THE

Heidelberg Catechism,

WITH

PROOF-TEXTS AND EXPLANATIONS

AS USED IN THE

PALATINATE.

Translated from the German,

By Rev. H. HARBAUGH, D. D.

WITH FORMS OF DEVOTION.

READING, PA.:
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OF MAN'S ONLY COMFORT.

First Sabbath.

Ques. 1. *What is thy only comfort in life and death?*

Ans That I, with body and soul, both in life and death, am not my own, but belong to my faithful Saviour Jesus Christ, who, with his precious blood, hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me, that without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation; and therefore, by his Holy Spirit, he also assures me of eternal life, and makes me sincerely willing and ready henceforth to live unto him.

EXPLANATION AND PROOF.

Question. What are the contents of this question and answer?

Answer. It is my only comfort, that I belong to my Saviour Jesus Christ, and that he preserves me as his own.

Q. How do you prove that you belong to your Saviour Jesus Christ?

A. All are yours; and ye are Christ's. 1 Cor. iii. 22, 23.

Q. How do you prove that Christ preserv s you as h's own ?

A. The Lord is faithful, who shall establish you, and keep you from evil. 2 Thess. iii. 3 ; John vi. 39 and x. 29.

Q. How are you Christ's ?

A. First, with body and soul ; second, in life and death.

Q. How do you prove that you belong to Christ with body and soul ?

A. For ye are bought with a price ; therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. vi. 20.

Q. How do you prove that you belong to Christ both in life and in death ?

A. None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. Rom. xiv. 7, 8.

Q. How do you prove that you are not your own ?

A. Ye are not your own. 1 Cor. vi. 19.

Q. How did Christ secure you as his own ?

A. First he, with his precious blood, has fully satisfied for all my sins ; second, he has delivered me from all the power of the devil.

Q. How do you prove that Christ, with his precious blood, has fully satisfied for all your sins ?

A. Ye are bought with a price. 1 Cor. vi. 20.

Again : The blood of Jesus Christ his Son cleanseth us from all sin. 1 John i. 7 ; 1 Pet. i. 18, 19.

Again : Christ gave himself a ransom for all. 1 Tim. ii. 6.

Q. How do you prove that Christ has delivered you from all the power of the devil ?

A. 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. Heb. ii. 14, 15.

Q. How does Christ preserve you?

A. First, that without the will of my heavenly Father not an hair can fall from my head; second, that all things must be subservient to my salvation.

Q. How do you prove that without the will of your heavenly Father not a hair can fall from your head?

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

Again: there shall not an hair of your head perish. Luke xxi. 18.

Q. How do you prove that all things must be subservient to your salvation?

A And we know that all things work together for good, to them that love God. Rom. viii. 28.

Q. How does Christ assure you of this comfort?

A. First, by his Holy Spirit he assures me of eternal life; second, he makes me sincerely willing and ready henceforth to live unto him.

Q How do you prove that Christ, by his Holy Spirit, assures you of eternal life?

A. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ. Rom. viii. 16, 17.

Again: In whom, also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of

the purchased possession unto the praise of his glory. Eph. i. 13, 14; 2 Cor. i. 21, 22.

Q. How do you prove that Christ makes you sincerely willing and ready henceforth to live unto him?

A. The Lord God of Israel hath visited and redeemed his people, and hath raised up an horn of Salvation for us, in the house of his servant David; that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. Luke i. 68, 69, 74, 75.

Again: Thy people shall be willing in the day of thy power. Ps. cx. 3.

Ques. 2. *How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happy?*

Ans. Three; the first, how great my sins and miseries are; the second, how I may be delivered from all my sins and miseries; the third, how I shall express my gratitude to God for such deliverance.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In order to attain true comfort it is necessary for me to know three things; which are contained in the three Parts of the Catechism.

Q. What is the first thing necessary for thee to know?

A. How great my sins and miseries are.

Q. What is the second?

A. How I may be delivered from all my sins and miseries.

Q. What is the third ?

A. How I shall express my gratitude to God for such deliverance.

Q. How do you prove these three things ?

A. O wretched man that I am ! who shall deliver me from the body of this death ? I thank God, through Jesus Christ our Lord. Rom. vii. 24, 25.

Again : Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me : for I am meek and lowly in heart ; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Matth. xi. 28, 29, 30.

In the Epistle to the Romans the Apostle Paul discusses these three points.

1. He convinces the Jews and Gentiles that they are miserable and condemned sinners. From 1st Chap. 18th verse to 3rd Chap. 21st verse.

2. He speaks of salvation through Christ. From 21st verse of the 3rd Chap. to the end of the 11th Chap.

3. He exhorts them to gratitude in a Christian walk. From the beginning of 12th Chap. to the end of the Epistle. See also Tit. iii. 3—9.

THE FIRST PART.

OF THE MISERY OF MAN.*

Second Sabbath.

Ques. 3. *Whence knowest thou thy misery?*

Ans. Out of the law of God.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The first part of my misery, namely, sin, I learn out of the law of God.

Q. How do you prove this?

A. By the law is the knowledge of sin. Rom. iii. 20.

Again: I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. Rom. vii. 7.

Ques. 4. *What does the law of God require of us?*

Ans. Christ teaches us that briefly, Matth. xxii. 37—40. Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first and great commandment.

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* This misery consists of two parts.
1. The first is sin.
2 The second is the punishment of sin.

The second is like unto this; thou shalt love thy neighbor as thyself. On these two commands hang the whole law and the prophets.

The same may be seen in Mark xii. 30, 31, and Luke x. 27.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The divine law requires of us perfect love; first, toward God; second, toward our neighbor.

Q. In what words does the law require perfect love toward God?

A. Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. vi. 5.

Q. In what words does the law require perfect love toward our neighbor?

A. Thou shalt love thy neighbor as thyself. Lev. xix. 18; Matth. xxii. 39; Mark xii. 31; Luke x. 27.

Ques. 5. *Canst thou keep all these things perfectly?*

Ans. In no wise: for I am prone by nature to hate God and my neighbor.*

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. I cannot love God and my neighbor perfectly.

Q. How do you prove this?

A. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. Jer. xiii. 23.

**To hate God and my neighbor.*—This hatred against God and our neighbor is the direct opposite of the command that we shall love God and our neighbor.

Again: They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one. Rom. iii. 12; 1 John i. 9, 10.

Q. Why can you not keep all these things perfectly?

A. Because I am prone by nature to hate God and my neighbor.

Q. How do you prove that you are prone by nature to hate God?

A. The carnal mind is enmity against God. Rom. viii. 7; John iii. 20.

Q. How do you prove that you are prone by nature to hate your neighbor?

A. Now the works of the flesh are manifest, which are these: Adultry, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. Gal. v. 19—21.

Again: For we ourselves were sometimes* foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. Tit. iii. 3.

Third Sabbath.

Ques **6.** *Did God then create man so wicked and perverse?*

Ans. By no means; but God created man good, and after his own image, in righteousness and true holiness, that he might rightly know God his Creator, heartily love him, and live with him in eternal happiness, to glorify and praise him.

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* Before our conversion when our nature was not yet regenerated by the Spirit of Christ.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. God did not create man wicked, but good.

Q. How do you prove this?

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

Q. How did God create man good?

A. After his own image.

Q. How do you prove this?

A. God created man in his own image, in the image of God created he him. Gen. i. 27.

Q. In what does God's image consist?

A. In righteousness and true holiness.

Q. How do you prove th s ?

A. Put on the new man, which after God is created in righteousness and true holiness. Eph. iv. 24.

Q. For what purpose did God create man in his image?

A. That he might rightly know God his creator, heartily love him, and live with him in eternal happiness, to glorify and praise him.

Q. How do you prove this?

A. The Lord hath made all things for himself. Prov. xvi. 4; Col. iii. 10; Isa. xliii. 7.

The history of the creation of man is written in the first and second chapters of Genesis.

