4; Mt 6:6; Rm 8:26, 27).

108. Q. In whose name should we pray?

A. We should pray in the name of the Lord Jesus (John 14:13, 14; 16:23, 24; Hb 4:14-16).

109. Q. What has Christ given to teach us how to pray?

A. The Lord's Prayer (Mt 6:5-15; Lk 11:1-13).

110. Q. Can you repeat the Lord's Prayer?

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

111. Q. How many petitions are there in the Lord's Prayer?

A. Six.

112. Q. What is the first petition?

A. “Hallowed be thy name” (Mt 6:9; Lk 11:2).

113. Q. What do we pray for in the first petition?

A. That God’s name may be honored by us and all men (Ps 8:1; 72:17-19; 113:1-3; 145:21; Is 8:13).

114. Q. What is the second petition?

A. “Thy kingdom come” (Mt 6:10; Lk 11:2).

115. Q. What do we pray for in the second petition?

A. That the gospel may be preached in all the world, and believed and obeyed by us and all men (Mt 28:19, 20; Jn 17:20, 21; Acts 8:12; 28:30, 31; 2 Thes 3:1).

116. Q. What is the third petition?

A. “Thy will be done in earth, as it is in heaven” (Mt 6:10; Lk 11:2).

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

A. That men on earth may serve God as the angels do in Heaven (Ps 67; 103:19-22; Jn 9:31; Rv 4:11).

118. Q. What is the fourth petition?

A. “Give us this day our daily bread” (Mt 6:11; Lk 11:3).

119. Q. What do we pray for in the fourth petition?

A. That God will give us all things needful for our bodies (Ps 145:15, 16; Pr 30:8, 9; 1 Tim 4:4, 5).

120. Q. What is the fifth petition?

A. ‘And forgive us our trespasses, as we forgive them that trespass against us” (Mt 6:12; Lk 11:4).

121. Q. What do we pray for in the fifth petition?

A. That God will pardon our sins, and help us to forgive those who have sinned against us (Ps 51; Mt 5:23, 24; 18:21-35; 1 Jn 4:20, 21).

122. Q. What is the sixth petition?

A. ‘And lead us not into temptation, but deliver us from evil” (Mt 6:13; Lk 11:4).

123. Q. What do we pray for in the sixth petition?

A. That God will keep us from sin (1 Chron 4:10; Ps 119:11; Mt 26:41).

PART V

Questions about the Word, the Church and the Ordinances

124. Q. How does the Holy Spirit bring us to salvation?

A. He uses the Bible, which is the Word of God (1 Thes 1:5, 6; 2:13; 2 Tim 3:15, 16; James 1:18; 1 Pet 1:22, 23).

125. Q. How can we know the Word of God?

A. We are commanded to hear, read and search the Scriptures (1 Pet 2:2; Rv 3:22; Mt 21:42; 22:29; 2 Tim 3:14-17).

126. Q. What is a church?

A. A church is an assembly of baptized believers joined by a covenant of discipline and witness who meet together regularly under the preaching of the Word of God (Mt 18:20; Acts 2:42).

127. Q. What two ordinances did Christ give to his Church?

A. Baptism and the Lord's Supper (Mt 28:19; 1 Cor 11:24-26).

128. Q. Why Did Christ give these ordinances?

A. To show that his disciples belong to him, and to remind them of what he has done for them (Mt 28:19; 1 Cor 11:24-26)

129. Q. What is Baptism?

A. The dipping of believers into water, as a sign of their union with Christ in his death, burial, and resurrection (Jn 3:23; Acts 2:41; 8:12, 35-38; Col 2:12).

130. Q. What is the purpose of baptism?

A. Baptism testifies to believers that God has cleansed them from their sins through Jesus Christ (Acts 22:16; Col 2:11-14).

131. Q. Who are to be baptized?

A. Only those who repent of their sins, and believe in Christ for salvation should be baptized (Acts 2:37-41; 8:12; 18:8; 19:4, 5).

132. Q. Should babies be baptized?

A. No; because the Bible neither commands it, nor gives any example of it.

133. Q. What is the Lord's Supper?

A. At the Lord's Supper, the church eats bread and drinks wine to remember the sufferings and death of Christ (Mk 14:22-24; 1 Cor 11:23-29).

134. Q. What does the bread represent?

A. The bread represents the body of Christ, broken for our sins (Mt 26:26; 1 Cor 11:24).

135. Q. What does the wine represent?

A. The wine represents the blood of Christ, shed for our salvation (Mt 26:27, 28; 1 Cor 11:25).

136. Q. Who should partake of the Lord's Supper?

A. The Lord's Supper is for those only who repent of their sins, believe in Christ for salvation, receive baptism, and love their fellow men (Mt 5:21-24; 1 Cor 10:16, 17; 11:18, 20, 27-33; 1 Jn 3:24-27; 4:9-11).

PART VI

Questions about the Last Things

137. Q. Did Christ remain in the tomb after his crucifixion?

A. No. He rose from the tomb on the third day after his death (Lk 24:45-47; 1 Cor 15:3, 4).

138. Q. Where is Christ now?

A. Christ is in heaven, seated at the right hand of God the Father (Rm 8:34; Col 3:1; Hb 1:3; 10:12; 12:2).

139. Q. Will Christ come again?

A. Yes. At the last day he will come to judge the world (Mt 25:31-43; 2 Thes 1:7-10; 2 Tim 4:1).

140. Q. What happens to men when they die?

A. The body returns to dust, and the soul goes to be with God or to a place of suffering and waiting for judgment (Gn 3:19; Ec 12:7; 2 Cor 5:1-6; Hb 12:22,23; Ph 1:23; 2 Pet 2:9; Rm 2:5).

141. Q. Will the bodies of the dead be raised to life again?

A. Yes. 'There shall be a resurrection of the dead, both of the just and unjust' (Acts 24:14, 15; Jn 5:28, 29; Dan 12:2).

142. Q. What will happen to the wicked in the day of judgment?

A. They shall be cast into hell (Ps 9:16, 17; Lk 12:5; Rm 2:8, 9,12; 2 Th 1:8, 9; Rv 20:12-15).

143. Q. What is hell?

A. Hell is a place of dreadful and endless punishment (Mt 25:46; Mk 9:43-48; Lk 16:19-31).

144. Q. What will happen to the righteous in the day of judgement?

A. They shall live with Christ for ever, in a new heaven and a new earth (Is 66:22; 1 Thes 4:16, 17; 2 Pet 3:10-13; Rv 21:1-4).

145. Q. In light of these truths, what should you do?

A. I should strive with all my energy to repent of sin and believe savingly in the Lord Jesus Christ (Lk 13:23, 24; Jn 6:27; Acts 16:31).

GADSBY'S CATECHISM

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Question I. Who is the only self-existent Being?

Answer. God is the only self-existent Being.

Ex. 3. 14; Psa. 90. 2; Isa. 45. 5, 22; Jn. 8.58.

Question II. Ought everyone to believe that there is a God?

Answer. Everyone ought to believe that there is a God, and it is their great sin and folly who do not.

Psa. 9.17; Ecc. 12.13; Mark 16. 16; Jn. 8.24 & 16.8-9; 2 Thess. 2. 11-12.

Question III. How may we know that there is a God?

Answer. The works of creation and providence plainly declare that there is a God, but His Word and Spirit only do it effectually to the salvation of His people.

Job 38 & 39; Psa. 19; Jn. 16.8-14 & 17.8; 1 Cor. 2.10.

Question IV. What is the Word of God?

Answer. The Holy Scriptures of the Old and New Testament are the Word of God, and the only certain rule of faith and obedience.

Psa. 119.140; Prov. 30.5; Isa. 40.8; 2 Tim. 3.14-17.

Question V. What things are chiefly contained in the Holy Scriptures?

Answer. The Holy Scriptures chiefly contain what man is to believe concerning God, and what God requires of man.

Ecc. 12.13-14; Mic. 6.8; 2 Tim. 3.14-17.

Question VI. What is God?

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

Ex. 34. 5-7; Jn. 4.24; 1 Tim. 1.17 & 6.15-16; Heb. 12.29; Rev. 22.13.

Question VII. Are there more Gods than one?

Answer. There is but one only living and true God.

Deut. 6.4; Isa. 45.5-6, 21-22; 1 Tim. 2.5.

Question VIII. How many Persons are there in the Godhead?

Answer. There are three Persons in the Godhead - the Father, the Son and the Holy Spirit; and these Three are One, the same in essence, and equal in power and glory.

Matt. 3.16-17 & 12.31-32 & 28. 19; Jn. 5.23 & 15.26; 2 Cor. 13.14; 1 Jn. 5.7.

Question IX. Can God be frustrated in His purposes and designs?

Answer. No, for He works all things after the counsel of His own will, and will do all His pleasure.

Job 23.13; Isa. 43.13 & 46.10; Matt. 28.18; Eph. 1.11-12.

Question X. What are the decrees of God?

Answer. The decrees of God are His eternal purpose according to the counsel of His will, whereby, for His own glory, He has foreordained whatsoever comes to pass.

Isa. 46.10; Rom. 8.28-30 & 9.6-24; Eph. 1.11-12; 2 Thess. 2.13-14.

Question XI. How does God execute his decrees?

Answer. God executes his decrees in the works of creation, providence and grace.

Num. 23.19-23; Job 37.13; Psa. 107.25-30; Dan. 4.35; Rev. 4.11.

Question XII. What is the work of creation?

Answer. The work of creation is God's, making all things out of nothing by the word of His power, and all very good.

Gen. 1; Jn. 1.1-3; Col. 1.16; Heb. 11.3.

Question XIII. How did God create man?

Answer. God created man, male and female; in the image of God created He them, with dominion over the creatures.

Gen. 1.26-31 & 2.7, 18-23; Psa. 8.3-8 & 119.73; Matt. 19.4-6; Mark 10.6-9.

Question XIV. What are God's works of providence?

Answer. God's works of providence are His most holy, wise and powerful

preserving and governing of all His creatures and all their actions.

1 Sam. 3. 18; Job 23.13-14; Psa. 31.15 & 103.19 & 145.15-16;
Prov. 5.21 & 16.9, 33 & 20.24; Matt 10.29; Heb. 1.3.

Question XV. What are God's works of grace?

Answer. God's works of grace are the rich displays of His everlasting love in redemption, regeneration and the glorious works connected therewith.

Jer. 31.3; Eph. 2; Phil. 2.13; Rev. 1.5-6.

Question XVI. What special act of providence did God exercise towards man in the estate wherein He created him?

Answer. When God created man He gave him a law, promising him a continuance of the life and blessings which he then possessed on condition of his perfect obedience; forbidding him to eat of the tree of knowledge of good and evil upon pain of death.

Gen. 2.15-17.

Question XVII. Did our first parents continue in the estate wherein they were created?

Answer. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God.

Gen. 3; Ecc. 7.29.

Question XVIII. What is sin?

Answer. Sin is the transgression of the law of God.

1 Jn. 3.4.

Question XIX. What was the sin whereby our first parents fell from the estate wherein they were created?

Answer. The sin whereby our first parents fell from the estate wherein they were created was their eating of the forbidden fruit.

Gen. 3.6-7.

Question XX. Did all mankind fall in Adam's transgression?

Answer. All mankind, descending from Adam by ordinary generation lay in his loins, sinned in him, and fell with him in his first transgression.

1 Kin. 8.46; Ecc. 7.20; Rom. 3.9-19, 23 & 5.12, 19; 1 Cor. 15. 21-22.

Question XXI. Into what estate did the fall bring mankind?

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

Gen. 3. 7-24; Jer. 17.9; Rom. 3.10-12 & 5.12 & 8.22.

Question XXII. Wherein consists the sinfulness of that estate whereinto man fell?

Answer. The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all the actual transgressions which proceed from it.

Psa.51.5 & 58.3; Isa.1.6 & 6.5 & 64.6; Jer. 17.9; Matt.15.19; Rom. 3.10 & 7.14.

Question XXIII. What is the misery of that estate whereunto man fell?

Answer. All mankind, by their fall, lost communion with God, incurred the curse of the law, and so were made liable to all the miseries of this life, and to death itself; and all who die in sin must endure the pains of hell for ever.

Gen. 3. 16-24; Job 5.7 & 14.1-2; Isa. 64.6; Matt. 22.13 & 25.41; Rom. 3.23 & 8.7; 1 Cor. 2.14.

Question XXIV. Did God leave all mankind to perish in that estate of sin and misery?

Answer. No; God, having out of His own good pleasure from eternity elected some of them to everlasting life, did enter into a covenant of grace to deliver them out of that estate of sin and misery, and to bring them into a state of salvation by a Redeemer.

Rom. 3.21-25 & 9.6-24; Eph. 1.4-7; 1 Thess. 5.9; 2 Thess. 2.13; 1 Pet. 1.2.

Question XXV. What is meant by a covenant of grace?

Answer. The covenant engagement entered into, in the counsels of eternity, by the Triune God in behalf of the elect; in which covenant the elect were given to the Person of the Son, and made His care and charge, and all spiritual blessings were treasured up and secured in Him, and so made sure to all the seed of promise.

2 Sam. 23.5; Psa. 89.27-37; Isa. 55.3; Hos. 2. 23; Jn. 17.2; Heb. 2.13 & 8.10.

Question XXVI. On whom did the conditions of the covenant fall?

Answer. The Second Person in the Trinity, who, knowing the elect would destroy themselves by sin, engaged to be accountable for them, and to take all the consequences connected therewith upon Himself, and in His own time to send them the Holy Spirit, who should teach them all truth; and, at last, present them to Himself a glorious church, not having spot, or wrinkle, or any such thing.

Isa. 9. 6-7; Jn. 16.7-14 & 17.8-15; Eph. 5.25-27; Heb. 9.28.

Question XXVII. Is there anything in the covenant of grace of a precarious or uncertain nature?

Answer. No; for it is ordered in all things and sure, and is confirmed by the promise and oath of God.

2 Sam. 23.5; Psa. 89. 33-37; Jer. 33.20-21; Matt. 24. 35; Jn. 17.12, 24; Rom. 11.29.

Question XXVIII. Are the called according to God's purpose to take any consolation from the glory and stability of this covenant?

Answer. Yes; for it contains all their salvation, and all their desire

2 Sam. 23.5; Isa. 54.10; Jn. 10.28-29; Heb. 6.17-20.

Question XXIX. Who is the Redeemer of God's elect?

Answer. The only Redeemer of God's elect is the Lord Jesus Christ who, being the Lord of life and glory, became man, and so was, and continues to be, God and Man in two distinct natures but one Person for ever.

Gen. 3.15; Matt. 1.21, 23; Jn. 1.14; 1 Tim. 2.5 & 3.16; Heb. 1.1-9 & 2.9 & 13.8.

Question XXX. How did Christ, the Lord of life and glory, become man?

Answer. Christ, the Lord of life and glory, became man by taking upon Him the nature of His people, being conceived in the womb of the Virgin Mary (by the overshadowing of the Holy Ghost) and born of her, yet without sin.

Isa. 7.14; Matt. 1.20-23; Luke 1. 31-35; Jn. 1.14; Gal. 4.4; Phil. 2.6-8; Heb. 2.14-18.

Question XXXI. What offices does Christ execute as the Redeemer of God's elect?

Answer. Christ, as the Redeemer of God's elect, executes the offices of a prophet, of a priest and of a king, both in His estate of humiliation and exaltation.

(**Prophet**) Luke 7. 16; Jn. 1.1,14 & 6.14 & 13.19; Acts 3.22-25 & 7.37-38.

(**Priest**) Heb. 2. 17-18 & 3.1 & 4.14-16 & 5.5-7 & 7.24-28 & 10.19-22.

(**King**) Psa. 2.6 & 24.7-10; Psa. 45; Zech. 9.9; Rev. 11.15 & 19.16.

Question XXXII. How does Christ execute the office of a prophet?

Answer. Christ executes the office of a prophet in revealing to the elect, by His word and Spirit, the will of God in their salvation.

Jn. 1.18 & 6.33,45,63 & 10.27-28 & 13.19 & 14.26 & 15.15.

Question XXXIII. How does Christ execute the office of a priest?

Answer. Christ executes the office of a priest in His once offering up of Himself a sacrifice to satisfy divine justice and to reconcile the elect unto God, and in making continual intercession for them.

Isa. 53.6-11; Rom. 8.34; 2 Cor. 5.19-21; Heb. 2.17 & 7.25 & 9.28.

Question XXXIV. How does Christ execute the office of a king?

Answer. Christ executes the office of a king by subduing the elect to Himself, ruling and defending them, and conquering all His and their enemies.

Psa. 110.1-3; 1 Cor. 15.25; Phil. 2.9-11; Heb. 1.8.

Question XXXV. Wherein did Christ's humiliation consist?

Answer. Christ's humiliation consisted in His being born of a woman, made under the law, and becoming a servant, though He was Lord of all; in His undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; and in being buried, and continuing under the power of death for a time.

Isa. 53; Matt. 12.40 & 27.46; Luke 22.42-44; 1 Cor. 15.3-4; 2 Cor.

8.9; Gal. 4.4; Phil. 2.5-8; Heb. 5.7-8.

Question XXXVI. Wherein consists Christ's exaltation?

Answer. Christ's exaltation consists in His rising again from the dead on the third day; in ascending up into heaven with the elect on His breast as trophies of victory; in sitting at the right hand of the Father; and in coming to judge the world at the last day, accompanied by all His holy angels, and His Bride adorned in His glory, who shall meet Him in the air at His coming; and in His sitting upon His throne of glory, to be admired and honoured by all the redeemed throng, for ever and ever.

Luke 24.1-7; Act. 1.9-11; Rom. 8.34; 1 Cor. 15.4; Eph. 1.20-23; Phil. 2.9-11; 1 Thess. 4. 16-18; 2 Thess. 1.10; Rev. 5.11-14 & 20.11 & 21.2-4.

Question XXXVII. What special blessings do God's people derive from the Lord Jesus Christ?

Answer. As all spiritual blessings are treasured up and secured in Christ, so they are dealt out to the elect as is most for God's glory to give, and His people's good to receive.

Jn. 1.16; Rom. 8.28-39; Eph. 1.3-6; Phil. 4.19.

Question XXXVIII. What is Jesus Christ unto the elect?

Answer. Jesus Christ is made of God unto the elect wisdom, and righteousness, and sanctification and redemption; He is their head, life, strength, portion and their all in all.

Psa. 18.1-2 & 73.25-26 & 142.5; S of S. 5.9-16; Jer. 23.6; 1 Cor. 1.30-31; 2 Cor. 5.21; Eph. 1.22-23 & 5.23; Col. 3.3-4,11.

Question XXXIX. How are the elect made partakers of the redemption by Christ?

Answer. The elect are made partakers of the redemption by Christ in the effectual application of it to them by His Spirit.

Zech. 4. 6; Jn. 3.27 & 14.26; 1 Cor. 2.10 & 6.11; Eph. 2.1; Col. 2.13.

Question XL. How does the Spirit apply the redemption by Christ to the elect?

Answer. The Spirit applies the redemption by Christ to the elect by working

faith in them, and thereby bringing them to a knowledge of their union to Christ in effectual calling.

Jn. 6.29 & 16.8-15; 1 Cor. 1.8-9; Eph. 2.8-10 & 3.17-19; Phil. 2.13; 2 Tim.1.9; Heb. 3.1.

Question XLI. What is effectual calling?

Answer. Effectual calling is the work of God's Spirit whereby, convincing them of sin, enlightening their minds in the knowledge of Christ, and creating them anew, He enables the elect to embrace Jesus Christ, freely given to them in the gospel.

Jn. 6.37 & 16.8-11,13-14 & 17.3; 2 Cor. 4.6; Eph. 2.1; 1 Jn. 2.27; Rev. 22.17.

Question XLII. What blessings do they that are effectually called partake of in this life?

Answer. They that are effectually called do, in this life, partake of justification, adoption, sanctification and the several blessings which do in this life accompany them.

Psa. 68.18; Rom. 5.1-2 & 8.30-32; 1 Cor. 1.30; Gal. 4.6; Eph. 1.5.

Question XLIII. What is justification?

Answer. Justification is an act of God's free grace, wherein the elect are accepted as righteous in God's sight alone, for the righteousness of Christ imputed to them, and they receive it by faith.

Rom. 4.3-5,24-25 & 5.18-19; 2 Cor. 5.21; Gal. 3.5-11; Phil. 3.9; Tit. 3.7.

Question XLIV. What is adoption?

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

Jer.31.9; Rom. 8.15-17; 2 Cor. 6.17-18; Gal. 4.4-7; 1 Jn. 3.1-2.

Question XLV. What is sanctification?

Answer. Sanctification may be taken in a three fold sense.

1 Thess. 5.23.

Question XLVI. What is the first sense of sanctification?

Answer. To sanctify is to appoint, consecrate, or set apart any person or thing to a holy and special use; thus the elect were sanctified by God the Father.

Ex. 30.28-29; Lev. 20.24; Psa. 4.3; Jn. 17.17; 2 Cor. 6.17; Jude 1.1.

Question XLVII. What is the second sense of sanctification?

Answer. The elect are sanctified by the blood of Christ, which blots out their transgressions as a cloud, has satisfied divine justice, removed the curse and purges the conscience from dead works.

Isa. 43.25 & 44.22; Jn. 17.19; 1 Cor. 1.2,6-11; Eph. 2.13; Col. 2.13-14; Heb. 9.14 & 10.10,14 & 13.12.

Question XLVIII. What is the third sense of sanctification?

Answer. The third sense of sanctification is the work of God's Spirit, whereby the elect are renewed after the image of God, which is called the washing of regeneration and the renewing of the Holy Ghost.

Rom. 12.2 & 15.16; Eph. 4.22-24 & 5.26-27; Col. 3.10; Tit 3.4-6.

Question XLIX. What law was Christ made under in His estate of humiliation?

Answer. The law of works.

Matt. 5.17-18; Rom. 5.19; Gal. 4.4-5.

Question L. What is meant by the law of works?

Answer. The law of God, commonly called the moral law, chiefly contained in the ten commandments.

Ex. 20.1-17; Deut. 5.6-21.

Question LI. Which is the first commandment?

Answer. I am the Lord thy God. Thou shalt have no other gods before Me.

Ex. 20.2-3; Deut. 5.6-7.

Question LII. Which is the second commandment?

Answer. Thou shalt not make to thyself any graven image, or the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down thyself to them nor serve them; for I

the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

Ex. 20.4-6; Deut. 5.8-10.

Question LIII. Which is the third commandment?

Answer. Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh His name in vain.

Ex. 20.7; Dent 5.11.

Question LIV. Which is the fourth commandment?

Answer. 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 manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

Ex. 20.8-11; Deut 5.12-15.

Question LV. Which is the fifth commandment?

Answer. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Ex. 20.12; Deut. 5.16.

Question LVI. Which is the sixth commandment?

Answer. Thou shalt not kill.

Ex. 20.13; Deut. 5.17.

Question LVII. Which is the seventh commandment?

Answer. Thou shalt not commit adultery.

Ex. 20.14; Deut 5.18.

Question LVIII. Which is the eighth commandment?

Answer. Thou shalt not steal.

Ex. 20.15; Deut. 5.19.

Question LIX. Which is the ninth commandment?

Answer. Thou shalt not bear false witness against thy neighbour.

Ex. 20.16; Deut. 5.20.

Question LX. Which is the tenth commandment?

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

Ex. 20.17; Deut. 5.21.

Question LXI. Is man, in a state of nature, bound to obey this law?

Answer. Yes; and every act of disobedience deserves God's righteous wrath and indignation; for the law is holy, just and good.

Ezek. 18.4, 20; Matt. 5.19 & 22.37-40; Rom. 6.23 & 7.12; Heb. 2.2.

Question LXII. Wherein does disobedience to God's law consist?

Answer. Disobedience to God's law consists in sinful thoughts, words and works.

Deut. 27.26; Prov. 24. 9; Jer. 17.9; Matt. 12.36 & 15.18-20; Rom. 6.23; Gal. 3.10; 1 Jn. 3.4.

Question LXIII. Can the law show any mercy to transgressors?

Answer. The law is a transcript of God's holiness and justice, and contains a righteous display of His wrath and indignation against ungodliness and ungodly men, and pronounces the man accursed who continues not in all things written in the book of the law to do them; therefore it cannot show mercy to transgressors.

Deut. 27.26; Matt. 15.18-20; Gal. 3.10-11; Heb. 2.2 & 10.28 & 12.18-21; 1 Pet. 1.15-16.

Question LXIV. How then can God be just, and yet justify transgressors of His holy law?

Answer. The Lord Jesus Christ, as the Head and Representative of His people, was made under the law to redeem them that were under it; and, in His people's room and stead, has fulfilled, magnified and made it honourable,

wrought out and brought in an everlasting righteousness for their justification; was made sin for them, and they are made the righteousness of God in Him. Thus God is just, and yet the justifier of all that believe in Christ Jesus.

Isa. 42.21 & 53.10-11; Dan. 9.24; Rom. 3.26 & 5.15-21 & 10.4; 2 Cor. 5.21; Gal. 3.13 & 4.4; 1 Pet. 3.18.

Question LXV. How does a poor sinner come to the knowledge of his election and justification?

Answer. By faith in Christ Jesus, as his elect Head, and the Lord his righteousness and strength.

Isa. 26.3-4 & 45.22-25; Rom. 3.21-26 & 4.23-24 & 5.1-2; 1 Cor. 2.10-12.

Question LXVI. What is faith?

Answer. Faith is a grace of the Holy Spirit, whereby the sinner believes in God as He is revealed in His Word; and whereby he beholds and receives Jesus Christ as a Saviour just suited to his case in the glory of His Person, fulness, work, offices and relationship; and it is called "the substance of things hoped for, the evidence of things not seen.

Jn.6.29 & 16.13-14; Rom. 10.9-11; 1 Cor. 1.30; Eph. 2.8-10; Heb. 11.1.

Question LXVII. What is repentance unto life?

Answer. Repentance unto life is a grace of the Spirit, whereby a sinner, under a true sense of his sin, and an experimental acquaintance with God's pardoning mercy in Christ, does, with grief and hatred of his sin, turn from it unto God with full purpose of heart, and to serve the Lord in newness of spirit, and not in the oldness of the letter.

Joel 2.12-13; Luke 23.40-42; Acts 2.37 & 5.31 & 11.18; Rom. 2.4; 2 Cor. 7.9-10; 1 Thess. 1.9.

Question LXVIII. What is love?

Answer. Love is a grace of the Spirit, communicated to the believer, whereby he loves and delights in God, and in His ways, Word, worship and people.

Rom. 5.5; 1 Cor. 13; Gal. 5.6,22; 1 Jn. 3.14 & 4.7-21 & 5.1-3.

Question LXIX. What is hope?

Answer. Hope is a grace of the Spirit, whereby the believer expects all that the Lord in His Word has promised to give, and is "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

Psa. 42.11; Prov. 14.32; Acts 26.6-7; Rom. 5.2,4-5 & 8.24-25; Col. 1.27; 2 Thess. 2.16; Tit 2.13 & 3.7; Heb. 3.6 & 6.11,18-20.

Question LXX. What is patience?

Answer. Patience is a grace of the Spirit, whereby the believer submissively waits the will of God, for the accomplishment of blessings promised.

Psa. 40.1; Rom. 5.3-4 & 8.25; Heb. 6.12-15 & 10.35-36 & 12.1; James 5.7-8, 10-11.

Question LXXI. What blessings are connected with faith in Christ Jesus?

Answer. The blessings connected with faith in Christ Jesus are, a freedom from the bondage of sin, Satan, the world, death and the law, with free access to the Father, and a hearty welcome to all the glory of the gospel and the blessings of God's house.

Jn. 3.14-17; Rom. 5.2 & 6.14 & 8.1-4; Eph. 2.18-22; 1 Jn. 2.12-14 & 5.4-5.

Question LXXII. Since a believer is made free from the law, is it any part of his freedom to be at liberty to sin?

Answer. No; for he is called to holiness; and though he is dead to, and free from, the law of works, he is not now, nor does he wish to be, without law to God but is under the law of Christ.

Luke 6.46; Rom. 6.1-2,6-7,11-19 & 7.1-6; 1 Cor. 9.21; Gal. 5.1,13-25; Col. 2.6-7; 2 Tim. 2.19; Tit. 3.8.

Question LXXIII. What is the law of Christ?

Answer. The law of Christ is the gospel of His grace, which is the law from Zion, called the law of faith, the law of liberty, and the law of the spirit of life in Christ Jesus.

Isa. 2.2-3; Jer. 31.31-34; Mic. 4.1-2; Rom. 3.27 & 7.21-25 & 8.1-4; Gal. 6.2; Heb. 1.8 & 8.6-13; James 1.25.

Question LXXIV. What is the gospel?

Answer. The gospel may be taken in a limited or in a more extensive sense.

Mark 1. 14-15; Jn. 1.17; Rom. 1.16; Eph. 3.6; 1 Tim. 1.11,14-15.

Question LXXV. What is meant by the gospel in a limited sense?

Answer. Glad tidings of great joy, or a free proclamation of rich mercy, without money and without price, to poor, sin-burdened sinners; with the glorious invitations, doctrines and promises of God's everlasting love, and the blessings these truths contain.

Isa. 55.1-3,6-7; Matt. 11.28-30; Luke 2.10-11,14 & 11.9-10; Jn. 1.16-17 & 3.14-17 & 7.37; Rom. 1.16 & 10.13; Tit. 3.4-7; Rev. 21.6 & 22.17.

Question LXXVI. What is meant by the gospel in a more extensive sense?

Answer. The above things, together with the precepts and ordinances enjoined on the church by Christ and His apostles, and the things connected therewith.

Matt. 28.18-20; Jn. 13.34 & 14.15; 1 Cor. 11.23-26; Eph. 2.8-10; Col. 2.6-7; Tit. 3.8-9; 1 Jn. 2.6; 2 Jn. 6.

Question LXXVII. Is the gospel, in all its branches, a sufficient rule of life to a believer in Christ?

Answer. Yes; for through the life-giving power of the Spirit, faith lives upon Christ, the Living Head, and gospel precepts are the believer's rule in the world, in the family, in the church, and in case of personal offences.

Jn. 14.21; Rom. 6.14 & 8.9-11,14; 2 Cor. 9.8; Gal. 6.14-16; Phil. 3.16; Col. 3.1-3.

Question LXXVIII. Can you give a proof of the precepts of the gospel as a rule to a believer in the world?

Answer. Yes; for it is written, "I say unto you, 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;" "Love not the world, neither the things that are in the world." "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men." "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God." "Masters, give unto your servants that which is just and equal."

Matt. 5.43-48; Rom. 12.17-18; Eph. 6.5-9; Col. 3.22-25 & 4.1; 1 Jn. 2.15.

Question LXXIX. Can you give a proof of the precepts of the gospel as a rule in the family?

Answer. Yes; as it is written, "Wives, submit yourselves unto your own husbands, as unto the Lord." "Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged," "but bring them up in the nurture and admonition of the Lord."

Eph. 5.22-25,33 & 6.1-4; Col. 3.18-21.

Question LXXX. Can you give a proof of the gospel as a rule in the church?

Answer. Yes; as it is written, "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." "As God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches." "Neither be ye called masters: for one is your Master, even Christ; and all ye are brethren." "Keep the ordinances, as I delivered them to you." "Let all things be done decently and in order." "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

Matt. 23.8-10; 1 Cor. 7.17 & 11.2 & 14.40; Eph. 6.9; Heb. 10.24-25; 1 Pet. 3.8-11 & 5.1-5.

Question LXXXI. Can you give a proof of the gospel as a rule in case of personal offences?

Answer. Yes; as it is written, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Matt. 18.15-17.

Question LXXXII. Does the gospel require anything of believers towards God?

Answer. Believers are not their own, but are bought with a price. God, in the gospel, requires them to glorify Him in their body and their spirit, which are His, and to worship Him in spirit and in truth; and His grace enables them so to do.

Jn. 4.23-24; 1 Cor. 6.19-20; 2 Cor. 9.8; Tit. 3.8.

Question LXXXIII. How many ordinances has Christ instituted in His church?

Answer. Two, Baptism and the Supper of the Lord.

Matt 3.15 & 28.19; Mark 1.9-11; Luke 22.15-20; Acts 9.18; 1 Cor. 11.23-26.

Question LXXXIV. What is Baptism?

Answer. Baptism is an ordinance of the New Testament, instituted by Jesus Christ, to be unto the person baptized a sign of his fellowship with Him in His death, burial and resurrection; of his death unto sin, wrath and the law, and all other lords; of his resurrection unto life, and of his giving up himself unto God, through Jesus Christ, to live and walk in newness of life.

Rom. 6.3-5; Gal. 3.27; Col. 2.11-13 & 3.1-3; 1 Pet. 3.21.

Question LXXXV. To whom is Baptism to be administered?

Answer. Baptism is to be administered to those who are blessed with and actually profess repentance towards God, and faith in, and obedience to, the Lord Jesus Christ.

Acts 2.37-38, 41 & 8.12, 36-37 & 10.47-48 & 22.16.

Question LXXXVI. Are infants proper subjects of Baptism?

Answer. There is neither command nor example in the Holy Scriptures, nor certain consequences from them, to baptize infants; therefore they ought not to be baptized.

Mark 16.15-16; Acts 8.37.

Question LXXXVII. How is Baptism rightly administered?

Answer. Baptism is rightly administered by immersion, or dipping the whole

body of the person baptized in the water, in the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution and the practice of the apostles; and not in sprinkling or pouring of water, after the tradition of men.

Matt. 3.16 & 28.19; Acts 8.38-39; Rom. 6.4-5; Col. 2.12.

Question LXXXVIII. What is the duty and privilege of those who are rightly baptized?

Answer. It is the duty and privilege of those who are rightly baptized to give up themselves to some orderly church of Jesus Christ, that they may walk, in all the commandments of Christ their Head.

Psa. 66.16; Mal. 3.16; Jn. 14.15; Acts 2.38-47; 1 Cor. 12.12-31; Eph. 1.23 & 4.1-7,30-32.

Question LXXXIX. What is the Lord's Supper?

Answer. The Lord's Supper is an Ordinance of the New Testament, instituted by Jesus Christ, wherein, by partaking of bread and wine, by faith in Christ, the worthy receivers do set forth the broken body and the shedding of the blood of Jesus as their meat indeed and their drink indeed; and as oft as they do it they show forth His death till He come.

Matt. 26.26-30; Mark 14.22-25; Luke 22.15-20; 1 Cor. 5.7 & 10.16-17 & 11.23-27.

Question XC. Who are the proper subjects of this ordinance?

Answer. They who have been quickened by the Spirit, called out of darkness into God's marvellous light, who have repented unto life, believed in Christ unto the salvation of the soul, been brought into sensible union with Christ and been baptized in His name.

Acts.2.41 & 11.18; 1Cor. 5.7-11 & 11.28; Eph. 2.1; Col. 2.6; 1 Pet. 2.9.

Question XCI. What must God's people expect when they transgress the law of Christ?

Answer. God has declared He will visit their transgressions with the rod, and their iniquities with stripes; therefore they must expect fatherly chastisement.

Psa. 89.30-33; Isa. 26.16; Jer. 31.18-20; Mic. 7.9; Heb. 12.5-13.

Question XCII. Can God's people ever perish everlastingly?

Answer. No; for they shall never perish; but, in spite of sin, Satan, the world and the flesh, shall have everlasting life; for their life is hid with Christ in God, and because He lives, they shall live also.

Jn. 3.14-16 & 10.28-29 & 14.19 & 17.24; Col. 3.3; 1 Pet. 1.5.

Question XCIII. Are men able to obtain these blessings by works of righteousness?

Answer. No; sin has rendered man hateful in the sight of God's holy law; made the whole head sick and the whole heart faint; killed him to everything that is good; so that by nature he has neither power nor will to come to Christ, the only way of obtaining the blessings of the gospel.

Isa. 1.5-6; Jn. 1.13 & 3.27 & 6.44; Rom. 8.7-8 & 9.16; 1 Cor. 2.14, Eph. 2.8-9; Tit. 3.5.

Question XCIV. Is it no sin for men to neglect the reading of God's Word and the preaching of the gospel?

Answer. It is a great sin for men to neglect the reading of God's Word; and their neglect of and enmity to the gospel of Christ will add to the everlasting misery of all who have so done, and who die in their sins.

Matt 11.20-24; Jn. 3.18-21 & 5.39-40 & 8.24.

Question XCV. Ought all men to pray?

Answer. All men ought to pray for the things which they feel they need, and which God, in His Word, has promised to give; and it is their sin if they do not.