Ques. 7. *Whence then proceeds this depravity of human nature?*

Ans. From the fall and disobedience of our first parents, Adam and Eve, in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The depraved nature of men proceeds from the fall of Adam and Eve.

Q. How do you prove this?

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

Q. How are we affected by that fall?

A. Our nature has become so corrupt that we are all conceived and born in sin.

Q. How do you prove this?

A. And Adam begat a son in his own likeness.* Gen. v. 3.

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

Again: That which is born of the flesh,† is flesh; and that which is born of the Spirit, is Spirit.

The history of the sad fall of our first parents, Adam and Eve, in Paradise, is written in the second and third chapters of Genesis.

Ques 8. *Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?*

Ans Indeed we are, except we are regenerated by the Spirit of God.

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* That is, he begot a son, not in the image of God, holy and righteous, but in his own sinful and depraved image.

† That is, that which is born of the sinful and depraved nature of man, is sinful and depraved.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Our nature is so depraved that, first, we are wholly incapable of doing any good; second, that we are inclined to all wickedness.

Q. How do you prove this?

A. I know that in me (that is, in my flesh,) dwelleth no good thing. Rom. vii. 18.

Again: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. 2 Cor. iii. 5.

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

Again: Abominable and filthy is man, which drinketh iniquity like water.* Job xv. 16.

Q. Do we, however, remain so entirely depraved?

A. Yes, except we are regenerated by the Spirit of God.

Q. How do you prove his?

A. Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. John iii. 5, 6, 7.

Fourth Sabbath.

Ques 9. *Doth not God then do injustice to man, by requiring from him, in his law, that which he cannot perform?*

Ans. Not at all: for God made man capable of performing it; but man, by the instigation of the

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* *Drinketh iniquity like water.*—That is, sinning is to him as common and natural as drinking water.

devil, and his own wilful disobedience, deprived himself and all his posterity of those divine gifts.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. God does not do injustice to man, in requiring from him perfect obedience, even though man is not able to render it.

Q. How do you prove this?

A. Knowing the judgment of God, that they which commit such things are worthy of death. Rom. i. 32.

Q. Why does God not do injustice to man?

A. Because God made man capable of rendering to him perfect obedience.

Q. How do you prove this?

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

Q. How did man deprive himself of these divine gifts?

A. First, by the instigation of the devil; second, by his own wilful disobedience.

Q. How do you prove that man, by the instigation of the devil, deprived himself of these divine gifts?

A. The serpent beguiled Eve through his subtility. 2 Cor. xi. 3.

Q. How do you prove that man, by his own wilful disobedience, deprived himself of these divine gifts?

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

Again: And the eyes of them were both opened, and they knew that they were naked. Gen. iii. 7.

Ques **10.** *Will God suffer such disobedience and rebellion to go unpunished?*

Ans. By no means: but is terribly displeased with our original as well as actual sins; and will punish them in his just judgment temporally and eternally, as he hath declared, "Cursed is every one that continueth not in all things, which are written in the book of the law, to do them."*

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. God is displeased with sin, and will punish it.

Q. How do you prove that God is displeased with sin?

A. Thou hatest all workers of iniquity. Ps. v. 5.

Q. How do you prove that God will punish sin?

A. Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man. Ps v. 4, 5, 6; also Heb. ix. 27.

Q. How is God displeased with sin?

A. Terribly.

Q. How do you prove this?

A. Thou, even thou, art to be feared; and who may stand in thy sight when thou art angry? Ps. lxxvi. 7.

Again: It is a fearful thing to fall into the hands of the living God. Heb. x. 31.

Q. How many kinds of sin are there?

A. Two kinds: first, original; second, actual sin.

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*This, and the following question, treat of the second part of our misery,—which is the punishment of sin.

Q. How do you prove that there is original sin?

A. We were by nature the children of wrath, even as others. Eph. ii. 3; also Ps. li. 7.

Again: Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.* Rom. v. 14.

Q. How do you prove that there is actual sin?

A. The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men. Rom. i. 18; also Rom. iii. 10—19.

Q. How many punishments are there for sin?

A. Two kinds: first, temporal; second, eternal.

Q. How do you prove that there is temporal punishment for sin?

A. In three plain examples of temporal punishishment for sin.

THE FIRST EXAMPLE.

We all, on account of the terrible wrath of God, live only a short time in toil and trouble, and yet are doomed finally to die.

We are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years, as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. Ps. xc. 7—12.

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* This refers to infants, who, although they did not commit actual sin like Adam, have nevertheless been born with sinful natures.

THE SECOND EXAMPLE.

THE FLOOD.

God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth. And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven: and every thing that is in the earth shall die. Gen. vi. 12, 13, 17.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and the ark went upon the face of the waters; and all the high hills that were under the whole heaven were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. Gen. vii. 17—23.

THE THIRD EXAMPLE.

THE DESTRUCTION OF SODOM AND GOMORRAH.

The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. Gen. xix. 24, 25.

Q. How do you know that there is an eternal punishment for sin?

A. Their worm* shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. Is. lxvi. 24.

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* *Their worm.*—The gnawing conscience of those who have sinned against God.

Again: The Lord knoweth—to reserve the unjust unto the day of judgment to be punished. 2 Pet. ii. 9.

Again: And the smoke of their torment ascendeth for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Rev. xiv. 11.

Q. How do you know that God will thus punish sin?

A. Thus, that God hath declared: Cursed is every one that continueth not in all things, which are written in the book of the law, to do them. Gal. iii. 10; Deut. xxvii. 26.

Ques. **11.** *Is not God then also merciful?*

Ans. God is indeed merciful, but also just; therefore his justice requires that sin, which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment, both of body and soul.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The mercy of God does not prevent the strict punishment of sin.

Q. Why not?

A. Because God, though merciful, is at the same time also just.

Q. How do you prove this?

A. The Lord passed by and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and

upon the children's children, unto the third and to the fourth generation. Ex. xxxiv. 6, 7.

Q What does God's justice require?

A. That sin, which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment, both of body and soul.

Q. How do you prove this?

A. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thes. i. 6—10; also Rom. i. 23; Hab. i. 13; Ex. xx. 5; Ps. v. 5, 6; 2 Cor. vi. 14.

THE SECOND PART

OF MAN'S DELIVERANCE.

Fifth Sabbath.

Ques. **12.** *Since then, by the righteous judgment of God, we deserve temporal and eternal punishment: how may we escape that punishment, and be again received into favor?*

Ans. God will have his justice satisfied; and therefore we must make this full satisfaction, either by ourselves or by another.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. We cannot escape the just punishment of God for our sins, unless full satisfaction is made.

Q. Why must full satisfaction be made?

A. Because God will have his justice satisfied.

Q. How do you prove this?

A. Cursed be he that confirmeth not the words of this law to do them. Deut. xxvii. 26. Compare also Rom. iii. 25; Ex. xx. 5, and xxiii. 7.

Q. By whom must this satisfaction be made?

A. Either by ourselves, or by another.

Q. How do you prove that this full satisfaction should have been made by us?

A. The soul that sinneth, it shall die. Ez. xviii. 4.

Q. How do you prove that this full satisfaction had to be made by another?

A. I restored that which I took not away. Psalm lxix. 4.

Again: 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 Cor. v. 21; also Rom. viii. 3, 4.

Ques. **13.** *Can we ourselves then make this satisfaction?*

Ans. By no means; but on the contrary, we daily increase our debt.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. We ourselves cannot make satisfaction for our sins.

Q. How do you prove this?

A. How should man be just with God? If he will contend with him, he cannot answer him one of a thousand. Job ix. 2, 3; also Matth. xvi. 26.

Q. Why cannot we ourselves make this satisfaction?

A. Because we even daily increase the debt.

Q. How do you prove this?

A. After thy hard and impenitent heart, treasurest up unto thyself wrath against the day of wrath and the revelation of the righteous judgment of God. Rom. ii. 5.