Isa. 55.6-7; Ezek. 36.37; Luke 18.1; Rom. 12.12; 1 Thess. 5.17; 1 Tim. 2.8.

Question XCVI. What shall be done to the wicked at their death?

Answer. The souls of the wicked shall, at their death, be cast into the torments of hell and their bodies shall be in their graves till the resurrection, and the judgment of the great day.

Psa. 9.17; Matt. 3.12 & 24.51; Luke 16.23-26; 2 Cor. 5.10; Heb. 6.2 & 9.27; Jude 7.

Question XCVII. What shall be done to the wicked at the day of judgment?

Answer. At the day of judgment, the bodies of the wicked, being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments and the vengeance of God's righteous displeasure, with the devil and his angels, for ever and ever.

Dan. 12.2; Matt. 10.28 & 13.38-42 & 25.41,46; Jn. 5.29; Rev. 20.11-15 & 21.8.

Question XCVIII. What has God said shall take place with the elect in this life?

Answer. God has declared that they shall be born again, not of corruptible but of incorruptible seed, by the Word of God, which liveth and abideth for ever; and that He will put His laws into their minds, and write them in their hearts, and He will be their God, and they shall be His people.

Jer. 31.31-34; Ezek. 36.25-27; 1 Pet. 1.23-25.

Question XCIX. Are the elect able to do this for themselves?

Answer. No; for it is the Spirit that quickeneth, the flesh profiteth nothing.

Jn. 3.1-8,27 & 6.29,63.

Question C. Are not a circumspect walk and a sound creed sufficient evidences of Christianity?

Answer. No; for men may be beautiful without, and be but as whited sepulchres; and may profess a sound creed, but never feel its power, nor receive the truth in the love of it.

Matt. 15.8-9 & 23.23-28; Rom. 2.28-29; Phil. 3.4-7,18; 2 Thess. 2.10; 2 Tim. 3.5.

Question CI. Where must a poor sinner flee for refuge from wrath, sin and the law?

Answer. Jesus Christ is the only refuge from the storm and the only foundation for a poor sinner to build his hopes upon.

Deut. 33.27; Psalms. 46.1,11 & 62.5-8 & 94.22; Isa. 4.6 & 25.4 & 28.16 & 32.2; 1 Cor. 3.11; Heb. 6.18.

Question CII. But will it not be presumption for a poor sinner to venture wholly upon Christ for salvation, without bringing a good heart, or something good, to recommend him to His notice?

Answer. No; it is the privilege of a sensibly poor, helpless, guilty, undone sinner to call upon God in the day of trouble; and He has promised to hear and to deliver him, and he shall glorify Him; "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

Psa. 50.15; Isa. 55.1-8; Jn. 7.37; Acts 4.12.

Question CIII. Is salvation wholly of grace?

Answer. Yes; wholly of grace! without money and without price; for, "by grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

Isa. 55.1-2; Eph. 2.5,8; 2 Tim. 1.9; Rev. 21.6 & 22.17.

Question CIV. Are God's people to expect nothing but peace and prosperity in this life?

Answer. In this life, God's people will find a warfare, for the world, flesh and Satan will be continually up in arms against them; so that in this world they must have tribulation; but in Christ, and only in Christ they have peace.

Jn. 14.27 & 16.33; Acts 14.22; Rom. 5.3 & 7.18-19,24; Eph. 6.10-18; 2 Tim. 2.3-4,12; 1 Pet. 5.8-11; Rev. 7.14.

Question CV. How then can they hold out to the end if the world, flesh and Satan are against them?

Answer. Jesus Christ, as the Captain of their salvation, fights their battles, and they shall be more than conquerors through Him that hath loved them.

Ex. 14.13-14; 2 Chron. 20.17; Rom. 8.31-39; 1 Tim. 6.12; Heb. 2.10.

Question CVI. Do the prayers and offerings of the elect ascend to the Father, with acceptance, on the ground of their own goodness?

Answer. No; for Christ is the only way of access unto the Father; and the prayers and offerings of His people can only ascend to the Father with acceptance as they are offered up on Christ the altar, that sanctifieth both the gift and the giver; for the Father is well pleased with Him for His righteousness' sake.

Isa. 42.21; Jn. 17.19-20; Eph. 2.18; Heb. 4.14-16 & 7.24-28 & 10.10-12,19-22 & 13.10-15.

Question CVII. What does this teach the elect?

Answer. This teaches the elect that they are to put on the Lord Jesus Christ in all their approaches unto the Father, and to trust only in Him, and not in themselves.

Psa. 40.4 & 62.8 & 125.1; Rom. 13.14; Phil. 3.3; Heb. 4.14-16 & 7.24-27 & 10.19-22.

Question CVIII. What will become of believers at their death?

Answer. The souls of believers, at their death, shall enter into immortal glory and be with Christ, which is far better; and their bodies shall rest in their graves till the resurrection.

Luke 16.22 & 23.43; 1 Cor. 15; 2 Cor. 5.6-10; Phil. 1.23; 1 Thess. 4.13-18.

Question CIX. What will become of believers at the resurrection?

Answer. At the resurrection the bodies of believers shall be raised like unto the glorious body of Christ, their Head, and soul and body be for ever with the Lord in that eternal kingdom of felicity which God has prepared for them, where they shall see as they are seen, and know as they are known; and with one immortal tongue sing to the glory of rich, free and sovereign grace, for ever and ever. Amen.

Job 19.25-27; Psa. 17.15; Isa. 25.8 & 26.19; Dan. 12.2; Hos. 13.14; Jn. 5.28-29; 1 Cor. 13.12; 1 Cor. 15; Phil. 3.20-21; 1 Thess. 4.13-18; 1 Jn. 3.1-2; Rev. 5.13-14 & 7.9-17 & 14.1-5.

A
CATECHISM OR INSTRUCTIONS
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1810

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THE EIGHTH EDITION

Published at the request of
several General Baptist Churches
By Dan Taylor

From a child though hast known the Scriptures
which are able to make thee wise unto salvation
through faith which is in Christ Jesus.

London
1810

Note: In order to make this document more readable, numbers have been placed in it. Also an A. has been placed before all answers. The original did not contain either.

SECT. I

CONCERNING THE HOLY SCRIPTURES

1. What book is that which is commonly called the scripture?
A. The Bible, which contains the Old and the New Testament.
2. Does it appear likely that bad men should be the writers of the bible?
A. No; for the bible is clearly a good book, and therefore could not be written by bad men; for a corrupt tree cannot bring forth good fruit. Matthew vii. 18
3. Was it then written by good men?
A. Yes; for a good tree bringeth forth good fruit. Matthew vii. 17.
4. Will good men tell known lies?
A. No; lying is a bad thing; and good men speak the truth, they lie not. Romans ix 1.
5. What do these good men say concerning the Author of the scripture?
A. They say all scripture is given by inspiration of God; and holy men of old spake as they were moved by the Holy Ghost 2 Tim. iii 16. 2 Pet. i. 2!
6. Do these good men declare that they were witnesses of the leading facts contained in the New Testament?
A. Yes; they assure us they were eye-witnesses from the beginning. Luke i. 2.
7. And do they solemnly profess to write what they saw and heard?
A. Yes; they say, that which we have seen and heard declare we unto you. 1 John i. 3.
8. Did their enemies know the truth of these facts?
A. Yes; Paul appealed to Agrippa and Festus that this thing was not done in a corner. Acts xxvi. 26.
9. Does the scripture teach us the doctrines we are to believe?
A. Yes; it is profitable for doctrine. 2 Tim. iii. 16.
10. And does it convince of sin when we do wrong?

A. Yes; it is profitable for conviction and reproof. 2 Tim. iii. 16.

11. And does it correct our errors and mistakes?

A. Yes; it is profitable for correction. 2 Tim. iii. 16.

12. Does it teach us every branch of duty?

A. Yes; it is profitable for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. ii. 17.

13. Is the scripture sufficient to make us truly wise?

A. Yes; it is able to make us wise unto salvation, through faith which is in Christ Jesus. 2 Tim. iii. 15.

14. And is it to be used as a test of right and wrong?

A. Yes; to the law and to the testimony; if they speak not according to this word, it is because they have no light in them. Isa. viii. 20.

15. Ought we to try the sermons we hear by the scripture?

A. Yes; the Bereans are commended, because they searched the scriptures daily, to see if the things were so as Paul and Silas taught them. Acts xvii. 11.

16. Ought we to be ruled and guided by human traditions?

A. No; it was the sin of the Pharisees that they made void the commandment of God by their traditions. Matt. xv. 6.

(I desire my young readers and their instructors to observe that the above remarks are not at all designed as a complete proof of the truth and inspiration of scripture, which lies beyond the reach of a child's capacity; and which may be seen as large in other writings: but only as a few obvious and easy thoughts on the subject, which a child may understand.)

17. Ought the sentiments or practices of great men to be our rule and guide?

A. No; for both the priest and prophet have erred. Isa. xxviii. 7.

18. Ought the example of many to be a rule for us?

A. No; thou shalt not follow a multitude to do evil. Exod. xxiii 2.

19. Ought we to make examples of good men as a rule?

A. No; we ought only to follow them as far as they follow Christ. 1 Cor. xi.

20. Must we depend on angels as our guides?

A. No; for though an angel from heaven preach any other doctrine than that which the apostles preached, let them be accursed. Gal. i. 8.

21. Were the truths of scripture confirmed by miracles from heaven?

A. Yes; God bore them witness with signs and wonders, and divers miracles. Heb. ii. 4.

22. Did the truths of the gospel gain early and extensive credit in the world?

A. Yes; their sound went forth into all the earth, and their words into the ends of the world. Rom. x. 18.

23. Have many sealed these truths with their blood?

A. Yes; they were slain for the word of God, and the testimony which they held. Rev. vi. 9.

24. Has the truth of scripture a witness in the heart of every true believer?

A. Yes; for he that believeth on the Son of God hath the witness in himself. 1 John v. 10.

25. Is the scripture a perfect rule?

A. Yes; the law of the Lord is perfect. Psal. xix. 7.

26. Is not ignorance of the scriptures a cause of great errors?

A. Yes; the Sadducees greatly erred, because they knew not the scriptures. Mar. xii. 24, 27.

27. Is it not great folly to reject or despise the scripture?

A. Yes; they have rejected the word of the Lord, and what wisdom is in them? Jer. viii. 9.

28. And is it not very dangerous to do so?

A. Yes; whoso despiseth the word, shall be destroyed. Prov. xiii. 13.

29. Ought we not to practice what the scripture requires, as well as hear it?

A. Yes; be ye doers of the word, and not hearers only, deceiving your own selves. James i. 22.

30. And are they happy who do hear and practice it?

A. Yes; blessed are they who hear the word of God, and keep it. Luke xi. 29.

31. Ought we not, in all matters of faith and practice, to go as far as the scripture goes, and to be silent where the scripture is silent?

A. Yes; for secret things belong unto the Lord our God, and things that are revealed belong unto us, and to our children for ever, to do all the words of this law. Deut. xxix 29.

SECT. II

GOD THE CREATOR AND PRESERVER OF ALL THINGS

1. Can you tell me who made you?

A. The blessed God made me, and fashioned me. Psal. cxix. 73.

2. Did the blessed God make all things?

A. Yes; he created all things, and for his pleasure they are and were created. Rev. iv. 11.

3. And does he preserve you?

A. Yes; he holdeth our souls in life. Psal. lxvi, 9.

4. And does he preserve and uphold all things?

A. Yes; he preserveth them all. Neh. ix. 6.

5. Are our life and death, and health and sickness, all in the hand of God?

A. Yes; the Lord killeth and maketh alive; he bringeth down to the grave, and he bringeth up. 1 Sam. ii. 6.

6. Does the blessed God supply all your wants?

A. Yes; all our springs are in him. Psal. lxxxvii. 7.

7. And does he supply all creatures?

A. Yes; he satisfieth the desire of every living thing. Psal. cxiv. 16.

SECT. III

THE PERFECTIONS OF GOD

1. Is the blessed God a Spirit or Spiritual Being?

A. Yes; God is a Spirit, and they that worship him, must worship him in spirit, and in truth. John iv. 24.

2. Is the blessed God every where present?

A. Yes; he is not far from every one of us. Acts xvii. 27.

3. And is God eternal?

A. Yes; from everlasting to everlasting he is God. Psal. xc. 2.

4. Is he also unchangeable?

A. Yes; with him is no variableness, neither shadow of turning. James i. 17.

5. And does he know all things?

A. Yes; his understanding is infinite. Ps. cxlvii. 5.

6. Is he a powerful Being?

A. Yes; he can do every thing. Job xlii. 2.

7. And is he a holy Being?

A. Yes; there is none as holy as the Lord. 1 Sam. ii. 2.

8. And is he true and faithful?

A. Yes; God is not a man, that he should lie, nor the son of man that he should repent. Num. xxiii. 19.

9. Is he also a just God?

A. Yes; he is a God of truth, and without iniquity, just and right he is. Deut. xxxii. 4.

10. And is he not also a God of goodness and love?

A. Yes; he is good to all, and his tender mercies are over all his works. Psal. cxiv. 9.

SECT. IV

THE PURITY OF MAN IN HIS PRIMITIVE STATE

1. In what state did God create man?

A. God created man in his own image, after his likeness. Gen. i. 26, 27.

2. Wherein does this image of God chiefly consist?

A. In righteousness and true holiness. Eph. iv. 24.

3. Was man then at first created holy and upright?

A. Yes, God made man upright. Ecc. vii. 29.

SECT. V

THE FALL OF MAN

1. Did man continue upright and holy, as God created him?

A. No; he hearkened to the tempter, and sinned against his Maker.

2. Wherein did the sin of Adam consist?

A. In eating the forbidden fruit. Gen. ii. 16, 17. iii. 16.

3. What was the first consequence of Adam's sin, besides disorders death?

A. He was full of guilt, and afraid of his kind and gracious God, with whom he had before enjoyed free communion. Gen. iii. 10.

4. What was the second consequence?

A. He fled from the presence of his Maker. Gen. iii. 8.

5. What was the third consequence?

A. He was so foolish, and so darkened in his mind, that he attempted to hide himself from that God who is every where present. Gen. iii.

6. What was the fourth consequence?

A. Instead of humbly confessing their sin, and asking for pardon, our first parents proudly excuse their crime, and endeavour to throw the blame off themselves. Gen. iii. 12, 13.

SECT. VI

THE DEPRAVITY OF MANKIND, IN CONSEQUENCE OF THE FALL

1. Are mankind now in the same state in which Adam was created?

A. No; we are all as an unclean thing. Isa. lxiv. 6.

2. Is this the case of all mankind?

A. Yes; all are gone out of the way; they are altogether become filthy; there is none that doeth good, no not one. Rom. iii. 12.

3. Was this the case soon after the fall?

A. Yes; for then God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. vi. 5.

4. Are even children corrupted, and defiled?

A. Yes; foolishness is bound in the heart of a child. Prov. xxii. 15.

5. Is this the effect of Adam's sin?

A. Yes; by one man's disobedience, many were made sinners. Rom. v. 19.

6. Do we derive this corruption from our parents?

A. Yes; for who can bring a clean thing out of an unclean? Not one. Job xiv. 4.

7. Can those that die unrenewed be happy?

A. No; for except a man be born again, he cannot see the kingdom of God. John iii. 3.

SECT. VII

THE SINFULNESS OF SIN, AND THE VARIOUS KINDS OF SIN

1. Do not sinful practices arise from our corrupted nature?

A. Yes; for a corrupt tree cannot bring forth good fruit. Matt. vii. 18.

2. What is sin?

A. Sin is the transgression of the law. 1 John.

3. Do all men transgress the divine law?

A. Yes; there is not a just man upon the earth, that doeth good and sinneth not. Eccl. vii. 20.

4. Is not sin a very evil thing?

A. Yes; it is exceedingly sinful. Rom. vii. 13.

5. What proof can you give that sin is so sinful?

A. It is a rebellion against our God, who hath nourished and brought us up. Isa. i. 2.

6. What further proof have you of it?

A. It is the breach of a holy, just, and good law. Rom. vii. 12.

7. Have you any other proof of it?

A. Yes; it has filled the world with labor, pain, and death. Gen. iii. 16, 17, 18. Rom. v. 12.

8. What further shews the evil of sin?

A. It separated man from God, the Author of all good. Isa. lix. 2.

9. Are there not many kinds of sins?

A. Yes; God made man upright; but he hath sought out many inventions. Eccles. vii. 29.

10. Are there sins of the heart, as well as practice?

A. Yes; for the apostle said to Simon Magus, thy heart is not right in the sight of God. Acts viii. 12.

11. Is forgetfulness of God a sin?

A. Yes; for all that forget God shall be turned into Hell. Psal. ix. 17.

12. And is pride another sin of the heart?

A. Yes; every one that is proud in heart is an abomination to the Lord. Prov. xvi. 6.

13. Are bitterness, wrath, malice, and anger, sinful?

A. Yes; let all bitterness, and wrath and anger, be put away from you with all malice. Ephes. iv. 31.

14. Are vain glory and envy sinful?

A. Yes; let us not be desirous of vain glory, envying one another. Gal. v. 26.

15. Is covetousness very sinful?

A. Yes; the covetous man hath no inheritance in the kingdom of Christ, and of God. Ephes. v. 5.

16. Are there not also sins of the tongue?

A. The tongue is a fire, a world of iniquity; it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. James iii. 6.

17. Are not swearing and cursing sinful?

A. Yes; bless and curse not. Rom. xii. 15. Matt. v. 34.

18. Is it a sin to mention the name of God in a light manner, or without necessity?

A. Yes; Thou shalt not take the name of the Lord thy God in vain. Exod. xx. 7.

19. Is lying a great sin?

A. Yes; all liars shall have their part in the lake that burns with fire and brimstone. Rev. xxi. 8.

20. And also foolishness and filthy talking?

A. Yes; let not filthiness, nor foolish talking, nor jesting, be once named among you. Ephes. v. 3, 4.

21. Are backbiting, whispering, and evil speaking, also, sinful?

A. Yes; they are often forbidden by the blessed God as great sins. Psa. xv. 3. Rom. i. 29, 30. James iv. 11.

22. Is it a great sin to use abusive language?

A. Yes; Whosoever shall say to his brother, thou fool, shall be in danger of hell fire. Matt. v. 22.

23. And are idle, useless words sinful?

A. Yes; for every idle word that men shall speak, they shall give an account thereof in the day of judgment. Matt. xii. 36.

24. Are there also many sinful practices, as well as thoughts, tempers, and words?

A. Yes; destruction shall be to the workers of iniquity. Prov. x. 29.

25. Is every kind of injustice sinful?

A. Yes; the unrighteous shall not inherit the kingdom of God. 1 Cor. vi. 9.

26. Is it a sinful thing to steal?

A. Yes; the Lord commands, thou shalt not steal. Exod. xx. 15.

27. Is drunkenness a great sin?

A. Yes; drunkards shall not inherit the kingdom of God. Gal. v. 21.

28. Are adultery and extortion very sinful?

A. Yes; neither adulterers, nor extortioners shall inherit the kingdom of God. 1 Cor. vi. 9, 10.

29. Can you mention any other sinful practice?

A. Yes; idolatry, witchcraft, murder, revelings, and such like. They who practice these things shall not inherit the kingdom of God. Gal. v. 20, 21.

30. Is not disobedience to parents very sinful in children?

A. Yes; the command is, children obey your parents in all things, for this is wellpleasing to the Lord. Col. iii. 20.

31. Is it not a wicked thing when children make light of their parents?

A. Yes; cursed be he that setteth light by his father or his mother. Deut. xxvii. 16.

32. Are not those who are guilty of these sins in a miserable condition?

A. Yes; for the wages of sin is death. Rom. vi. 23.

33. Is this the case with regard to every sin?

A. Yes; for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Rom. i. 18.

34. Are not you yourself guilty of some of the before-mentioned in heart, lip, or life?

A. Yes; I, and all others, have sinned and come short of the glory of God. Rom. iii. 23.

35. Are you not then in a sad condition till your sins be pardoned?

A. Yes; for cursed is everyone that continueth not in all things that are written in the book of the law, to do them. Gal. iii. 10.

SECT. VIII

THE NECESSITY AND WORTH OF FORGIVENESS

1. If you are thus condemned by the divine law, what will become of you if you die unpardoned?

A. I must be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess. i. 9.

(Should any think this bears hard on the state of dying infants, they are desired to consult the note on Sect. XI.)

2. Is it not most needful that you obtain salvation from this dreadful punishment?

A. Yes; this is the one thing needful. Luke x. 42.

3. Can you escape everlasting misery if you neglect this?

A. No; how shall we escape, if we neglect so great salvation? Heb. ii. 3.

4. Can you enjoy any other good that is worthy to be compared with this great salvation?

A. No; for what shall it profit a man, if he shall gain the whole world and lose his own soul? Matt. xvi. 26.

SECT. IX

THE NATURE AND NECESSITY OF REGENERATION

1. Do you not read in the word of God that you must be born again?

A. Yes, our Saviour says, ye must be born again. John iii. 7.

2. What is meant by this expression?

A. It signifies to be renewed in the spirit of our mind. Ephes. iv. 23.

3. Is this change described by any other expression?

A. Yes; it is being made partakers of the divine nature. 2 Peter i. 4.

4. Is this an inward change?

A. Yes; hereby God puts his law in the heart; and writes it on the mind. Heb. x. 16.

5. Is this an universal change?

A. Yes; thus old things pass away, and behold, all things become new. 2 Cor. v. 17.

6. By what doth the Holy Spirit produce this change in the heart?

A. By the incorruptible seed of the word, the word of truth. James i. 18. 1 Peter i. 23.

7. Are ministers employed as God's instruments to produce this change?

A. Yes; they are sent forth to open the eyes of men, and to turn them from darkness to light, and from the power of Satan unto God. Acts xxvi. 18.

8. Do they accomplish this blessed end, especially by the gospel?

A. Yes; for Paul says, In Christ Jesus have I begotten you through the gospel. 1 Cor. iv. 15.

9. Does faith come by hearing the word?

A. Yes; faith comes by hearing, and hearing by the word of God. Rom. x. 17

10. And then is the heart purified by faith?

A. Yes; God puts no difference between us and them, purifying their hearts by faith. Acts xv. 8, 9.

11. Does God command us to believe in Jesus Christ?

A. Yes; this is his commandment, that we should believe on the name of his Son Jesus Christ. 1 John iii. 23.

12. Is believing obeying the gospel?

A. Yes: they have not all obeyed the gospel: for Isaias saith, Who hath believeth our report? Rom. x. 16.

13. Is this the sure and scripture way of obtaining purification?

A. Yes; ye have purified your souls in obeying the truth through the spirit. 1 Peter i. 22.

14. How is this method effectual to accomplish the glorious end?

A. Because we received the promise of the spirit of faith. Gal. iii. 14.

15. Is the Holy Spirit promised to all that believe in Jesus?

A. Yes; Jesus said, If any man thirst, let him come unto me, and drink. He that believeth on me, out of his belly shall flow rivers of living water: thus he spake of the Spirit, which they who believe on him should receive. John vii. 37, 38, 39.

16. Is the love of God, by this means, shed abroad in the heart?

A. Yes; the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. v. 5.

17. What fruits will arise from hence in the temper and life?

A. The fruit of the spirit is in all goodness and righteousness, and truth. Ephes. v. 9.

18. Is this the fruit of every regenerate person?

A. Yes; for every good tree bringeth forth good fruit. Matt. vii. 17.

19. Can you give a complete description of a regenerate person in a few words?

A. Yes; he is made free from sin, and become a servant to God; he has his fruit unto holiness, and the end everlasting life. Rom. vi. 22.

20. Is not this change absolutely necessary in order to be happy?

A. Yes; except a man be born again, he cannot see the kingdom of God. John iii. 3.

SECT. X

THE HELPLESSNESS OF MAN, AND HIS INABILITY TO RECOVER FROM HIS FALL

1. Are not all mankind fallen into a state of sin and misery?

A. Yes; the whole world lieth in wickedness. 1 John v. 19.

2. Can any one redeem or save another?

A. No; none of them can by any means redeem his brother, or give to God a ransom for him. Psal. xlix. 7.

3. Can fallen men perform works of righteousness, sufficient to recommend themselves to God?

A. No; we are all as an unclean thing, and all our righteousnesses are as filthy rags. Isai. lxiv. 6.

4. Are not the best of men defective in their best performances?

A. Yes; for holy Paul confesseth, when I would do good, evil is present with me. Rom. viii. 21.

5. Cannot a sinner then be saved by his own works?

A. No; it is not of works, lest any man should boast. Eph. ii. 8.

6. Can no one save a poor sinner except the Lord Jesus Christ?

A. No; there is not salvation in any other. Acts. iv. 12.

SECT. XI

THE CERTAINTY OF ETERNAL MISERY TO THOSE WHO DIE UNRECOVERED FROM THEIR FALLEN AND SINFUL STATE

(The author begs leave here to suggest a remark, by way of caution; namely, That he is firmly persuaded that it is both inconsistent with scripture and the divine perfections, to suppose that infants are exposed to eternal misery, or that, dying in infancy, they should be consigned to hell. He supposes the scriptures were written for, and are addressed to, those who are capable of understanding them, and none else. And he desires that nothing in this section, or any other may be interpreted in a manner by which this sentiment may be opposed. But as this is not a place for controversy, he desires that this caution may be considered as sufficient to explain his meaning.)

1. Are all men sinners?

A. Yes; there is none righteousness, no not one. Rom. iii. 10.

2. Are you yourself in a sinful state?

A. Yes; I was shapen in iniquity, and in sin did my mother conceive me. Psal. li. 5.

3. Can a sinful disposition be pleasing to a holy God?

A. No; God desireth truth in the inward parts. Psal. ii. 6.

4. Is not the blessed God offended with sin?

A. Yes; sin provokes the Holy One of Israel to anger. Isai. i. 4.

5. Are you yourself in danger of divine wrath?

A. Yes; we are by nature children of wrath, even as others. Ephes. ii. 3.

6. What will become of you if you die in your natural state?

A. If I die in my natural state, I cannot be happy; but except a man be born again, he cannot see the kingdom of God. John iii. 3.

7. And if you don't go to heaven, what will become of you?

A. I must depart from the blessed Jesus into everlasting fire, prepared for the devil and his angels. Matt. xxv. 41.

8. Can you ever be delivered from that state, if you be once sent into it?

A. No; if the Lord, in his wrath, take me away with his stroke, a great ransom cannot deliver me. Job xxxvi. 13.

9. Is it not then very foolish to neglect the salvation of your soul one single day?

A. Yes; for I don't know that I shall live another day: for I cannot tell what a day may bring forth. Prov. xxvii. 1.

SECT. XII

THE WILLINGNESS OF THE BLESSED GOD TO SAVE POOR SINNERS

1. Is the great and blessed God willing that you should die in your sins, and go to hell?

A. No; God is not willing that any should perish, but that all should come to repentance. 2 Pet. iii. 9.

2. Does the Lord confirm this delightful truth by a solemn oath, that you may not doubt it?

A. Yes; as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Ezek. xxxiii. 11.

3. Why is the blessed God so unwilling that sinners should perish?

A. Because he delighteth in mercy. Mic. vii. 18.

4. Is the Lord kind and good to all men?

A. Yes; the Lord is good to all, and his tender mercies are over all his works. Psa. cxiv. 9.

5. Has the blessed God given us a substantial proof of his love and pity to all poor sinners?

A. Yes; for his own dear Son Jesus was made a little lower than the angels, and for the suffering of death crowned with glory and honour, that he by the grace of God should taste death for every man. Heb. ii. 9.

6. What further proof of it has the Lord given?

A. He has commanded his ministers to preach the gospel (that is to proclaim good things) to every creature. Mark xvi. 15.

7. Which is the leading truth in the gospel?

A. That Christ died for our sins according to the scriptures. 1 Cor. xv. 3

8. Is every part of salvation thereby provided for poor sinners?

A. Yes; for ministers are directed to say, Come, for all things are now ready. Luke xiv. 17.

9. Are ministers directed thus to invite all who hear them?

A. Yes; the Lord's direction is, as many as you find, bid to the marriage. Matt. xxii. 9.

10. And are all sinners, who are willing to partake of this, salvation, welcome to it?

A. Yes; the Lord's work is, Whosoever will, let him take the water of life freely. Rev. xxii. 17.

SECT. XIII

THE GLORIOUS PROVISIONS WHICH GOD HATH MADE FOR POOR SINNERS

1. Has the great and blessed God made his own Son a surety for sinful man?

A. Yes; Jesus was made the surety of a better testament. Heb. vii. 22.

2. Was Jesus made under the law?

A. Yes, he was made under the law, to redeem them that were under the law. Gal. iv. 4.

3. And were our sins laid upon Jesus Christ?

A. Yes; the Lord hath laid upon him the iniquity of us all. Isa. liii. 6.

4. Did Jesus suffer for our sins?

A. Yes; he suffered for sins, the just for the unjust, that he might bring us to God. 1 Pet. iii. 18.

5. And did he by this means obtain redemption for us?

A. Yes; he hath obtained eternal redemption for us. Heb. ix. 12.

6. And has he brought in righteousness?

A. Yes; he hath brought in everlasting righteousness. Dan. ix. 24.

7. Is this for justification?

A. Yes; by the obedience of one shall many be made righteous. Rom. v. 19.

8. Is this the privilege of all that believe in Jesus?

A. Yes; he is the end of the law for righteousness to every one that believeth. Rom. x. 4.

9. Is righteousness imputed to believers without works?

A. Yes; even as David describeth the blessedness of the man to whom the Lord imputeth righteousness without works. Rom. vi. 6,

10. Did Jesus make reconciliation for guilty man?

A. Yes; he made reconciliation for iniquity. Dan. ix. 24.

11. And did he make peace for sinners?

A. Yes; he hath made peace through the blood of his cross. Col. i. 20.

12. Is the Holy Ghost given to renew, comfort, and direct believers in Jesus?

A. Yes; the renewing of the Holy Ghost is shed on us abundantly, through Jesus Christ our Saviour. Tit. iii. 6.

13. Is Jesus the author of eternal salvation?

A. Yes; he is the author of eternal salvation to all them that obey him. Heb. v. 9.

SECT. XIV

THE FREENESS OF SALVATION

1. Is the salvation of Jesus Christ to be obtained by our own righteousness?

A. No; it is not by works of righteousness which we have done. Tit. iii.

2. Is eternal life then the gift of God?

A. Yes; the gift of God is eternal life, through Jesus Christ our Lord. Rom. vi. 23.

3. Is this gift given to sinners?

A. Yes; Jesus Christ came into the world to save sinners. 1 Tim. 1. 15.

4. And is this salvation for those who are lost?

A. Yes; the son of man came to save that which was lost. Matt. xviii. 11.

5. Do believers enjoy his blessings as a free gift?

A. Yes: they are justified freely by his grace, through the redemption that is in Jesus Christ, through faith in his blood. Rom. iii. 24, 25.

6. Is it a free gift to those who have destroyed themselves by sin?

A. Yes; O Israel, thou has destroyed thyself, but in me is thy help. Hos. xiii. 9.

7. Are sinners invited to receive it freely?

A. Yes; Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk, without money, and without price. Isai. lv. 1.

8. Does the Lord condescend to beseech poor sinners to receive this free gift?

A. Yes; the apostle says, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. 2 Cor. v. 20.

9. And does he wait upon and plead with sinners, to bring them to receive it?

A. Yes; for he says; Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev. iii. 20.

10. Will not the Lord Jesus cast out any poor sinner that comes to him?

A. No: for he says, Him that cometh unto me, I will in no wise cast out. John vi. 37.

11. Has the blessed God given instances of the freeness of this salvation, in bestowing it upon some of the vilest sinners, when they turned to him?

A. Yes; the woman who had sinned much, the publican, the jailor, the persecuting Saul, and many great sinners at Corinth, found mercy with him. Luke vii. 47, 48. Luke xviii. 13, 14. Acts. xvi. 30, 31. 1 Tim. i. 13, 16. 1 Cor. vi. 9, 10, 11.

SECT. XV

THE WAY TO BE PARTAKERS OF THIS SALVATION

1. Is it necessary for sinners to repent?

A. Yes; except we repent, we must all perish. Luke xiii. 3, 5.

2. Is this necessary for all men?

A. Yes; for God commandeth all men every where to repent. Acts xvii. 30.

3. What is repentance?

A. When the wicked heartily forsaketh his sinful way, and the unrighteous his vain and unscriptural thoughts, that is repentance. Isai. lv. 7.

4. But does repentance give any one an interest in Christ and his great salvation?

A. No; but the scripture says, Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi. 31.

5. What does believing in Christ imply?

A. It implies that we believe the record that God has given of his Son. 1 John v. 10.

6. What is the record God has given of his Son?

A. This is the record that God hath given us eternal life, and this life is in his Son. 1 John v. 11.

7. What does believing in Christ contain?

A. It contains in it, seeing the promises which God hath made to sinners through him, being persuaded of them, and embracing them. Heb. xi. 13.

8. Is pardon of sin enjoyed by faith?

A. Yes; whosoever believeth in him shall receive remission of sins. Acts x. 43.

9. And does the sinner hereby enjoy peace with God?

A. Yes; being justified by faith, we have peace with God, through our

Lord Jesus Christ. Rom. v.

10. And does a person become a child of God by faith?

A. Yes; true believers are all the children of God by faith in Christ Jesus. Gal. iii. 26, John i. 12.

11. Are the firey darts of Satan quenched by faith?

A. Yes; the shield of faith is able to quench all the firey darts of the wicked. Eph. vi. 16.

(Not wicked men, but the wicked One, i.e. Satan)

12. And is the world overcome by faith?

A. Yes; this is the victory that overcometh the world, even our faith. 1 John v. 4.

13. Are believers kept through faith to the full enjoyment of salvation?

A. Yes; they are kept by the power of God throughout faith unto salvation. 1 Pet. i. 3.

14. Can you be saved without this faith?

A. No; for he that believeth not shall be damned. Mar. xvi. 16.

15. Is a sinner kept under condemnation by unbelief?

A. Yes; he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John iii. 18.

16. And are sinners by unbelief kept from going to heaven?

A. Yes; we see that they could not enter in, because of unbelief. Let us therefore fear, lest a promise being made us of entering into his rest, any of you should seem to come short of it. Heb. iii. 19. iv. 1.

17. Is the word preached unprofitable for want of faith?

A. Yes; the word preached did not profit them, not being mixed with faith in them that heard it. Heb. iv. 2.

18. Does Satan, therefore, labour to keep those that hear from believing, lest they should be saved?

A. Yes; then cometh the devil, and taketh away the word out of their hearts; lest they should believe and be saved. Luke viii. 12.

19. Is it then certain that all true believers in Christ are entitled to eternal life?
- A. Yes; for whosoever believeth in him shall not perish, but have everlasting life. John iii. 15, 16.

SECT. XVI

THE HAPPINESS OF THOSE WHO PARTAKE OF SALVATION

1. Are not those very happy that partake of salvation by Jesus Christ?
- A. Yes; blessed are they whose iniquities are forgiven, and whose sins are covered. Rom. iv. 7.
2. What is the first part of their happiness?
- A. They are justified by faith, and have peace with God, through our Lord Jesus Christ. Rom. v. 1.
3. What other blessings are they possessed of?
- A. They have access into the grace (of favour) of God, and in that grace (of favour) they stand. Rom. v. 2.
4. What other blessings do they enjoy?
- A. They can rejoice in hope of the glory of God. Rom. v. 2.
5. Can they be happy in times of affliction and distress?
- A. Yes; they can glory in tribulations also. Rom. v. 3.
6. Are they the children of the blessed God?
- A. Yes; as many as receive Jesus Christ, he gives them power to become the sons of God. John i. 12.
7. And does the Lord regard and pity them as his children?
- A. Yes; like a father pitieth his children, so the Lord pitieth them that fear him. Psalm ciii. 13.
8. And does God give them every thing needful to make them happy?
- A. Yes; his divine power hath given them all things that pertain both to life and godliness. 2 Pet. i. 3.
9. Are many precious promises given them?
- A. Yes; the Lord hath given them exceeding great and precious promises. 2 Peter i. 4.

10. Will the Lord be their constant companion in this world?

A. Yes; for he hath said, I will never leave thee nor forsake thee. Heb. xiii. 5.

11. And will he help them in all trials?

A. Yes; for his gracious words are, Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Isai. xli. 10.

12. And will the blessed Jesus take them home to himself at last?

A. Yes; he says, I will come again, and will take you to myself, that where I am, there ye may be also. John xiv. 3.

13. Can you, in a few words, mention any little part of their happiness in the blessed world above?

A. Yes; they shall hunger no more, neither thirst any more; the Lamb who is in the midst of the throne shall feed them; and God shall wipe away all tears from their eyes. Rev. vii. 16, 17.

14. Shall they be happy forever?

A. Yes; they shall be ever with the Lord. 1 Thess. iv. 17.

SECT. XVII

THE MISERY OF UNCONVERTED SINNERS

1. What is the state of man by nature?

A. We are by nature children of wrath. Ephes. ii. 3.

2. What is the state of those who go on in sin?

A. The face of the Lord is against them that do evil. Psal. xxxiv. 16.

3. Does the wrath of God abide on those who continue in unbelief?

A. Yes; they shall not see life but the wrath of God abideth on them. John iii. 36.

4. Are they, as sinner and rebels, hated by God?

A. Yes; though he loves and pities them as his miserable creatures, yet he hateth all the works of iniquity. Psal. v. 5.

5. Is their habitation under the divine curse?

A. Yes; the curse of the Lord is in the house of the wicked. Prov. iii. 33.

6. Can they go to heaven if they die unconverted?

A. No; for Jesus declares, Except as ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matt. xviii. 8.

7. What must their place be then?

A. The wicked shall be turned into hell, and all the nations that forget God. Psa. ix. 17.

8. What must they suffer in hell?

A. They must be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. 1 Thess. i. 9.

SECT. XVIII

THE DUTY OF CONVERTED PERSONS

1. Do all truly converted persons love God?

A. Yes; they say, We love him, because he first loved us. 1 John iv. 19.

2. And ought they to shew their love to God by obedience?

A. Yes; this is the love of God, that we keep his commandments; and his commandments are not grievous. 1 John v. 3.

3. Is not uniform obedience a substantial proof of our conversion?

A. Yes; hereby we do know that we know him, if we keep his commandments. Whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. 1 John ii. 3, 5.

4. Is there no other sufficient proof of conversion, where this is wanting?

A. No; for if any man say I know him, and keep not his commandments, he is a liar, and the truth is not in him. 1 John ii. 4.

5. Ought this obedience to be universal?

A. Yes; they ought to walk in all the commandments and ordinances of the Lord blameless. Luke i. 6.

6. And does this prove them real friends to Christ?

A. Yes; for he says, ye are my friends, if you do whatsoever I command you. John xv. 14.

SECT. XIX

REASONS FOR DISSENTING FROM ESTABLISHED CHURCHES

1. What is meant by a gospel church?

A. A society of persons professing faith in Jesus Christ, and love to him and agreeing to come together, for divine worship. This appears from the following passages of scripture. Gal. i. 22. Acts viii. 1, ix. 31, xiii. 1. Rom. xvi. 6. 1 Cor. xiv. 33. Rev. i. 11. and many others.

2. Who is the head of the church?

A. Jesus Christ is the head of the body, the church; and the head over all things to the Church. Col. i. 18. Ephes. i. 22.

3. Does Jesus Christ, as our Lord and Master, require cheerful and uniform obedience?

A. Yes; he says, Why call ye me Lord, Lord, and do not the things which I say? Luke vi. 46.

4. Does he require that his disciples, in matters of religion, submit to no other authority besides his own?

A. Yes; he says, You have one master, even Christ, and all ye are brethren. Matt. xxiii. 9, 10.

5. Are national churches, established by civil laws, which are enforced by human penalties, under the direction and government of Jesus Christ alone?

A. No; they are under the direction and government of men. Hence their creeds, and their rights and ceremonies are different in different countries and in different ages.

6. Are these sufficient reasons for dissenting and separating from national churches?

A. Yes; for no man can serve two masters; and we must serve the Lord Christ. Matt. v. 24. Col. iii. 24.

7. Did Christ and his apostles, and the first Christians, dissent and separate from all national churches?

A. Yes; it is evident that they did, from the whole New Testament and the history of the following ages.

8. How did they vindicate themselves, when called to account for their conduct?

A. They said, We ought to obey God, rather than men. Acts. v. 29.

9. But ought you not to obey all the civil laws of the country in which you live?

A. Yes; civil laws are the ordinances of men; and we are commanded to submit ourselves to every ordinance of man for the Lord's sake. 1 Pet. ii. 13.

10. Is the church of Christ then distinct from all civil governments?

A. Yes; the kingdom of Christ is not of this world. John xviii. 36.

11. But are the members of christian churches allowed to rebel against civil authority?

A. No; they ought to be the best subjects under every government; and if real, well instructed Christians, they are the best in reality; for they fear God, and honour the king. They are subject to civil rulers, not only for wrath, but also for conscience' sake. 1 Pet. ii. 17. Rom. xiii. 5.

12. Is the scripture a sufficient guide for man in every branch of faith and practice, without any human additions?

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

13. Has every man a right to judge of the scriptures for himself, and to act according to that judgment?

A. Yes; even our Lord himself appeals to the scriptures, and exhorts the Jews to search them. John v. 39. And the Bereans are commended because they searched the scriptures, to see if these things were so. Acts xvii 11.

14. Is this a duty of sacred and awful importance?

A. Yes; 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. v. 10.

SECT. XX

BAPTISM AND THE LORD'S SUPPER

1. Is the ordinance of baptism of divine appointment?

A. Yes; it was God that sent John to baptize with water. John i. 33.

2. Did John baptize our Lord Jesus Christ?

A. Yes; Jesus came to John to be baptized of him. Matt. iii. 13.

3. Where did John baptize our blessed Lord?

A. In the river Jordan. Mar. i. 9.

4. Did our Saviour also baptize his followers?

A. Yes; he made and baptized more disciples than John. John iv. 1.

5. Did our Lord baptize them himself with his own hands?

A. No; but his disciples. John iv. 2.

6. Did our Saviour direct his apostles to baptize after his ascension?

A. Yes; he directed them to go and teach all nations, baptizing them. Matt. xxviii. 19.

7. Did he appoint this practice to continue to the end of time?

A. Yes; for the promise annexed is, Lo! I am with you always even to the end of the world. Matt. xxviii. 20.

8. Did the apostles afterwards baptize those who were converted by their ministry?

A. Yes; it is evident they did, from Acts ii. 37-43, viii. 12, xvi. 33, xviii. 8. &c. &c.

9. At what age was our Lord Jesus baptized?

A. Not when he was an infant, but when he began to be about thirty years of age. Luke iii. 21. 22, 23.

10. What kind of persons did John baptize?

A. Those who confessed their sins, and brought forth fruit meet for repentance. Matt. iii. 6, 8.

11. What kind of people did our Lord's disciples baptize?
A. Those who were first made disciples. John iv. 1, 2.
12. And what kind did Peter baptize at Jerusalem?
A. Such as gladly received the word. Acts ii. 41.
13. What kind did Phillip baptize at Samaria?
A. Such as believed the things he taught them concerning the kingdom of God, and the name of Jesus Christ. Acts viii. 12.
14. What kind did Peter baptize at Cesarea?
A. Such as had received the Holy Ghost. Acts x. 47.
15. And whom did Paul and Silas baptize at Philippi?
A. Those to whom they had spoken the word of the Lord, and who believed and rejoiced in God. Acts xvi. 32, 33, 34.
16. Who were baptized at Corinth?
A. Those who heard and believed. Acts xviii. 9.
17. Do you read in scripture of men and women being baptized?
A. Yes; they were baptized both men and women. Acts viii. 12.
18. And do you not read in scripture of infants being baptized?
A. No; never.
19. Were there no infants in the household of the jailer baptized at Philippi?
A. No; for the apostles spake the word of the Lord to all that were in his house; and he believed, rejoicing in God with all his house. Acts xvi. 32, 33, 34.
20. Were there no infants baptized in the household of Stephanas?
A. No; for they addicted themselves to the ministry of the saints. 1 Cor. i. 16, xvi. 15.
21. Nor in the house of Lydia?
A. No; for the apostles entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed. Acts xvi. 40.
22. Were not infants brought to Christ, that he might baptize them?

A. No; but that he might put his hands on them and pray. Matt. xix. 13

23. If scripture be silent on this head, ought we not to baptise them?

A. No; for who hath required this at your hands? Isai. i. 12.

24. Is that worship vain and useless which is not appointed of God?

A. Yes; for the Lord says, In vain do they worship me, teaching for doctrines the commandments of men. Matt. xv. 9.

25. Is the Lord displeased, if we do not observe the method and order which he has prescribed in worship?

A. Yes; the Lord our God made a breach upon us, because we sought or worshipped him not after the due order. 1 Chron. xv. 13.

26. What is the meaning of the word baptizo?

A. Learned men say, the word means to dip, or plunge.

27. Is this confirmed from the scripture account of John's baptism?

A. Yes; for he baptized our Lord and the Jews in the river Jordan. Mar. i. 5, 9.

28. Does the reason of his baptizing in Enon further prove it?

A. Yes; he was baptizing in Enon, near to Salim, because there was so much water there. John iii. 23.

29. And is it proved from a circumstance recorded respecting our Lord's baptism?

A. Yes; for when he was baptized, he went up straightway out of the water. Matt. iii. 16.

30. And from the circumstances at the baptism of the eunuch?

A. Yes; they went down both into the water, both Philip and the eunuch, and he baptized him; and when they were come up out of the water, the Spirit of God caught away Philip. Acts viii. 38, 39.

31. Are believers, in allusion to this practice, said to be buried with Christ in baptism?

A. Yes; they are buried with him in baptism. Col. ii. 12.

32. Is it not a very wicked thing to alter or change an ordinance of the blessed

God?

A. Yes; the earth is defiled under the inhabitants thereof because they have transgressed the laws, changed the ordinance, &c. Isai. xxiv. 5.

33. And ought we to add any thing to the commands or appointments of God?

A. No; add not to his words, lest he reprove thee, and thou be found a liar. Prov. xxx. 6.

34. Ought we then to keep the ordinances exactly as they were first delivered?

A. Yes; Paul says, I praise you brethren, that ye keep the ordinances as I delivered them to you. 1 Cor. xi. 2.

35. Is it the duty of all men to repent and be baptized?

A. Yes; repent and be baptized every one of you. Acts ii. 38.

36. And is it the duty if every converted person to be baptized at the first opportunity?

A. Yes; and now, why tarriest thou? Arise and be baptized, &c. Acts xxii. 16. Psa. cxix. 60.

37. Is the Lord's Supper an ordinance of divine appointment?

A. Yes; I have received of the Lord, that which also I delivered unto you. 1 Cor. xi. 25.

38. Did our Lord institute this ordinance a little before he died?

A. Yes; the same night in which he was betrayed. 1 Cor. xi. 23.

39. Is bread to be used at this ordinance?

A. Yes; he took bread. 1 Cor. xi. 23.

40. Did he give thanks and break it?

A. Yes; when he had given thanks, he brake it. 1 Cor. xi. 24.

41. Does this represent the broken body of Christ?

A. Yes; this is my body, which is broken for you. 1 Cor. xi. 24.

42. Is wine also to be used?

A. Yes; after the same manner he took the cup. 1 Cor. xi. 25.

43. Does the wine represent the blood of Christ shed for us?

A. Yes; this cup is the New Testament in my blood, which is shed for you. Luke xxii. 20.

44. Does this remind us that we are pardoned through the blood of Christ?

A. Yes; this is my blood of the New Testament which is shed for many for the remission of sins. Matt. xxvi. 28.

45. Ought all receivers to drink of the wine as well as eat of the bread?

A. Yes; drink ye all of it. Matt. xxvi. 27.

46. Should all be done in remembrance of Christ?

A. Yes; do this in remembrance of me. 1 Cor. xi. 24.

47. Is this designed to shew the death of Christ?

A. Yes; for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. xi. 26.

48. Is this ordinance to continue to the end of time?

A. Yes; till the Lord come. 1 Cor. xi. 26.

49. Who are the proper subjects of this ordinance'?

A. Those who gladly receive the word, and are baptized, and added to the church. Acts ii. 41, 42.

50. Are malice and wickedness very sinful in those who attend it?

A. Yes; let us keep the feast, not with the leaven of malice and wickedness. 1 Cor. v. 8.

51. Are sincerity and truth necessary?

A. Yes; with the unleavened bread of sincerity and truth. 1 Cor. v. 8.

SECT. XXI

A SCRIPTURAL REPRESENTATION OF DEATH, JUDGEMENT, HEAVEN AND HELL

1. Is it certain that all men must die?

A. Yes; it is appointed to all men once to die. Heb. ix. 27.

2. Have you both a body and a soul?

A. Yes; fear him who is able to destroy body and soul in hell. Matt. x. 28.

3. Is the soul called from the body at death?

A. Yes; this night shall thy soul be required of thee. Luke xii. 20.

4. Does not the body immediately follow it?

A. No; the dust, i.e. the body, returns to the earth as it was, and the spirit returns to the God that gave it. Eccl. xii. 7.

5. Does the Lord take the soul of a converted person to heaven?

A. Yes, Jesus said to the converted thief, Today thou shalt be with me in paradise. Luke xxiii. 40.

6. And does he send the soul of the wicked immediately into misery?

A. Yes; for the rich man dies, and was buried and in hell he lift up his eyes, being in torments. Luke xvi. 23.

7. Shall the bodies of the dead be raised from their graves?

A. Yes; there shall be a resurrection of the dead, both of the just and the unjust.

8. Will God call us to judgment hereafter for what we have done here?

A. Yes; God hath appointed a day, in the which he will judge the world in righteousness. Acts xvii. 31.

9. Must all men be judged?

A. Yes, I saw the dead, both small and great, stand before God, and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of the things which were written in the books, according to their works. Rev. xx. 12. 2 Cor. v. 10. Rom. xiv. 12.

10. Will all our works be then brought to light?

A. Yes; God will bring every work to judgment with every secret thing, whether it be good, or whether it be evil. Eccl. xii. 14.

11. Will the man Jesus Christ sit as judge?

A. Yes; God will judge the world by that Man whom he hath ordained. Acts xvii. 31.

12. How can the man Christ Jesus be qualified for this great work?

A. Because in him dwelleth all the fullness of the Godhead bodily. Col. ii. 9.

13. How shall mankind be disposed of when the judgment is over?

A. The wicked shall go away into everlasting punishment, but the righteous into life eternal. Matt. xxv. 40.

14. Can you give any account of the punishment to which the ungodly shall be at last sentenced by the Lord the Judge?

A. Yes; they shall be cast into outer darkness. Matt. viii. 12.

15. Is the misery of hell represented by fire?

A. Yes; the wicked shall be cast into a furnace of fire. Matt. xiii. 42.

16. Is it represented by a burning lake?

A. Yes; it is a lake that burns with fire and brimstone. Rev. xxi. 8.

17. Will the fire of hell never cease to burn?

A. No; the smoke of their torment ascendeth up for ever and ever, Rev. xiv. 11.

18. Can nothing deliver the poor sinner out of these dreadful torments?

A. No; a great ransom cannot deliver him. Job xxxvi. 18.

19. Can nothing ease him in the midst of them?

A. No; for the rich man begged in vain for one drop of water to cool his tongue. Luke xvi. 24.

20. Will God himself have no mercy on poor sinners in that dreadful place?

A. No; he that made them will not have mercy on them; and he that formed them will shew them no favour. Isai. xxvii. 11.

21. Will not the Lord hear them then, if they call upon them?

A. No; they shall call upon the Lord, but he will not hear them; they shall seek him early, but they shall not find him. Prov. i. 28.

22. Why does the blessed God so severely punish sinners hereafter?

A. Because, when he called upon them in this world, they refused, he stretched out his hand, and they regarded not. Prov. i. 24.

23. Is there no peace or pardon to be enjoyed hereafter, to those who neglect

it here?

A. No; behold now is the accepted time, behold now is the day of salvation. 2 Cor. vi. 2.

24. What use, my dear child, ought you to make of these thing?

A. I ought to seek the Lord while he may be found, and to call upon him while he is near. Isai. lv. 6.

25. Can you now give me any account of the happiness to be enjoyed in heaven?

A. Yes; for though it does not yet fully appear what we shall be, yet we know that when he shall appear, the saints shall be like him, for they shall see him as he is. 1 John iii. 2.

26. Is heaven a place of rest?

A. Yes; there remaineth a rest for the people of God. Heb. iv. 9.

27. And is it a place of pleasure?

A. Yes; at God's right hand there are pleasures for evermore. Psal. xvi. 11.

28. Is it a place of Joy?

A. Yes; in the Lord's presence is fulness of joy. Psal. xvi. 11.

29. Is heaven a place of light?

A. Yes; it is the inheritance of the saints in light. Col. i. 12.

30. Will perfection be enjoyed in heaven?

A. Yes; there the spirits of just men are made perfect. Heb. xiii. 23.

31. Shall they who go to heaven be perfect in body as well as soul?

A. Yes; for Jesus shall change their vile body, that it may be fashioned like to his glorious body. Phil. iii. 21.

32. Shall they be free from sin?

A. Yes; they are as the angels of God in heaven. Matt. xxii. 30.

33. And will there be no sickness there?

A. No; the inhabitants shall not say, I am sick. Isai. xxxiii. 24.

34. And shall there be no sorrow there?

A. No; God shall wipe away all tears from their eyes. Rev. vii. 17.

35. Shall there not be any death in heaven?

A. No; there shall be no more death , neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Rev. xxi. 4.

36. Is anything so desirable as to die the death of the righteous, and to be for ever happy with them and their Saviour?

A. No; let me die the death of the righteous, and let my last end be like his. Num. xxiii. 10.

THE BAPTIST CATECHISM

CHARLESTON ASSOCIATION OF 1813

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Q. Who is the first and chiefest being?

A. God is the first and chiefest being (Is. 44:6; 47:12; Ps. 97:9).

Q. Ought every one to believe there is a God?

A. Everyone ought to believe there is a God (Heb. 6:6); and it is their great sin and folly who do not (Ps. 14:1).

Q. How may we know there is a God?

A. The light of nature in man and the works of God plainly declare there is a God (Rom. 1:19,20; Ps. 19:1, 2, 3; Acts 17:24); but his word and Spirit only do it fully and effectually for the salvation of sinners (1 Cor. 2:10; 2 Tim. 3:15,16).

Q. What is the word of God?

A. The holy scriptures of the Old and New Testament are the word of God, and the only certain rule of faith and obedience (2 Tim. 3:16; Eph. 2:20).

Q. May all men make use of the holy scriptures?

A. All men are not only permitted, but commanded and exhorted to read, hear, and understand the holy scriptures (John 5:38; Rev. 17:18, 19; 1:3; Acts 8:30).

Q. What things are chiefly contained in the holy scriptures?

A. The holy scriptures chiefly contain what man ought to believe concerning God, and what duty God requireth of man (2 Tim. 1:13; 3:15,16).

Q. What is God?

A. God is a Spirit (John 4:24), infinite (Job 11:7, 8, 9), eternal (Ps. 110:2), and unchangeable (Jas. 1:17) in his being (Ex. 33:14), wisdom (Ps. 147:5), power (Rev. 4:8), holiness (Rev. 15:4), justice, goodness, and truth (Ex. 34:6).

Q. Are there more gods than one?

A. There is but one only, the living and true God (Deut. 6:4, 7; Jer

10:10).

Q. How many persons are there in the Godhead?

A. There are three persons in the godhead, the Father, the Son, and the Holy Spirit; and these three are one God, the same in essence, equal in power and glory (1 John 5:7; Mt. 28:19).

Q. What are the decrees of God?

A. The decrees of God are his eternal purpose according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass (Eph. 1:4, 11; Rom. 9:22-23; Is. 46:10; Lam. 3:37).

Q. How doth God execute his decrees?

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

Q. What is the work of creation?

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good (Gen. 1 throughout; Heb. 11:3).

Q. How did God create man?

A. God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures (Gen. 1:26, 27, 28; Col. 3:10, Eph. 4:24).

Q. What are God's works of providence?

A. Gods works of providence are his most holy, (Ps. 145:17; 104:24) wise (Is. 28:29), and powerful preserving (Heb. 1:3) and governing all his creatures, and all their actions (Ps. 103:19; Mt. 10:29, 30, 31).

Q. What special act of providence did God exercise towards man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him upon condition of perfect obedience: forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death (Gal. 3:12; Gen. 2:17).

Q. Did our first parents continue in the state wherein they were created?

A. Our first parents being justify to the freedom of their own will, fell

from the estate wherein they were created, by sinning a against God (Gen. 3:6, 7, 8, 13; Ecc. 7:29).

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God (1 John 3:4).

Q. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our parents fell from the estate wherein they were created, was their eating the forbidden fruit (Gen. 3:12, 16, 17).

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

A. The covenant being made with Adam, not only for himself but for his posterity, all mankind descending from him by ordinary generation sinned in him, and fell with him in his first transgression (Gen. 2:16, 17; Rom. 5:12; 1 Cor. 15:21, 22).

Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery (Rom. 5:12).

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

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it (Rom. 5:12, to the end; Eph. 2:1, 2, 3; James 1:14, 15; Mt. 15:19).

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

A. All mankind by their fall lost communion with God (Gen. 3:8, 10, 24), are under his wrath and curse (Eph. 2:2, 3; Gal. 3:10), and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever (Lam. 3:39; Rom. 6:23; Mt. 25:41, 46).

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

A. God having out of his mere good pleasure, from all eternity, elected some to everlasting life (Eph. 1:4, 5), did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them

into an estate of salvation by a Redeemer (Rom. 3:20-22; Gal. 3:21, 22).

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

A. The only Redeemer of God's elect is the Lord Jesus Christ (1 Tim. 2:5, 6); who, being the eternal Son of God, became man (John 1:14; Gal. 4:4), and so was and continueth to be God and man in two distinct natures, and one person for ever (Rom. 9:5; Lk. 1:35; Col. 2:9; Heb. 7:24, 25).

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

A. Christ the Son of God became man by taking to himself a true body (Heb. 2:14, 16; 10:5), and a reasonable soul (Mt. 26:38); being conceived by the power of the Holy Spirit in the womb of the Virgin Mary, and born of her (Luke 1:27, 31, 34, 35, 42; Gal. 4:4), yet without sin (Heb. 4:15; 7:26).

Q. What offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the offices of a prophet, of a priest, and of king, both in his state of humiliation and exaltation (Acts 3:22; Heb. 7:25; 2 Cor. 13:3; Heb. 5:5, 6, 7; Ps. 3:6; Is. 9:6, 7; Mt. 21:5; Ps. 2:6, 8, 10, 11).

Q. How doth Christ execute the office of a prophet?

A. Christ executeth the office of prophet in revealing to us, by his word and Spirit, the will of God for our salvation (John 1:18; 2 Pet. 1:10, 11, 12; John 15:15; and 20:31).

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

A. Christ executeth the office of priest in his once offering up himself a sacrifice to satisfy divine justice (Heb. 9:14, 28) and reconcile us to God (Heb. 2:17), and in making continual intercession for us (Heb. 6:24, 25).

Q. How doth Christ execute the office of king?

A. Christ executeth the office of a king, in subduing us to himself (Acts 15:14, 15, 16), in ruling (Is. 33:22), and defending us (Is. 32:1, 2), and in restraining and conquering all his and our enemies (1 Cor. 15:25; Ps. 110 throughout).

Q. Wherein did Christ's humiliation consist?

A. Christ's humiliation consists in his being born, and that in a low condition (Luke 2:7), made under the law (Gal. 4:4), undergoing the miseries of this life (Heb. 7:2, 3; Is. 53:2, 3), the wrath of God (Luke 22:44; Mt. 27:46), and the cursed death of the cross (Phil. 2:8); in being buried (1 Cor. 15:4), and continuing under the power of death for a time (Acts 2:24, 25, 26, 27, 31; Mt. 12:40).

Q. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day (1 Cor. 15:4), in ascending up into heaven (Mark 16:19), in sitting at the right hand of God the Father (Eph. 1:20), and in coming to judge the world at the last day (Acts 1: 11; 17:31).

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

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us (John 1:11,12) by his Holy Spirit (Titus 3:5,6).

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

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us (Eph. 1:13, 14; John 6:37, 39; Eph. 2:8), and thereby uniting us to Christ, in our effectual calling (Eph. 3:17; 1 Cor. 1:9).

Q. What is effectual calling?

A. Effectual calling is the work of God's Spirit (2 Tim. 1:9; 2 Thess. 2:13, 14), whereby convincing us of our sin and misery (Acts 2:37), enlightening our minds in the knowledge of Christ (Acts 2:18), and renewing our wills (Ez. 36:26, 27), he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel (John 6:44, 45; Phil. 2:13).

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

A. They that are effectually called do in this life partake of justification (Rom. 8:30), adoption (Eph. 1:5), sanctification, and the several benefits which in this life do either accompany or flow from them (1 Cor. 1:30).

Q. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins (Rom. 3:24, 25; and 4:6, 7, 8), and accepteth us as righteous in his sight (2 Cor. 5:19, 21), only for the righteousness of Christ imputed to us (Rom. 5:17-19), and received by faith alone (Gal. 2:16; Phil. 3:9).

Q. What is adoption?

A. Adoption is an act of God's free grace (1 John 3:1), whereby we are received into the number and have a right to all the privileges of the sons of God (John 1:12; Rom. 8:14).

Q. What is sanctification?

A. Sanctification is the work of God's free grace (2 Thess. 2:13), whereby we are renewed in the whole man after the image of God (Eph. 4:23, 24), and are enabled more and more to die unto sin, and live unto righteousness (Rom. 6:4, 6).

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

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience (Rom. 5:1, 2, 5), joy in the Holy Spirit (Rom. 5:5, 17), increase of grace (Pr. 4:18), and perseverance therein to the end (1 John 5:13; 1 Pet. 1:5).

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

A. The souls of believers are at their death made perfect in holiness (Heb. 12:23), and do immediately pass into glory (2 Cor. 5:1, 6, 8; Phil. 1:23; Luke 23:43); and their bodies being still united to Christ (1 Thess. 4:14), do rest in their grave (Is. 57:2) till the resurrection (Job 19:26, 27).

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

A. At the resurrection believers, being raised up in glory (1 Cor. 15:43), shall be openly acknowledged, and acquitted in the day of judgment (Mt. 25:23; Mt. 10:32), and made perfectly blessed, both in soul and body, in the full enjoyment of God (1 John 3:2; 1 Cor. 13:12) to all eternity (1 Thess. 4:17, 18).

Q. But what shall be done to the wicked at their death?

A. The souls of the wicked shall, at their death, be cast into the torments of hell, and their bodies lie in their graves, till the resurrection and judgment of the great day (Luke 16:23, 24; Acts 1:24; Jude 5, 7; 1 Pet. 3:19; Ps. 49:14).

Q. What shall be done to the wicked, at the day of judgment?

A. At the day of judgment the bodies of the wicked, being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels for ever (John 5:28, 29; Mt. 25:41, 46; 2 Thes. 1:8, 9).

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

A. The duty which God requireth of man is, obedience to his revealed will (Mic 6:8; 1 Sam. 15:22).

Q. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law (Rom. 2; 14, 15, and 10:5).

Q. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments (Deut. 10:4; Mt. 19:17).

Q. What is the sum of the ten commandments?

A. The sum of the ten commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves (Mt. 22:37-40).

Q. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words; I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage (Ex. 20:2).

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

A. The preface to the ten commandments teacheth us that because God is the Lord, and our God and redeemer, therefore we are bound to keep all his commandments (Luke 1:74, 75; 1 Pet. 1:15-19).

Q. Which is the first commandment?

A. The first commandment is, Thou shalt have no other gods before me (Ex. 20:3).

Q. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God and our God (1 Chron. 28:9; Deut. 26:17), and to worship and glorify him accordingly (Mt. 4:10; Ps. 29:2).

Q. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying (Ps. 14: 1), or not worshipping and glorifying the true God (Rom. 1:21), as God and our God (Ps. 81:10, 11), and the giving that worship and glory to any other, which is due unto him alone (Rom. 1:25, 26).

Q. What are we especially taught by these words before me, in the first commandment?

A. These words before me, in the first commandment teach us, that God, who seeth all things, taketh notice of and is much displeased with the sin of having any other god (Ex. 8:5, to the end).

Q. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments (Ex. 20:4, 5, 6).

Q. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire all such religious worship and ordinances, as God hath appointed in his word (Deut. 32:46; Mt. 23:20; Acts 2:42).

Q. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images (Deut. 4:15-19; Ex. 32:5, 8), or any other way not appointed in his word (Deut. 7:31, 32).

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

A. The reasons annexed to the second commandment are, God's sovereignty over us (Ps. 45:2, 3, 6), his propriety in us (Ps. 45:11), and the zeal he hath to his own worship (Ex. 34:13, 14).

Q. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain (Ex. 20:7).

Q. What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's names (Mt. 6:9; Deut. 23:58), titles (Ps. 68:4), attributes (Rev. 15:3, 4), ordinances, (Mal. 1: 11, 14), word (Ps. 136: 1, 2) and works (Job 36:24).

Q. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning and abusing of any thing whereby God makes himself known (Mal. 1:6, 7, 12; 2:2; 3:14).

Q. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment (1 Sam. 2:12, 17, 22, 29; 3:13; Deut. 28:58, 59).

Q. What is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath day to keep it holy: six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it (Ex. 20:8-11).

Q. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God one

whole day in seven to be a Sabbath to himself (Ex. 20:8-11; Deut. 5:12-14).

Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. Before the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath (Ex. 20:8-11; Deut. 5:12-14); and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath (Ps. 118:24; Mt. 28:1; Mk. 2:27, 28; Rev. 1:10; 16:2; Lk. 24:1, 30-36; Jn. 20:1; Acts 1:3; 2:1, 2; 20:7; 1 Cor. 16:1, 2).

Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day (Ex. 20:8, 10), even from such worldly employments and recreations as are lawful on other days (Ex. 16:25-28; Neh. 13:15-22); and spending the whole time in the public and private exercises of God's worship (Lk. 4:16; Acts 20:7; Ps. 92:title; Is. 66:23), except so much as is to be taken up in the works of necessity and mercy (Mt. 12:1-13).

Q. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required (Ez. 22:26; Amos 8:5; Mal. 1:13), and the profaning the day by idleness (Acts 20:7, 9), or doing that which is in itself sinful (Ez. 23:38), or by unnecessary thoughts, words, or works, about worldly employments or recreations (Jer 17:24-27; Is. 58:13).

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

A. The reasons annexed to the fourth commandment, are God's allowing us six days of the week for our own lawful employments (Ex. 20:9), his challenging a special propriety in a seventh, his own example, and his blessing the Sabbath day (Ex. 20:11).

Q. Which is the fifth commandment?

A. The fifth commandment is, Honor thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee (Ex. 20:12).

Q. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honour and performing the duties belonging to every one in their several places and relations, as superiors (Eph. 5:21), inferiors (1 Pet. 2:17), or equals (Rom. 12:10).

Q. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglect of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations (Mt. 15:4-6; Ez. 34:24; Rom. 13:8).

Q. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment (Deut. 5:16; Eph. 6:2, 3).

Q. What is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill (Ex. 20:13).

Q. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavours to preserve our own life (Eph. 5:28,29) and the life of others (1 Kings 18:4).

Q. What is forbidden in the sixth commandment?

A. The sixth commandment absolutely forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto (Acts 26:28; Gen. 9:9).

Q. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery (Ex. 20:14).

Q. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbors chastity, in heart, speech, and behavior (1 Cor. 7:2, 3, 5, 34, 36; Col. 4:6; 1 Pet. 3:2).

Q. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions (Mt. 15:19, 5:28; Eph. 5:3, 4).

Q. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal (Ex. 20:15).

Q. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others (Gen. 30:30; 1 Tim. 5:8; Lev. 25:35; Deut. 22:1, 2, 3, 4, 5; Ex. 23:4, 5; Gen. 47:14, 20).

Q. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own (1 Tim. 5:8; Pr. 28:19) or our neighbour's wealth or outward estate (Pr. 21:17, and 23:20, 21; Eph. 4:28).

Q. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour (Ex. 20:16).

Q. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man (Zech. 8:16), and of our own neighbour's good name (Jn. 5:12), especially in witnessbearing (Pr. 14:5, 25).

Q. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to the truth, or injurious to our own or our neighbour's good name (1 Sam. 17:28; Lev. 19:16; Ps. 15:2, 3).

Q. Which is the tenth commandment?

A. The tenth commandment is Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's (Ex. 20:17).

Q. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition (Heb. 13:5; 1 Tim. 6:6), with a right and charitable frame of spirit toward our neighbour, and all that is his (Job 31:29; Rom. 7:15; 1 Tim. 1:5; 1 Cor. 8:4, 7).

Q. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate (1 Kings 21:4; Esther 5:13; 1 Cor. 10:10), envying or grieving at the good of our neighbour (Gal. 5:26; James 3:14, 16), and all inordinate motions and affections to anything that is his (Rom. 7:7, 8, 13:9; Deut. 5:21).

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

A. No mere man since the fall is able in this life perfectly to keep the commandments of God (Ecc. 7:20; 1 John 1:8, 10; Gal. 5:17), but doth daily break them in thought, word, or deed (Gn 4:5, and 7:21; Rom. 3:9-21; James 3:2-13).

Q. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others (Ez. 8:6, 13, 15; 1 Jn. 5:16; Ps. 78:17, 32, 56).

Q. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come (Eph. 5:6; Gal. 3:10; Lam. 3:39; Mt. 25:41; Rom. 6:23).

Q. What doth God require of us that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life (Acts 20:21), with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption (Pr. 2:1-6, 8:33 to the end; Is. 55:2, 3).

Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace (Heb. 10:39), whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel (Jn. 1:12; Is. 26:3, 4; Ph. 3:9; Gal. 2:16).

Q. What is repentance unto life?

A. Repentance unto life is a saving grace (Acts 11:28), whereby a

sinner, out of a true sense of his sin (Acts 2:37, 38), and apprehension of the mercy of God in Christ (Joel 2:12; Jer 3:22), doth, with grief and hatred of his sin, turn from it unto God (Jer 31:18, 19; Ez. 36:3 1), with full purpose of and endeavour after new obedience (2 Cor. 7: 1 1; Is. 1: 16, 17).

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

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are his ordinances, especially the word, baptism, the Lord's supper, and prayer; all which means are made effectual to the elect for salvation (Mt. 28:19, 20; Acts 2:42, 46, 47).

Q. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation (Neh. 8:8; Acts 26:18; Ps. 19:8; Acts 20:32; Rom. 1: 15, 16, 10: 13, 14, 15, 16, 17; 15:4; 1 Cor. 14:24, 25; 1 Tim. 3:15, 16, 17;).

Q. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence (Pr. 8:34), preparation (1 Pet. 2:1, 2), and prayer (Ps. 119:18); receive it with faith and love (Heb. 4:2; 2 Thes. 2:10), lay it up in our hearts (Ps. 119:18), and practice it in our lives (Luke 8:15; James 1:25).

Q. How do baptism and the Lords supper become effectual means of salvation?

A. Baptism and the Lords supper become effectual means of salvation, not for any virtue in them, or in him that doth administer them, but only by the blessing of Christ (1 Pet. 3:21; Mt. 3:11; 1 Cor. 3:6, 7), and the working of the Spirit in those that by faith receive them (1 Cor. 12:3; Mt. 28:19).

Q. What is baptism?

A. Baptism is an ordinance of the New Testament instituted by Jesus

Christ, to be unto the party baptized a sign of his fellowship with him, in his death, burial, and resurrection; of his being ingrafted into him (Rom. 6:3, 4, 5; Col. 2:12; Gal. 3:27); of remission of sins (Mk. 1:4; Acts 2:38, and 22:16); and of his giving up himself unto God through Jesus Christ, to live and walk in newness of life (Rom. 6:3, 4).

Q. To whom is baptism to be administered?

A. Baptism is to be administered to all those who actually profess repentance towards God (Acts 2:38; Mt. 3:6), faith in and obedience to our Lord Jesus Christ, and to none other (Acts 8:12, 36, 37, 38; 10:47, 48).

Q. Are the infants of such as are professing believers to be baptized?

A. The infants of such as are professing believers are not to be baptized, because there is neither command or example in the holy scriptures, or certain consequence from them to baptize such (Ex. 23:13; Pr. 30:6; Lk. 3:7, 8).