Ques. **14.** *Can there then be found anywhere, one who is a mere creature, able to satisfy for us?*

Ans. None; for first, God will not punish any

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* That is, an offering for sin; in this sense also the word sin is used in Leviticus ix. 7, according to the Hebrew text.

other creature for the sin which man hath committed; and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to deliver others from it.

EXPLANATION AND PROOF.

Q What are the contents of this question and answer?

A. First, no other creature; second, no mere creature, can satisfy for us.

Q. Why cannot any other creature satisfy for us?

A. Because God will not punish any other creature for the sins which man has committed.

Q. How do you prove this?

A. In the day that thou eatest thereof thou shalt surely die. Gen. ii. 17.

Q. Why cannot a mere creature satisfy for us?

A. Because no mere creature is able to bear the burden of God's eternal wrath against sin, so as to deliver others from it.

Q. How do you prove this?

A. The fury of the Lord shall come forth like fire, and burn that none can quench it, because of the evil of your doings. Jer. iv. 4.

Again: If thou, Lord, shouldest mark iniquities, O Lord, who should stand? Ps. cxxx. 3.

Again: None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious. Ps. xlix. 7, 8.

Ques. **15.** *What sort of a Mediator and deliverer then must we seek for?*

Ans. For one who is very man, and perfectly

righteous and yet more powerful than all creatures; that is, one who is also very God.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Three things must be found in our Mediator and deliverer.

Q. What is the first?

A. That he must be a real man.

Q. How do you prove this?

A. Since by man came death, by man came also the resurrection of the dead. 1 Cor. xv. 21.

A. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. Heb. ii. 14.

Again: In all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. ii. 17.

Q. What is the second thing that must be found in our Mediator?

A. That he be a perfectly righteous man.

Q. How do you prove this?

A. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners. Heb. vii. 26.

Q. What is the third thing that must be found in our Mediator?

A. That he be more powerful than all creatures; that is, one who is also very God.

Q. How do you prove this?

A. I will have mercy upon the house of Judah, and will save them by the Lord their God. Hosea i. 7.

Again: This is his name whereby he shall be called

THE LORD* OUR RIGHTEOUSNESS. Jer. xxiii. 6. Compare Heb. vii. 15; Isa. vii. 14; Rom. viii. 3.

Sixth Sabbath.

Ques. **16.** *Why must he be very man, and also perfectly righteous?*

Ans. Because the justice of God requires that the same human nature, which has sinned, should likewise make satisfaction for sin; and one who is himself a sinner, cannot satisfy for others.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The reasons, why our Mediator must be, first a real man; and second, a righteous man.

Q. Why must our Mediator be a real man?

A. Because the justice of God requires, that the same human nature which has sinned should likewise make satisfaction for sin.

Q. How do you prove this?

A. Whosoever hath sinned against me, him will I blot out of my book. Ex. xxxii. 33; also Rom. v. 15.

Q. Why must our Mediator be a righteous man?

A. Because one who is himself a sinner, cannot satisfy for others.

Q. How do you prove this?

A. Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made

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* *Jehovah.*—This name belongs to the true God alone, because he is self-existent, and gives to all creatures their life, and sustains it—which is all included in this word.

higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's. Heb. vii. 26, 27; 1 Pet. iii. 18; Jer. xxxiii. 15.

Ques. **17.** *Why must he in one person be also very God?*

Ans. That he might, by the power of his Godhead, sustain, in his human nature, the burden of God's wrath; and might obtain for, and restore to us, righteousness and life.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Three reasons why the Mediator must be true God.

Q. What is the first?

A. That he might, by the power of his Godhead, sustain in his human nature, the burden of God's wrath.

Q. How do you prove this?

A. Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace. Isa. ix. 6.

Again: Surely he (the same Being just mentioned) hath borne our griefs, and carried our sorrows. Is. liii. 4; also Acts ii. 24.

Again: For though he was crucified through weakness, yet he liveth by the power of God. 2 Cor. xiii. 4.

Q. What is the second reason why the Mediator must be true God?

A. That he might obtain for us righteousness and life.

Q. How do you prove this?

A. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith he shall be called, The Lord our righteousness. Jer. xxxiii. 16.

Again: He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. By his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Isa. liii. 5, 11; Compare John iii. 16; Acts xx. 28.

Q. What is the third reason why our Mediator must be true God?

A. That he might restore to us righteousness and life.

Q. How do you prove this?

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.

Ques. **18.** *Who then is that Mediator, who is in one person both very God, and a real righteous man?*

Ans. Our Lord Jesus Christ: who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Such a Mediator, who is: First true God: Second, true man: and Third, a righteous man, is our Lord Jesus Christ.

Q. How do you prove that Jesus is our Mediator?

A. There is one God and one Mediator between

God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 Tim. ii. 5, 6; also Matth. i. 23; Isa. vii. 14; Luke ii. 11.

Q. How do you prove that Jesus Christ is true God?

A. In the beginning was the Word,* and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life: and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. John i. 1—5.

Q. How do you prove that Jesus Christ is true man?

A. The Word was made flesh,† and dwelt among us. 1 John i. 14.

Again: He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Phil. ii. 7, 8.

Q. How do you prove that Jesus Christ is a righteous man?

A. Christ also has once suffered for sins, the just for the unjust, that he might bring us to God, being

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* By the *Word* in this passage, the Apostle means the only begotten Son of God, as is evident from the 14th verse: And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father. He proves by three considerations that this *Word* is true God.

I. Because He was in the beginning; that is, self-existent, whereas all things have been created; consequently, He is eternal.

II. Because he is the creator of all things.

III. Because all creatures have received their life and being from him; and besides this, even men have received their light and reason from him.

† That is, the only begotten Son of the Father took upon himself human nature; namely, soul and body, with all their attributes and infirmities, except sin. See Question 35.

put to death in the flesh, but quickened by the Spirit. 1 Pet. iii. 18.

Q. What is this Mediator made unto us?

A. Complete salvation and righteousness.

Q. How do you prove this?

A. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30.

Ques **19.** *Whence knowest thou this?*

Ans From the holy Gospel, which God himself revealed first in Paradise; and afterwards published by the Patriarchs and Prophets, and was pleased to represent it by the shadows of sacrifices and the other ceremonies of the law; and lastly, has accomplished it by his only begotten Son.*

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. I know that Jesus Christ is this perfect Mediator; God has first, revealed it; second, published it; third, typified it; and, fourth, fulfilled it in the Gospel.

Q. When, and where, did God the first time make known the Gospel?

A. In the beginning, in Paradise.

Q. How do you prove this?

A. I will put enmity between thee† and the woman,

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* From this we can see what the Gospel really is; namely, to publish that Jesus, the Son of God, has come in the flesh, to save the fallen race of men. Rom. i. 1—3.

† *The Serpent.* The serpent is Satan or the Devil. Rev. xii. 9, and xx. 2.

and between thy seed* and her seed: it shall bruise thy head, and thou shalt bruise his heel.† Gen. iii. 15.

Q. Through whom did God afterwards publish the Gospel?

A. First, through the holy Patriarchs; second, through the Prophets.

Q. How do you prove that God published the Gospel through the holy Patriarchs?

A. (1) Through Abraham. Gen. xxii. 18.
(2) Through Isaac. Gen. xxvi. 4.
(3) Through Jacob. Gen. xxviii. 14.
} In their seed shall all the nations of the earth be blessed; and this seed is Christ. Gal. iii. 16.

Again: The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh‡ come; and unto him shall the gathering of the people be. Gen. xlix. 10.

Q. How do you prove that God published the Gospel through the holy Prophets?

A. All the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of those days. Acts iii. 24; John v. 46; Rom. i. 2; Heb. i. 1.

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

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* The seed of the Serpent are the children of the Devil, or the wicked. Matth. iii. 7; John viii. 44. The seed of the woman is Christ. Gal. iv. 4.

† Christ bruises the serpent's head thus, that he destroys the Devil's work and kingdom. 1 John iii. 8; Heb. ii. 14. The serpent, however, namely Satan, bruised the Saviour's heel in effecting his death, and does still in persecuting him in his followers; this he does without being able to destroy any, yea, he even thereby advances their salvation.

‡ The Messiah, or Christ.

Q. How did God represent the Gospel?

A. By the shadows of sacrifices and the other ceremonies of the law.

Q. How do you prove this?

A. The law (the ceremonial law) having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. Heb. x. 1.

Again: Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath-days: which are a shadow of things to come; but the body is of Christ. Col. ii. 16, 17.

Q. By whom did God finally fulfil the Gospel?

A. By his only begotten Son.

Q. How do you prove this?

A. Behold the Lamb* of God, which taketh away the sin of the world. John i. 29.

Again: For even Christ our Passover is sacrificed for us. 1 Cor. v. 7.

Again: And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. Acts xiii. 32, 33.

Seventh Sabbath.

Ques. **20.** *Are all men then, as they perished in Adam, saved by Christ?*

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* The Lamb which God had ordained from eternity, and which was typified in the Old Testament by the sacrifice of lambs and other ceremonies?

Ans No; only those who are ingrafted into him, and receive all his benefits, by a true faith.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Not all the descendants of Adam will be saved; only those who have faith.

Q. How do you prove that not all the descendants of Adam will be saved?

A. Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Strait is the gate, and narrow is the way which leedeth unto life, and few there be that find it. Matth vii. 13, 14.

Again: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. Matt. vii. 21.

Q. How do you prove that all who have faith will be saved?

A. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John iii. 16, 17, 18.

Again: He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him. John iii. 36. Compare John i. 12; Ps. ii. 12; Rom. xi. 20; Heb. iv. 2; Heb. x. 39.

Ques. **21.** *What is true faith?*

Ans True faith is not only a certain knowledge,

whereby I hold for truth all that God has revealed to us in his word; but also an assured confidence which the Holy Ghost works by the Gospel in my heart, that not only to others, but to me also, remission of sin, everlasting righteousness and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In order to true faith, it is not enough to know and assent to the word of God, but there belongs to it also a confidence in the promise of the Gospel.

Q. How do you prove that a knowledge of, and an assent to, the word of God, is not enough in order to true faith?

A. Thou believest that there is one God; thou doest well; the devils also believe and tremble. James ii. 19.

Again: They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation they fall away. Luke viii. 13; Matth. xiii. 21.

Q. How do you prove that to true faith belongs also confidence in the promise of the Gospel?

A. Now faith is the substance of things hoped for, the evidence of things not seen. Heb. xi. 1.

Again: Abraham staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. Rom. iv. 20, 21.

Again: In Christ Jesus our Lord, we have boldness and access with confidence by the faith of him. Eph. iii. 11, 12.

Q. What must your faith know and hold for truth?

A. All that God has revealed in his word.

Q. How do you prove this?

A. So worship I the God of my fathers, believing all things which are written in the law and the prophets. Acts xxiv. 14

Q. What must be the nature of this confidence?

A. It must be an assured confidence.

Q. How do you prove this?

A. For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation. Rom. x. 10; Acts viii. 37.

Q. Who works in us this confidence?

A. The Holy Ghost.

Q. How do you prove this?

A. We have the same spirit of faith, according as it is written; Ps. cxvi. 10. I believed, and therefore have I spoken; we also believe, and therefore speak. 2 Cor. iv. 13; also Gal. v. 22; John iii. 5; Matth. x. 20.

Q. By what means does the Holy Ghost work this confidence?

A. By the Gospel.

Q. How do you prove this?

A. Faith cometh by hearing, and hearing by the word of God. Rom. x. 17; also Acts xvi. 14; 1 Cor. i. 21; Rom. i. 13.

Q. What must you by this assured confidence hold for truth?

A. That not only to others, but to me also, remission of sin, everlasting righteousness and salvation, are freely given by God.

Q. How do you prove this?

A. And Nathan said unto David, The Lord also hath put away thy sin. 2 Sam. xii. 13.

Again: The Psalmist exclaims joyfully: Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget

not all his benefits: who forgiveth all thine iniquities, and healeth all thy diseases. Ps. ciii. 1—3.

Again: They brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. Matth. ix. 2.

Again: If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thine heart that God hath raised him from the dead, thou shalt be saved. Rom. x. 9.

Again: I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. ii. 20.

Again: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me atthat day; and not to me only, but unto them all also that love his appearing. 2 Tim. iv. 8.

Q. How, do you believe, are such blessings given to you?

A. Merely of grace, only for the sake of Christ's merits.

Q. How do you prove that remission of sin, everlasting righteouness and salvation, are given to you merely of grace?

A. By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. Eph. ii 8, 9.

Again: Being justified freely by his grace, through the redemption that is in Christ Jesus. Rom. iii. 24.

Q. How do you prove that remission of sin, everlasting righteouness and salvation, are given to you only for the sake of Christ's merits?

A. He hath made us accepted in the beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph. i. 6, 7.

Again: He hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins. Col. i. 13, 14.

Ques. **22.** *What is then necessary for a Christian to believe?*

Ans. All things promised us in the Gospel; which the Articles of our catholic undoubted Christian faith briefly teach us.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. It is necessary for a Christian to believe all the promises of the Gospel.

Q. How do you prove this?

A. Repent ye, and believe the Gospel. Mark i. 15; also John xx. 31; Matth. xxviii. 20.

Again: Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved. Mark xvi. 15, 16.

Q. What is the sum of the Gospel which we are to believe?

A. The articles of our catholic undoubted Christian faith.

Ques. **23.** *What are these articles?*

Ans. I believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only begotten Son our Lord: Who was conceived by the Holy Ghost: Born of the Virgin Mary: Suffered under Pontius Pilate: Was crucified, dead,

and buried: He descended into Hell: The third day he rose from the dead: He ascended into Heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost: I believe in the Holy Catholic Church: The communion of saints: The Forgiveness of Sins: The Resurrection of the Body: And the life everlasting. Amen.

Eighth Sabbath.

Ques. **24.** *How are these articles divided?*

Ans. Into three parts: the first is of God the Father, and our creation; the second of God the Son, and our redemption; the third of God the Holy Ghost, and our sanctification.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The Articles of the Christian faith are divided into three parts.

Q. What is the first part?

A. The first is of God the Father and our creation.

Q. What is the second part?

A. The second part is of God the Son and our redemption.

Q. What is the third part?

A. The third part is of God the Holy Ghost and our sanctification.

Ques 25. *Since there is but one divine essence, why speakest thou of Father, Son, and Holy Ghost?*

Ans. Because God hath so revealed himself in his word, that these three distinct persons are the only true and eternal God.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. There is only one divine essence: and three persons, Father, Son and Holy Ghost; which are truly distinct, and yet at the same time are the only true and eternal God.

Q. Why is it necessary for you to believe this?

A. Because God has so revealed himself in his word.

Q. How do you prove that there is but one divine essence?

A. Hear, O Israel: The Lord our God is one Lord. Deut. vi. 4; also quoted Mark xii. 29.

Again: We know that an idol is nothing in the world, and that there is none other God but one. 1 Cor. viii. 4; Eph. iv. 6; Isa. xliv. 6, and xlv. 5.

Q. How do you prove that there are three persons in one divine essence?

A. And now the Lord God, and his Spirit, hath sent me. Isa. xlviii. 16.

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

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

Q. How do you prove that these three persons are distinct?

A. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. John v. 32.

Again: I will pray the Father, and he shall give you another Comforter. John xiv. 16.

Again: But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. John xv. 26.

Q. How do you prove that these three persons are at the same time the one true God?

A. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. John v. 7.