Q. How is Baptism rightly administered?

A. Baptism is rightly administered by immersion, or dipping the whole body of the party in water, into the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution, and the practice of the apostles (Mt. 3:16; Jn. 3:23; 4:1, 2; Mt. 28:19, 20; Acts 8:38; Rom. 6:4; Col. 2:12), and not by sprinkling or pouring of water, or dipping some part of the body, after the tradition of men.

Q. What is the duty of such who are rightly baptized?

A. It is the duty of such who are rightly baptized to give up themselves to some particular and orderly church of Jesus Christ, that they may walk in all the commandments and ordinances of the Lord blameless (Acts 2:41, 42; 5:13, 14; 9:26; 1 Pet. 2:5; Lk. 1:6).

Q. What is the Lord's supper?

A. The Lord's supper is an ordinance of the New Testament, instituted by Jesus Christ; wherein by giving and receiving bread and wine, according to his appointment, his death is shown forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual

nourishment and growth in grace (Mt. 26:26, 27, 28; 1 Cor. 11:23-26; 10:16).

Q. Who are the proper subjects of this ordinance?

A. They who have been baptized upon a personal profession of their faith in Jesus Christ, and repentance from dead works (Acts 2:41, 42).

Q. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body (1 Cor. 11:28, 29), of their faith to feed upon him (2 Cor. 13:5), of their repentance (1 Cor. 11:31), love (1 Cor. 10:16, 17), and new obedience (1 Cor. 5:7, 8), lest coming unworthily they eat and drink judgment to themselves (1 Cor. 11:28, 29).

Q. What is prayer?

A. Prayer is an offering up our desires to God (Ps. 62:8), by the assistance of the Holy Spirit (Rom. 8:26), for things agreeable to his will (1 Jn. 5:14; Rom. 8:27), in the name of Christ (Jn. 16:23), believing (Mt. 21:22; James 1:6), with confession of our sins (Ps. 32:5, 6; Dan. 9:4), and thankful acknowledgments of his mercies (Ph. 4:6).

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

A. The whole word of God is of use to direct us in prayer (1 Jn. 5:14); but the special rule of direction is that prayer which Christ taught his disciples, commonly called the Lord's prayer (Mt. 6:9-13; with Lk. 11:2-4).

Q. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, which is Our Father which art in heaven (Mt. 6:9), teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us (Rom. 8:15; Lk. 11:13; Is. 24:8); and that we should pray with and for others (Acts 12:5; 1 Tim. 2:1, 2).

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

A. In the first petition, which is, Hallowed be thy name (Mt. 6:9), we pray that God would enable us and others to glorify him in all that whereby he maketh himself known (Ps. 67:2, 3), and that he would

dispose all things to his own glory (Ps. 83 throughout; Rom. 11:36).

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

A. In the second petition, which is, Thy kingdom come (Mt. 6:10), we pray that Satan's kingdom may be destroyed (Ps. 68:1, 18), and that the kingdom of grace may be advanced (Rev. 12:10, 11), ourselves and others brought into it and kept in it (2 Thes. 3: 1; Rom. 10: 1; Jn. 17:19, 20), and that the kingdom of glory may be hastened (Rev. 22:10).

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

A. In the third petition, which is, Thy will be done on earth as it is in heaven (Mt. 6:10), we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things (Ps. 67: throughout; Ps. 119:36; 2 Sam. 15:25; Job 1:21), as the angels do in heaven (Ps. 103:20, 21).

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

A. In the fourth petition, which is, Give us this day our daily bread (Mt. 6:11), we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them (Pr. 30:8; Gn 28:20; 1 Tim. 4:4, 5).

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

A. In the fifth petition, which is, And forgive us our debts as we forgive our debtors (Mt. 6:12), we pray that God, for Christ's sake, would freely pardon all our sins (Ps. 51:1, 2, 7, 9; Dan. 9:17-19); which we are rather encouraged to ask because of his grace we are enabled from the heart to forgive others (Lk. 11:4; Mt. 18:35).

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

A. In the sixth petition, which is, And lead us not into temptation but deliver us from evil (Mt. 6:13), we pray that God would either keep us from being tempted to sin (Mt. 26:31), or support and deliver us when we are tempted (2 Cor. 12:8).

Q. What doth the conclusion of the Lord's prayer teach?

A. The conclusion of the Lord's prayer, which is, For Thine is the kingdom, and the power, and the glory, forever. Amen (Mt. 6:13), teacheth us to take our encouragement in prayer from God only (Dan.

9:4, 7-9, 16-19), and in our prayers to praise Him, ascribing kingdom, power, and glory, to Him (1 Chron. 29:10-13). And in testimony of our desire and assurance to be heard, we say, Amen (1 Cor. 4:16; Rev. 11:20; 22:20, 21).

BAPTIST SCRIPTURAL CATECHISM

BY

HENRY CLAY FISH, D.D.

1850

BAPTIST SCRIPTURAL CATECHISM, 1850

LESSON I – The Scriptures

Part V – The Inspiration of the Scriptures

Q. (1) What is the meaning of inspiration?

A. It literally means the act of breathing into; but, as applied to the Scriptures, it means the supernatural influence of the Spirit of God on the minds of the writers, by which they were enabled to communicate the divine will.

Q. (2) May a book be genuine and authentic, but, at the same time, not inspired?

A. Will you give me an example?

Q. (3) Will you now state, definitely, what is meant, when the writers of the Scriptures are spoken of as having been inspired?

A. It is meant, that they were specially guided and instructed by God, in what they spoke or wrote.

Q. (4) Is it meant, that they were always, or at all times, under this special influence from God?

A. It is not; but as such times only as they were communicating the will of God.

Q. (5) You know that the language of wicked men, and Satan is, in some instances, found in the Bible: is it meant that *this* was inspired?

A. It is not: but only, that holy men *recorded* it under the direction and influence of the Spirit.

Q. (6) What are the *proofs*, or *evidences*, by which we know that the Scriptures were inspired?

A. The *nature of the truths*, which they communicated, was such, that must have been taught them of God.

Q. (7) Can you mention some of these truths; and show that no one, *uninspired*, could have known, and recorded them?

Q. (8) Did not the writers of the Scriptures *claim to be inspired*?

A. They did. 2 Sam. xxiii. 2, 3; Jer. i. 4; Ezek. i. 3; 2 Cor. ii. 13; Gal. i. 10.

Q. (9) What is the *testimony of Paul* on this subject?

A. He declares that “all Scripture is given by inspiration of God.” 2 Tim. iii. 16.

Q. (10) We have already proved that the writers of the Scriptures were honest men, and spoke the truth; they could not therefore have *intentionally* asserted what was not true. Could they have been *deceived* in respect to their being inspired?

A. They could not.

Q. (11) Is not their testimony, then, positive proof of their inspiration?

A. It is.

Q. (12) Is not the remarkable *preservation* of the Scriptures, for so long a time, and amid so many efforts to destroy them, an evidence that they are from God?

A. It is. (It is a remarkable fact, that, had the New Testament been early banished from the earth, nearly the whole of its contents (all but 7 or 11 verses, at the most) could have been gathered from the controversial writings of the first five centuries. In proof, see “Bible Evidences,” &c, p. 101, and “Life of Dr. Campbell.”

Q. (13) Can we account for the *sublimity of their style*, and the *purity of their doctrines*, and any other ground?

A. We cannot.

Q. (14) The writers of the Bible lived in different centuries, and different places; and yet there is a perfect agreement between them all in what they have written. Is not this proof of this inspiration?

A. It is.

Q. (15) Did many of them *perform miracles*? Can you mention some of them?

Q. (16) What is a miracle?

A. *An effect, or event, contrary to the established constitution, or course of things; or a deviation from the known laws of nature.*

Q. (17) Will you give an example of what would be a miracle?

Q. (18) Of what were miracles a proof?

A. Of the divine authority of one's mission and teachings.

Q. (19) Since, then, the prophets and apostles wrought miracles, is it not equivalent to *God's own testimony* that their doctrines were divine origin?

A. It was.

Q. (20) Did not the writers of the Scriptures often predict future events?

A. They did.

Q. (21) Have many of these events *already come to pass*?

A. They have.

Q. (22) Will you specify some of them?

Q. (23) Is not this another proof of their inspiration?

Q. (24) Do not the *blessed effects* of the Bible upon individual and national character, prove it to be from heaven?

A. They do.

Q. (25) Is not the *believer's own consciousness* or *internal* conviction of its heavenly origin, a proof in point?

A. It is.

LESSON II – The Scriptures

Part VI – The Integrity or Uncorruptedness of the Scriptures

Q. (1) Have we conclusive evidence, that the books of the Bible have been preserved free from material errors or alterations, since they justify the hands of their respective authors?

A. We have.

Q. (2) Were not the Jews extreme sedulous in their efforts to preserve the manuscripts of the Old Testament in their original integrity?

A. They were.

Q. (3) Did they exercise the utmost care in transcribing them?

A. They did, comparing the transcriptions with the original, and even numbering the words and the letters.

Q. (4) What is the testimony of Josephus on this point?

A. He asserts that there was such a veneration of the Jews for the sacred Scriptures, that no one, down to his time, dared to add or take away any thing from them, or even to make the least alteration. (See Josephus Against Apion, b. 1. 8.)

Q. (5) You know that Christ, and the later prophets before him, brought many serious charges against the Jews; but did they ever charge them with mutilating the Scriptures?

A. They did not.

Q. (6) Did they even intimate that they were guilty in this respect?

A. They did not.

Q. (7) Had they been guilty of it, would so great a sin have passed unrebuked?

A. It would not.

Q. (8) Do the different versions and manuscripts of the Old Testament, now extant, agree, in all essential particulars?

A. They do. (of these manuscripts there are now in extant about 1200).

Q. (9) Is it supposable that good men, since the time of Christ, should have altered the Old Testament?

A. It is not.

Q. (10) Have Christians ever charged the Jews with doing it?

A. They have not.

Q. (11) Is it possible that it should have been done, by any individual, or company of individuals, and not detected, by either Christians or Jews; especially since copies have been so numerous and so widely scattered?

A. It is not.

Q. (12) Is not all this satisfactory evidence of the purity and integrity of the Old Testament?

A. It is.

Q. (13) What evidence is there that we have the New Testament as it was at first written, or free from corruption?

A. The multiplication of copies in the original language, and of versions or translations, and their frequent private and public reading, rendered it impossible that any material and general alteration should have been made.

Q. (14) Have not Christians, from the first, entertained a reverence for the Scriptures, and a sense of the guilt of adding to or taking from them?

A. They have.

Q. (15) You know that, from an early period, there have been sects or parties among professed Christians; would not an attempt on the part of one to mutilate the word of God, have been surely noticed and made known by those who differed from them?

A. It would.

Q. (16) Can you mention any other evidence of the uncorruptedness of the Scriptures?

A. There is a remarkable agreement between them and all the quotations made from them by early writers.

Q. (17) Is there also a general agreement of all the manuscripts and versions of the New Testament now extant?

A. There is: so close is this agreement, that the worst manuscript extant does not misrepresent one article of faith, or destroy one moral precept.

Q. (18) Will You now state, in their order, the Proof's in support of the integrity or uncorruptedness Of the sacred Scriptures?

(A) Ques. 2, 3, 5, 6, 8, 9, 10, 11, 13, 14, 15, 16, 17.

Q. (19) Does it not become us to be very thankful that we possess the word of God in its original purity?

LESSON II – The Scriptures

Part VII – The Completeness and Excellence of the Scriptures

Q. (1) We have now proved, that the Scriptures are a revelation from God.

Are they the only perfect revelation of God's will, that the world will ever possess?

A. They are. "If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 8, 9; 2 Thes. ii. 2.

Q. (2) Do the Scriptures contain all the truths necessary to our salvation?

A. They do. They are "able to make us wise unto salvation, through faith which is in Christ Jesus." 2 Tim. iii. 15-17; 2 Pet. i. 4.

Q. (3) What has God said He will do unto him who shall add any thing to His word?

A. "If any man add unto these things, God shall add unto him the plagues that are written in this book." Rev. xxii. 18; Deut. iv. 2; Prov. xxx. 6.

Q. (4) What will God do to him who shall take any thing away from the Scriptures?

A. "He shall take away his part out of the book of life." Rev. xxii. 19.

Q. (5) To what standard should we refer all our opinions and actions?

A. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii. 20; Jer. xxiii. 28.

Q. (6) Should we teach, or practise, as a Christian duty, any thing that is not laid down in the word of God?

A. We should not. "In vain do Ye worship me, teaching for doctrines the commandments of men." Matt. xv. 9; Col. ii. 8; Tit. i. 13, 14.

Q. (7) Should we esteem the Scriptures as of the highest value to us?

A. We should. "More to be desired are they than gold, yea, than much fine gold." Ps. xix. 10.

Q. (8) For what are the Scriptures profitable?

A. They are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. iii. 16.

Q. (9) How should we receive the word of God?

A. We should "give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. ii. 1; Luke viii. 18.

Q. (10) For what were the Bereans particularly commended?

A. For searching the Scriptures, “They received the word with all the readiness, and searched the Scriptures daily, whether these things were so.” Acts xvii. 11; 2 Thes. ii. 10, 11. 1 Pet. ii. 1, 2.

Q. (11) Are the wicked to be condemned by the word, at the last great day, for not practising what it enjoins?

A. They are. “He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” John xii. 48.

Q. (12) If the Scriptures are of superlative excellence and value, ought they not to be given, without delay, to all mankind?

Q. (13) Do you heartily believe, and endeavor to practice according to all the truths revealed in the word of God?

LESSON III – Character and Attributes of God

Part III – The Eternity and Immutability of God.

Q. (1) Was there ever a time when God did not exist?

A. There was not. “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” Ps. xc. 2; cii. 12, 24; cxxxv. 13; Rom. i. 20; Rev. i. 4.

Q. (2) Will God ever cease to exist?

A. He will not. He is called the “King Eternal” and the “Everlasting King;” and again it is said, “Thou, Lord, shalt endure to all generations.” 1 Tim. i. 17; Jer. x. 10; Ps. cii. 12, 27; cxxxv. 13. Job. xxxvi. 26; Deut. xxxii. 4.

Q. (3) Is He uncreated and self-existent, or does He depend on some other being for his life?

A. He is uncreated and self-existent. He styles Himself “Jehovah,” “I am” and Christ declares, “Thy Father hath life in Himself.” Deut. vi. 2; Ex. iii. 14; John v. 26.

Q. (4) Is He subject to change, as are other beings?

A. He is not. He declares, “I am the Lord; I change not” Mal. iii. 6.

Q. (5) Will any of His plans and purposes be ever, in the least degree, altered?

A. They will not. “He is of one mind, and who can turn Him? And what His soul desireth, even that He doeth.” Job xxiii. 13; Ps. xxxiii. 11; Prov. xix. 21; Heb. vi. 17.

Q. (6) What are we to understand by those expressions of Scripture which represent God as repenting; as in Gen. vi. 6; Ex. xxxii. 14; Jonah iii. 10?

A. It is a change in the external discovery of his purpose, or in His mode of dealing, and not in His actual determinations or principles.

Q. (7) Is there the least ground for believing that God will change His laws by which He governs His creatures, or the plan of mercy by which He saves souls from guilt and pollution?

A. There is not; for with Him there “is no variableness, neither shadow of turning.” James i. 17.

Q. (8) If so, what effect should the doctrine of God's immutability have upon the minds of believers?

Q. (9) What effect should it have upon the minds of unbelievers?

Q. (10) Can you rejoice in the truth that God changes not, and never can change; or does it fill you with fear and trembling?

LESSON III – Character and Attributes of God

Part IV – The Omnipotence and Independence of God

Q. (1) What is the meaning of omnipotence?

A. All-powerful.

Q. (2) Does the Lord declare Himself to be possessed of infinite power?

A. He does. “I am the Almighty God; walk before me and be thou perfect.” Gen. xvii. 1; Job xxvi. 14; Dan. iv. 35; Rev. xix. 6.

Q. (3) Can you mention a striking exhibition of His power?

A. “Behold thou hast made the heavens and the earth by thy great power and stretched-out arm.” Jer. xxxii. 17, x. 12. Isa. xi. 26.

Q. (4) Does not God sustain and govern all things?

A. He does. He “upholdeth all things by the word of, His power.” “The Lord God omnipotent reigneth.” Heb. i. 3; Rev. xix. 6.

Q. (5) Does not this require unlimited power?

A. It does.

Q. (6) Is the mind of man, as well as his body, subject to the power and control of God?

A. It is. “The king's heart is in the hand of the Lord, as the rivers of water; He turneth it whithersoever He will.” Prov. xxi. 1; Rom. ix. 21.

Q. (7) Is it to the power of the Lord that the uniform operations of nature are to be attributed?

A. It is. “He covereth the heaven with clouds; He prepareth rain for the, earth; He maketh grass to grow upon the mountains.” “He forms the light and creates darkness.” Ps. cxlvii. 8; Isa. xlv. 7.

Q. (8) Is not His power concerned in every event that transpires, even the most minute and apparently unimportant?

A. It is. “The lot is cast into the lap; but the whole disposing thereof is of the Lord.” “Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father.” Prov. xvi. 33; Matt. x. 29.

Q. (9) Must He not, if possessed of such power, be independent of all other beings?

A. He is. He “worketh all things after the counsel of His own will.” “None can stay His hand, or say, what doest thou?” Eph. i. 11; Dan. iv. 35.

Q. (10) If God is perfectly independent, can any other being in the universe be so?

A. It is impossible. “For of Him and through Him and to Him are all things.” Rom. xi. 36.

Q. (11) Is it possible for us, or even an angel in heaven, to gain an adequate conception Of this All-Powerful and independent God?

A. It is not. “Touching the Almighty, we cannot find Him out.” “His greatness is unsearchable.” Job xxxvii. 23; Ps. cxlv. 3.

Q. (12) Since you are wholly in the power of this Almighty being, have you reason to fear or rejoice, judging from your present character and condition?

LESSON III – Character and Attributes of God

Part V – The Justice, Truth, and Holiness of God

Q. (1) What is meant by the word justice?

A. Giving to one his due; practical conformity to the laws of rectitude.

Q. (2) Is God perfectly just in all that He does?

A. “Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.” Job. xxxiv. 12; Deut. xxxii. 4; Neh. ix. 33; Ps. lxxxix. 14; Rev. xv. 3.

Q. (3) Does He demand any thing of His creatures which it is not perfectly right that he should demand?

A. He does not. “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” Mic. vi. 8; Deut. x. 12.

Q. (4) Is God perfectly just in the distribution of His rewards and punishments?

A. He is: for “He shall reward every man according to his works.” Every one shall “receive the things done in his body, according to that he hath done, whether it be good or bad.” Matt. xvi. 27; 2 Cor. v. 10; Ps. lxii. 12; 2 Thess. i. 6.

Q. (5) Do the dealings of God with His creatures, in this world, always appear to be just?

A. They do not. The wicked sometimes “are not troubled as other men, but have more than heart could wish;” while some good men are “plagued all the day long; and chastened every morning,” Ps. lxxiii. 3-14.

Q. (6) How did Asaph solve this apparent difficulty?

A. “When I thought to know this, it was too painful for me, until I went into the sanctuary of God; then understood I their end.” Ps. lxxiii. 16, 17.

Q. (7) Do the Scriptures represent God as a God of truth as well as justice?

A. They do. He is called a “God of truth and without iniquity, and it is said of Him, “His truth endureth to all generations.” Deut. xxxii. 33; Rom. iii. 4.

Q. (8) May we be confident that He will fulfill all His predictions and promises, and execute all His threatenings?

A. We may. “God is not a man that He should lie, neither the son of man that He should repent: hath He said, and shall He not do it: or hath He spoken, and shall He not make it good?” Numb. xxiii. 19; Ps. lxxxix. 34; Prov. xi. 21; xix. 5; Matt. v. 18; Luke xvi. 17.

Q. (9) Do the Scriptures also represent God as perfectly Holy?

A. They do. “The Lord our God is holy.” “The Lord is glorious in holiness.” Ps. xcix. 9; Ex. xv. 11; Lev. ix. 2; Joshua xxiv. 19; Isa. vi. 3; Rom. ix. 14; Heb. xii. 29.

Q. (10) Can He take any pleasure in impurity or unholiness?

A. He cannot. “Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee.” Ps. v. 4.

Q. (11) What should be the practical effect of the doctrine of God's justice, truth, and holiness, upon the minds of Christians? Of the wicked?

Q. (12) If you are unreconciled to God, may you not well be alarmed in view of these truths?

LESSON III – Character and Attributes of God

Part VI – The Goodness and Mercy of God

Q. (1) Do the Scriptures represent God as possessing the attribute of goodness

A. They do, declaring that “God is love” and that “He is good and doeth good.” 1 John iv. 8, 16; Ps. cxix. 68; Neh. ix. 17; Matt. xix. 17.

Q. (2) Is not this apparent, also, from the light of nature?

A. It is.

Q. (3) Do the Scriptures attribute perfect goodness to God only?

A. They do. “There is none good but one, that is God. Matt. xix. 17.

Q. (4) Is He good to all His creatures?

A. He is; for “He openeth His hand and satisfieth the desire of every living thing,” and His “tender mercies are over all his works.” Ps. cxlv. 16, 9.

Q. (5) Is the goodness of God liable to the least interruption?

A. It is not, “The goodness of the Lord endureth continually.” Ps. lii. 1.

Q. (6) Mercy, as you know, consists in doing good to an unworthy object, and that without hope of reward; is God a God of mercy as well as goodness?

A. He is. “The Lord is merciful and gracious, slow to anger, and plenteous in mercy.” Ps. ciii. 8; Ex. xxxiv. 6, 7; Eph. ii. 4.

Q. (7) Is man worthy of any blessings from God?

A. He is not worthy “of the least of all the mercies” of God. Gen. xxxii. 10; Matt. viii. 8.

Q. (8) And yet does he not receive many blessings at the hand of God?

A. He does. He is crowned “with loving kindness and tender mercies.”

Q. (9) Does not this prove that God is a merciful Being?

Q. (10) Is not the very fact that we live, proof of it?

A. “It is of the Lord's mercy that we are not consumed, because His compassions fail not.” Lam. iii. 22; 2 Pet. iii. 9.

Q. (11) How has God, in the most striking manner, exhibited His mercy toward man'?

A. “In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him.” 1 John iv. 9, 10; iii. 16; Rom. v. 8; John iii. 16.

Q. (12) Is His mercy everlasting and unchanging?

Q. (13) Should not men be very thankful, and praise God for his goodness and mercy?

A. They should. “O that men would praise the Lord for His goodness and for His wonderful works to the children of men.” Psalm cvii. 8; xxxvi. 7-9; 1 John iv. 19.

Q. (14) How are you affected in view of these features of the divine

character?

LESSON V – Man

Part II – His Fall, and Universal Corruption

Q. (1) We have already noticed that God, having made man upright, and having placed him in the garden, commanded him not to eat of the tree of the knowledge of good and evil. Did he *obey* that command?

A. He did not. “When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat; and gave also to her husband, and he did eat.” Gen. iii. 6.

Q. (2) What penalty had God annexed to eating of the forbidden fruit?

A. God had said, “in the day thou eatest thereof, thou shalt surely die.” Gen. ii. 17

Q. (3) What is meant by “death” in this place; was it the death of the body, or moral and spiritual death; or was it both?

Q. (4) Did our first parents stand in such a relation to their posterity, as to involve them in the consequences of their transgressions?

A. They did. “As by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.” “By one man's disobedience many were made sinners.” Rom. v. 12, 19.

Q. (5) Are we not, nevertheless, alone responsible for our own sins?

A. We are.

Q. (6) What does the Bible teach concerning the wickedness of mankind?

A. It declares that “they are all gone out of the way.” that “they are together become unprofitable,” that “there is none righteous, no not one.” Rom. iii. 10-12, 23; Eccl. vii. 20.

Q. (7) Is this corruption natural, that is, are men by *nature* depraved?

A. They are. “The imagination of man's heart is evil from his youth.”

Q. (8) Can we account for the very early waywardness and sinfulness of children, on any other ground than that of a natural bias to evil?

Q. (9) Is man *wholly*, or only partially depraved?

A. Wholly. “God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually.” Gen. vi. 5; Ps. xiv. 104; Rom. i. 20-32, viii. 7, 8.

Q. (10) Does the expression “wholly depraved” necessarily imply that all men are as bad as they can be?

A. It does not.

Q. (11) Does it imply that all men are equally wicked?

A. It does not.

Q. (12) Do not impenitent individuals often possess many amiable and estimable qualities?

A. They do.

Q. (13) What, then, is meant by being wholly depraved?

A. It means being who is destitute of love to God or true holiness and, not only so, but in a state of enmity against Him, “I know you, that ye have not the love of of God in you.” “The carnal mind is enmity against God.” John v. 42; Rom. viii. 7; Eph. ii. 1-3, 5.

Q. (14) Is every impenitent individual, because of his sinfulness, under condemnation?

A. He is. “He that believeth not is condemned already.” John iii. 18; Rom. v. 16.

Q. (15) Are *you* under condemnation? If so, what should be your feelings?

LESSON VI

Part III – The Atonement of Christ

Q. (1) We have seen that in Christ the divine nature was united with the human nature; why was this union necessary?

A. That he might make an atonement for sinners, by being “obedient unto death,” become the Saviour of sinners. Phil. ii. 8.

Q. (2) Could not some other being have made an atonement of sufficient value, for the salvation of sinners?

A. The necessary value of his atonement consisted, mainly, in his exalted dignity; and hence God alone could make an adequate atone-

ment.

Q. (3) Could not God have saved sinners, without an atonement?

A. He could not; for it is written, “Without shedding of blood, is no remission.” Heb. ix. 22.

Q. (4) Would God have been true to his word, if He had saved sinners without an atonement?

A. No; for He had said, “The soul that sinneth, it shall die.” Ezek. xviii. 4.

Q. (5) Did not the justice of God also stand in the way of His pardoning sinners?

A. It did. Justice demanded the infliction of the penalty of His law, which pronounced a curse upon all transgressors. Gal. iii. 10.

Q. (6) Did the atonement of Christ remove this necessity for the punishment of the guilty?

A. It did. God set him forth “to declare his righteousness, that he might be just, and the justifier of him which believeth in Jesus.” Rom. iii. 26.

Q. (7) Did Christ endure the same kind and degree of sufferings contemplated in the penalty pronounced against sinners?

A. He did not. His were not eternal sufferings, for he hath “once suffered for sins.” Nor did he suffer remorse of conscience, as do souls in perdition, for he had known no sin. 1 Pet. iii. 18; Heb. iv. 15.

Q. (8) Did he suffer absolute despair, which, no doubt, lost souls suffer?

A. He did not; for we are taught to “consider him” who, “for the joy that was set before him, endured the cross,” “lest we be wearied and faint in our minds.” Heb. xii. 2, 3.

Q. (9) Since, then he did not suffer the identical penalty due to transgressors, how could God, consistently, allow them to go unpunished?

A. Because his death secured the same great moral ends which justice and the law had in view; satisfying the demands of justice, and magnifying the law and making it honorable. Rom. x. 4; John xii. 24; Isa. xlii. 21.

Q. (10) Did the atonement, in connection with the purposes of mercy which God had toward his people, render their salvation certain?

A. It did.

Q. (11) Did the atonement, in its saving design, embrace more than the elect?

A. The elect only; for whatever he designed he will accomplish, and he saves only “his people from their sins.” Matt. i. 21.

Q. (12) And yet, was it not, in its nature, of sufficient value for the salvation of all mankind?

A. It was; and hence God is said to have “sent His Son into the world,” “that the world through him might be saved.” John iii. 17; Heb. ii. 9; John i. 29; 2 Cor. 5. 14- 20; 1 Tim. ii. 6; 1 John ii. 2.

Q. (13) Did Christ suffer in his human or his divine nature?

A. It is impossible for the Deity to suffer; and we are taught; it was his soul that was “exceeding sorrowful.” Matt. xxvi. 38; Isa. liii. 10.

Q. (14) Were Christ's sufferings very severe?

A. No doubt they were. In the garden he was “in an agony,” and sweat “as it were great drops of Blood,” and on the cross he cried, “My God, why hast thou forsaken me?” Luke xxiii. 4; Matt. xxvii. 46.

Q. (15) What should be the practical effect of this great doctrine, upon every one to whom it is made known?

A. It should lead us to devout gratitude to God for his unspeakable gift, and to love him who “first loved us,” and “while we were yet sinners,” died for us. 1 John iv. 19; Rom. v. 8.

Q. (16) Is it the duty of every one to believe on Christ, as the Saviour of sinners?

A. It is. “He that believeth not shall be damned.” Mark xvi. 16.

Q. (17) Will the condemnation of those who do not believe on him, be greater than it would have been, had he not died?

A. It will. “This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” John iii. 19.

Q. (18) Are you personally interested in the atonement of Christ?

LESSON VII – Election

Q. (1) Do the Scriptures teach that, in consideration of our Saviour's voluntary condescension and death, a portion of the human family were given him of the Father. Who should certainly be saved?

A. They do. Our Lord said, “Thine they were and thou gavest them me: and “All the Father giveth me, shall come unto me.” John xvii. 6.

Q. (2) By what names are those thus given to Christ called in Scripture?

A. They are called “the elect,” a “chosen generation,” a “royal priesthood,” a “holy nation,” a “peculiar people.” Matt. xxiv. 22; 1 Pet. ii. 9.

Q. (3) Was the electing or choosing of this people eternal?

A. It was. It is called an “eternal purpose,” and it is written, “He hath chosen us in him before the foundation of the world.” Eph. iii. 11, i. 4; 2 Tim. i. 9.

Q. (4) Was it also a personal election?

A. It was. Christ said, “I have chosen you out of the world, therefore the world hateth you.” “I pray not for the world, but for them which thou hast given me, for they are thine.” John xv. 19, xvii. 9.

Q. (5) What is said as proof that this election was personal, in connection with the preaching of the apostles at Antioch?

A. “As many as were ordained to eternal life believed.” Acts xiii. 48.

Q. (6) Did God foresee obedience and faith, in those who were chosen, and, on account thereof, choose, them, making this the ground of their choice?

A. By no means. He did not choose us on account of foreseen obedience and faith, but, as the Scriptures teach, “unto obedience” and “belief of the truth.” 1 Pet. i. 2; 2 Thes. ii. 13.

Q. (7) Were they chosen because of any foreseen merit in them?

A. They were not. He “predestinated us unto the adoption of children, by Jesus Christ, to Himself, according to the good pleasure of His will.” Eph. i. 5.

Q. (8) Why, then, did He choose some to salvation, and leave others to perish?

A. Because, so it seemed good in His sight. He saith, “I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” Matt. xi. 26; Rom. ix. 15.

Q. (9) Does the doctrine of election, when properly viewed, foster a spirit of boasting and pride in those who are chosen?

A. Not in the least. They have nothing that they have not received. “He that glorieth, let him glory in the Lord.” 1 Cor. iv. 7, i. 31.

Q. (10) Will those who continue in their sins and finally perish, have any just grounds for finding fault with God for not having chosen them?

A. Certainly not: the choosing of some to salvation was no wrong done to them. All deserved death; and they will perish “because they will not come unto Christ, that they might have life.” - John. v. 40; Prov. i. 24-33; Isa. lv. 1; Matt. xx. 15; xxiii. 37.

Q. (11) Since God does not reveal who are the elect, how may it become manifest that we are among that number?

A. By our exercising “repentance toward God and faith toward our Lord Jesus Christ,” and being “careful to maintain good works.” Acts xx. 21; Tit. iii. 8.

Q. (12) Judging by this standard, have you any reason to hope that you are an object of his electing love. If not, have you not reason for deep concern?

LESSON VIII – Regeneration and the Holy Spirit

Q. (1) What is regeneration?

A. It is being born again - “born not of blood, nor of the will of the flesh, but of God.” John i. 13.

Q. (2) Does it impart any new powers, or faculties of the body, or mind? Or in other words, is it a physical or moral change?

A. It is a moral change only; for its fruits are not of a physical nature but “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.” Gal. v. 22, 23.

Q. (3) Is regeneration indispensably necessary to salvation?

A. It is. “Except a man be born again, he cannot see the kingdom of God.” “Ye must be born again.” John iii. 3, 7.

Q. (4) To whose power or influence is regeneration always ascribed in the Scriptures?

A. To that of the Spirit. “He saved us by the washing of regeneration and the renewing of the Holy Ghost.” Tit. iii. 6; Eph. ii. 8, 10; John i. 13, iii. 6, vi. 63.

Q. (5) Why is such power necessary?

A. Because “The heart of the sons of men is fully set in them to evil.” And they will not come to Christ that they may live. Eccl. viii. 11; John v. 40; Rom. vii. 7.

Q. (6) May the sinner justly excuse himself for his impenitence, on the ground that he must be renewed by the Holy Spirit?

A. By no means. God commands him to repent, and to love Him; and he is the more guilty because his love of sin and hatred to God are so great, that he will never do it without the Spirit. Luke xix. 27; Ezek. xviii. 31; 1 Pet. i. 16.

Q. (7) Is the heart renewed by the Spirit independently, or through the word?

A. Through the word. “Of his own will begat he as with the word of truth.” We are said to be “born again,” “by the “word of God;” and Paul says, “in Christ Jesus I have begotten you, through the gospel.” James i. 18; 1 Pet. i. 23; 1 Cor. iv. 15.

Q. (8) Are its operations sovereign and mysterious?

A. They are. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is everyone that is born of the Spirit.” John iii. 8.

Q. (9) Is holy love an important evidence of regeneration?

A. It is. “Every one that loveth, is born of God.” “We know that we have passed from death unto life, because we love the brethren.” 1 John iv. 7, iii. 14.

Q. (10) We have seen that regeneration is effected by the Spirit: is not this evidence that the Spirit is divine?

A. It is; and hence we are said both to be “born of God” and “born of the Holy Ghost.” John i. 13; Tit. ii. 6.

Q. (11) Is the Holy Ghost any where explicitly called God?

A. He is. Peter said, “Why hath Satan filled thine heart to lie against the Holy Ghost?” “Thou hast not lied unto men, but unto God.” Acts v. 3, 4; 1 Cor. iii. 16, 17.

Q. (12) Can you mention any other considerations proving his divinity?

A. He is joined, in worship, with the Father and the Son – is called Lord – and represented as performing the works of God. Matt. iii. 16, xxvii. 19; 2 Cor. xiii. 14, iii. 17, I8; 1 Cor. ii. 10; 2 Pet. i. 2.

Q. (13) Are the attributes of God ascribed to him?

A. They are: those of eternity, omnipresence, omniscience, divine power, and divine goodness. Heb. ix. 14; Ps. cxxxix. 7; Eph. ii. 18; 1 Cor. ii. 10, 11; Rom. viii. 11; Ps. cxliii. 10.

Q. (14) Are we dependent upon the Holy Ghost, for his saving influence?

A. We are. “It is the Spirit that quickeneth.” “Not by might, nor by power, but by my Spirit, saith the Lord.” John vi. 63; Zech. iv. 6.

Q. (15) In view of these truths, what should be our earnest prayer?

A. “Create in me a clean heart, O God, and renew a right spirit within me;” “uphold me by thy free Spirit,” and “take not thy Holy Spirit from me.” Psalm li. 9, 10, 11.

Q. (16) Are you giving evidence of having been renewed by the Holy Spirit?

LESSON IX – Repentance and Conversion

Q. (1) We have seen that regeneration is necessary to salvation. Do the Scriptures also represent repentance as necessary?

A. They do. John preached, saying, “Repent ye, for the kingdom of heaven is at hand;” and our Saviour said, “Except ye repent, ye shall all likewise perish.” Matt. iii. 2; Luke xiii. 3-, Acts ii. 38, iii. 19, xvii. 30.

Q. (2) Is there more than one kind of repentance?

A. There is a legal or false repentance, which “worketh death;” and there is a true, or evangelical repentance, “which is unto salvation.” 2

Cor. vii. 10.

Q. (3) Can you mention a case of false repentance?

A. It may be seen in Judas. Matt. xxvii. 3-5.

Q. (4) Can you refer to a case of true repentance?

A. Job's was such. He said, "Mine eye seeth thee; wherefore, I abhor myself, and repent in dust and ashes." Job. xlii. 5, 6.

Q. (5) Does the true penitent feel a deeper sorrow for sin because it is a wrong done to God, the holiest and best of beings, than because he fears he will be punished for his sins?

A. He does. So felt David when he exclaimed, "Against thee, thee only; I have sinned, and done this evil in thy sight." Ps. li. 4.

Q. (6) Does he also hate sin and love holiness?

A. He does. Like David, he can say, "I hate vain thoughts," and "every false way;" "but thy law do I love." Ps. cxix. 113, 128.