Again: I and my father are one. John x. 30.

OF GOD THE FATHER.

Ninth Sabbath.

Ques. **26.** *What believest thou when thou sayest, "I believe in God the Father Almighty, Maker of Heaven and Earth?*

Ans. That the eternal Father of our Lord Jesus Christ (who of nothing made heaven and earth, with all that is in them, who likewise upholds and governs the same by his eternal counsel and providence), is, for the sake of Christ his son, my God and my Father; on whom I rely so entirely, that

I have no doubt, but he will provide me with all things necessary for soul and body; and further, that he will make whatever evils he sends upon me in this valley of tears, turn out to my advantage; for he is able to do it, being almighty God, and willing, being a faithful Father.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Concerning God the Father, I believe that he is also my God and my Father, in whom I am to trust.

Q. How do you prove that God the Father is also your God and Father?

A. Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. John xx. 17.

Again: Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 John iii. 1; also Gal. iv. 6, 7; John i. 12; Rom. viii. 15.

Q. How do you prove that you ought to trust in God the Father?

A. It is better to trust in the Lord, than to put confidence in man. Ps. cxviii. 8.

Again: Trust in the Lord with all thine heart, Prov. iii. 5.

Q. Who is meant here by God the Father?

A. The eternal Father of our Lord Jesus Christ.

Q. How do you prove this?

A. Blessed be the God and Father of our Lord Jesus Christ. Eph. i. 3.

Q. Why is he called Almighty, Maker of heaven and earth?

A. Because, first, he made, of nothing, heaven and earth, with all that is in them; and second, because

he upholds and governs the same by his eternal counsel and providence.

Q. How do you prove that God the Father, of nothing, created heaven and earth, and all that is in them?

A. Lord God! behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. Jer. xxxii. 17.

Again: Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. Acts iv. 24.

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

Q. How do you prove that God the Father, by his eternal counsel and providence, still upholds and governs heaven, earth, and all that is in them?

A. He worketh all things after the counsel of his own will. Eph. i. 11.

Again: Praise ye the Lord from the heavens: praise him in the highest. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heaven of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded and they were created. He hath also established them forever and ever: he hath made a decree which shall not pass. Ps. cxlviii. 1—6.

Again: My Father worketh hitherto, and I work. John v. 17.

Q. How did he become your God and Father?

A. For the sake of Christ his Son.

Q. How do you prove this?

A. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the

good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. Eph. i. 5, 6.

Q. How are you to trust in him?

A. So that first I have no doubt, but he will provide me with all things necessary for soul and body; and second, that he will make whatever evils he sends upon me in this valley of tears, turn out to my advantage.

Q. How do you prove that God will provide you with all things necessary for soul and body?

A. Casting all your care upon him; for he careth for you. 1 Pet. v. 7; Ps. lv. 22; Matth. vi. 26; Luke xii. 22.

Q. How do you prove that God will make whatever evils he sends upon you in this valley of tears, turn out to your advantage?

A. We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Heb. xii. 9—11; also Rom. viii. 28.

Q. What reason have you in this way to trust in God?

A. Because first, he is able to do it, being Almighty God; and second, he is willing, being a faithful Father.

Q. How do you prove that God the Father is able to do all this as Almighty God?

A. Our God is in the heavens; he hath done whatsoever he pleased. Ps. cxv. 3.

Again: I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord

pleased, that did he in heaven, and in earth, in the seas, and all deep places. Ps. cxxxv. 5, 6.

Q. How do you prove that God the Father is willing to do all this, as a faithful Father?

A. Like as a father pitieth his children, so the Lord pitieth them that fear him. Ps ciii. 13.

Again: Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands. Isa. xlix. 15, 16.

Again: If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Matth. vii. 11.

Tenth Sabbath.

Ques. 27. *What dost thou mean by the Providence of God?*

Ans. The almighty and everywhere present power of God; whereby, as it were, by his hand, he upholds and governs heaven, earth, and all creatures; so that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, all things, come not by chance, but by his fatherly hand.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The Providence of God is the power of God, by which he upholds and governs all things.

Q. How do you prove this?

A. Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Isa. xl. 12. See verse 26.

Again: In him we live, and more, and have our being. Acts. xvii. 28.

Q. What kind of a divine power is this?

A. It is first, an almighty; and second, an everywhere present power.

Q. How do you prove that it is an almighty power of God?

A. Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Ps. lxxxix. 13.

Again: Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. Isa. xl. 26.

Q. How do you prove that it is an everywhere present power of God?

A. Whither shall I go from thy Spirit; or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand hold me. Ps. cxxxix. 7—10.

Again: He is not far from every one of us. Acts xvii. 27.

Q. Mention some particular things that God upholds and governs.

A. Herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty.

Q. How do you prove that herbs and grass, rain and drought, fruitful and barren years, meat and drink, come by God's providence?

A. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causes the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth, and bread which strengtheneth man's heart. Ps. civ. 13—15.

Again: He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Acts xiv. 17.

Q. How do you prove that health and sickness are ruled by the providence of God?

A. I am the Lord that healeth thee. Ex. xv. 26.

Again: He maketh sore, and bindeth up; he woundeth, and his hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. Job v. 18, 19.

Q. How do you prove that riches and poverty are ruled by the providence of God?

A. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. 1 Sam. ii. 7.

Again: The rich and poor meet together; the Lord is the maker of them all. Prov. xxii. 2.

Q. How does God govern these, and all other things?

A. So that nothing comes by chance, but all by his fatherly hand.

Q. How do you prove this?

A. Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Lam. iii. 37.

Again: I form the light, and create darkness; I make peace and create evil: I the Lord do all these things. Isa. xlv. 7.

Again: Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Matth. x 29, 30.

Ques 28. *What advantage is it to us to know that God has created, and by his providence doth still uphold all things?*

Ans. That we may be patient in adversity; thankful in prosperity; and that in all things which may hereafter befall us, we place our firm trust in our faithful God and Father, that nothing shall separate us from his love; since all creatures are so in his hands, that without his will they cannot so much as move.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. We derive three kinds of advantage from the doctrine of divine Providence.

Q. What is the first advantage?

A. That we may be patient in adversity.

Q. How do you prove this?

A. I was dumb, I opened not my mouth; because thou didst it. Ps. xxxix. 9.

Again: Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away: blessed be the name of the Lord. Job i. 21.

Q. What is the second advantage?

A. That we may be thankful in prosperity.

Q. How do you prove this?

A. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Deut. viii. 10.

Again: In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thess. v. 18.

Q. What is the third advantage?

A. That hereafter we place our firm trust in our faithful God and Father.

Q. How do you prove this?

A. In whom we trust that he will yet deliver us. 2 Cor. i. 10; Rom. v. 4.

Q. How strong is our trust in God?

A. So strong that we believe nothing shall separate us from his love.

Q. How do you prove this?

A. Who shall separate us from the love of Christ? Rom. viii. 35.

Again: I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. viii. 38, 39

Q. What ground have you for such a trust for the future?

A. That all creatures are so in his hand, that without his will they cannot so much as move.

Q. How do you prove this?

A. In him we live, and move, and have our being. Acts xvii. 28.

Again: 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; also, Job i. 12 and ii. 6; Matth. viii. 31; Isa. x. 15.

OF GOD THE SON.

Eleventh Sabbath.

Ques. **29.** *Why is the Son of God called Jesus, that is, a Saviour?*

Ans. Because he saveth us, and delivereth us, from our sins; and likewise, because we ought not to seek, neither can find salvation in any other.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The Son of God is called Jesus, that is, a Saviour, for two reasons.

Q. What is the first reason?

A. Because he saves us from our sins.

Q. How do you prove this?

A. The angel said to Joseph: Mary shall bring forth a son; and thou shalt call his name JESUS: for he shall save his people from their sins. Matth. 1. 21; Heb. vii. 25.

Q. What is the second reason?

A. Because we ought not to seek, neither can find salvation in any other but Christ.

Q. How do you prove this?

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

Again: Other foundation can no man lay than that is laid, which is Jesus Christ. Acts iii. 11.

Ques. **30.** *Do such then believe in Jesus the only*

Saviour, who seek their salvation and happiness of saints, of themselves, or anywhere else?

Ans. They do not; for though they boast of him in words, yet in deeds they deny Jesus the only Deliverer and Saviour: for one of these two things must be true, that either Jesus is not a complete Saviour, or that they who by a true faith receive this Saviour, must find all things in him necessary to their salvation.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Those who seek their salvation of saints, of themselves, or anywhere else, deny Jesus the only Saviour.

Q. How do you prove that they deny him?

A. Thus: Either Jesus must not be a complete Saviour, or those who by a true faith receive this Saviour, must find all things in him necessary to their salvation.

Q. How do you prove that Jesus is a complete Saviour?

A. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven. Col. i. 19, 20.

Again: And ye are complete in him. Col. ii. 10.

Q. How do you prove that those who by a true faith receive this Saviour must find all things in him necessary to their salvation?

A. And the Word was made flesh, and dwelt among us, full of grace and truth. John i. 14.

Again: And of his fulness have we all received, and grace for grace. John i. 16.

Again: He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25.

Twelfth Sabbath.

Ques. **31.** *Why is he called* CHRIST,* *that is, Anointed?*

Ans. Because he is ordained of God the Father, and anointed with the Holy Ghost, to be our chief Prophet † and Teacher, who has fully revealed to us the secret counsel and will of God concerning our redemption; and to be our only High Priest, who by the one sacrifice of his body, has redeemed us, and makes continual intercession with the Father for us: and also to be our eternal king, who governs us by his word and Spirit, and who defends and preserves us in the enjoyment of that salvation he has purchased for us.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The Son of God is called Christ, that is, Anointed, because he was anointed to three offices: first, as our Prophet; second, our High Priest; third, our King.

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* *Christ.*—The word Christ is a Greek word, and means the same as the Hebrew word Messiah. Both these words mean anointed, as may be learned from the passage John i. 41: "We have found the Messias; which is, being interpreted, the Christ." So also John iv. 25: "I know that Messias cometh, which is called Christ."

† *Prophet, Priest, King*—In the Old Testament, prophets, priests, and kings, which were typical of Christ, were all anointed. This anointing was to them a testimony that they were regularly called to their office, and also an assurance that God would supply them with all needful grace to fill their office with benefit to the people.

Q How do you prove that Christ is our Prophet?

A. Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. Acts iii. 22. Quoted from Deut. xviii. 15—19.

Again: Behold, a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him. Matth. xvii. 5.

Q. How do you prove that Christ is our High Priest?

A. The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec. Ps. cx. 4.

Again: Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. Heb. iii. 1; Heb. vii. 21.

Q. How do you prove that Christ is our King?

A. I have set my king upon my holy hill of Zion. Ps. ii. 6.

Again: Jesus answered Pilate: Thou sayest that I am a king. John xviii. 37; Luke i. 33.

Q. Who anointed Christ?

A. God the Father.

Q. How do you prove this?

A. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. Acts iv. 27.

Q. How was Christ anointed?

A. He was first ordained; and second, anointed with the Holy Ghost.

Q. How do you prove that Chaist was ordained to be our anointed?

A. The Spirit of the Lord is upon me, because he

hath anointed me to preach the Gospel to the poor. Luke iv. 18; Isa. lxi. 1; Ps. xlv. 7.

Again: Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Acts ii. 36.

Q. How do you prove that Christ was anointed with the Holy Ghost?

A. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Heb. i. 9; Ps. xlv. 7.

Again: God anointed Jesus of Nazareth with the Holy Ghost and with power. Acts. x. 38.

Q. What doth Christ do in his prophetic office?

A. He fully reveals to us the secret counsel and will of God concerning our redemption.

Q. How do you prove this?

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

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

Q. What does Christ do in his office of High Priest?

A. First, he has redeemed us by the one sacrifice of his body; and second, he makes continual intercession with the Father for us.

Q. How do you prove that Christ, by the one sacrifice of his body, has redeemed us?

A. We are sanctified through the offering of the body of Jesus Christ once for all. Heb. x. 10.

Again: By one offering he hath perfected forever them that are sanctified. Heb. x. 14.

Q. How do you prove that Christ makes continual intercession with the Father for us?

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

Q. What does Christ do in his kingly office?

A. First, he governs us by his word and Spirit; and second, he defends and preserves us in the enjoyment of that salvation he has purchased for us.

Q. How do you prove that Christ governs us by his word?

A. The Lord shall send the rod of thy strength out of Zion. Ps. cx. 2; Isa. ii. 3.

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

Q. How do you prove that Christ governs us by his Spirit?

A. Thy Spirit is good; lead me into the land of uprightness. Ps. cxliii. 10.

Again: When he, the Spirit of truth, is come, he will guide you into all truth. John xvi. 13.

Q. How do you prove that Christ defends and preserves us in the enjoyment of that salvation he has purchased for us?

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

Ques. **32.** *But why art thou called a Christian?**

Ans. Because I am a member of Christ by faith, and thus am partaker of his anointing,† that so I

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* *A Christian.*—The word Christian comes from the name Christ, which means anointed. This name was first given to believers, several years after the ascension of Christ, at Antioch. Acts xi. 26.

† *Partakers of his anointing* —That is, we are partakers of his Spirit, by which he was anointed; and thus we are also anointed as

may confess his name, and present myself a living sacrifice of thankfulness to him: and also, that with a free and good conscience I may fight against sin and Satan in this life; and afterwards reign with him eternally over all creatures.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. I am called a Christian, that is, anointed, because I am partaker in the anointing of Christ to the three offices, Prophet, Priest and King.

Q. How do you prove this?

A. The anointing which ye have received of him abideth in you. 1 John ii. 27.

Again: He which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor. i. 21, 22; Isa. lix. 21.

Q. Why are you made partaker of Christ's anointing?

A. Because I am a member of Christ by faith.

Q. How do you prove this?

A. Ye have an unction from the Holy One, and ye know all things. 1 John ii. 20.

Again: Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Gal. iv. 6. 1 Cor. vi. 15.

Q. How do you perform your duties in the office of Prophet?

A. Thus, that I confess his name.

Q. How do you prove this?

A. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show

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Prophets, Priests, and Kings, and are made meet by the same Spirit to act in these offices. Rev. v. 10.

forth the praises of him who hath called you out of darkness into his marvellous light. 1 Pet. ii. 9; Matth. x. 32.

Q. How do you perform your duties in the office of Priest?

A. Thus, that I present myself a living sacrifice of thankfulness to him.

Q. How do you prove this?

A. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pet. ii. 5.

Again: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. xii. 1.

Q. How do you perform your duties in the office of King?

A. First, with a free and good conscience I fight against sin and Satan in this life; second, afterwards I shall reign with him eternally over all creatures.

Q. How do you prove that it is your duty with a free and good conscience to fight against sin and Satan in this life?

A. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourself unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Rom. vi. 12, 13.

Again: We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph. vi. 12.

Again: Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith. 1 Pet. v. 8, 9.

Q. How do you prove that, after this life, you shall reign with Christ eternally over all creatures?

A. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. iii. 21.

Again: If we suffer, we shall also reign with him. 2 Tim. ii. 12.

Thirteenth Sabbath.

Ques **33.** *Why is Christ called the only begotten Son of God, since we are also children of God?*

Ans. Because Christ alone is the eternal and natural son of God; but we are children adopted of God, by grace, for his sake.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Jesus Christ is called the only begotten Son of God, because he alone is the eternal and natural Son of God.

Q. How do you prove that Jesus Christ alone is the eternal Son of God?

A. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. Heb. ix. 14.