Q. (7) Does true repentance imply that the heart is renewed, and that we love God?

A. It does. They only who love the Lord truly and sincerely, hate sin. Ps. xcvi. 10; Jer. xxxi. 19.

Q. (8) Will he who truly repents, also confess his sins to God?

A. He will. It is not true repentance, unless he is led, like the Psalmist, to confess his transgressions unto the Lord. Ps. xxxii. 5; Ezra ix. 7, 10.

Q. (9) Suppose he has, in any way, wronged or defrauded his fellow man; how will he feel with reference to it?

A. He will be ready to make confession; or, like Zaccheus, to go and restore him fourfold. Luke xix. 8.

Q. (10) Must he not also forsake his evil ways?

A. He must "Cease to do evil and learn to do well." "Whoso confesseth and forsaketh his sins, shall have mercy." Isa. i. 16, 17; Prov. xxviii. 13.

Q. (11) This outward change in conduct is generally called conversion; is conversion closely connected with repentance, in Scripture?

A. It is. "Repent ye, therefore, and be converted, that your sins may be

blotted out.” Acts iii. 19.

Q. (12) What blessings will God bestow upon such as repent, and put away their sins?

A. He will pardon and accept them. “Let the wicked forsake his ways, and the unrighteous man in his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for He will abundantly pardon.” Isa. lv. 7.

Q. (13) When, by regeneration and repentance we have received a new nature, does God receive us into a new relation to himself?

A. He does. Though once “children of wrath even as others,” he now adopts us as His children. “I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Cor. vi. 18.

Q. (14) Is repentance man's immediate duty?

A. It is. “The Holy Ghost saith, today if ye will hear his voice, harden not your hearts.” Heb. iii. 7, 8.

Q. (15) Are you, by his renewing grace, a child of God, or do you still remain a child of wrath?

LESSON X – Faith

Q. (1) What is the meaning of faith?

A. It is belief, or confidence in the declaration of another.

Q. (2) We have seen that Jesus Christ is the sinner's only Saviour; is it man's duty to receive him as such, and rely on him for salvation?

A. It is. “Believe on the Lord Jesus Christ, and thou shalt be saved.” Acts xvi. 31.

Q. (3) What is meant, then, by believing in Christ, or having faith in him?

A. It is to receive him as he is set forth in the gospel. John i. 12.

Q. (4) Many there are who believe him to be the Son of God, believe in his miracles, and assent to the truth of his doctrines; may they believe all this, and yet be destitute of saving faith?

A. They may. Simon himself also believed, and yet Peter assured him

he was “in the gall of bitterness and bonds of iniquity.” Acts viii. 13, 23.

Q. (5) Does true faith include the consent of the heart, as well as the assent of the mind?

A. It does. “And Philip said, if thou believed with all thine heart, thou mayest.” “With the heart man believeth unto righteousness.” Acts. viii. 37; Rom. x. 10.

Q. (6) What, then, may we define saving faith to be?

A. A firm, entire, hearty reliance on Christ for salvation.

Q. (7) Do the Scriptures place great importance upon faith?

A. They do: declaring that whosoever believeth “shall receive remission of sins,” and “he that believeth not, shall be condemned.” Acts x. 43; Mark xvi. 16.

Q. (8) Is this faith the gift of God?

A. It is. Our salvation is called the “gift of God,” consequently all must be that is necessary to it; and Jesus is said to be “the author and the finisher of our faith.” Eph. ii. 8; Heb. xii. 2.

Q. (9) Does God employ any instrumentality in producing faith in the heart?

A. He employs the truth. “Faith comes by hearing and hearing by the word of God.” Rom. x. 17.

Q. (10) What are some of the evidences of true faith?

A. To such as possess it, the Saviour “is precious,” they also “overcome the world.” and are “careful to maintain good works.” 1 Pet. ii. 7; John v. 7; Tit. iii. 8.

Q. (11) Should one be considered a believer who does not live in the practice of good works?

A. He should not. “As the body without the spirit is dead, so faith without works is dead also.” James ii. 26.

Q. (12) Is not he who disbelieves, guilty of an aggravated sin?

A. He is. “The wrath of God abideth on him.” John iii. 36.

Q. (13) Are you a believer, or does the wrath of God abide on you for unbelief?

LESSON XI – Justification

Q. (1) What do you understand by justification?

A. It is declaring or pronouncing a person absolved from punishment, and righteous according to the law.

Q. (2) Does justification affect the character or the condition of the sinner?

A. The condition only; it does not, like regeneration, repentance, and faith, affect his character.

Q. (3) Does it, in the evangelical sense, imply that the individual justified does not suffer punishment because he has kept the law?

A. It does not; this would be legal justification, which never can take place, because “all have sinned.” Rom. iii. 23.

Q. (4) Does God demand perfect obedience to the requirement of the law?

A. He does; and pronounces a curse upon all offenders. Gal. iii. 10.

Q. (5) Has not God, in Christ, modified the law, or relaxed its severities, so that men can be justified by fulfilling all that it required now?

A. He has not. “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.” Matt. v. 18.

Q. (6) Can God, then, ever justify an individual on the ground of personal obedience to His requirements?

A. He cannot. “By the deeds of the law shall no flesh be justified in His sight.” Rom. iii. 20.

Q. (7) Since, then, His law requires perfect righteousness in order to justification, and that law can not be changed, and since also, by nature, no man possesses this perfect righteousness, how can a human being be justified?

A. By the righteousness of Christ. “Not having on mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” Phil. iii. 9.

Q. (8) What is meant by the expression righteousness of Christ?

A. This expression is taken for his perfect obedience and submission to the demands of the law.

Q. (9) How does this righteousness become available to a sinner; or how does it become his, in such a sense as to allow of his being justified on account of it?

A. It becomes so by faith, as the recipient or instrumental cause. “Therefore we conclude that a man is justified by faith without the deeds of the law.” Rom. iii. 28.

Q. (10) What, therefore, is God's treatment toward a sinner when he truly believes on Christ, and how does He henceforth regard him?

A. He places to his account (as it were) the righteousness of Christ, and as fully and freely justifies and accepts him as though it were his own righteousness, as though he had never committed a sin. Rom. iii. 24, iv. 5.

Q. (11) Is the believer under obligation, nevertheless, to keep the law of God?

A. Certainly he is; not as a term of condition of salvation, however, but as a rule of life. 1 John v. 1; Tit. iii. 8; James ii. 26; 1 Cor. ix. 25-27.

Q. (12) Does the gospel countenance, or justification encourage, antinomianism, or a disregard of the law of God?

A. By no means. “Do we make void the law through faith? God forbid; yea, we establish the law:” and “faith without works is dead.” Rom. iii. 31; James ii. 20.

Q. (13) Will those who are justified ever be condemned?

A. They will not. “Who is he that condemneth? He that heareth the word and believeth on Him that sent me hath everlasting life, and shall not come into condemnation.” Rom. viii. 34; John v. 24.

Q. (14) What special privileges does God confer upon those who are justified?

A. “We have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.” Rom. v. 12.

Q. (15) Are you in a state of justification, or are you still under condemnation?

LESSON XII – Sanctification

Q. (1) What is the meaning of sanctification as used in the Scriptures?

A. It sometimes means to consecrate, to set apart for a holy purpose. “God blessed the seventh day and sanctified it.” Gen. ii. 3; Joel i. 14; John xvii. 19.

Q. (2) Is this its more common signification?

A. It is not: it more generally means to cleanse or purify from sin. “Sanctify them through thy truth; thy word is truth.” John xvii. 17; 1 Cor. vi. 11; Heb. ix. 14.

Q. (3) Without sanctification in this latter sense, can any one enter heaven?

A. No, for it is written, “Follow peace with all men and holiness, without which no man shall see the Lord.” Heb. xii. 14; Rev. vii. 14.

Q. (4) Does the command of God require holiness of every man?

A. It does: it is written, “Be ye holy, for I am holy.” 1 Pet. i. 16; James iv. 18.

Q. (5) Does every true believer desire to be free from all sin?

A. He does; and his prayer is, “Wash me thoroughly from mine iniquity, and cleanse me from my sin.” Ps. li. 2; Rom. vii. 24.

Q. (6) By whose influence is sanctification wrought?

A. That of God the Spirit. “Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ.” 1 Pet. i. 2.

Q. (7) Is the truth instrumental in our sanctification?

A. It is: thus our Saviour prayed, “Sanctify them through thy truth.” John xvii. 17; Eph. v. 26; 1 Pet. i. 22.

Q. (8) Are also our trials and afflictions?

A. They are. David said, “Before I was afflicted I went astray, but now have I kept thy word.” Ps. cxix. 67.

Q. (9) Is sanctification a progressive work?

A. It is. “The path of the just is as the shining light, that shineth more and more unto the perfect day.” Prov. iv. 18; 2 Cor. iii. 18, vi. 1; Eph. iv.

13, 14.

Q. (10) Is the soul rendered perfectly holy by regeneration?

A. Regeneration is the beginning, and not the perfecting of holiness, in the heart: “He which hath begun a good work in you will perform it until the day of Jesus Christ.” Phil i. 6.

Q. (11) Is any one perfectly sanctified or holy in this life?

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

Q. (12) What was the testimony of Solomon with reference to this point?

A. “Who can say, I am pure from sin?” “There is no man that sinneth not.” “There is not a just man upon earth that doeth good and sinneth not.” Prov. xx. 9; 1 Kings vii. 46; Eccl, vii. 20.

Q. (13) What was the experience of Paul, relative to this question?

A. “The good that I would I do not, but the evil which I would not, that I do.” “O wretched man that I am, who shall deliver me from the body of this death?” Rom. vii. 19, 24; Gal. v. 17.

Q. (14) Why do not Christians become wholly sanctified in this life?

A. Because sin so easily besets them. “For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not.” Heb. xii. 1; Rom. vii. 18.

Q. (15) Because no one reaches perfect sanctification in this life, should we be prevented from constant effort to put away every sin?

A. By no means. We should go on “perfecting holiness in the fear of God.” “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.” 2 Cor. vii. 1; Phil. iii. 13, 14.

Q. (16) Has the work of sanctification been commenced in you?

LESSON XIII – Perseverance of the Saints

Q. (1) What do you understand by the doctrine of the perseverance of the

saints?

A. A “patient continuance in well doing.” “Seeking for glory, and honor, and immortality,” till they reach “eternal life.” Rom, ii. 7.

Q. (2) Does this doctrine imply that true believers never fall into sins, and those of even an aggravated character?

A. It does not. They sometimes, like David and Peter, fall into “presumptuous sins;” but “a just man falleth seven times, and riseth again.” Prov. xxiv. 16; Ps. li. 3, 4; Matt. xxvi. 69-75.

Q. (3) Does it imply that a Christian may sin without penitence, and live in the habitual indulgence of known sins, and yet be saved?

A. It does not: “He that covereth his sins shall not prosper, but whosoever confesseth and forsaketh them shall have mercy.” Prov. xxviii. 13; 2 Cor. vii. 10.

Q. (4) Does it imply that he will persevere in holiness, without his own effort, and the constant use of the means of grace?

A. It does not. “Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure.” Phil. ii. 12, 13.

Q. (5) Does it imply that he will be saved whether he continue to maintain “good works” or not?

A. It does not. It is “by patient continuance in well doing,” we reach eternal life,” and “he that shall endure unto the end, the same shall be saved.” Rom. ii. 7; Matt. xxiv. 13.

Q. (6) Do the Scriptures, however, clearly establish the doctrine of the perseverance of the saints?

A. They do. “The righteous shall hold on his way:” “though he fall, he shall not utterly be cast down.” “I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.” Job. xvii. 9; Ps. xxxvii. 24; John x. 28; Rom. viii. 28, 29.

Q. (7) Can you mention any other passage, clearly teaching this doctrine?

A. “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. x. 13.

Q. (8) Can we suppose God would begin the work of sanctification in the heart, and not complete it?

A. We cannot. “Being confident of this very thing, that He which hath begun a good work in you will perform it unto the day of Jesus Christ.” Phil. i. 6.

Q. (9) Are faith and eternal life represented in the Scriptures as inseparably connected?

A. They are. “He that believeth on the Son hath everlasting life.” John iii. 36, v. 24, x. 27.

Q. (10) Does not the doctrine that a true believer may finally perish, conflict with the covenant of redemption in which the Father gave to the Son a people who should certainly be saved?

A. It does. “This is the Father's will, which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day.” John vi. 39.

Q. (11) Does it not also come in collision with the doctrine of Election?

A. It does. The saints are chosen “through sanctification of the Spirit unto obedience.” “God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ.” 1 Pet. i. 2; 1 Thes. v. 4.

Q. (12) Does it not also conflict with the doctrine of Justification?

A. It does. “Whom He justified, them He also glorified.” “it is God that justifieth, who is he that condemneth?” “If God be for us, who can be against us?” Rom. viii. 30-34.

Q. (13) Is it not opposed to the tenor of God's covenant with His people?

A. It is. He says “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. xxxii. 40.

Q. (14) Is it not at variance with the truth of an inseparable union between Christ and the believer?

A. It is. “Ye in me and I in you.” “Because I live Ye shall live also.” “Ye are dead, and your life is hid with Christ in God.” “When Christ who is

our life shall appear, then shall ye also appear with him.” John xiv. 19, 20; Col. iii. 3, 4.

Q. (15) Is it any objection to the doctrine of the perseverance of the saints, that they are commanded and encouraged by promises, to persevere, and also cautioned against apostacy?

A. It is not. God has ordained the means as well as the end; and these commands, promises and cautions are no doubt, among the means, by which He secures the end He designed, even their salvation.

Q. (16) Can you mention an illustration in point: where God has determined and declared the certainty of an event, and yet made it depend upon a condition, which condition was secured by the interposition of a warning or caution?

A. An illustration is found in Paul's voyage towards Rome. Acts xxvii. 22-32.

Q. (17) Does the Bible anywhere assert that a true believer will finally apostatize, so as to fail of heaven, or mention an instance in which this has been the case?

A. It does not. Judas fell, but Christ declared him to be “a devil;” and it is said, “he went unto his own place.” John vi. 70; Acts i. 25.

Q. (18) When professors, who are thought to be pious, fall away, what may we conclude respecting them?

A. “They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us.” 1 John ii. 19.

Q. (19) What effect does the doctrine of perseverance produce upon true Christians?

A. It prevents despondency, and encourages them in perfecting holiness in the heart. “Everyone that hath this hope in him purifieth himself, even as He is pure.” John iii. 2, 3.

Q. (20) How should we regard a man upon whom it had a contrary effect, leading him to immorality and the neglect of Christian duty?

A. We should regard him as yet in his sins. “Ye shall know them by their fruits.” “A good tree cannot bring forth evil fruit.” Matt. vii. 16-18.

Q. (21) Are *you* giving evidence that you are an heir to an inheritance that is incorruptible, undefiled, and that fadeth not away?

A PURITAN CATECHISM

WITH PROOFS

COMPILED BY C. H. SPURGEON

"Heir of the Puritans"

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I am persuaded that the use of a good Catechism in all our families will be a great safeguard against the increasing errors of the times, and therefore I have compiled this little manual from the Westminster Assembly's and Baptist Catechisms, for the use of my own church and congregation. Those who use it in their families or classes must labour to explain the sense; but the words should be carefully learned by heart, for they will be understood better as years pass.

May the Lord bless my dear friends and their families evermore, is the prayer of their loving Pastor. C. H. Spurgeon

*Study to shew thyself approved unto God, a workman
that needeth not to be ashamed, rightly dividing the
word of truth (2 Tim. 2:15)*

Published about Oct 14, 1855, when Spurgeon was 21 years old. On Oct. 14, Spurgeon preached Sermon No. 46 to several thousand who gathered to hear him at New Park Street Chapel. When the sermon was published it contained an announcement of this catechism. The text that morning was, *"Lord, thou hast been our dwelling place in all generations"* (Ps. 90:1).

Questions & Answers

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

A. Man's chief end is to glorify God (1 Cor. 10:31), and to enjoy him for ever (Ps. 73:25-26).

2. Q. What rule has God given to direct us how we may glorify him?

A. The Word of God which is contained in the Scriptures of the Old and New Testaments (Eph. 2:20; 2 Tim. 3:16) is the only rule to direct us how we may glorify God and enjoy him (1 Jn. 1:3).

3. Q. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man (2 Tim. 1:13; Eccl. 12:13).

4. Q. What is God?

A. God is Spirit (Jn. 4:24), infinite (Job 11:7), eternal (Ps. 90:2; 1 Tim. 1:17), and unchangeable (Jas. 1:17) in his being (Exod. 3:14), wisdom, power (Ps. 147:5), holiness (Rev. 4:8), justice, goodness and truth (Exod. 34:6-7).

5. Q. Are there more Gods than one?

A. There is but one only (Deut. 6:4), the living and true God (Jer. 10:10).

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

A. There are three persons in the Godhead, the Father, the Son, and the Holy Spirit, and these three are one God, the same in essence, equal in power and glory (1 Jn. 5:7; Matt. 28:19).

7. Q. What are the decrees of God?

A. The decrees of God are his eternal purpose according to the counsel of his own will, whereby for his own glory he has foreordained whatever comes to pass (Eph. 1:11-12).

8. Q. How does God execute his decrees?

A. God executes his decrees in the works of creation (Rev. 4:11), and providence (Dan. 4:35).

9. Q. What is the work of creation?

A. The work of creation is God's making all things (Gen. 1:1) of nothing, by the Word of his power (Heb. 11:3), in six normal consecutive days (Exod. 20:11), and all very good (Gen. 1:31).

10. Q. How did God create man?

A. God created man, male and female, after his own image (Gen. 1:27), in knowledge, righteousness, and holiness (Col 3:10; Eph. 4:24) with dominion over the creatures (Gen. 1:28).

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

A. God's works of providence are his most holy (Ps. 145:17), wise, (Isa. 28:29) and powerful (Heb. 1:3), preserving and governing all his creatures, and all their actions (Ps. 103:19; Matt. 10:29).

12. Q. What special act of providence did God exercise toward man in the state wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; (Gal. 3:12) forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death. (Gen. 2:17)

13. Q. Did our first parents continue in the state wherein they were created?

A. Our first parents being left to the freedom of their own will, fell from the state wherein they were created, by sinning against God, (Eccl. 7:29) by eating the forbidden fruit (Gen. 3:6-8).

14. Q. What is sin?

A. Sin is any want of conformity to, or transgression of the law of God (1 Jn. 3:4).

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

A. The covenant being made with Adam, not only for himself but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression (1 Cor. 15:22; Rom. 5:12).

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

A. The fall brought mankind into a state of sin and misery (Rom. 5:18).

17. Q. Wherein consists the sinfulness of that state whereinto man fell?

A. The sinfulness of that state whereinto man fell, consists in the guilt of Adam's first sin (Rom. 5:19), the want of original righteousness, (Rom. 3:10) and the corruption of his whole nature, which is commonly called original sin (Eph. 2:1; Ps. 51:5), together with all actual transgressions which proceed from it (Matt. 15:19).

18. Q. What is the misery of that state whereinto man fell?

A. All mankind, by their fall, lost communion with God (Gen. 3:8, 24), are under his wrath and curse (Eph. 2:3; Gal. 3:10), and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever (Rom. 6:23; Matt. 25:41).

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

A. God having, out of his good pleasure from all eternity, elected some to everlasting life (2 Thess. 2:13), did enter into a covenant of grace to deliver them out of the state of sin and misery, and to bring them into a state of salvation by a Redeemer (Rom. 5:21).

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

A. The only Redeemer of God's elect is the Lord Jesus Christ (1 Tim. 2:5), who being the eternal Son of God, became man (Jn. 1:14), and so was and continues to be God and man, in two distinct natures and one person for ever (1 Tim. 3:16; Col. 2:9).

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

A. Christ, the son of God, became man by taking to himself a true body (Heb. 2:14), and a reasonable soul (Matt. 26:38; Heb. 4:15), being conceived by the power of the Holy Spirit in the Virgin Mary, and born of her (Lk. 1:31, 35), yet without sin (Heb. 7:26).

22. Q. What offices does Christ execute as our Redeemer?

A. Christ as our Redeemer executes the offices of a prophet (Acts 3:22), of a priest (Heb. 5:6), and of a king (Ps. 2:6), both in his state of humiliation and exaltation.

23. Q. How does Christ execute the office of a prophet?

A. Christ executes the office of a prophet, in revealing to us (Jn. 1:18), by his Word (Jn. 20:31), and Spirit (Jn. 14:26), the will of God for our salvation.

24. Q. How does Christ execute the office of a priest?

A. Christ executes the office of a priest, in his once offering up himself a sacrifice to satisfy divine justice (Heb. 9:28), and to reconcile us to God (Heb. 2:17), and in making continual intercession for us (Heb. 7:25).

25. Q. How does Christ execute the office of a king?

A. Christ executes the office of a king in subduing us to himself, (Ps. 110:3) in ruling and defending us (Matt. 2:6; 1 Cor. 15:25), and in restraining and conquering all his and our enemies.

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

A. Christ's humiliation consisted in his being born, and that in a low condition (Lk. 2:7), made under the law (Gal. 4:4), undergoing the miseries of this life (Isa. 53:3), the wrath of God (Matt. 27:46), and the cursed death of the cross; (Phil. 2:8) in being buried, and continuing under the power of death for a time (Matt. 12:40).

27. Q. Wherein consists Christ's exaltation?

A. Christ's exaltation consists in his rising again from the dead on the third day (1 Cor. 15:4), in ascending up into heaven, and sitting at the right hand of God the Father (Mk. 16:19), and in coming to judge the world at the last day (Acts 17:31).

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

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us (Jn. 1:12) by his Holy Spirit. (Tit. 3:5-6)

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

A. The Spirit applies to us the redemption purchased by Christ, by working faith in us (Eph. 2:8), and by it uniting us to Christ in our effectual calling (Eph. 3:17).

30. Q. What is effectual calling?

A. Effectual calling is the work of God's Spirit (2 Tim. 1:9) whereby, convincing us of our sin and misery (Acts 2:37), enlightening our minds in the knowledge of Christ (Acts 26:18), and renewing our wills (Ezek. 36:26), he does persuade and enable us to embrace Jesus Christ freely

offered to us in the gospel (Jn. 6:44-45).

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

A. They who are effectually called, do in this life partake of justification (Rom. 8:30), adoption (Eph. 1:5), sanctification, and the various benefits which in this life do either accompany, or flow from them (1 Cor. 1:30).

32. Q. What is justification?

A. Justification is an act of God's free grace, wherein he pardons all our sins (Rom. 3:24; Eph. 1:7), and accepts us as righteous in his sight (2 Cor. 5:21) only for the righteousness of Christ imputed to us (Rom. 5:19), and received by faith alone (Gal. 2:16; Phil. 3:9).

33. Q. What is adoption?

A. Adoption is an act of God's free grace (1 Jn. 3:1), whereby we are received into the number, and have a right to all the privileges of the sons of God (Jn. 1:12; Rom. 8:17).

34. Q. What is sanctification?

A. Sanctification is the work of God's Spirit (2 Thess. 2:13), whereby we are renewed in the whole man after the image of God (Eph. 4:24), and are enabled more and more to die to sin, and live to righteousness (Rom. 6:11).

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

A. The benefits which in this life do accompany or flow from justification (Rom. 5:1- 2, 5), are assurance of God's love, peace of conscience, joy in the Holy Spirit (Rom. 14:17), increase of grace, perseverance in it to the end (Prov. 4:18; 1 Jn. 5:13; 1 Pet. 1:5).

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

A. The souls of believers are at their death made perfect in holiness (Heb. 12:23) and do immediately pass into glory, (Phil. 1:23; 2 Cor. 5:8; Lk. 23:43), and their bodies, being still united to Christ (1 Thess. 4:14), do rest in their graves (Isa. 57:2) till the resurrection (Job 19:26).

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

A. At the resurrection, believers being raised up in glory (1 Cor. 15:43), shall be openly acknowledged and acquitted in the day of judgment (Matt. 10:32), and made perfectly blessed both in soul and body in the full enjoying of God (1 Jn. 3:2) to all eternity (1 Thess. 4:17).

38. Q. What shall be done to the wicked at their death?

A. The souls of the wicked shall at their death be cast into the torments of hell (Lk. 16:22-24), and their bodies lie in their graves till the resurrection, and judgment of the great day (Ps. 49:14).

39. Q. What shall be done to the wicked at the day of judgment?

A. At the day of judgment the bodies of the wicked being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels for ever (Dan. 12:2; Jn. 5:28-29; 2 Thess. 1:9; Matt. 25:41).

40. Q. What did God reveal to man for the rule of his obedience?

A. The rule which God first revealed to man for his obedience, is the moral law (Deut. 10:4; Matt. 19:17), which is summarized in the ten commandments.

41. Q. What is the sum of the ten commandments?

A. The sum of the ten commandments is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves (Matt. 22:37-40).

42. Q. Which is the first commandment?

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

43. Q. What is required in the first commandment?

A. The first commandment requires us to know (1 Chron. 28:9) and acknowledge God to be the only true God, and our God (Deut. 26:17), and to worship and glorify him accordingly (Matt. 4:10).

44. Q. Which is the second commandment?

A. The second commandment is, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or

that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."

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

A. The second commandment requires the receiving, observing (Deut. 32:46; Matt. 28:20), and keeping pure and entire all such religious worship and ordinances as God has appointed in his Word (Deut. 12:32).

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

A. The second commandment forbids the worshipping of God by images, (Deut. 4:15-16) or any other way not appointed in his Word (Col. 2:18).

47. Q. Which is the third commandment?

A. The third commandment is, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that takes his name in vain."

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

A. The third commandment requires the holy and reverent use of God's names (Ps. 29:2), titles, attributes (Rev. 15:3-4), ordinances (Eccl. 5:1), Word (Ps. 138:2), and works (Job 36:24; Deut. 28:58-59).

49. Q. Which is the fourth commandment?

A. The fourth commandment is, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all 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 manservant, nor thy maidservant, 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."

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

A. The fourth commandment requires the keeping holy to God such set times as he has appointed in his Word, expressly one whole day in seven, to be a holy Sabbath to himself (Lev. 19:30; Deut. 5:12).

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

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days (Lev. 23:3), and spending the whole time in the public and private exercises of God's worship (Ps. 92:1-2; Isa. 58:13-14), except so much as is taken up in the works of necessity and mercy (Matt. 12:11-12).

52. Q. Which is the fifth commandment?

A. The fifth commandment is, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

53. Q. What is required in the fifth commandment?

A. The fifth commandment requires the preserving the honour, and performing the duties belonging to every one in their various positions and relationships as superiors (Eph. 5:21-22; Eph. 6:1, 5; Rom. 13:1), inferiors (Eph. 6:9), or equals (Rom. 12:10).

54. Q. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity -- as far as it shall serve for God's glory, and their own good -- to all such as keep this commandment (Eph. 6:2-3).

55. Q. Which is the sixth commandment?

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

56. Q. What is forbidden in the sixth commandment?

A. The sixth commandment forbids the taking away of our own life (Acts 16:28), or the life of our neighbour unjustly (Gen. 9:6), or whatever tends to it (Prov. 24:11-12).

57. Q. Which is the seventh commandment?

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

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

A. The seventh commandment forbids all unchaste thoughts (Matt. 5:28; Col. 4:6), words (Eph. 5:4; 2 Tim. 2:22), and actions (Eph. 5:3).

59. Q. Which is the eighth commandment?

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

60. Q. What is forbidden in the eighth commandment?

A. The eighth commandment forbids whatever does or may unjustly hinder our own (1 Tim. 5:8; Prov. 28:19; Prov. 21:6), or our neighbour's wealth, or outward estate (Eph. 4:28).

61. Q. Which is the ninth commandment?

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

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

A. The ninth commandment requires the maintaining and promoting of truth between man and man (Zech. 8:16), and of our own (1 Pet. 3:16; Acts 25:10), and our neighbour's good name (3 Jn. 1:12), especially in witness-bearing (Prov. 14:5, 25).

63. Q. What is the tenth commandment?

A. The tenth commandment is, "Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his manservant, or his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's."

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

A. The tenth commandment forbids all discontentment with our own estate (1 Cor. 10:10), envying or grieving at the good of our neighbour, (Gal. 5:26) and all inordinate emotions and affections to anything that is his (Col. 3:5).

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

A. No mere man, since the fall, is able in his life perfectly to keep the commandments of God (Eccl. 7:20), but does daily break them in thought, (Gen. 8:21) word (Jas. 3:8), and deed (Jas. 3:2).

66. Q. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of various aggravations, are more heinous in the sight of God than others (Jn. 19:11; 1 Jn. 5:15).

67. Q. What does every sin deserve?

A. Every sin deserves God's wrath and curse, both in this life and that which is to come (Eph. 5:6; Ps. 11:6).

68. Q. How may we escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, we must believe in the Lord Jesus Christ (Jn. 3:16), trusting alone to his blood and righteousness. This faith is attended by repentance for the past (Acts 20:21) and leads to holiness in the future.

69. Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace (Heb. 10:39), whereby we receive (Jn. 1:12), and rest upon him alone for salvation (Phil. 3:9), as he is set forth in the gospel (Isa. 53:1).

70. Q. What is repentance to life?

A. Repentance to life is a saving grace (Acts 11:18), whereby a sinner, out of a true sense of his sins (Acts 2:37), and apprehension of the mercy of God in Christ (Joel 2:13), does with grief and hatred of his sin turn from it to God (Jer. 31:18-19), with full purpose to strive after new obedience (Ps. 119:59).

71. Q. What are the outward means whereby the Holy Spirit communicates to us the benefits of redemption?

A. The outward and ordinary means whereby the Holy Spirit communicates to us the benefits of Christ's redemption, are the Word, by which souls are begotten to spiritual life; Baptism, the Lord's Supper, Prayer, and Meditation, by all which believers are further edified in their most holy faith (Acts 2:41-42; Jas. 1:18).

72. Q. How is the Word made effectual to salvation?

A. The Spirit of God makes the reading, but especially the preaching of the Word, an effectual means of convicting and converting sinners, (Ps. 19:7) and of building them up in holiness and comfort (1 Thess. 1:6), through faith to salvation (Rom. 1:16).

73. Q. How is the Word to be read and heard that it may become effectual to salvation?

A. That the Word may become effectual to salvation, we must attend to it with diligence (Prov. 8:34), preparation (1 Pet. 2:1-2), and prayer (Ps 119:18), receive it with faith (Heb. 4:2), and love (2 Thess. 2:10), lay it up into our hearts (Ps. 119:11), and practice it in our lives (Jas. 1:25).

74. Q. How do Baptism and the Lord's Supper become spiritually helpful?

A. Baptism and the Lord's Supper become spiritually helpful, not from any virtue in them, or in him who does administer them (1 Cor. 3:7; 1 Pet. 3:21), but only by the blessing of Christ (1 Cor. 3:6), and the working of the Spirit in those who by faith receive them (1 Cor. 12:13).

75. Q. What is Baptism?

A. Baptism is an ordinance of the New Testament, instituted by Jesus Christ (Matt. 28:19), to be to the person baptized a sign of his fellowship with him, in his death, and burial, and resurrection (Rom. 6:3; Col. 2:12), of his being engrafted into him (Gal. 3:27), of remission of sins (Mk. 1:4; Acts 22:16), and of his giving up himself to God through Jesus Christ, to live and walk in newness of life (Rom. 6:4-5).

76. Q. To whom is Baptism to be administered?

A. Baptism is to be administered to all those who actually profess repentance towards God (Acts 2:38; Matt. 3:6; Mk. 16:16; Acts 8:12, 36-37; Acts 10:47-48), and faith in our Lord Jesus Christ, and to none other.

77. Q. Are the infants of such as are professing to be baptized?

A. The infants of such as are professing believers are not to be baptized, because there is neither command nor example in the Holy Scriptures for their baptism (Exod. 23:13; Prov. 30:6).

78. Q. How is baptism rightly administered?

A. Baptism is rightly administered by immersion, or dipping the whole body of the person in water (Matt. 3:16; Jn. 3:23), in the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution, and the practice of the apostles (Matt. 28:19-20), and not by sprinkling or pouring of water, or dipping some part of the body, after

the tradition of men (Jn. 4:1-2; Acts 8:38-39).

79. Q. What is the duty of such as are rightly baptized?

A. It is the duty of such as are rightly baptized, to give up themselves to some particular and orderly Church of Jesus Christ (Acts 2:47; 9:26; 1 Pet. 2:5), that they may walk in all the commandments and ordinances of the Lord blameless (Lk. 1:6).

80. Q. What is the Lord's Supper?

A. The Lord's Supper is an ordinance of the New Testament, instituted by Jesus Christ; wherein, by giving and receiving bread and wine, according to his appointment, his death is shown forth (1 Cor. 11:23-26), and the worthy receivers are, not after a corporeal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace (1 Cor. 10:16).

81. Q. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them who would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body (1 Cor. 11:28-29), of their faith to feed upon him (2 Cor. 13:5), of their repentance (1 Cor. 11:31), love (1 Cor. 11:18-20), and new obedience, (1 Cor. 5:8) lest coming unworthily, they eat and drink judgment to themselves (1 Cor. 11:27-29).

82. Q. What is meant by the words, "until he come," which are used by the apostle Paul in reference to the Lord's Supper?

A. They plainly teach us that our Lord Jesus Christ will come a second time; which is the joy and hope of all believers (Acts 1:11 1 Thess. 4:16).

NATIONAL BAPTIST

CATECHISM

1895

NATIONAL BAPTIST CATECHISM 1895

Question. What is the National Baptist Convention?

Answer. The National Baptist Convention is an organization composed of delegates from Baptist Churches, Associations, State Conventions, Missionary Societies, Baptist Young People's Unions, etc., etc., which meet annually for the purpose of hearing and considering the reports of Boards, Standing Committees and to receive the contributions sent up from local organizations or individuals, and to appropriate the same to the several causes represented by the Convention, or to such purpose as designated by the donors, and to plan for future work.

Q. Are all the Baptists in America represented by this organization?

A. No. The white Baptists have their own Church Societies. This Convention represents about one third of all the Baptists in the world, and nearly all the colored Baptists. It claims a constituency of 1,687,000 communicants, 13,000 churches, and 12,000 ordained ministers.

Q. Are all the colored Baptists of America connected with the National Baptist Convention?

A. The New England Baptists have not united with the Convention, but they contribute to its objects and help support the African Mission Work. It is hoped that they will unite with the National Baptist Convention at its meeting in Boston this year.

Q. What gave rise to the organization of the National Baptist Convention?

A. The plan for such an organization was conceived in the brain of Rev. Wm. J. Simmons, D. D., LL. D., who gave as the object the “collection of statistics, and to consider the moral and intellectual growth of the denomination, and to bring them closer together for effectual work in the Master's kingdom.”

Q. When and where was the Convention organized?

A. It was organized at St. Louis, Mo., in August, 1886, in the First Baptist Church. Dr. Simmons was elected President.

Q. Has the Convention met each year since its organization?

A. Yes. The meetings of the National Baptist Convention have been held at the same time and place of the Baptist Foreign Mission Convention from 1887 to 1895, when all the National organizations merged into one. The consolidation of the three great Conventions took place at Atlanta, Ga., in the Friendship Baptist Church.

Q. Did the consolidation of the three Conventions destroy the identity of the other two Conventions?

A. No. Each of the three Conventions as they formerly existed is now represented by Boards, which are chosen at the annual meetings by the respective State delegations, in the same manner that the officers of the Convention are chosen, and these hold their respective offices until their successors are elected and qualified. The officers of the Convention, and the vice presidents (one from each State) constitute one general Executive Board.

Q. Are the orders of the Convention binding upon the Boards, or are they to act independently of the Convention?

A. The Boards are created by the Convention, and cannot set aside any of its orders. Each of these Boards is required to make annual reports, hence all suggestions for changes would necessarily come before the Convention.

Q. Has each of the Boards a specific work, and is their work defined by the Constitution of the Convention?

A. Each Board has a specific work, but the work of the Home Mission and Educational Boards has not been as fully defined as that of the Foreign Mission Board. This is owing to the fact that the Constitution of the Convention is not complete, but it is understood that the Board is to prosecute the work of the Convention that it was created to represent.

Q. What is the aim, object and work of the Foreign Mission Board?

A. It is the object and aim of the Foreign Mission Board to create an interest among all the Baptists of America in Foreign Missions by continually urging upon them the “great commission,” and to organize Missionary Societies in the churches, and to urge an observance of the special days set for missionary purposes, with a view to raising means to give the Gospel to the heathen in Africa, and elsewhere as Providence may direct.