Again: That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard, declare we unto you. 1 John i. 1—3.

Q. How do you prove that Jesus Christ alone is the natural Son of God?

A. God hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Heb. i. 2, 3.

Again: Therefore they sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his own* Father, making himself equal with God. John v. 18; also John i. 14, 18; John iii. 16.

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

Q. How are we children of God?

A. We are children adopted of God, of grace, for his sake.

Q. How do you prove this?

A. The God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. Eph. i. 3—6.

Again: As many as received him, to them gave he

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* His *own* Father. The word "own" is emphatic in the original Greek.

power to become the sons of God, even to them that believe on his name. John i. 12.

Again: For ye are all the children of God by faith in Christ Jesus. Gal. iii. 26.

Ques. 34. *Wherefore callest thou him, Our Lord?*

Ans. Because he hath redeemed us, both soul and body, from all our sins, not with gold or silver, but with his precious blood, and hath delivered us from all the power of the devil; and thus made us his own property.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Christ is called Our Lord because he has redeemed us, both soul and body, and thus made us his own property.

Q. How do you prove that Christ has redeemed us, soul and body?

A. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. vi. 20.

Q. How do you prove that Christ has redeemed us unto himself as his own property?

A. Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. ii. 14.

Q. From what has Christ redeemed us?

A. First, from all our sins; second, from all the power of the devil.

Q. How do you prove that Christ has redeemed us from all our sins?

A. In whom we have redemption through his blood, even the forgiveness of sins. Col. i. 14.

Q. How do you prove that Christ has redeemed us from all the power of the devil?

A. Through death he destroyed him that had the power of death, that is, the devil; and delivered them, who, through fear of death, were all their lifetime subject to bondage. Heb. ii. 14, 15.

Q. With what did Christ redeem us?

A. Not with gold or silver, but with his precious blood.

Q. How do you prove this?

A. Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Pet. i. 18, 19.

Fourteenth Sabbath.

Ques. **35.** *What is the meaning of these words, He was conceived of the Holy Ghost, born of the Virgin Mary?*

Ans. That God's eternal Son, who is, and continueth true and eternal God, took upon himself the very nature of man,* of the flesh and blood of the Virgin Mary, by the operation of the Holy Ghost; that he might also be the true seed of David,† like unto his brethren in all things,‡ sin excepted.

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* *Took upon himself the very nature of man.*—That is, he took the very nature of man into unity with his person, so that he now has two distinct natures, the divine and human; which are, however, so intimately united that they make only one person.

† *The true seed of David.*—From this seed Christ was to be born according to the flesh. Isa. xi. 1; Jer. xxiii. 5. The Virgin Mary was also from the same family. Luke i. 27.

‡ *Like unto his brethren in all things.*—First, in the essence and attributes of his human nature, which he retains in eternity; second, also in human infirmities and wants (sin excepted) which he left behind in his resurrection.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The article of the conception and birth of Christ treats of the mystery of the incarnation of the Son of God.

Q. Who is conceived and born of the Virgin Mary?

A. The eternal Son of God.

Q. How do you prove this?

A. When the fulness of time was come, God sent forth his son, made of a woman. Gal. iv. 4.

Q. Is he, and does he remain, after his conception and birth what he was before?

A. Yes; he is and continueth true and eternal God.

Q. How do you prove this?

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

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

Again: Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands. They shall perish; but thou remainest: and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. Heb. i. 10—12.

Q. What did he receive by his incarnation?

A. True human nature.

Q. How do you prove this?

A. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. That which we have seen and heard declare we unto you. 1 John i. 1—3.

Again: A spirit hath not flesh and bones as ye see me have. Luke xxiv. 39.

Again: My soul is exceeding sorrowful, even unto death. Matth. xxvi. 38, and xxvii. 50; Luke xxiii. 46; John x. 17, 18; Ps. xxxi. 5.

Q. Whence did he receive his human nature?

A. Of the flesh and blood of the Virgin Mary.

Q. How do you prove this?

A. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.* Isa. xii. 14.

Again: The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest. Luke i. 26, 27, 30, 31, 32.

Q. How did the virgin conceive?

A. By the operation of the Holy Ghost.

Q. How do you prove this?

A. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God. Luke i. 34, 35.

Q. How did the Son of God receive human nature of Mary?

A. He took it upon himself.

Q. How do you prove this?

A. He took not on him the nature of angels; but he took on him the seed of Abraham. Heb. ii. 16.

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* Immanuel means, God with us. Matth. i. 23.

Again: The word was made* flesh, and dwelt among us. John i. 14.

Again: Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, believed on in the world, received up into glory. 1 Tim. iii. 16.

Q. Why was it necessary that the Son of God should be born of the Virgin Mary?

A. That he might also be the true seed of David.

Q. How do you prove this?

A. God had sworn with an oath to him (David), that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne Acts ii. 30.

Again: He raised up unto them David to be their king: to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all mine will. Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus. Acts xiii. 22, 23.

Q. Why was it necessary for the Son of God to be born a true man?

A. That he might be like unto his brethren in all things, sin excepted.

Q. How do you prove that Christ must be like unto his brethren in all things?

A. In all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. ii. 17.

Again: He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Phil. ii. 7.

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* "*Was made*," in this place, is equivalent to assumed or took on him, as it is explained in Heb. ii. 16, and Phil. ii 7.

Q. How do you prove that Christ is without sin?

A. Ye know that he was manifested to take away our sins; and in him is no sin. 1 John iii. 5.

Again: He was in all points tempted like as we are, yet without sin. Heb. iv. 15.

Ques. 36. *What profit dost thou receive by Christ's holy conception and nativity?*

Ans. That he is our Mediator; and with his innocence and perfect holiness covers, in the sight of God, my sins, wherein I was conceived and brought forth.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The holy conception and birth of Christ profits me thus, that I am assured that he is my true Mediator, who covers my sins in the sight of God.

Q. How do you prove that Christ is your true Mediator?

A. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners. Heb. vii. 26.

Q. How do you prove that Christ covers your sins in the sight of God?

A. Unto him that loved us, and washed us from our sins in his own blood. Rev. i. 5; Gal. iii. 27; Eph. iv. 24.

Fifteenth Sabbath.

Ques 37. *What dost thou understand by the words: He suffered?*

Ans That he, all the time he lived on earth, but especially at the end of his life, sustained in

body and soul, the wrath of God against the sins of all mankind: that so by his passion, as the only propitiatory sacrifice, he might redeem our body and soul from everlasting damnation, and obtain for us the favor of God, righteousness and eternal life.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Christ suffered, that is, he sustained the wrath of God against the sins of all mankind.

Q. How do you prove this?

A. Surely, he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Isa. liii. 4—7.

Q. In what did Christ suffer?

A. In body and soul.

Q. How do you prove that Christ suffered in his body?

A. They pierced my hands and my feet. I may tell all my bones. Ps. xxii. 16, 17.

Q. How do you prove that Christ suffered in his soul?

A. My soul is exceeding sorrowful, even unto death. Matth. xxvi. 38.

Again: My heart is like wax: it is melted in the midst of my bowels. Ps. xxii. 14.

Q. When did Christ suffer?

A. All the time he lived on earth, but especially at the end of his life.

Q. How do you prove that Christ suffered all the time he lived on earth?

A. He is despised and rejected of men, a man of sorrows and acquainted with grief. Isa. liii. 3; Luke xii. 50.

Q. How do you prove that Christ suffered especially at the end of his life?

A. About the ninth hour Jesus cried with a loud voice, My God, my God, why hast thou forsaken me? Matth. xxvii. 46; Ps. xxii.

Q. Why did Christ suffer?

A. That, by his passion, as the only propitiatory sacrifice, he might, first, redeem our body and soul from everlasting damnation; second, obtain for us the favor of God, righteousness and eternal life.