Q. Have the Baptists done any work in foreign lands through this Board?

A. Yes. The Board began work on the West Coast of Africa, in 1881, and has kept missionaries continually on the field ever since. The work among the Vey tribe was interrupted by a war which broke out between the native tribes, and has not been permanently resumed among that people. The principle station now is at Cape Town, South Africa.

Q. How many missionaries have been sent out by this Board, and what are their names and residences?

A. There have been fourteen missionaries employed and sent to Africa by the Foreign Mission Board, others (natives) have been employed as interpreters and resident missionaries. The following named persons were sent from America: Rev. Samuel Cosby, N. C.; Rev. and Mrs. W. W. Colley, Rev. and Mrs. J. H. Presley, Rev. and Mrs. J. J. Coles, Va; Rev. H. McKinney, Rev. J. J. Diggs, Rev. E. B. Topp and wife, Miss.; Rev. J. O. Hays, N. C.; Rev. and Mrs. R. A. Jackson, Ark.

Q. How many of these missionaries are now living, how many dead, and how many are now on the field?

A. There are ten of the missionaries who were sent to Africa, living; Revs. Cosby and McKinney, and Sister J. H. Presley died in Africa, and Rev. J. J. Coles died in this country after he returned home from the field. Rev. R. A. Jackson and wife, and Rev. J. O. Hays are now on the field; besides these are Revs. R. T. Stewart, John Tule and John Thomas, recently employed. The two latter are native Africans.

Q. Where is the headquarters of the Foreign Mission Board, and who are the

officers?

A. The headquarters of the Foreign Mission Board is at Louisville, Ky. Rev. J. H. Frank is chairman; S. E. Smith, D. D., Secretary; D. A. Gaddie, D. D., Treasurer; and Rev. L. G. Jordan, Corresponding or Field Secretary.

Q. What day has been designated by the National Convention as “Foreign Mission Day?”

A. The fifth Sunday occurring in each year has been designated “Foreign Mission Day,” and it is the duty of the Foreign Mission Board to furnish a program for the use of all the Baptist churches on that day, the money raised to be sent to the Treasurer of the Board.

Q. What is the work and aim of the Home Mission Board?

A. The work and aim of the Home Mission Board is at present confined to the publication of Sunday school literature, but as its name indicates, its aim is to look after the mission work at home, and to cooperate with other agencies in building up the denomination in America.

Q. Is there not a society which has for years been engaged in the publication of Sunday school literature?

A. Yes, there are several such societies among the white Baptists, the principal one being the American Baptist Publication Society.

Q. Are not these societies among the white Baptists better prepared to publish Sunday school literature, and at lower prices than the Home Mission Board?

A. Certainly, some of them are very wealthy, and can employ the very best scholars to write for their periodicals, and can put their work out at such low prices as to make competition almost impossible. But while the Home Mission Board cannot compete in prices and may not for the present be able to compete in other respects with the older and wealthier societies, it will give employment to colored Baptists, thereby giving encouragement to capital and scholarship, which will eventually enable them to compete with other societies along all lines.

Q. Do the publication societies among the white Baptists give employment to colored Baptists?

A. Only as missionaries and colporteurs. The only place of prominence ever held was that of District Secretary. No colored men are employed as contributors, associate editors, clerks in book houses, etc., hence there is no incentive to aspire to, or prepare for such places.

Q. Are all the leading ministers among the colored Baptists in sympathy with the Publishing Board.

A. No. There are some who claim to honestly oppose the movement, but they are greatly in the minority. Nearly all the great men in the denomination are in sympathy with the Board, as they can see that this is the only way by which the acts and writings of the race can be preserved and transmitted to their posterity.

Q. What is the cost of the literature used in the colored Baptist Sunday schools?

A. The estimated cost of the literature used in colored Baptist Sunday school is \$100,000 a year. This includes all kinds of periodicals.

Q. Does all of this vast sum go to any one of the older societies?

A. No. It is divided among all the publishing societies, some even use what is called non-sectarian literature. The largest amount goes to the American Baptist Publication Society, and the next largest to the Sunday School Board of the Southern Baptist Convention.

Q. Will the Home Mission Board get the patronage of the entire colored Baptist denomination?

A. Not at present, and perhaps never will be able to control the entire patronage, but they hope to secure at least half of all the patronage in the next two years. The fact that the success of the enterprise means employment, and the giving to the colored Baptists a place in religious history, which without it would be lost

to them, will cause all the most thoughtful ones to support the movement.

Q. Where is the headquarters of the Home Mission Board and who are the officers?

A. The headquarters of the Home Mission Board is temporarily at Little Rock, Ark., the permanent location will be determined at the Convention which meets at Boston, in September, 1897. The officers of the Board are Rev. G. W. D. Gaines, Chairman; Prof. J. A. Booker, A. M., Secretary; Rev. J. P. Robinson, Treasurer; Rev. R. H. Boyd, D. D., Corresponding and Field Secretary.

Q. Why is the literature published at Nashville and the Board headquarters at Little Rock?

A. The Board appointed a Publishing Committee whose duty it is to publish the literature, and this Committee, after careful examination, found that the work could not be satisfactorily done at Little Rock, hence by consent of the Board the contract for the work was let to a Nashville firm.

Q. Where is the headquarters of the Educational Board and what are its duties?

A. The headquarters of the Educational Board is at Washington, D. C. The duties of the Board are many, but at present they are devoting their efforts to the publication of the Baptist Magazine, and the organization of the forces for effectual work along other lines. There are forty-four (44) schools run exclusively by colored Baptists, and the Board may at some day be able to so organize them and the Baptists in support of them, as to make each and all beneficiaries of the National Convention.

Q. Will the Educational Board attempt to interfere with the management of the Home Mission Society's Schools?

A. By no means; but rather encourage and support their efforts, for the simple reason, that the Home Mission Society has always recognized the colored Baptists as men, and has appointed and supported in positions of honor and trust many of our ablest men, not as missionaries only, but as college presidents, treasurers and

secretaries.

Q. What can the Educational Board do to help the schools now owned and operated by the colored Baptists and the Society?

A. When these schools have become a part of the National Convention, and a system has been adopted to receive and disburse the gifts and bequests of philanthropists, it will encourage men in our own race, as well as others, to give, when they know that their gifts will be handled by a competent Board.

Q. Are the Baptist newspapers in sympathy with the National Convention in its work along these lines?

A. They are practically a unit in support of the objects and plans of the National Convention. They differ somewhat as to methods of procedure, etc. The fact that a Baptist Press Association was organized at the last Convention, and will meet in connection with the Convention in future, will make them practically a unit on the methods, etc., in future, as the editors of these papers are members of and help to shape the policies of the Convention.

Q. Is there a national organization of the Baptist women in the United States?

A. Yes, prior to the meeting of the St. Louis Convention there were two of these, but the consolidation of the National Convention, and the General Association of the Western States and Territories left only one organization. They meet at the same time and place of the National Convention.

Q. Are women received as delegates, messengers, etc., in the National Convention on equality with the men?

A. Yes. There is no discrimination; they are given the same privileges as the men, and are put on the programmes, committees, etc.

Q. What about the Baptist Young People's Union? Is it a part of the National Convention?

A. The organization of the Baptist Young People's Union as an auxiliary of the National Convention was effected at St. Louis. The work of this organization has not as yet been defined by the

Constitution, but a beginning having been made it is hoped that it will soon develop into a strong society.

A CATECHISM
FOR
LITTLE CHILDREN

COMPILED AND PUBLISHED
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CHILD'S CATECHISM

LESSON I

1. Can you tell me who made you?

God.

2. Who is God?

God is the maker of all things.

3. Out of what did he make all things?

Nothing.

4. How were they made?

God spake and it was done.

5. What did God make on the first day?

Light.

6. What did God call the light?

Day.

7. What did He call the darkness?

Night.

8. What did He Make on the second day?

The sky.

9. What shine in the sky at night?

The moon and stars.

LESSON II

1. What did God make on the third day?

Land and water.

2. What did God make on the fourth day?

The sun, moon and stars.

3. What did God make on the fifth day?

Fishes and birds.

4. What did He make on the sixth day?

He made horses, cows, sheep, and any other animals.

5. What else did He make on the sixth day?

Man.

6. What was the name of the first man?

Adam.

7. What was the name of the first woman?

Eve.

8. Of what was Adam made?

Of the dust of the ground.

9. How did God make Eve?

Out of one of Adam's ribs.

LESSON III

1. Where did Adam and Eve live?

God put them in a beautiful garden.

2. What was in that garden?

Good fruits and pretty flowers.

3. What did God tell them not to do?

He told them not to eat of the fruit of one tree.

4. Did they obey God?

No, they did not.

5. How did they disobey God?

They ate the fruit which God told them they must not eat.

6. Did God see them?

Yes--God saw them, for He sees all things.

7. Did God punish them?

Yes. He drove them out of the garden.

8. How else did He punish them?

God said that they should die!

9. What did God promise them?

A Saviour.

LESSON IV

1. Who was Cain?

Cain was the oldest son of Adam and Eve.

2. Who was Abel?

Abel was the brother of Cain.

3. Was Abel good?

Yes, Abel was good, he prayed to God, and he loved and trusted in Him.

4. Was Cain good?

No, Cain was wicked, and he did not love God.

5. Did Cain envy Abel?

Yes, Abel was a friend of God, and Cain envied him.

6. What did Cain do?

He killed Abel, and denied it.

7. Did God see Cain?

Yes, He saw Cain and punished him.

8. Have you been wicked?

Yes, I have often been wicked.

9. Does God see you when you do wickedly?

Yes, He sees all my wickedness.

10. Will God punish you?

Yes, He will punish me if I do not repent.

11. Does God love you?

Yes, He is my kind Father, and He will forgive me and make me happy, if I repent of my sins and believe in His Son.

LESSON V

1. Who was Noah?

Noah was a good man who lived about 4,000 years ago.

2. Were all men good at that time?

No, all men were wicked, except Noah And his family.

3. Did God punish the wicked?

Yes, God caused a flood and destroyed all the wicked.

4. How was Noah saved?

Noah and his family were saved in the ark.

5. What was the ark?

It was a large boat.

6. How were the beasts and birds saved?

Some of each kind were brought into the ark and saved with Noah.

7. Who were the sons of Noah?

The sons of Noah were Shem, Ham, and Japhet.

8. Will there be another flood?

No, there will never be another flood.

9. Will the world be destroyed again?

Yes, the world will be destroyed by fire.

LESSON VI

1. Who was Abraham?

Abraham was a good man, who loved God and trusted in Him.

2. What did God tell Abraham to do?

God told him to leave his home.

3. Did Abraham obey Him?

Yes, he obeyed God and went to Canaan with his family.

4. Who was Isaac?

Isaac was the only and beloved son of Abraham and Sarah.

5. What did God command Abraham to do to Isaac?

God commanded Him to sacrifice Isaac.

6. Why did God command Abraham to sacrifice Isaac?

Because God wished to try Abraham.

7. Did Abraham obey God?

Yes, he was about to sacrifice Isaac when an angel told him not to do so.

8. What did Abraham love most?

He loved God most.

9. Must you do like Abraham?

Yes, I must love God more than all things.

10. Why must you love God most?

Because God is the best of all beings.

11. Must you obey God like Abraham?

Yes, I must obey God in every thing I do.

LESSON VII

1. Why must we obey God?

Because He has commanded us to obey him.

2. To whom did God first give His Commandments?

To Moses.

3. For whom did He give them?

For the Israelites.

4. And for whom else?

For us.

5. In what part of the Bible do we find the Commandments?

The 20th chapter of Exodus.

6. How many Commandments are there?

Ten.

7. Is it your duty to keep them?

Yes.

LESSON VIII

1. What is the first Commandment?

Thou shalt have no other Gods before me.

2. What is the second commandment?

Thou shalt not make to thyself any graven image, or the likeness of any thing in heaven or in earth, to bow down and worship it.

3. What is the third Commandment?

Thou shalt not take the name of the Lord thy God in vain.

4. What is the fourth Commandment?

Remember the Sabbath day to keep it holy.

5. What is the fifth Commandment?

Honor thy father and thy mother.

6. What is the sixth Commandment?

Thou shalt not kill.

7. What is the seventh Commandment?

Thou shalt not commit adultery.

8. What is the eighth Commandment?

Thou shalt not steal.

9. What is the ninth Commandment?

Thou shalt not bear false witness against thy neighbor.

10. What is the tenth Commandment?

Thou shalt not covet any thing that is thy neighbor's.

11. Is not this law of the Ten Commandments divided into two parts?

Yes: the first part contains our duty to God; the second our duty to man.

12. What does the first part teach?

That I should love God with all my heart, soul, mind and strength.

13. What does the second part teach?

That I should love my neighbor as myself.

LESSON IX

1. What is the character of all men?

All men are sinners.

2. What is a sinner?

A sinner is one who disobeys the law of God.

3. What has God said that He would do to sinners?

He has said that He would punish them forever.

4. Can they be saved from that punishment?

They can.

5. How can they be saved from it?

By forsaking their sins and becoming servants of Jesus Christ.

6. Who is Jesus Christ?

He is the Son of God and the Saviour of men.

7. How do you know that he is the Son of God?

Because, when He was baptized, God said: This is my beloved Son.

8. Where was Jesus Christ born?

He was born in Bethlehem, a village in the land of Judea.

9. Were his parents rich or poor?

They were very poor.

10. Where was Jesus Christ before He came into our world?

He was in heaven with God his Father.

LESSON X

1. When the Saviour was born, who were keeping watch over their flocks by night?

Shepherds.

2. Who are shepherds?

Shepherds are persons who take care of sheep.

3. Who appeared unto the shepherds?

The angel of the Lord.

4. What shone round about them?

The glory of the Lord.

5. How did the shepherds feel when they saw the angel?

They were much afraid.

6. Had they any reason to be afraid?

They had not.

7. How ought they to have felt?

They ought to have been very much pleased.

8. What did the angel say to the shepherds?

The angel said, "Fear not, for behold, I bring you good tidings of great joy!"

9. What were these good tidings?

"For unto you is born this day, in the city of David, a Saviour."

10. What place did he mean by "the city of David?"

He meant Bethlehem.

11. Why was Bethlehem called the city of David?

Because David, who became king of Israel, was born there.

12. What took place after the angel was done speaking?

A large number of angels suddenly appeared, and began praising God.

13. What did they sing?

Glory to God in the highest, on earth peace, good will towards men."

14. What does this glorious appearance of the angels teach us respecting Christ?

It teaches that He was a very great and glorious being.

15. Why does their appearance teach this?

Because, if He had not been a great and glorious being, angels would not have been sent to proclaim His birth.

LESSON XI

1. Where did the shepherds go after the angels left them?

They went with haste to Bethlehem.

2. What did they find there?

They found Mary and Joseph and the infant Jesus.

3. Where did they find Jesus?

They found him lying in a manger.

4. What is a manger?

A place where they put food for horses and cattle to eat.

5. What did the shepherds tell Joseph and Mary?

They told them that angels had appeared to them, and what they said about Christ.

6. What effect had the story of the shepherds upon the people who heard it?

The people wondered.

7. Had they good reason to wonder?

They had, for it was a very wonderful thing for angels to appear and sing to men.

8. What did Mary, the mother of Jesus, do?

She kept all these things, and pondered Them in her heart.

9. What is meant by her pondering them in her heart?

It means that she thought about them with much feeling.

10. What did the shepherds do after they had seen the Saviour?

They returned, glorifying and praising God.

11. Why ought we to praise God as much as the shepherds?

Because Christ is our Saviour, as well as theirs.

LESSON XII

1. Who came to see Jesus besides the shepherds?

Wise men from the East.

2. What had they seen in the east?

They had seen His star.

3. What did this star do?

It went before the wise men, and led them to the place where the infant Saviour was.

4. How did they feel, when they saw the star?

They rejoiced with exceeding great joy.

5. How did the wise men know in which house the Saviour was?

They knew it by the star stopping directly over it.

6. What did they do when they found the Saviour?

They fell down and worshipped Him.

7. What did they present to Him?

They presented to Him gifts of gold, frankincense and myrrh.

8. What are frankincense and myrrh?

They are sweet-smelling gums, obtained from trees.

9. Did the wise men show their reverence to Christ, by worshipping Him and giving Him these presents?

They did.

10. Do the angels worship Christ?

They do.

11. If it is right for angels to worship Christ, is it not right for us to worship Him?

It is.

LESSON XIII

1. When the wise men departed who appeared to Joseph?

An angel.

2. What did he tell Joseph to do?

To arise and go away from Judea.

3. Where was he told to go?

Into Egypt.

4. Whom was he to take with him?

The infant Jesus and his mother.

5. Why was he told to take Jesus into Egypt?

To save His life.

6. Who wanted to kill Him?

King Herod.

7. When Herod died, what did Joseph do?

He returned to Judea.

8. In what town did Jesus live?

Nazareth.

9. How long did He live there?

Until He grew up.

10. Where is the town of Nazareth?

In Galilee.

11. Was Nazareth a large or a small place?

A small place.

LESSON XIV

1. Who came to tell of Christ beforehand?

John the Baptist.

2. What was John's clothing?

Camel's hair.

3. What was his food?

Locusts and wild honey.

4. What did he preach?

He told the people to repent of their sins.

5. What did he do to the people?

He baptized them.

6. Did Jesus go to be baptized by him?

Yes.

7. Why did He do so?

For an example to us.

8. Does Jesus command all his followers to be baptized?

He said, “Go make disciples of all nations, baptizing them.”

9. What is baptism?

An immersion in water, in the name of the Father, Son, and Holy Ghost.

10. What does the use of water in baptism signify?

That the person's sins have been washed away.

11. Does the water wash away sin?

No; it is the blood of Christ.

12. What does the action of immersion signify?

That the person is dead to sin, and risen to a new life.

13. What does the doing of this in the name of the Father, Son, and Holy Ghost signify?

That the person devotes himself to the service of God, the Father, the Son, and the Holy Ghost.

14. What should all who are baptized do?

They should lead a new life.

15. Who should be baptized?

Those that repent and believe.

16. Should infants be baptized?

No; God has not commanded it.

17. Is there any case of infant baptism mentioned in the Bible?

No; not one.

18. Are there different ways to baptize?

There is but one way.

19. What then must we say of those who have had water only sprinkled or poured upon them?

That they are not baptized.

LESSON XV

1. When Jesus was about thirty years old what did He do?

He began to teach the people.

2. How long did He teach them?

Three years.

3. Did He do any thing besides teach the people?

Yes He worked miracles.

4. What are miracles?

Wonderful works.

5. Can you tell me some miracle which Jesus did?

Yes, He raised the dead.

6. And what else?

He cleansed lepers.

7. What did He do for the lame?

He made them to walk.

8. What did He do for the dumb?

He made them to speak.

9. What did He do for the blind?

He gave them sight.

10. Did the wind and waves obey Him?

Yes.

11. What did His working miracles prove?

That God had sent him.

LESSON XVI

1. Whom did Jesus choose to go about with Him?

Twelve men.

2. What did He Call them?

Apostles.

3. What did He tell them to do?

To preach the Gospel.

4. What did He give them power to do?

To work miracles.

5. Did the Jews all love Christ?

No; many of them hated Him.

6. What did they determine to do to Him?

To kill Him.

7. How did they find Him?

Judas showed them where He was.

8. How did he make Him known to them?

He kissed Him and said, Hail Master!

9. Who was Judas?

One of the twelve Apostles.

10. Where was Jesus when these wicked men found Him?

In the Garden of Gethsemane.

11. Why had He gone there?

To pray.

LESSON XVII

1. After Christ was betrayed where was He carried?

First before the High Priest, then before the Roman Governor, Pontius Pilate.

2. Did Pilate find Christ guilty of any crime?

No. He said, “ I find no fault in Him.”

3. Why then did He not let Him go?

Because the Jews were not willing for him to do so.

4. What did they say?

Crucify Him--crucify Him.

5. Where did they carry Jesus to crucify Him?

To Calvary.

6. How was He crucified?

He was fastened to the cross.

7. In what way?

By nails driven through His hands and feet.

8. How long did He hang on the cross?

Six hours.

9. What took place while Jesus was on the cross?

For three hours the sun was hid, and there was great darkness.

10. Did Jesus feel angry with those who crucified Him?

No; He prayed to God to forgive them.

11. Why did He die?

That poor sinners might be saved.

12. If Christ had not died could any of us go to heaven?

No, because we are all sinners.

LESSON XVIII

1. On what day did Jesus arise from the dead?

On the third day after He was crucified, which was the first day of the week, and is now our Sabbath.

2. To whom did Jesus appear after He arose from the dead?

To many of His disciples.

3. How did they know it was Jesus?

He ate, drank, and talked with them.

4. What command did He give to His disciples?

He said, "Go ye into all the world, and preach the gospel to every creature."

5. How long did Jesus stay on the earth after He arose from the dead?

Forty days.

6. How did Jesus ascend to Heaven?

He was taken up, and a cloud received Him out of their sight.

7. Will Jesus again come down from Heaven?

Yes, He will come at the last day to judge us and all mankind.

8. What do we learn from Jesus' rising from the dead?

That our bodies will be raised from the dead at the last day.

9. What else will take place?

We will be before the judgment seat of Christ.

10. For what purpose?

To be judged according to our works.

11. What will become of the wicked?

They will go away into everlasting punishment.

12. What will become of the good?

They will go away into life eternal.

THE LORD'S PRAYER

Our Father who art in Heaven. Hallowed be thy Name. Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory forever and ever. AMEN.

EVENING PRAYER

Now I lay me
Down to sleep.
I pray the Lord
My life to keep.
If I should die
Before I wake,
I pray the Lord
My soul to take.

MORNING PRAYER

Now I awake
And see the light,
'Tis God has kept me
Through the night;
To Him I lift
My voice and pray
That He will keep me
Through the day.

HYMN

Jesus high in glory,
Lend a listening ear;
When we bow before
Thee, Infant praises hear.

Though Thou art so holy,
Heaven's Almighty King,
Thou wilt stoop to listen
When thy praise we sing.

We are little children,
Weak, and apt to stray;
Saviour! Guide and keep us
In the Heavenly Way.

Save us Lord, from sinning,
Watch us day by day;
Help us now to love Thee,
Take our sins away.

Then, when Jesus Calls us
To our Heavenly home,
We would gladly answer:
Saviour, Lord, we come!

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BY W. W. EVERTS, D.D.

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CHAPTER 1
BEING AND LAW OF GOD

Q. (1) How is God made known to us?

A. Through nature, intuition, and special revelation Ps. xix: 1; Rom. i:20.

Q. (2) How is the necessity of special revelation shown?

A. By the failure of natural religion to determine a standard of truth and duty, or provide a way of pardon and salvation. Rom. i; 21-25; 1 Cor. i:21; Luke x: 21.

Q. (3) How are the Scriptures of the Old and New Testaments shown to be a special revelation from God?

A. By inspiration, miracle, prophecies, unity, exalted character and beneficent influence. 2 Tim. iii:16; Acts i:16; Luke xvi:29; Heb. i:7; 2 Pet. i: 21; John xvii: 17; Ps. xii: 6, cxix: 140, xix: 7-10.

Q. (4) How are we assured of the substantial correctness of the canon of

Scriptures?

A. By the carefulness of the Hebrews in guarding the Old, and of the Church in guarding both Old and New Testaments; by comparison of ancient catalogues and manuscripts; and by the concurring testimony of all competent witnesses.

Q. (5) What is the significance of the titles of the sacred writings?

A. They are called the Scriptures, from their distinction above all human writings: Bible, as the book of books; Old and New Testaments, as embracing the will and promise of God in two dispensations; and the Word of God, as the grand summary of divine revelation.

Q. (6) How should the Scriptures be received?

A. As a treasure of heavenly truth, a standard of faith and practice, available to all without the mediation of priest or council. Deut. xi: 18-21; Josh. i:8, Isa. viii: 20; Ps. cxix: 10, 19; 2 Tim. iii:16; 1 Pet. ii: 12; Deut. v:5; Gal. 1:8,9; Ex. xx: 8-11; Rom. xv: 4.

Q. (7) What do the Scriptures principally teach?

A. The attributes, providence and will of God, and the relations and duties of man. Deut. xxxi: 12; Job xi: 7-11; Ps. xiviii; Luke x: 25, 26.

Q. (8) What is God?

A. A Spirit—infinite, eternal, and unchangeable in being, power, wisdom, truth, justice, goodness and holiness. John iv: 24; I Kings viii: 27; Jer. ii: 24; Ps. xc: 2; Mal. iii: 6; Gen. xvii:1; Rom. xvi: 27; I Tim. vi: 1-17; Jer. x:i0; John xvii:3; Isa. xlv:21; Ps xcic:9; Rev. v:4

Q. (9) Are there more Gods than one?

A. There is only one — the living and true God, whose name is Jehovah; revealed to us in the personal and relative distinctions of Father, Son, and Holy Spirit, the same in essence, equal in power and glory. Deut. iv. 35 and vi:4; Isa. xlv: 6; 1 John v:7; Matt. iii. 16 and xxvii:11, 12.

Q. (10) What is the chief end of man?

A. To glorify God and enjoy his favor forever. Rom. xiv: 8; Ps. lxxi: 22 and lxxxvi: 11, 12.

Q. (11) How may we glorify God and enjoy his favor?

A. By loving him and keeping his commandments. 1 Cor. x:31; John xiv: 15.

Q. (12) What is the authorized summary of God's law?

A. The ten commandments recorded in twentieth chapter of Exodus. Repeat the commandments in short).

Q. (13) What is the first commandment of the Decalogue?

A. Thou shalt have no other gods before me.

Q. (14) What does this commandment comprehend?

A. Supreme homage to the living and true God, forbidding the worship of any other being or any object.

Q. (15) What is the second commandment?

A. Thou shalt not make to thyself any graven image, nor the likeness of anything in heaven or earth, to bow down and worship it.

Q. (16) What does this commandment comprehend?

A. Spiritual homage, forbidding the worship of images and symbols of God, as confusing the sense of his presence and sovereignty.

Q. (17) What is the third commandment?

A. 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.

Q. (18) What does this commandment comprehend?

A. Reverent use of names, attributes, ordinances, word and works of God; forbidding all profane conversation, thoughtless utterance of divine titles, or the careless observance of religion.

Q. (19) What is the fourth commandment?

A. Remember that thou keep holy the Sabbath day.

Q. (20) What does this commandment comprehend?

A. The observance of a seventh part of time (the first day of the week, according to apostolic order) as a holy day, to be devoted to religious worship and duties; forbidding all profanation of that day by secular

business the pursuit of pleasure, vacant idleness, or indifference to religion.

Q. (21) What is the fifth commandment?

A. Honor thy father and thy mother, that thy days may be long in the land.

Q. (22) What does this commandment comprehend?

A. Reverence both parents and guardians; forbidding all rude behavior towards them, or any superiors in age or office.

Q. (23) What is the sixth commandment?

A. Thou shalt do no murder.

Q. (24) What does this commandment comprehend?

A. Careful preservation of our own and the life of others; forbidding all temper or conduct that leads to its destruction.

Q. (25) What is the seventh commandment?

A. Thou shalt not commit adultery.

Q. (26) What does this commandment comprehend?

A. Purity of heart, speech and conduct: forbidding unchaste thoughts words and actions.

Q. (27) What is the eighth commandment?

A. Thou shalt not steal.

Q. (28) What does this commandment comprehend?

A. Security of possessions; forbidding unauthorized appropriation of them, either by stealth, violence or fraud.

Q. (29) What is the ninth commandment?

A. Thou shall not bear false-witness against thy neighbor.

Q. (30) What does this commandment comprehend?

A. Universal truthfulness; forbidding especially whatever causelessly injures the reputation of others.

Q. (31) What is the tenth commandment?

A. Thou shalt not covet anything that is thy neighbor's.

Q. (32) What does this commandment comprehend?

A. Contentment in our own condition and circumstances; forbidding inordinate desire for the possessions, offices, or advantages of others.

Q. (33) What do the first four precepts of the Decalogue embrace?

A. Duties of God, summed up in the first great commandment - "Thou shalt love the Lord thy God with all thy soul, mind and strength." Matt. xxii: 37.

Q. (34) What do the remaining six precepts embrace?

A. Duties to men, summed up in the second great commandment - "Thou shalt love thy neighbor as thyself." Matt. xxii: 39.

CHAPTER II

SALVATION OF MAN

Q. (1) Do any perfectly keep the law of God?

A. "There is none righteous; no, not one." Eccl. vii: 20; Rom. iii: 10.

Q. (2) In what state were our first parents created?

A. In a holy and happy state. Gen. i: 27.

Q. (3) How did they lose that holy and happy state?

A. By hearkening to Satan (one of the fallen angels) and disobeying God. Gen. ii: 15- 17, and iii.

Q. (4) How are all mankind made sinners?

A. By inheriting sinful nature, yielding to temptation, and transgressing God's law. Rom. v: 14; Gen. iii: 20; Rom. v:12; 1 Cor. xv: 22.

Q. (5) What is sin?

A. Disobedience, or want of conformity to God's law. 1 John iii: 4; Deut. ix: 7; Rev. xv: 9.

Q. (6) What is the penalty of sin?

A. Death of the body and of the soul. Ezek. xviii: 4; Rom. vi: 23; Ps. xix: 17.

Q. (7) How may we be saved from that penalty?

A. By the regeneration of the soul and the resurrection of the body to everlasting life, through Jesus Christ, our Lord. Rom. vi: 4-8; Gal. iv: 4, 5.

Q. (8) Who is the Saviour of the world?

A. Jesus – in mysterious union of human and divine nature, declared to be Son of Man and Son of God. Matt. i: 23; Heb. i: 8; 1 John v: 20; 1 Tim. iii: 16; Col. ii: 9.

Q. (9) What has Jesus done to save us?

A. In our nature He lived a holy life, died for our sins on the cross, and rose for our justification. Rom. v: 8; 1 Tim. i: 15; Gal. iv: 4, 5.

Q. (10) What offices does he execute in becoming the Saviour of men?

A. Those of Mediator, Prophet, Priest and King; and only such as accept Him in these offices avail themselves of His salvation. 1 Tim. ii: 5; Heb. viii: 6; Deut. xviii: 15, 16; Acts iii: 22; Ps. cx: 4; Heb. iv: 15; Isa. vi: 1-5; John xii: 41.

Q. (11) How does Christ execute the office of Prophet?

A. By revealing to us, through his Word and Spirit, the will and promise of God. John xv: 15; xiv: 26, and xx: 31; 2 Cor. v: 19.

Q. (12) How does Christ execute the office of Priest?

A. By once offering up himself a sacrifice to satisfy divine justice and reconcile us to God, and by making continual intercession for us.

Q. (13) How does Christ execute the office of King?

A. By subduing us to himself, by ruling and defending us, and by restraining and conquering all his and our foes. Ps. cx: 3; Isa. xxxiii: 22; Ps. lxxxix: 18 and lxxxi: 10; 1 Cor. xv: 25.

Q. (14) How does Christ execute the office of Mediator?

A. By pleading with the Father his own death and righteousness for our pardon and peace.

Q. (15) How is Christ a Redeemer?

A. By paying, as the price of man's redemption, his own righteousness and sufferings. Heb. ix: 12.

Q. (16) How does Christ make atonement?

A. By obedience and sufferings in man's stead, thereby securing to him the righteousness, and freeing him from the penalty of the law. Gal. iv: 4, 5; Acts iv: 12.

Q. (17) Wherein appears the humiliation of Christ?

A. In being born, and in that lowly condition, made under the law, suffering the miseries of this life, the frown of his Father, and the cursed death of the cross; in being buried, and continuing for a period under the power of death. Phil. ii: 6, 7; Luke 1: 35; Phil. ii: 8; Matt. xxvii: 46 and xii: 40.

Q. (18) Wherein appears the exaltation of Christ?

A. In his rising from the dead, ascending to heaven, sitting at the right hand of God the Father, and in coming to judge the world at the last day. 1 Cor. xv: 4; Luke xxiv: 51; Col. iii: 1; Acts xvii: 31.

Q. (19) How is this salvation made sure?

A. By the regenerating power of the Holy Spirit, leading to faith, repentance and obedience to the Lord Jesus Christ. Eph. ii: 8; 2 Cor. vii: 10; 1 John ii: 3. Heb. ix: 26 and vii: 27.

Q. (20) What are the principal evidences of the acceptance of this salvation?

A. Love to Christ and his church, hatred of sin, purity of life, and abounding charity – leading to hatred of sin, forgiveness of enemies, habitual beneficence and zeal in good works. 1 Pet. ii: 7; 1 John iii: 14; Matt. v: 10, 44, 45.

Q. (21) What are good works?

A. Works of charity, philanthropy and piety, done through love to God, and an indispensable fruit of it. 2 Cor. ix: 8-14; 2 Tim. vi: 18, 19; James i: 27.

Q. (22) What are the decrees of God?

A. The prescribed plan of creation and providence, according to which all events take place. Eph. i: 11 and iii: 11; Rom. ix: 18; Acts iv: 28; Rev. iv: 11; Ps. ciii: 19.

Q. (23) What is God's providence?

A. That supervision and over-ruling of the order and operations of nature and the affairs of the world that insures his will in all things. Ps. cxix: 6,8, lxxv: 8-13; xxxv: 5; civ: 14-28; xxxvi: 6; cxiv: 15, 16; Luke xii: 6, 7.

Q. (24) What is the doctrine of election?

A. Election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners. John xv:16; Eph. v:11, 12; Rom. viii: 29; 1 Pet. i: 2; 2 Thes. ii: 13.

Q. (25) What is regeneration?

A. The work of God's spirit convincing man of sin and helplessness disposing him to righteousness, and enabling him to reform his life and embrace the Lord Jesus Christ as his Saviour. John iii: 3, 5,7, 8; Matt. xviii: 13.

Q. (26) What is justification?

A. Pardoning the believer and accepting him as righteous through the name and righteousness of Christ. Rom. iii: 24 and v: 1; Gal. ii: 16; 1 Cor. v: 11; Tit. iii: 7.

Q. (27) How are we assured of the perseverance of the believer to everlasting life?

A. By the tendency of his renewed nature to perfect and defend itself by circumstances, companionship and habit, and especially by the promised agency of the Holy Spirit to complete in the believer the work of salvation. 1 John iii: 9; Job xvii: 9; Phil. i: 6; John viii: 31 and ii: 19; Rom. viii: 28.

Q. (28) What is sanctification?

A. The progressive conformity of the believer to the divine law, through the Word and Spirit of God. 2 Cor. vi: 17; 1 Cor. vi: 11; Heb. i: 10; Eph. v: 26, 27.

Q. (29) What does sanctification embrace?

A. Primarily, consecration of heart; and secondarily, of mind and body. 1 Cor. vi: 15- 19 and ix: 27; Rom. ii: 1.

Q. (30) How does the importance of consecration of heart appear?

A. It is more particularly enjoined in the Scriptures: the heart leaves its impress upon the character and life, and in judging men God looks at the heart. Prov. iv: 23 and iii: 5; Matt. xxii: 37; Jer. xvii: 9, 10; Matt. v: 28.

Q. (31) How does the importance of consecration of mind appear?

A. In elevation of mind man rises above animal races, and is endowed with immortality; and through its improved capacity truth and duty are apprehended, and being and destiny enobled. Isa. xxvi: 13; Acts xx: 19; Rom. vii: 25; Phil. iv: 7; Heb. xiii: 16.

Q. (32) How does the importance of consecration of the body appear?

A. It is the most wonderful of the material works of God – is claimed as his abode and temple, and its true condition is essential to the greatest virtue, happiness and progress of the race, while its abuse betrays insensibility to the goodness and contempt for the authority of the Creator. Rom. viii: 13; 1 Cor. vi: 13, 15, 19; Eph. v: 23; Col. ii: 11; 1 Thes. v: 1, 2, 3; Phil, iii: 21.

Q. (33) What do the Scriptures specially enjoin as a means of attaining exalted spiritual life?

A. Prayer. Ps. cxiv: 18, 19; Matt. vii: 7, 8, 9; Luke xi: 13; James 1: 5; John xiv: 13, 14.

Q. (34) What is acceptable prayer?

A. Offering up desires to God for things agreeable to his will, in the name of Christ, with confession of sins and acknowledgement of his mercies. James v: 16; Mark xi: 24; Matt. v: 44.

Q. (35) What is our guide in prayer?

A. The Scriptures generally, and the Lord's Prayer particularly.

Q. (36) What does the address of the Lord's Prayer teach?

A. It teaches that we should come to God in reverence and endearing confidence, as children to a father, praying with and for each other.

Q. (37) What does the first petition ask?

A. That God will dispose all to hallow his name and declare his glory.

Q. (38) What does the second petition ask?

A. That opposing rule and rival authority may be put down, and the kingdom of God established in the earth.

Q. (39) What does the third petition ask?

A. That men may know, do, and submit to God's will on earth, as angels do in heaven.

Q. (40) What does the fourth petition ask?

A. Food for the body, mind and heart.

Q. (41) What does the fifth petition ask?

A. Forgiveness of all our sins, of thought, and deed, through the plenitude of God's mercy, as we forgive those trespassing against us.

Q. (42) What does the sixth petition ask?

A. That God would by his providence shield us from temptation, or succor us in it, and deliver us from it.

Q. (43) What does the close of the Lord's Prayer teach?

A. That we should praise God in Prayer, and seek ever all our supply from the sufficiency of his power and goodness.

Q. (44) What blessings does Christ pronounce upon exalted spiritual life?

A. The Beatitudes, recorded in Matthew v.

Q. (45) What is the first beatitude?

A. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Q. (46) Who are the poor in spirit?

A. Those humbly estimating their own attainments, sensible of their imperfections, and penitent for their faults.

Q. (47) How do they possess the kingdom of heaven?

A. By sharing its power, protection and promise.

Q. (48) What is the second beatitude?

A. "Blessed are they that mourn, for they shall be comforted."

Q. (49) How is this blessing bestowed?

A. By alleviating, terminating and sanctifying sorrow, and crowning it with heavenly hope.

Q. (50) What is the third beatitude?

A. “Blessed are the meek, for they shall inherit the earth.

Q. (51) Who are the meek?

A. Not the haughty or vindictive, but the gentle, patient and forbearing.

Q. (52) How do they inherit the earth?

A. By conciliating favor and friends, they gain property and power, the most valued possessions of earth.

Q. (53) What is the fourth beatitude?

A. “Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”

Q. (54) How is this promise verified?

A. In the sanctification of individuals seeking after holiness, and in certain progress of truth and righteousness in the earth, filling the heart of the church with joy.

Q. (55) What is the fifth beatitude?

A. “Blessed are the merciful, for they shall obtain mercy.”

Q. (56) How is the blessing realized?

A. Through sympathy awakened in the hearts of men toward the merciful; and by the gracious providence of God over them.

Q. (57) What is the sixth beatitude?

A. “Blessed are the pure in heart, for they shall see God.”

Q. (58) How is this promise fulfilled?

A. By clearer perception of truth, duty, divine character and providence; and by a nearer approach to the presence of God in heaven.

Q. (59) What is the seventh beatitude?

A. “Blessed are the peace-makers, for they shall be called the children of God.”

Q. (60) Why are peace-makers called the children of God?

A. Because all strifes of earth arise from undutifulness to God, and only by renewed filial devotion in the heart of the race can the peace of the world be restored.

Q. (61) What is the eighth beatitude?

A. “Blessed are they which are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”

Q. (62) How do they possess the kingdom of heaven?

A. They suffer in its cause, are promised its succor, and will enjoy its triumph.

Q. (63) What is the ninth beatitude?

A. “Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you, falsely, for my sake.”

Q. (64) How is this blessing assured?

A. Because slander leaves no stain on the soul; righteousness of character ultimately manifests itself as the light, and the last judgement will correct and compensate for the false judgements of earth.

Q. (65) How is a future life proved?

A. It is proved by the instinct of immortality in man, by natural religion, and by divine revelation. 2 Tim. i: 10; Rom. ii: 17; 1 Cor. xv: 53.

Q. (66) How are we assured of the resurrection of the dead?

A. Obviously, the power that creates man can raise him from the dead. Renewal of spring from the death of winter and frequent exaltation of being from a lower to a higher grade, through apparent death, illustrate the possibility of a resurrection. The foregoing doctrine of a future life implicates it, and the testimony of Scripture renders it certain.

Q. (67) How is a future general judgement proved?

A. It is proved by the present unequal distribution of rewards and punishments, the instinctive and irrepressible craving of man for universal and impartial justice, and the explicit declaration of Holy Scripture.

Q. (68) What will be the reward of the righteous?

A. More intimate enjoyment of God, and companionship of glorified and happy spirits in progressive exaltation of being and destiny. 1 Cor. vi: 2; Rom. viii: 33, 34; Matt. xxv: 34-40; 2 Tim. iv: 8.

Q. (69) What will be the punishment of the wicked?

A. Separation from the favoring presence of God, and abandonment to sinful and miserable character and companionship. Matt. vii: 22, 23; xxv: 25, 40, 41.

Q. (70) How is the future punishment of the wicked proved?

A. By instinctive apprehension of mankind; by natural religion and the traditions of ages; and by the explicit testimony of divine revelation. 2 Pet. iii: 7; Eccl. iii: 17; Acts xxiv: 25; 2 Cor. v: 11.

Q. (71) What do the Scriptures teach of a spiritual world?

A. That as science proves that there is an endless gradation of being, from man to nothing, so there are orders of being rising in gradation from men toward the Supreme Being — some fallen from their exalted state, and others remaining in their original purity and glory. Heb. xii: 22, 23; 2 Pet. ii: 4; Jude vi; Rev. vii: 11.

CHAPTER III

POSITIVE INSTITUTIONS

Q. (1) What is a positive institution?

A. One not resting merely on deductions of reason or supposed fitness of things, but upon positive enactment. Lev. i-viii.

Q. (2) What positive institutions are enjoined or recognized and guarded by Christianity?

A. Baptism, Lord's Supper, Church, Sabbath, Family and State.

BAPTISM

Q. (3) What is Christian Baptism?

A. The immersion of the believer in water, in the name of the Father, Son and Holy Spirit. Mark iii: 16; Acts viii: 38.

Q. (4) What is the doctrine of Baptism?

A. It is the symbol of regeneration and new birth — of Christian

profession, obedience, and of resurrection of the dead. Gal. iii: 26; Col. ii: 11, 12; Rom. vi: 3-8; John xiv: 15 and xv: 14; Luke vi: 46; 1 Sam. xv: 16-23.

Q. (5) How is it proved that other modes of using water are not Baptism?

A. From the terms and symbolic import of the law, and from the concurring testimony of the best scholars. Rom. vi: 4, 5; Matt. iii: 16; Acts viii: 36-39 and ii: 41; Col. ii: 12.

Q. (6) How is it proved that Baptism is limited to believers?

A. It is limited to them in the Commission, in scriptural examples of its observance, and in the voluntary character of the Christian profession. Matt. xvi: 16; Acts ii: 37, 38, 41. and x: 47.

Q. (7) Why may not “Infant Baptism” be enforced as a positive law?

A. While positive law must rest at once on certain precept and example as well as clear inference, “Infant Baptism,” having neither of these supports, can not properly be regarded as a law of the New Testament.

LORD’S SUPPER

Q. (8) What is the Lord’s Supper?

A. Partaking of bread and wine by the church, in commemoration of the sufferings and death of Christ for the salvation of the world. Luke xxii: 14-20; 1 Cor. xi: 23-26 and x: 16.

Q. (9) Who are the proper subjects of this fellowship?

A. Believers, walking in the prescribed order and discipline of the church. Acts ii: 39- 41.

Q. (10) Why may not all claiming discipleship be invited to the communion?

A. Because a ceremonial fellowship should be limited to ceremonial order; the Lord’s Supper should be approached only in the Lord’s way; and in the primitive church none but baptized believers partook of the supper. 1 Cor. xii: 13; Eph. iv: 4, 5.

Q. (11) What analogies support the limitation of church fellowship?

A. As immunities of citizens are awarded to attested citizenship, and connubial fellowship only to authenticated marriage, so church

communion should be awarded only to church institution – ceremonial fellowship to ceremonial order.

Q. (12) Is this ordinance designed to be a test of Christian fellowship?

A. It was not established for this purpose, but to be a perpetual remembrance of Christ's suffering and death. Luke xxii: 14-20; 1 Cor. x: 16 and xi: 23-26.

Q. (13) Is it practically a measure of Christian fellowship?

A. It is not, as often those inter-communing evince little increase of this fellowship, while those not inter-communing are united by closer affinities of faith, experience and practice.

CHURCH

Q. (14) What is the church of Christ?

A. His "calling" or followers taken collectively, or any number of them personally associated for his worship and glory. 1 Cor. i: 2; Rev. ii: 7; Col. i: 18-24.

Q. (15) What is the government of the church?

A. A rule of teaching, example and persuasion, enforced only by admonition, rebuke or disfellowship.

Q. (16) Where is the government of a church vested?

A. In the sense of the membership, acting freely under the law of Christ. Matt. xviii: 17.

Q. (17) Why should wider ecclesiastical jurisdiction be distrusted?

A. Because unauthorized in the Scriptures; discrediting the freedom and enterprise of the church; and insidiously leading to hierarchy and anti-Christ.

Q. (18) What are the principal dangers of church governments?

A. Encroachments from without by ecclesiastical association or council, or aggression from within by pretension of individuals or schism of parties.

Q. (19) What is the advantage of true church government?

A. It is the weakest with a worldly, and the strongest with a spiritual

community. It declines or disappears when no longer answering its purpose, while enlarged and usurped jurisdiction may become more powerful and firm in the decline of spiritual life and liberty.

Q. (20) What is the superiority of the Church over other societies?

A. It is more easily available to all ages, lands, and classes; it is based upon higher principles and character; combines more versatile and spiritual ministries; and is exempt from evils of exclusiveness, partiality and corruption, incident to prevailing orders of association.

Q. (21) Why should all be subject to the church in its essential character?

A. Because it is the organ of public religious conscience – the executive of the kingdom of heaven; and provides the exact discipline and companionship necessary to spiritual life and achievement.

Q. (22) What is the ministry of the church?

A. The co-operation of the membership with necessary official service.

Q. (23) What officers are distinguished in the church?

A. Proclaimers or evangelists, pastors and deacons. Eph. iv: 11, 12.

Q. (24) What is the office of evangelist?

A. It embraces primarily missions, but may include all general supervision and ministry required by the church.

Q. (25) What is the scope of the pastoral office?

A. It is limited to the service and care of a particular congregation or church. Eph. iv: 11; 1 Tim. iii: 1—7.

Q. (26) What is the deaconship?

A. It supplements the pastoral office, assuming the less public and more secular care of the congregation. Acts vi: 1-6; 1 Tim. iii: 8-13.

Q. (27) What is the meaning of titles of the Christian minister?

A. He is called deacon, as devoted to service; elder, as receiving office originally and naturally confided to the experience of years; bishop as entrusted with supervision; and pastor, as assuming the tender care of the shepherd.

Q. (28) Why should no gradation be established in the pastoral office?

A. Because none is recognized in the Scriptures; names of office adduced to sustain such gradation are fallaciously applied; and such gradation is the natural steppingstone to papacy and Anti-Christ.

Q. (29) What are the origin and significance of principal denominational titles?

A. The ecclesiastical order rising in the ascendancy of ancient Rome, is called the Romish church; the order arising in the ascendancy of Greek cities and civilization, the Greek church; the various order of those protesting against corruptions of Christianity is called Protestantism; the followers of Luther are called Lutherans; those magnifying an order of government by elders (preshuteros), Presbyterians; those maintaining rule by diocesan bishops (episcopio), Episcopalians; those following Wesley, in his method of life and discipline, Methodists; those insisting on the independence of the congregation, Independents or Congregationalists; those retaining the primitive baptisms are called Baptists.

Q. (30) What is the age of the Baptists?

A. While other denominations may boast uninspired founders and modern institutional and historical development, Baptists can trace their origin directly, and only to the age and teachings of the Apostles. They claim, therefore, to be older than prevailing sects and national establishments – older than Protestantism or Papacy.

Q. (31) What are the principles and practices of Baptists?

A. Exaltation of the Scriptures as the only rule of faith and practice; voluntary Christian profession, symbolized by baptism of believers; orderly observance of the Lord's Supper; covenant meeting, as a circumspect approach to the Lord's Supper; prayer meeting, as of more certain authority and no less importance than the more imposing order of public worship; congregational government; careful instruction of the rising generation in the family and Sabbath school and zealous devotion to the spread of the gospel at home and abroad.

Q. (32) What is the missionary organization of Baptists?

A. The individual church acting freely in the diffusion of Christian knowledge through its own locality; any number of churches combining for the spread of the gospel through a particular district; the churches of

a State associating for its spiritual culture; and various national associations for education, general benevolence, and home and foreign missions.

Q. (33) What is the social influence of Baptists?

A. Discrediting artificial and hereditary distinctions and monopolies, pledged alike by tradition and principle against persecution for conscience sake, they cherish the broadest philanthropy, assert the equal rights of all, and are foremost champions of soul-liberty.

Q. (34) Who are responsible for the disfellowship of sects?

A. Chiefly those holding error, and those holding truth in uncharitable temper.

Q. (35) What are the principal obstacles to the re-union and fellowship of the church?

A. Weak piety, sectarian spirit, and organized error proselyting succeeding generations to unscriptural doctrines and observance.

SABBATH

Q. (36) What is the law of the Sabbath?

A. Consecration of the seventh part of time to religious worship and duty. Ex. xx: 8- 12 and xxxi: 13-17.

Q. (37) How was this law originally enforced?

A. As periods are distinguished in the works of the Creator, so periods are fixed to the labors of the creature. As material creation was followed by spiritual repose and promise, so secular cares of the week should be followed by the spiritual rest of a Sabbath. As the Creator regarded with complacency the completion and glory of his works, so man is summoned by the recurring Sabbath to worship and adore Jehovah, made glorious by those works. Gen. ii: 3; Deut. v:14; Jer. xxi: 22; Isa. lvi: 2-7 and lviii: 13, 14.

Q. (38) Why was the Sabbath changed from the seventh to the first day of the week?

A. To commemorate, in connection with its rest, the “new creation” by Christ, and the restored and perfected spiritual order of the world

promised through him. Mark ii: 28 and xvi: 1-4; John xx: 19, 26; Acts xx: 7.

Q. (39) How should the Christian Sabbath be observed?

A. By scrupulously guarding its sanctity in private and public religious worship and duty. Gen. ii: 3; Isa. lviii: 13, 14; Heb. xvi: 25; Matt. xxviii: 1-8.

FAMILY

Q. (40) What social order is prescribed in the Scriptures?

A. The Family, the State and the Church.

Q. (41) Can other associations be of equal authority with these?

A. Arising from particular occasions, and without special warrant, other associations may pass away; but the family, the state and the church, founded upon permanent necessity and divine appointment are of universal and perpetual obligation.

Q. (42) How is the divine authority of the family shown?

A. It was instituted in the garden, guarded by Moses, and reaffirmed with more spiritual sanctions by Christ, while the universal experience of mankind proved it to be a necessary foundation of happiness, social virtue and true civilization. Gen. ii: 18, 21, 22; Matt. xix: 4-9; Heb. xiii: 4; Prov. xviii: 22; Eph. v:22, 25, 28.

Q. (43) How is this institution guarded?

A. By numerical equality of the sexes; by civil enactments; and by divine retributions against all departure from its order.

Q. (44) Who are eligible to family order?

A. Those of suitable age and congeniality of mind, with mutual esteem and an affection transcending every other earthly love.

Q. (45) What do those entering the family order mutually pledge?

A. That, leaving all others, they will be faithful to each other, assisting each other's duties, lightening each other's cares, and promoting each other's happiness to the end of life. Gen. ii: 18, 24; Matt. xix: 5-9; Eph. v: 31.

Q. (46) Where is the final authority in family government vested?

A. In man, as the superior in office. Eph. v:22, 23.

Q. (47) What is woman's ascendancy in the family?

A. An empire of the heart – a rule of love.

Q. (48) What duties do parents owe their offspring?

A. Material support, impartial government, religious instruction, pure example, and continued sympathy, providence and prayer for their present and everlasting welfare. Gen. xviii: 18, 19; Deut. xxxi: 11-13; xxxii: 46, and vi: 7-9; 1 Sam. iii: 11- 13; Prov. xxii: 6; xix: 7, 18; Eph. vi:4; Rom. v: 8.

Q. (49) What do children owe their parents?

A. Filial obedience and reverence, with sympathy and care for them in old age. Ex. xx: 12; Col. iii: 20; Prov. xxiii: 22 and xxx: 17; Deut. xvii: 16.

STATE

Q. (50) What is a State?

A. A form of civil government.

Q. (51) What is the end of civil government?

A. To protect individual liberty, and promote public welfare.

Q. (52) What is liberty?

A. Freedom of person and pursuit, as inviolate in peasant as in prince.

Q. (53) How is liberty shown to be a religious as well as civil right?

A. Because it is a natural and inalienable endowment of man; is essential to his highest culture, virtue and happiness; and also to the duties he owes to God and man.

Q. (54) What are the limits of freedom?

A. Man is free to do right – not wrong. The will of Heaven is the true freedom of earth and only by rigid enforcement of law and order are the rights of any secure. 1 Pet. ii: 19.

Q. (55) How does it appear that existing government is an ordinance of God?

A. Because any government is better than anarchy; existing government always approximates the character of the governed; while revolution, without preparation of the people, results in anarchy, demoralization and fiercer despotism. 1 Pet. ii: 13-15; Rom. xiii: 1-7.

Q. (56) Is the obligation to uphold free government especially binding?

A. It is: because, proceeding from the people, it may by the suffrage be progressively and perfectly conformed to public justice and the rights of all; resistance to its authority, therefore, is a crime against the peace of nations and the Supreme Governor.

Q. (57) How may the jurisdiction of unjust government be thrown off?

A. Only by a right of revolution – a right so exceptional as to be defined by no human or divine law. If a State may at will secede from a Republic, a province may from an empire, a city from a commonwealth, and there are no “powers ordained of God,” and binding the conscience.

Q. (58) What are the chief dangers to a free government?

A. Popular ignorance, party prejudice, and practical atheism. No government can be beneficent whose citizens are in antagonism with the laws of God. The wisest constitution, in the hands of a wicked nation, may be perverted to “sublime mechanics of depravity.”

Q. (59) Should the State be supported?

A. By obedience to its authority, prayers for its magistracy, and promotion of its constitutional reform.

**A CATECHISM
OF
BIBLE TEACHING**

BY
JOHN BROADUS

1892

A CATECHISM OF BIBLE TEACHING

LESSON 1: GOD

1. Who is God?

A. God is the only Being that has always existed, and He is the Creator and Preserver of all things.

2. How do we know that God exists?

A. We know that God exists from the worlds He has made, and from our own sense of right and wrong; and the Bible above all tell us of God.

3. Have men any reason for denying God's existence?

A. It is foolish and wicked to say there is no God. (Ps. 14:1; Rom. 1:20)

4. How may we learn the character of God?

A. We learn the character of God partly from His works, mainly from His Word.

5. What does God know?

A. God knows all things, even the secrets of our hearts; God is omniscient. (Heb. 4:13; Eccles. 12:14)

6. What power has God?

A. God has all power; God is omnipotent.

7. Where is God?

A. God is everywhere, and all things are present to Him; God is omnipresent.

8. What do we know as to the holiness of God?

A. God is perfectly holy; the angels praise Him as holy. (Is. 6:3; Rev. 4:8)

9. Is God just?

A. God is always perfectly righteous and just. (Ps. 145:17)

10. Is God loving and good?

A. God is love, and He is good to all. (1 John 4:8; Ps. 145:9)

11. Is God all love?

A. God's justice is as truly a part of His nature as His love. (Rev. 15:3)

12. How ought we to feel and act toward God?

A. We ought to love God with all our heart and serve Him with all our powers. (Deut. 6:5; 1 John 5:3)

13. Is it our duty to fear God?

A. It is our duty to obey God in total fear, and to fear His wrath if we sin. (Eccles. 12:13; Heb. 10:31)

Advanced Questions

Q. A. May little children easily recognize that there is a God?

A. Young children often think and speak about God. (Ps. 8:2; Matt. 21:16)

Q. B. How do many persons practically deny that there is a God?

A. People practically deny that there is a God by living as if He did not exist.

Q. C. Why is it wrong to use images of God in worship?

A. Men would soon worship the image instead of God, and so God has positively forbidden such use of images. (Ex. 20:4, 5; Rom. 1:23, 25)

Q. D. Is it possible for God to do wrong?

A. For God to do wrong would be contrary to His very nature; He cannot deny Himself. (2 Tim. 2:13)

LESSON 2: PROVIDENCE OF GOD

1. What is meant by the providence of God?

A. God cares for all His creatures and provides for their welfare.

2. Does God's providence extend to the wicked?

A. God gives to the wicked, sunshine and rain and all the common blessings of life, thereby calling them to repentance. (Matt. 5:45; Ps. 145:9; Rom. 2:4)

3. Does God exercise any special providence over the righteous?

A. God makes all things work together for good to them that love Him.

(Rom. 8:28; Ps. 23:1)

4. Is God's providence confined to great things?

A. God notices and provides for even the least things. (Luke 12:7)

5. Is there really any such thing as chance or luck?

A. There is no such thing as chance or luck; everything is controlled by the providence of God.

6. Does God act according to purposes formed beforehand?

A. God has always intended to do whatever He does. (Eph. 1:11; 1 Pet. 1:20)

7. Do God's purposes destroy our freedom of action?

A. We choose and act freely, and are accountable for all we do. (Josh. 21:15; Rom. 14:12)

8. Does God cause evil?

A. God permits evil, but does not cause it.

9. Does God ever check and overrule evil?

A. God often prevents evil, and often brings good out of evil. (Gen. 45:5; Ps. 76:10)

10. What is the greatest example of God's bringing good out of evil?

A. The crucifixion of Christ is the greatest example of God's bringing good out of evil.

11. How ought we to think and feel about the providence of God?

A. We ought always to remember our dependence on God, and to trust His providential guidance. (James 4:15; Jer. 10:23)

12. When God in His providence sends upon us something painful, how ought we to feel?

A. When God sends on us something painful we ought to be patient, obedient, and thankful. (1 Sam. 3:18; 1 Thess. 5:18)

Advanced Questions

Q. A. Would it be possible to control great events while disregarding all little things?

A. Great things and little things are inseparable and dependent on each other.

Q. B. If all things take place according to fixed laws, how can it be that God controls them?

A. God created all the forces of nature, and made them without violating the laws.

Q. C. Can God then answer prayer by His providential control without violating the laws of nature?

A. Yes, the Bible assures us that God does answer prayer.

Q. D. What instances can you give of special providence in the story of Joseph?

A. Gen. 37:28; 39:2, 3, 21-23; and Ch. 45.

Q. E. What example of speedy answer to prayer is in the story of Hezekiah?

A. 2 Kings 20:1-6.

Q. F. If we cannot explain the relations between divine predestination and human freedom, does that warrant us in rejecting either?

A. Both divine predestination and human freedom must be true from the very nature of God and man, and both are plainly taught in the Bible.

LESSON 3: THE WORD OF GOD

PART 1: The Books Of The Bible

1. How many separate books are there in the Bible?

A. There are thirty-nine books in the Old Testament and twenty-seven in the New Testament

2. What are the five books of Moses?

A. The five books of Moses are Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

3. What are the other historical books in the Old Testament?

A. The twelve other historical books in the Old Testament are: Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther.

4. What are the five poetical books?

A. The five poetical books are Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

5. What are the four greater prophets?

A. The four greater prophets are Isaiah, Jeremiah (with Lamentations), Ezekiel, Daniel.

6. Which are the twelve lesser prophets?

A. The twelve lesser prophets are Hosea, Joel, Amos; Obadiah, Jonah, Micah; Nahum, Habakkuk, Zephaniah; Haggai, Zechariah, Malachi.

7. What are the five historical books of the New Testament?

A. The five historical books of the New Testament are Matthew, Mark, Luke, John, Acts.

8. What are the fourteen epistles of Paul?

A. The fourteen epistles of Paul are Romans, 1 and 2 Corinthians, Galatians; Ephesians, Philippians, Colossians; 1 and 2 Thessalonians; 1 and 2 Timothy, Titus; Philemon; Hebrews.

9. What are the seven other Epistles?

A. The seven general epistles are James, 1 and 2 Peter, 1, 2 and 3 John, Jude.

10. What is the last book in the Bible?

A. The last book in the Bible is Revelation.

PART 2: Inspiration And Authority Of The Bible

11. Were the books of the Bible written by men?

A. The books of the Bible were written by men, but these men were moved and guided by the Holy Spirit. (2 Pet. 1:21; 1 Cor. 14:37)

12. What special proof have we that the entire Old Testament is inspired?

A. Christ and His apostles speak of "Scripture" or "the Scriptures," as inspired by God, and we know that they meant exactly what we call the Old Testament. (John 10:35; 2 Tim. 3:16)

13. Does the Bible contain any errors?

A. The Bible records some things said by uninspired men that were not true; but it is true and instructive that these men said them.

14. What authority has the Bible for us?

A. The Bible is our only and all-sufficient rule of faith and practice.

15. What things does the Bible teach us?

A. The Bible teaches all that we need to know about our relation to God, about sin and salvation.

16. How ought we to study Bible history?

A. We ought to study the Bible as a history of providence and a history of redemption.

17. Who is the central figure of the Bible history?

A. The central figure of the Bible history is Jesus Christ, the hope of Israel, the hope of mankind.

18. What does the Bible do for those who believe in Jesus Christ?

A. The Bible makes those who believe in Jesus wise unto salvation. (2 Tim. 3:15)

19. What does the Bible contain besides history?

A. The Bible contains doctrines, devotional portions, precepts, and promises; it teaches us how to live and how to die.

20. With what disposition ought we to study the Bible?

A. We ought to study the Bible with a hearty willingness to believe what it says and to do what it requires. (John 7:17)

21. What great help must we all seek in studying the Bible?

A. We must pray that the Holy spirit who inspired the Bible will help us to understand it. (Ps. 119:18; Luke 24:45)

Advanced Questions

Q. A. How do we know that Christ and His apostles meant by "the Scriptures" what we call the Old Testament?

A. We know from Jewish writers and early Christian writers, that those who heard Christ and His apostles would understand them to mean the

Old Testament; and therefore they must have meant it so.

Q. B. What promise did our Lord give His apostles as to the Holy Spirit?

A. Our Lord promised His apostles that the Holy Spirit should bring all His teachings to their remembrance, and guide them into all the truth. (John 14:26; 16:13)

Q. C. Did the inspired writers receive everything by direct revelation?

A. The inspired writers learned many things by observation or inquiry, but they were preserved by the Holy Spirit from error, whether in learning or in writing these things.

Q. D. What if inspired writers sometimes appear to disagree in their statements?

A. Most cases of apparent disagreement in the inspired writings have been explained, and we may be sure that all could be explained if we had fuller information.

Q. E. Is this also true when the Bible seems to be in conflict with history or science?

A. Yes, some cases of apparent conflict with history or science have been explained quite recently that were long hard to understand.

Q. F. Has it been proved that the inspired writers stated anything as true that was not true?

A. No; there is no proof that the inspired writers made any mistake of any kind.

LESSON 4: MAN

1. How did men begin to exist?

A. God created Adam and Eve, and from them are descended all human beings.

2. What sort of character had Adam and Eve when created?

A. Adam and Eve were made in the image of God, and were sinless.

3. Who tempted Eve to sin against God by eating the forbidden fruit?

A. Eve was tempted by the devil, or Satan, who is chief of the fallen angels, or demons.

4. What was the beginning of Eve's sin?

A. The beginning of Eve's sin was that she believed Satan rather than God. (Gen. 3:4, 5)

5. What was the first sign that Adam and Eve gave of having fallen into sin?

A. Adam and Eve showed that they had become sinful by trying to hide from God. (Gen. 3:8)

6. What was the next sign?

A. Adam and Eve tried to throw the blame on others. (Gen. 3:12, 13)

7. How did God punish their wilfull disobedience?

A. God condemned Adam and Eve to death, physical, spiritual, and eternal. (Gen. 2:17; Rom. 6:23; Eph. 2:1)

8. How does this affect Adam and Eve 's descendants?

A. All human beings are sinful and guilty in God's sight. (Rom. 5:12)

9. How does this sinfulness show itself?

A. All human beings actually sin as soon as they are old enough to know right from wrong. (Rom. 3:23)

10. Will those who die without having known right from wrong be punished hereafter for the sin of Adam and Eve?

A. Those who die without having known right from wrong are saved in the way God has provided.

11. Can any human beings be saved through their own merits from the guilt and punishment of sin?

A. No; the second Adam, the Son of God, is the only Savior of sinners. (Acts 4:12; Gen. 3:15)

Advanced Questions

Q. A. Was man to be idle in the garden of Eden?

A. No, man was to keep the garden and to have dominion over the animals. (Gen. 2:15; 1:26)

Q. B. Is work a curse?

A. Work is not a curse, but anxious and wearing toil is a curse and a

fruit of sin. (Gen. 3:17)

Q. C. Does the Bible elsewhere speak of Satan as a serpent?

A. Satan is called a serpent in the book of Revelation. (Rev. 12:9; 20:2)

Q. D. What does the New Testament reveal that corresponds to the effect of Adam's sin upon his descendants?

A. The benefits of Christ's salvation for His people correspond to the effect of Adam's sin upon his descendants.

Q. E. How does the apostle Paul state this parallel?

A. "Through one man sin entered into the world, and through sin, death," so likewise through one man came justification, and through justification, life. (Rom. 5:12-19)

LESSON 5: THE SAVIOR

1. Who is the Savior of men?

A. Jesus Christ, the Son of God, is the Savior of men.

2. Was Jesus Himself really a man?

A. Yes, Jesus Christ was really a man; He was the Son of Mary.

3. Was Jesus the Son of Joseph?

A. No, people called Jesus the Son of Joseph, but He was really the Son of God. (Luke 1:35)

4. Can you give any express statement that Jesus was God?

A. "The Word was God ... And the Word became flesh, and dwelt among us, full of grace and truth." (John 1:1, 14)

5. What then is Jesus Christ?

A. Jesus Christ is both God and man, the God-man.

6. How does this fit Jesus to be the Savior of men?

A. Jesus the God-man can stand between men and God as Mediator.

7. Can you tell the meaning of the two names, Jesus Christ?

A. Jesus means Savior, and Christ means Anointed, like the Hebrew word Messiah. (Matt. 1:21; John 4:2 5)

8. What did Christ do on earth for us?

A. Christ taught the highest truths, He lived as a perfect example, and He died and rose again to redeem us.

9. What is Christ doing for us now?

A. Christ dwells in His people, intercedes for them, and controls all things for their good. (John 14:23; Heb. 7:25; Matt. 28:18)

10. What will Christ do hereafter for us?

A. Christ will come a second time and receive us unto Himself to be with Him forever. (John 14:3; Heb. 9:28)

11. What must we do to be saved through Jesus Christ?

A. We must believe in Christ, must turn from our sins to love and obey Him, and must try to be like Him.

Advanced Questions

Q. A. How did Christ take our place?

A. He who knew no sin was made sin for us, that we might become righteous in God's sight through Him. (2 Cor. 5:21)

Q. B. Was Christ's work necessary to make God willing to save men?

A. No, Christ simply made it right that God should save those who trust in Him. (Rom. 3:26)

Q. C. What was the origin of Christ's mission to save?

A. The origin of Christ's mission to men was in God's pitying love for the world. (John 3:16; 1 John 4:10)

Q. D. Does God offer to save all men through Christ?

A. Yes, whosoever will may have salvation without cost. (Rev. 22:17; Is. 55:1)

Q. E. Ought we to make this salvation known to all men?

A. Yes, it is our solemn duty to carry the gospel to all nations. (Luke 24:47)

Q. F. How can we carry the gospel to distant lands?

A. We can go ourselves as missionaries, or help to send others.

LESSON 6: THE HOLY SPIRIT AND THE TRINITY

1. Who is the Holy Spirit?

A. The Holy Spirit is the Spirit of God, and is called the third person in the Trinity.

2. What did the Holy Spirit do for the prophets and apostles?

A. The Holy Spirit inspired the prophets and apostles to teach men their duty to God and to each other.

3. What did the Holy Spirit do for all the writers of the Bible?

A. The Holy Spirit inspired them to write just what God wished to be written.

4. Did the Holy Spirit dwell also in Jesus Christ?

A. Yes, the Holy Spirit was given to Jesus without measure. (Luke 4:1; John 3:34)

5. When Jesus ascended to heaven, what did He send the Holy Spirit to do?

A. Jesus sent the Holy Spirit to take His place and carry on His work among men, (John 14:16, 17)

6. What does the Holy Spirit do as to the world?

A. The Holy Spirit convicts the world of its sin and its need of Christ's salvation, (John 16:8)

7. What work does the Holy Spirit perform in making men Christians?

A. The Holy Spirit gives men a new heart, to turn from sin and trust in Christ. (John 3:5; Ezek. 36:26)

8. How does the Holy Spirit continue this work?

A. The Holy Spirit keeps those who trust in Christ to become holy in heart and life. (Gal. 5:22; 1 Cor. 3:16)

9. Is the Holy Spirit Himself divine?

A. Yes, the Holy Spirit is God. (Acts 5:3, 4)

10. If the Father is God, and the Savior is God, and the Holy Spirit is God, are there three Gods?

A. No, there are not three Gods; God is one. (Deut. 6:4; Mark 12:20)

11. What then do we mean by the doctrine of the Trinity?

A. The Bible teaches that the Father is God, and the Son is God, and the Holy Spirit is God, and yet God is one.

12. Are we able to explain the Trinity?

A. We cannot explain the Trinity; and need not expect to understand fully the nature of God; we cannot fully understand even our own nature.

13. How is the Trinity recognized in connection with baptism?

A. We are told to baptize "in the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19)

14. How is the Trinity named in a benediction?

A. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." (2 Cor. 13:14)

Advanced Questions

Q. A. Did the Holy Spirit give men the power of working miracles?

A. Yes, the Holy Spirit gave to the apostles and others the power of working miracles. (Acts 2:4; 1 Cor. 12:11)

Q. B. What did the Savior mean when He spoke of blaspheming against the Holy Spirit?

A. Blaspheming against the Holy Spirit was saying that a work of the Holy Spirit was a work of Satan. (Mark 3:29)

Q. C. Is there any other unpardonable sin?

A. The Savior says that every sin may be forgiven except the blasphemy against the Holy Spirit. (Mark 3:23; Matt. 12:31; 1 John 5:16)

Q. D. What is the meaning of the word "Trinity"?

A. The word "Trinity" or "Triunity" means that God is in one sense three and in another sense one.

LESSON 7: THE ATONEMENT OF CHRIST

1. What was Christ's chief work as Savior?

A. Christ died and rose again for His people. (2 Cor. 5:15; Rom. 4:25)

2. Did Christ voluntarily allow Himself to be slain?
A. Yes, Christ laid down His life of Himself. (John 10:17, 18)
3. Was this Christ's design in coming into the world?
A. Our Lord says that He came "to give His life a ransom for many." (Mark 10:45)
4. For what purpose did the loving God give His only Son?
A. God gave His only Son "that whosoever believeth on Him should not perish, but have eternal life." (John 3:16)
5. How could Christ's dying give us life?
A. Christ took our place and died like a sinner, that we might take His place and be righteous in Him. (2 Cor. 5:21)
6. Was it right that the just should die for the unjust?
A. The Savior was not compelled, but chose to die for the benefit of others.
7. Is it right for God to pardon men because the Savior died?
A. God declares it to be right for Him to pardon men if they seek salvation only through Christ. (Rom. 3:26)
8. May a man go on in sin and expect to be saved through Christ's atoning death?
A. No, we must live for Him who died for us. (2 Cor. 5:15)
9. Is salvation offered to all men through the atonement of Christ?
A. Yes, salvation is offered to all, and all are saved who really take Christ for their Savior. (Ezek. 18:23; 2 Peter 3:9)
10. What is Christ now doing for men's salvation?
A. Christ is interceding for all those who trust in His atonement. (Heb. 7:25; Rom. 8:34)

Advanced Questions

- Q. A.** Is the atonement of Christ sufficient for all men?
- A.** The atonement of Christ is sufficient for all, and would actually save all if they would repent and believe. (John 1:29; 3:17; 1 John 2:2; 4:14)

Q. B. Does God desire the salvation of all men?

A. God "wishes all men to be saved, and to come to the knowledge of the truth." (1 Tim. 2:4)

Q. C. If any who hear the gospel are not saved, can they justly complain?

A. No, they cannot justly complain, for if they wished it, and would believe, they might be saved.

Q. D. Are the heathen, who never heard the gospel, condemned for not believing it?

A. No, the heathen are judged by the light they have, and are condemned for violating the law that is written in the hearts. (Rom. 1:20; 2:14)

Q. E. Will God punish those who have not heard the gospel as severely as those who hear and reject it?

A. No, those who have not heard the gospel will be punished for disregarding what they know, or might know, of the true God. (Rom. 2:13; 3:23)

Q. F. Has God commanded His people to proclaim salvation to all men?

A. Yes, God commands His people to proclaim salvation to all men. (Matt. 28:19; Rom. 10:13-15)

LESSON 8: REGENERATION

1. What is meant by the word "regeneration"?

A. Regeneration is God's causing a person to be born again.

2. Are such persons literally born a second time?

A. No, the regenerated are inwardly changed as if they were born over again.

3. In what respect are men changed in the new birth?

A. In the new birth men have a new heart, so as to hate sin and desire to be holy servants of God. (Ezek. 1 1:19, 20)

4. Is this new birth necessary in order to salvation?

A. Without the new birth no one can be saved, (John 3:3)

5. Who produces this great change?

A. The Holy Spirit regenerates. (John 3:5, 6)

6. Are people regenerated through baptism?

A. No, only those whose hearts are already changed ought to be baptized.

7. Are people regenerated through Bible teaching?

A. Yes, people are usually regenerated through the Word of God. (1 Pet. 1:23; James 1:18)

8. Can we understand how men are born again?

A. No, we can only know regeneration by its effects. (John 3:8)

9. Does faith come before the new birth?

A. No, it is the new heart that truly repents and believes.

10. What is the proof of having a new heart?

A. The proof of having a new heart is living a new life. (1 John 2:29; 2 Cor. 5:17)

Advanced Questions

Q. A. Why is water mentioned in connection with the new birth?

A. Water is mentioned in connection with the new birth to show that this is a pure birth, leading to a new and pure life. (John 3:5; Titus 3:5; Rom. 6:4)

Q. B. Does God give His renewing Spirit as He sees proper?

A. Yes, God gives His renewing Spirit to those whom He always purposed to save. (Eph. 1:3, 4)

LESSON 9: REPENTANCE AND FAITH

1. What is it to repent of sin?

A. Repenting of sin means that one changes his thoughts and feelings about sin, resolving to forsake sin and live for God.

2. Does not repenting mean being sorry?

A. Everyone who truly resolves to quit sinning will be sorry for his past sins, but people are often sorry without quitting.

3. What is the great reason for repenting of sin?
A. The great reason for repenting of sin is because sin is wrong, and offensive to God. (Ps. 51:4)
4. Is repentance necessary to a sinner's salvation?
A. Those who will not turn from sin must perish. (Luke 13:3; Ezek. 33:11)
5. What do the Scriptures mean by faith in Christ?
A. By faith in Christ the Scriptures mean believing Christ to be the divine Savior, and personally trusting in Him for our salvation.
6. Is faith in Christ necessary to salvation?
A. No person capable of faith in Christ can be saved without it. (John 3:6; Heb. 11:6)
7. Can those who die in infancy be saved without faith?
A. Yes, we feel sure that those who die in infancy are saved for Christ's sake.
8. Are they saved without regeneration?
A. Infants are not saved without regeneration, for without holiness none shall see God. (Heb. 12:14; John 3:3)
9. Can we see why persons capable of faith cannot be saved without it?
A. Persons capable of faith must by faith accept God's offered mercy; and His truth cannot become the means of making them holy unless it is believed.
10. Is refusing to believe in Christ a sin?
A. It is fearfully wicked to reject the Savior and insult God who gave His Son in love, (John 3:18; 1 John 5:10)
11. Do faith in Christ and true repentance ever exist separately?
A. No, either faith or repentance will always carry the other with it. (Acts 20:21)

Advanced Questions

- Q. A.** How is it that some persons say they believe the Bible to be true, and

yet are not Christians?

A. Many persons who say they believe the Bible are not willing to forsake sin, and often they do not really believe what the Bible says about Christ. (John 5:46)

Q. B. Is a man responsible for his belief as to the Bible?

A. Yes, a man is responsible for his belief as to the Bible, because it depends partly on whether he is willing to know the truth, willing to forsake sin and serve God. (John 7:17)

Q. C. Were not people in Old Testament times saved without faith in Christ?

A. The truly pious in Old Testament times believed in God's promise of a future provision for salvation, and some of them looked clearly forward to Christ Himself. (Gen. 3:15; John 8:56; Ps. 110:1; Ps. 53:6)

Q. D. How can we explain the statement that Judas repented and killed himself?

A. When it is said that Judas repented, that is another Greek word, which means simply sorrow, and not at all the repentance that leads to salvation. (2 Cor. 7:10)

LESSON 10: JUSTIFICATION AND SANCTIFICATION

1. What is meant in the Bible by justification?

A. God justifies a sinner in treating him as just, for Christ's sake.

2. Can any person be justified by his own works?

A. By works of the law shall no flesh be justified. (Rom. 3:20)

3. How are we justified by faith?

A. Believing in Christ our Savior, we ask and receive justification for His sake alone. (Rom. 3:24; 5:1)

4. Has this faith that justifies any connection with our works?

A. The faith that justifies will be sure to produce good works. (Gal. 5:6; James 2:17)

5. What is meant by sanctification?

A. To sanctify is to make holy in heart and life.

6. What connection is there between sanctification and regeneration?

A. The new birth is the beginning of a new and holy life.

7. Is justification complete at once?

A. Yes, the moment a sinner really believes in Christ he is completely justified.

8. Is sanctification complete at once?

A. No, sanctification is gradual, and ought to go on increasing to the end of the earthly life. (Phil. 3:13; 14)

9. Is it certain that a true believer in Christ will be finally saved?

A. Yes, God will preserve a true believer in Christ to the end. (John 10:28; Phil. 1:6)

10. What is the sure proof of being a true believer?

A. The only sure proof of being a true believer is growing in holiness and in usefulness, even to the end. (2 Pet. 1:10)

11. To what will justification and sanctification lead at last?

A. Justification and sanctification will lead at last to glorification in heaven. (Rom. 5:2; 8:30; Matt. 25:21)

Advanced Questions

Q. A. How can it be right for God to treat a believing sinner as just, when he has only begun a holy life?

A. God treats a believing sinner as just for Christ's sake, and God will be sure to make him completely holy in the end. (Rom. 3:26)

Q. B. Does faith in Christ procure justification by deserving it?

A. No, faith does not deserve justification; it only brings us into union with Christ, for whose sake we are justified. (Rom. 8:1)

LESSON 11: BAPTISM AND THE LORD'S SUPPER

1. Who ought to be baptized?

A. Every believer in Christ ought to be baptized.

2. Why ought every believer in Christ to be baptized?

A. Because Christ has commanded us to declare our faith in Him by

being baptized. (Matt. 28:19; Acts 8:12; 10:48)

3. What is the action performed in Christian baptism?

A. The action performed in Christian baptism is immersion in water. (Mark 1:9, 10; Acts 8:39)

4. What does this signify?

A. The water signifies purification from sin, and the immersion signifies that we are dead to sin, and like Christ have been buried and risen again. (Acts 22:16; Rom. 6:4)

5. Does baptism procure forgiveness or the new birth?

A. No, baptism only represents regeneration and forgiveness like a picture. (John 3:15; Acts 2:38)

6. What is meant by our being baptized "in the name of the Father and of the Son and of the Holy Spirit"?

A. It means that we take God the Father, the Son, and the Spirit as our Sovereign and Savior. (Matt. 28:19)

7. What is the solemn duty of all who have been baptized?

A. It is the duty of all who have been baptized to live that new life of purity and obedience which their baptism signifies. (Rom. 6:4)

8. What is the Lord's Supper?

A. A church observes the Lord's Supper by eating bread and drinking wine to represent the body and blood of our Savior. (1 Cor. 11:20, 26)

9. Why ought the bread and wine to be thus taken?

A. Because Christ has commanded us to eat bread and drink wine in remembrance of Him. (Luke 22:19)

10. Who ought to partake of the Lord's Supper?

A. Those ought to partake of the Lord's Supper who have believed in Christ, and have been baptized, and are trying to live in obedience of Christ's commands.

Advanced Questions

Q. A. Can there be Christian baptism without immersion?

A. No. Christ was immersed, and commanded us to be immersed, and sprinkling or pouring water will not represent burial and rising again. (Rom. 6:4; Col. 2:12)

Q. B. If the person were very ill or the water could not be had, would not something else than immersion suffice?

A. In cases of extreme illness or scarcity of water it is not a duty to be baptized.

Q. C. When we insist that nothing ought to be substituted for immersion, what is the principle involved?

A. The principle we insist upon is that of strict obedience to the Word of God.

Q. D. Ought the bread and wine to be taken by one person alone?

A. No, all the instances in the New Testament are of a church together taking the bread and wine.

Q. E. Does not the joint participation become a bond of fellowship?

A. Yes, our partaking together promotes Christian fellowship, but the word "communion" means simply the partaking. (1 Cor. 10:16)

Q. F. Why ought Baptists not to take the Lord's Supper with believers of other denominations?

A. Because we think they have not been baptized, or are not walking orderly as to church connection.

LESSON 12: THE LORD'S DAY

1. What does the word Sabbath mean?

A. The word Sabbath means rest.

2. Why was the Sabbath at first appointed?

A. The Sabbath was at first appointed to represent the rest of God after finishing the creation. (Gen. 2:3)

3. What says the fourth commandment given through Moses at Mount Sinai?

A. Remember the Sabbath day to keep it holy. (Exod. 20:8, 11)

4. What does this show?

A. The fourth commandment shows that the children of Israel knew about the Sabbath, but were apt to neglect it.

5. When the Savior was charged with breaking the Sabbath, what did He teach about it?

A. The Savior taught that it was not breaking the Sabbath to heal the sick, to provide food for the hungry, or to do any work of necessity or mercy. (Matt. 12:3; Mark 3:4; Luke 13:15, 16)

6. What change was gradually made under the direction of the apostles as to the day to be observed?

A. The day to be observed was changed from the seventh day to the first day of the week, the day on which the Lord Jesus rose from the dead. (John 20:1, 19, 26)

7. What is this day called?

A. The first day of the week is called the Lord's day. (Rev. 1:10)

8. What do we find the first Christians doing on the Lord's day?

A. They met for public worship, heard preaching, took the Lord's Supper, and gave money for religious objects. (I Cor. 16:2; Acts 20:7)

9. Ought we to keep the Lord's day as the Sabbath?

A. Yes, we ought to keep the Lord's day as a day of rest and holy employments.

10. Ought we to keep the Lord's day as the first Christians did?

A. Yes, we ought to keep the Lord's day as a day for public worship, with Bible study and preaching, for religious gifts and ordinances, and for doing good in every way.

Advanced Questions

Q. A. Does the New Testament say that the Sabbath was changed to the first day of the week?

A. No, the New Testament speaks of religious exercises on the first day of the week as something that everybody understood. (1 Cor. 16:1, 2; Acts 20:7; Rev. 1:10)

Q. B. What explanation have we of these statements?

A. Several Christian writers just after the apostles speak of worship on the first day of the week in such language as to show plainly what the New Testament references meant.

LESSON 13: SOME DUTIES OF THE CHRISTIAN LIFE

1. What is our duty as to speaking the truth?

A. We must always speak truth and never lie. (Eph. 4:25; Exod. 20:16; Rev. 21:8)

2. Is it possible to act a lie without speaking it?

A. Yes, to act a lie may be one of the worst forms of falsehood. (Acts 5:3)

3. What is our duty as to speaking evil of others?

A. We must never speak so as to wrong any person. (James 4:11)

4. What is meant by profane speech?

A. Profane speech is cursing or swearing, or speaking in an irreverent way of God, or of the Bible, or of anything sacred.

5. What does the Bible say about stealing?

A. "Thou shalt not steal." (Exod. 20:15; Eph. 4:28)

6. Can you tell some things which this forbids?

A. The commandment forbids all unfair buying and selling, and any failure to pay promised wages or perform promised work.

7. Is it wrong even to wish to take away another person's property?

A. Yes, the Bible says we must not covet what belongs to another. (Exod. 20:17)

8. May we properly strive to do better than others?

A. Yes, we may strive to excel others, but we must not envy others nor try to pull them back. (I Pet. 2:1)

9. May we revenge ourselves on those who have wronged us?

A. No, revenge is very wicked, and we must leave punishment of those who have wronged us with God. (Rom. 12:19)

10. Ought we to love our enemies just as we love our friends?

A. We ought to love our enemies as God loves His enemies, and so be ready always to do them a kindness. (Matt. 5:44, 45)

11. What is our duty as to purity?

A. We must avoid all impure actions and words, thoughts and feelings.

12. How many Christians hope to perform these and all duties of the Christian life?

A. Christians may hope to perform their duties by watchful effort and constant prayer for the help of the Holy Spirit. (Matt. 26:41; Luke 11:13)

Advanced Questions

Q. A. Does truthfulness require us to tell everything we know or think?

A. No, we may keep to ourselves what others have no claim to know, when we are not professing to tell everything. (1 Sam. 16:2)

Q. B. When may we say things that will damage others?

A. We may say things that will damage others when the things said are true, and it is needful that they should be known to prevent wrong.

Q. C. What may we do for the punishment of one who has injured us?

A. If a person has injured us we may help to secure his punishment according to law, not for private revenge, but for public good.

Q. D. Is it ever right to take an oath?

A. It is right to take an oath only in a court of justice or on some other important occasion, and always in a very solemn way. (Matt. 26:63, 64; 2 Cor. 1:23)

Q. E. Ought we to be careful about the examples we set to others?

A. Yes, it is the duty of Christians to be the salt of the earth, and the light of the world. (Matt. 5:13, 14)

LESSON 14: IMITATION OF CHRIST

1. Did the Savior live a real human life?

A. Yes, the Savior lived a real human life, but without sin of any kind.

2. Was He tempted to sin?

A. He was tempted in all points just as we are, but He always overcame the temptation. (Heb. 4:15)

3. Is it the duty of Christians to imitate Christ?

A. Yes, Christ has left us a beautiful and perfect example, which we ought to imitate. (1 Pet. 2:21; 1 Cor. 11:1)

4. How may we hope to imitate Christ?

A. We may hope to imitate Christ by the help of the Holy Spirit. (Luke 4:1)

5. What example did the Savior set as to obeying parents?

A. The Savior did as His parents directed, and "was subject unto them." (Luke 2:51)

6. What example did He set as to the Scriptures?

A. The Savior attended a Bible Class, and had great knowledge of the Scriptures even when a child. (Luke 2:46, 47)

7. Did He use the Bible when tempted or suffering?

A. Yes, the Savior quoted the Bible three times against the tempter, and twice while on the cross.

8. What is His example as to public worship?

A. Our Lord's custom was to go into the synagogue on the Sabbath day and worship. (Luke 4:16)

9. What example did Christ set as to private praying?

A. Christ prayed often and much, sometimes through a whole night.

10. What example in doing good to men?

A. Jesus all the time "went about doing good."

11. What example as to the love of enemies?

A. Jesus prayed for the men who were crucifying Him, "Father, forgive them, for they know not what they do." (Luke 23:34)

12. What example as to loving Christians?

A. Christ laid down His life for us, and we ought to lay down our lives for the brethren. (1John 3:16; John 13:34)

13. What is our highest hope for the future life?

A. "We shall be like Him." (1 John 3:2)

Advanced Questions

Q. A. Which books of the Old Testament did the Savior quote when tempted or suffering?

A. In the great temptation Christ three times quoted Deut. 8:3; 6:13, 16, and on the cross He twice quoted the Psalms 22:1; 31:5.

Q. B. Did He use the Old Testament Scriptures on other occasions?

A. Yes, Christ often quoted Scripture to convince the Jews and to instruct His disciples.

Q. C. Can you mention some special occasions on which Jesus prayed?

A. (Luke 3:21; 6:12; 9:29; 11:1; John 17:1; Matt. 26:39, 42, 44)

LESSON 15: THE FUTURE LIFE

1. Do men everywhere believe in a future life?

A. In all nations and races men have generally believed in a future and endless life.

2. Does the Bible confirm this belief?

A. The Bible leaves no room to doubt that every human being will always continue to exist.

3. What becomes of the soul at death?

A. The soul is undying, and passes at once into blessedness or suffering. (2 Cor. 5:8; Luke 16:23, 28)

4. What becomes of the body after death?

A. The body returns to dust, but it will rise again. (Gen. 3:19; Eccles. 12:7; Acts 24:15)

5. Will the same body live again?

A. Yes, the very same body will live again, but greatly changed as to its condition and mode of life. (1 Cor. 15:42-44)

6. What is meant by the day of judgment?

A. The day of judgment means a great and awful day, on which the

living and the dead will stand before Christ to be judged. (Acts 17:31; Matt. 25:31, 32; 2 Cor. 5:10)

7. To what will Christ condemn the wicked?

A. Christ will send the wicked away to everlasting punishment in hell. (Matt. 25:41, 46)

8. To what will Christ welcome the righteous?

A. Christ will welcome the righteous to everlasting blessedness with Him in heaven. (Matt. 25:34, 46)

9. Will there be different degrees of punishment?

A. The future punishment will be greater according to the degrees of sin, and the knowledge men had of God's will and of the way of salvation through Christ. (Luke 12:47, 48; Mark 12:40)

10. How is hell described in the Bible?

A. Hell is a place of darkness and torment, of endless sin and endless suffering.

11. How is heaven described?

A. Heaven is a place of light and holiness, of freedom from all sorrow and temptation, of blessed society and thankful praise to God. (Rev. 7:9)

Advanced Questions

Q. A. What do we know as to the period between death and resurrection?

A. We know that between death and the resurrection there will be conscious existence of the soul, either in torment or in blessedness with Christ. (Luke 16:24; 23:43; Phil. 1:23)

Q. B. Is there any salvation provided in the future life for persons who died in their sins?

A. The Bible does not reveal any provision for salvation in the future life for persons who died in their sins, nor does it authorize any such hope.

Q. C. Are we authorized to believe in heavenly recognition?

A. The Bible warrants the hope that we shall know each other in

heaven. (1 Thess. 2:19; Matt. 17:3, 4)

Passages for Learning by Heart

It is an excellent thing for the young to commit to memory many portions of Scripture. The following passages are recommended as suitable, and it is hoped that many will learn some of them, and add other selections as thought best.

The Ten Commandments, Exodus 20:1-17.

Psalms 1, 16, 19, 23, 24, 27, 32, 34, 51, 84, 90, 92, 95, 100, 103, 115, 116, 130, 139, 145.

Proverbs 3:1-20; 6:6-11; chapter 10; chapter 11, chapter 20.

Ecclesiastes, chapter 12.

Isaiah, chapter 40; chapter 53; chapter 55.

Matthew 5:3-16; chapter 6; chapter 7; chapter 25; 28: 18-20.

Mark 14:22-25.

Luke 15:11-32; 16: 19-31; 18:1-14; 24:13-35.

John 1:1-18; 14:1-15; 20:1-23.

Acts 17:22-31; 20:17-38.

Romans 5:1-11; 8:28-39; chapter 12.

1 Corinthians, chapter 13; chapter 15;

2 Corinthians, chapter 5.

Ephesians 3:14-21; 6:10-20;

Colossians 3:11; 4:2-6.

I Thess. 4:13-18; Titus 2:11-14.

Hebrews 4:14-16, 11:1 to 12:3.

1 John 1:5 to 2:6; 3:13-24; chapter 4.

Revelation 1:9-20; 7:9-17; 20:11-15; chapter 21; chapter 22.

**A BRIEF CATECHISM
OF
BIBLE DOCTRINE**

BY
JAMES P. BOYCE, D. D.

A BRIEF CATECHISM OF BIBLE DOCTRINE

JAMES P. BOYCE, D. D. Professor of Systematic and Polemic in Theology The
Southern Baptist Theological Seminary

PREFACE

The author of this brief Doctrinal Catechism knows of no work of the kind in circulation among Baptists. Keach's Catechism, generally called the "Baptist Catechism", is scarcely used at all. No reason can be assigned for this, except that it is too difficult for children. In the present work, an attempt has been made to simplify, as far as possible, without sacrificing important truth. The teacher may have to give some further aid, by explaining a few words here and there. The aim has been to bring the truth taught within the comprehension of children of ten to twelve years old and upwards. The desire has been felt to promote catechetical instruction in the family and the Sunday School. It is believed that there are many who appreciate its value as a means of teaching the truth of God. To the attention of such, this little work is commended, with the hope that it may meet their wants. At the same time, Pastors of churches, Superintendents and Teachers of Sunday Schools, and pious parents, are urged to consider how far a partial recourse at least to catechetical instruction may tend to restore the vigorous piety of bygone days.

CATECHISM

THE BIBLE

1. What book have we that teaches about God?

The Bible.

2. By what other name is it known?

The Scriptures.

3. Into what two parts is it divided?

Into the Old and New Testaments.

4. How come it to be written?

God inspired holy men to write it.

5. Did they write it exactly as God wished?

Yes; as much as if he had written every word himself.

6. Ought it, therefore to be believed and obeyed?

Yes; as much so as though God had spoken directly to us.

7. Does it teach us every thing about God?

It does not; no language could teach us the full glory of God, nor could we ever comprehend it.

8. How much does it teach us?

It teaches us all that is necessary about God, our duty to Him, our condition as sinners, and the way of salvation.

GOD

1. Who is God?

He is the Maker and Supreme Ruler of all things, and the greatest and best of beings.

2. Is there but one God?

There is but one God.

3. For what purpose did He create all things?

That He might show forth his glory.

4. Does He not also delight in the happiness and goodness of His creatures?

Yes; and these ends are secured by the display of His glory.

5. How did He make the worlds?

He made them out of nothing.

6. Of what did He make man?

He formed man of the dust of the ground, and breathed into his nostrils the breath of life.

7. What may we learn from these acts of creation?

That He is a being of boundless power, wisdom and goodness.

8. Has He all other perfections?

Yes; he has every perfection, and to an equally boundless extent.

9. What is due to this glorious Being?

The supreme love and obedience of all his creatures.

PROVIDENCE

1. Does God take notice of every thing that takes place?

Yes; nothing comes to pass without His knowledge and permission.

2. When did He determine what things He would do, and what He would permit?

In Eternity; before He had created anything.

3. Has He ever permitted His creatures to do wrong?

Yes, when they have wilfully chosen to do so.

4. Has He not, however, warned them of the consequences of sin?

He has always warned them that He would surely punish them if they should sin.

5. Can God be regarded as approving sin under any circumstances?

On the contrary, the Scriptures teach us that He is of purer eyes than to behold evil, and cannot look on iniquity.

6. Does He not influence men to do right?

He does; and it is owing to His grace that we do anything that is good.

7. Does He ever make men do right against their will?

He never does; but He so leads them to see and love what is right, that they choose to do it.

ORIGINAL AND PRESENT CONDITION OF MAN

1. In what condition was man originally created?

He was created in the image of God, and free from sin.

2. How did he fall from that condition?

Satan tempted him to disobey God, and he did so.

3. Did Satan himself tempt Adam?

No; he tempted Eve, and used her as his instrument in tempting Adam.

4. In what form did he present himself to Eve?

In the form of a serpent.

5. What evil effect followed the sin of Adam?

He, with all his posterity, became corrupt and sinful, and fell under the condemnation of the law of God.

6. Have not all men been wilful transgressors of the law in their own persons also?

Yes; as soon as they have become old enough to know what is right and what is wrong.

7. Who has been the only exception to this universal prevalence of sin?

The Lord Jesus Christ.

8. Was He a descendant of Adam in the same way as all others?

He was not.

JESUS CHRIST -- A MAN

1. We have learned that Jesus was a descendant of Adam; was He, then, a man?

He was a man in every respect; but He was without sin.

2. Mention some respects in which He was a man.

He had a human body and soul and could not only suffer, but was also

liable to temptation.

3. Was He ever tempted?

Yes; Satan tried in every way to make Him sin, but could not.

4. Was He made subject to the law of God?

He was, and rendered perfect obedience to it.

5. Had He the scone bodily desires and appetites that we have?

Yes; He felt hunger and thirst, and was liable to all sinless infirmities.

6. Was His soul also liable to suffer?

Yes; it was His soul that suffered most severely in fulfilling the work which He came to do.

7. For what did this human nature fit Him?

Not only to die for us, but also to sympathize with us in our trials and temptations.

JESUS CHRIST -- GOD

1. Was Christ merely a man?

No; He was God also.

2. By what name is He called as such?

The only Begotten Son of God.

3. How is He described in Hebrews?

As the brightness of the Father's glory and the express image of His person.

4. What language does God use to the Son?

Unto the Son He says, "Thy throne, O God, is forever and ever."

5. Is Jesus Christ called God in any other place in the Bible?

Yes; in the first Epistle of John, speaking of Him, it says, "This is the true God."

6. Did He ever allow himself to be addressed as God?

Yes; Thomas said to Him, "My Lord and My God."

7. In what other ways does the Bible teach the Divinity of Christ?

It ascribes to Him the possession of every perfection ascribed to God.

8. Mention some of these.

Omniscience, omnipresence and eternity of existence.

9. Is the work of creation ever ascribed to Him?

Yes; the Bible says all things were made by Him.

THE TRINITY

1. Does not the title "Son of God" indicate to us that Jesus is not the only person that is God?

Yes; it suggests to us the Father.

2. What other person is also called God?

The Holy Spirit.

3. Does this imply that there is more than one God?

No, the Bible teaches that the Father is God, that the Son is God, and that the Spirit is God, and yet that there is but one God.

4. Can we understand the nature of God as thus revealed to us?

We cannot; but we can believe and know that it is such as God teaches us.

5. Why can we not understand the nature of God?

Because our minds are limited in power, and the glorious mystery of the nature of God is boundless.

6. Is it in His nature only that God is beyond our knowledge?

No, He is mysterious also in all His works and ways.

7. What should we learn from this?

To trust Him, both in what he does and what He teaches.

THE MEDIATOR

1. What is a Mediator?

One who leads persons who are at enmity to become friends, or to be reconciled to each other.

2. Why is Christ called the Mediator?

Because He comes between man and God, and reconciles them to each other.

3. What offices does Christ discharge as Mediator?

The offices of Prophet, Priest and King.

4. Why is Christ called a Prophet?

A Prophet is one who speaks for God, and Christ is the Great Teacher of Divine Truth.

5. Why is He called a Priest?

It was the duty of the Priest to offer sacrifice for sin, and to pray to God to pardon the sinner. Christ is in both these respects the High Priest of His people.

6. In what sense is He a King?

He has no earthly kingdom; but He reigns in the hearts of saints and angels.

7. Is He not King of the universe?

He is and hence is called the King of kings and Lord of lords.

8. Will this reign ever be acknowledged by all?

It will at the judgment day.

THE SACRIFICE OF CHRIST

1. What was the sacrifice which Christ offered?

He offered up Himself for sin.

2. In what way did He become the sacrifice?

He took our sin upon Him and suffered the penalty in our place.

3. When did He suffer that penalty?

When He died on the cross.

4. Did He suffer in both natures?

No; in the human nature only. The Divine nature cannot suffer.

5. Was not the union of the Divine and the human nature necessary in the work of salvation?

It was necessary; otherwise the human nature could not have sustained the sufferings it endured.

6. For what else was that union necessary?

To give value and efficacy to sufferings which, but for that union, would have been those of a mere creature.

7. Why would not the sufferings of a mere creature have sufficed?

Because every creature is bound, as his own duty, to do and suffer all that God wills, and therefore can do nothing to secure merit or pardon for others.

8. Of what value is this sacrifice to those for whom He died?

It delivers them from the guilt and punishment of all their sins.

THE OFFER OF SALVATION

1. To whom does God offer the salvation in Jesus?

He has ordered it to be offered to every creature.

2. Upon what condition?

Upon that of repentance and faith.

3. Are not these terms easy?

They are so easy that all who refuse are without excuse.

4. Do all men accept them?

They do not; they universally reject them where left without Divine influence.

5. Has God thus left all mankind?

He has not; but effectually calls many to the knowledge and belief of His truth.

6. What agent accomplished this work?

The Holy Spirit.

7. Do those who accept the Gospel deserve any reward for so doing?

No, for their acceptance is entirely due to the grace of God.

8. How will God punish those who reject it?

Far more severely than He will those who have never heard it.

9. Upon what grounds will he punish any who have not heard the gospel?

Because they, too, are sinners, and have disobeyed the law of God written in their hearts and in nature.

ELECTION

1. What name is given to those whom God effectually calls to salvation?

They are called the elect or the chosen ones of God.

2. Why are they so called?

Because God, before the foundation of the world, chose them unto salvation through Christ Jesus.

3. Did God make this choice because He foresaw that these persons would be pious and good people?

He did not; for the goodness and piety of any are due to the influences of the Spirit.

4. Was it, then, because He foresaw that they would believe?

On the contrary, it is through His choice that they are led to believe.

5. What, then, was the ground of that choice?

His own sovereign will.

6. How may we know if we be of the Elect of God?

Only by perceiving that the Holy Spirit has led us to repentance and faith and loving obedience to God.

7. Ought we not diligently to watch for such assurance of our calling and election?

Yes; and besides this we ought to pray to God to give His Spirit thus to work in us.

REGENERATION AND SANCTIFICATION

1. What is the first work that the Spirit accomplished in those who are saved?

The work of Regeneration.

2. What is meant by our Regeneration?

Our being born again.

3. What does the Spirit do in the act of Regeneration?

He gives us a new heart, inclined to love and practice holiness.

4. How does Regeneration affect the mind?

It enlightens the mind to understand savingly the Word of God.

5. Is Regeneration necessary to salvation?

Yes, "Except a man be born again, he cannot see the kingdom of God."

6. Are we made perfectly holy in Regeneration?

No, this is only attained in our perfect Sanctification.

7. What is meant by our Sanctification?

It means our being made holy or free from sin.

8. Is such perfection attained in this life?

It is not.

9. What, then, is the Sanctification which we have experienced?

It is a change produced by the influences of the Spirit, by which we gradually increase in the love and practice of holiness.

REPENTANCE AND FAITH

1. What is Repentance?

It is sorrow for sin, accompanied by a determination, with the help of God, to sin no longer.

2. Do we truly repent every time we are sorry for sin?

No; our sorrow may be from wrong motives.

3. Suppose our sorrow arises merely from the fear of detection or punishment?

In that event, it is not true repentance.

4. What kind of sorrow, then, is involved in true repentance?

A sorrow which makes us hate sin because it is sin, and because it is wrong to commit it.

5. What is Faith?

It is believing what the Bible tells us about Jesus, and trusting our

salvation in His hands.

6. Is this belief an act of the mind only?

No; it is with the whole heart, so that we are led to love and obey Christ.

7. Are there many who believe the Bible who do not exercise faith?

Yes; the greater part of those who have the Bible believe it with the mind, but do not trust with the heart also.

JUSTIFICATION

1. What is Justification?

It is an act of God, by which He fully acquits us of all sin.

2. Is it based upon any works of our own?

It is not; by our own works we could never secure it.

3. Is it not, however, intimately connected with some act of ours?

Yes, with the exercise of faith.

4. Is it due to our faith in Christ?

It is not; that faith becomes the instrument only, not the cause of our justification.

5. To what, then, is it due?

Simply to the merits and sufferings of Christ, which are accounted by God as ours.

6. What do the Scriptures mean when they say that we are justified by faith?

In part, they are teaching that our justification is not by works.

7. What else do they mean?

They also speak thus, because in the act of faith the believer takes hold of the meritorious work of Christ, which is the 'true ground of justification.

8. Why does the Apostle James say that we are justified by works and not by faith only?

He refers to the fact that every one that has true faith also performs good works.

GOOD WORKS

1. Has not God offered life and happiness upon the performance of good works?

He has.

2. Have any of mankind ever been justified in that way?

None have been thus justified.

3. Why is this?

Because, having a sinful nature, no man can perform good works in an acceptable manner.

4. Since, then, we are saved by faith alone, does God still require good works?

He does, and gives us grace to help us do them.

5. Are they to be performed with any hope of attaining salvation?

They are not; for we can never perfectly perform them in this life.

6. From what motive then?

From a spirit of love and obedience.

7. What, then, is the position of works in God's way of justification?

They are the fruits and evidence of a change of heart and of love to God.

8. With what motive should we let men see our good works?

With the hope that thus they may be led to glorify God.

ASSURANCE AND PERSEVERANCE

1. What is meant by assurance of Salvation?

It is an undoubting conviction of our acceptance in Christ.

2. Do all the people of God attain it?

It is not attained by all.

3. Is not assurance an essential of saving faith?

It is not; doubts and fears assail believers sometimes to the end of life.

4. Is it not desirable to attain this grace?

It is not only very desirable, but we are expressly commanded to seek for it.

5. Do any in whom the work of grace has begun ever finally fall?

They do not.

6. How do we know this?

We learn it from the Scriptures; moreover, salvation is the work of God, who cannot fail in what He undertakes.

7. Do not such persons sometimes fall into grievous sin?

They do; and years may elapse before they are finally rescued therefrom.

8. Can a child of God be contented in this state?

No; the renewed nature God has given him must be disturbed at the presence of sin.

9. What is his plain duty when he finds himself in this condition?

Still to trust in his Saviour, praying to Him for pardon and for help to avoid sin.

THE FUTURE LIFE

1. What do the Scriptures teach about the immortality of the soul?

They teach that the soul will never die, but will live forever.

2. Do not our bodies die?

They do, and after death return to dust.

3. Will these bodies ever be raised to life again?

They will, at the judgment day.

4. What is the judgment day?

It is the day God has appointed in which to judge the world.

5. By whom will He do this?

By his Son, Jesus Christ.

6. What will be done with the wicked?

He will send them away into everlasting punishment.

7. Into what place will He send them?

Into Hell, the place of torment.

8. What will He do for the righteous?

He will give them life everlasting.

9. Where will they Live?

In Heaven with Jesus -- the home of all the good.

10. Who alone of mankind will be the righteous?

Those who have attained to the righteousness of God in Christ Jesus.

BAPTISM

1. What duty has God intimately associated with Faith?

The profession of that faith in the ordinance of Baptism.

2. What is Baptism?

It is the immersion of the body in water, in the name of the Father, the Son and the Holy Ghost.

3. Why is it done in the name of the Father, the Son and the Holy Ghost?

To denote that the person baptized thus professes to believe these three to be God, and to devote himself to His service.

4. What does the use of water in Baptism represent?

The washing away of our sins by the cleansing influences of the Holy Spirit.

5. What does the act of immersion represent?

The union of the believer with Christ in His death.

6. Do the Scriptures assign this union as a reason why we are to profess Christ by immersion?

They do; they tell us that it is on this account that we are buried with Christ by baptism unto death.

7. Who alone are the fit subjects of Baptism?

Those who exercise faith; for they only can properly profess to have experienced the things which Baptism represents.

THE LORD'S SUPPER

1. What other ordinance has Christ established?

The Lord's Supper.

2. In what does this ordinance consist?

In eating bread and drinking wine in remembrance of Christ.

3. Who alone are authorized to receive it?

The members of His churches.

4. In what way is it to be observed?

As a church ordinance, and in token of church fellowship.

5. Is there any established order in which these ordinances are to be observed?

Yes; the believer must be baptized before he partakes of the Lord's Supper.

6. What does the Lord's Supper represent?

The death and sufferings of Christ.

7. Does the mere partaking, either of Baptism or the Lord's Supper confer spiritual blessings?

No; they are worthless, if not injurious, to those who do not exercise faith.

8. But how is it when they are partaken of by those who do exercise faith?

The Spirit of God makes them, to such persons, precious means of grace.

9. Whom has Christ appointed to administer Baptism and the Lord's Supper?

The authorized ministers of His churches.

THE SABBATH

1. What is the Sabbath?

It is one day of the week, which God requires to be kept as a day of rest, and holy to Him.

2. What day of the week did the Jews observe?

The seventh, which we commonly call Saturday.

3. What day do Christians keep?

The first day of the week or Sunday.

4. Why do Christians keep Sunday as the Sabbath?

Because it was on that day of the week that Christ rose from the dead.

5. What name is given to it on this account?

The Lord's Day.

6. Did the Apostles and the Christians of their day observe the first day of the week?

They did, and that is our authority for observing the first instead of the seventh day.

7. What truth was the Sabbath appointed to commemorate?

The completion of God's work of Creation.

8. What additional truth does the Christian Sabbath teach?

The triumphant completion of the still more glorious work of Redemption.