Q. How do you prove that Christ, by his passion, as the only propiatory sacrifice, has redeemed our soul and body from everlasting damnation?

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

Q. How do you prove that Christ, by his passion, has obtained for us the favor of God?

A. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. v. 2.

Again: Grace and truth came by Jesus Christ. John i. 17.

Q. How do you prove that Christ, by his passion, has obtained for us righteousness?

A. 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 Cor. v. 21.

Q. How do you prove that Christ by his passion has obtained for us eternal life?

A. God sent his only begotten Son into the world, that we might live through him. 1 John iv. 9.

Again: As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. John iii. 14, 15.

Ques **38.** *Why did Christ suffer under Pontius Pilate, as his Judge?*

Ans That he, being innocent and yet condemned by a temporal judge, might thereby free us from the severe judgment of God, to which we were exposed.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Christ suffered under Pontius Pilate, that he might be condemned by a temporal judge.

Q. How do you prove this?

A. When they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Matth. xxvii. 2.

Again: Pilate brought Jesus forth, and sat down in the judgment seat, – and he saith unto the Jews, Behold your king! but they cried out, Away with him! Away with him! Crucify him! Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. John xix. 13--16.

Q. How was Christ condemned?

A. Innocently.

Q. How do you prove this?

A. Pilate himself, after he had examined Jesus in the judgment hall, and went out several times to the

Jews, said, I find in him no fault at all. See John xviii. 33—38.

Behold, I, having examined him before you, have found no fault in this man, touching those things whereof you accuse him; no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. Luke xxiii. 14, 15.

When he set down in the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream, because of him.--When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Matth. xxvii. 19, 24.

Q. Why must he be innocently condemned in public judgment?

A. That he might thereby free us from the severe judgment of God, to which we were exposed.

Q. How do you prove this?

A. The chastisement of our peace was upon him: and with his stripes we are healed. Isa. liii. 5.

Again: Who is he that condemneth? It is Christ that died. Rom. viii. 34.

Again: Christ hath redeemed us from the curse of the law, being made a curse for us—that the blessing of Abraham might come on the Gentiles, through Jesus Christ; that we might receive the promise of the Spirit through faith. Gal. iii. 13, 14.

Ques. **39.** *Is there any thing more in his being crucified, than if he had died some other death?*

Ans. Yes, there is; for thereby I am assured,

that he took on him the curse which lay upon me; for the death of the cross was accursed of God.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. There is more in Christ's being crucified than if he had died some other death.

Q. How do you prove this?

A. He humbled himself, and became obedient unto death, even the death of the cross. Phil. ii. 8.

Q. What comfort is this to you?

A. That thereby I am assured, that he took on him the curse which lay upon me.

Q. How do you prove this?

A Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. iii. 13

Q. Why are you assured, by the crucifixion of Christ, that he took on himself the curse which lay on you?

A. Because the death of the cross was accursed of God.

Q. How do you prove this?

A. If a man have committed a sin worthy of death and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him in that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance. Deut. xxi. 22, 23; Gal. iii 13.

Sixteenth Sabbath.

Ques **40.** *Why was it necessary for Christ to humble himself even unto death?*

Ans. Because, with respect to the justice and truth of God, satisfaction for our sins could be made no otherwise, than by the death of the Son of God.

EXPLANATION AND PROOF.

[*Q.* What are the contents of this question and answer?

A. It was necessary for Christ to die, because satisfaction for our sins could be made no otherwise, than by the death of the Son of God.

Q. Why could satisfaction for our sins be made in no other way?

A. First, because of the justice, and second, because of the truth of God.

Q. How do you prove that, because of the justice of God, satisfaction for our sins could be made in no other way than by the death of the Son of God?

A. Knowing the judgment of God, that they which commit such things are worthy of death. Rom. i. 32.

Q. How do you prove that, because of the truth of God, satisfaction for our sins could be made in no other way than by the death of the Son of God?

A. In the day that thou eatest thereof thou shalt surely die. Gen. ii. 17.

Again: It shall bruise thy head, and thou shalt bruise his heel.* Gen. iii. 15.

Ques **41.** *Why was Christ also "buried"?*

Ans. Thereby to prove that he was really dead.

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* *It*—the seed of the woman, which is Christ, shall bruise the head of the serpent; and the serpent shall bruise Christ's heel—that is, effect his death according to the flesh.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Christ's burial is a proof that he was really dead.

Q. How do you prove this?

A. And now when the even was come, (because it was the preparation, that is, the day before the Sabbath,) Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph.* Mark xv. 42—45

Ques **42.** *Since then Christ died for us, why must we also die?*

Ans Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into eternal life.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Although Christ died for us, it is still necessary for us also to die; and this for three reasons.

Q. What is the first reason?

A. Because our death is not a satisfaction for our sins.

Q. How do you prove this?

A. What is a man profited, if he shall gain the

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* *That he might bury it.*—Pilate would not have given him the body, had he not been certain that he was really dead.

whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matth. xvi. 26.

Q. What is the second reason?

A. Because our death is only an abolishing of sin.

Q. How do you prove this?

A. He that is entered into his rest, he also hath ceased from his own works, as God did from his. Heb. iv. 10; 1 Pet. iv. 1.

Q. What is the third reason?

A. Because our death is a passage into eternal life.

Q. How do you prove this?

A. For me to live is Christ, and to die is gain. Phil. i. 21.

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

Again: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John v. 24; 2 Cor. v. 8.

Ques. **43.** *What further* benefit do we receive from the sacrifice and death of Christ on the Cross?*

Ans. That, by virtue thereof, our old man is crucified, dead and buried with him; that so the corrupt inclinations of the flesh may no more reign in us; but that we may offer ourselves unto him a sacrifice of thanksgiving.

EXPLANATION AND PROOF.

Q What are the contents of this question and answer?

A. The further benefit we receive from the sacri-

* *What further benefit*—besides that referred to in question 37, 38, 39, 40.

fice and death of Christ is the putting away of our old man.

Q. By what power is this putting away of the old man effected?

A. By the power of Christ.

Q. How do you prove this?

A. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. vi. 5.

Again: For their sakes I sanctify myself, that they also might be sanctified through the truth. John xvii. 19.

Q. In what does this putting off of the old man consist?

A. In this, that our old man is crucified, dead, and buried with him.

Q. How do you prove that our old man is crucified with Christ?

A. Knowing this, that our old man is crucified with him. Rom. vi. 6.

Again: They that are Christ's have crucified the flesh, with the affections and lusts. Gal. v. 24.

Q. How do you prove that our old man is dead with Christ?

A. Now, if we be dead with Christ, we believe that we shall also live with him. Rom. vi. 8.

Again: Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. vii. 11.

Q. How do you prove that our old man is buried with Christ?

A. We are buried with him by baptism into death. Rom. vi. 4.

Again: Buried with him in baptism. Col. ii. 12.

Q. How is the old man in us crucified, dead, and buried?

A. Thus, that first, the corrupt inclinations of the flesh no more reign in us; second, that we offer ourselves unto him a sacrifice of thanksgiving.

Q. How do you prove that corrupt inclinations of the flesh are no more to reign in us?

A. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—For sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. vi. 6, 14.

Q. How do you prove that we must offer ourselves unto Christ a sacrifice of thanksgiving?

A. The sacrifices of God art a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. Ps. li. 17.

Again: Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Rom. vi. 13; Rom. xii. 1.

Ques. **44.** *Why is there added, "He descended into Hell"?*

Ans That in my greatest temptations, I may be assured, and wholly comfort myself in this that my Lord Jesus Christ, by his inexpressible anguish, pains and terrors, which he suffered in his soul upon the cross, and before, hath delivered me from the anguish and torments of hell.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. By descending into hell, Christ has delivered us from the anguish and torments of hell.

Q. How do you prove this?

A. He was despised and rejected of men; a man of sorrows and acquainted with grief.—Surely he hath borne our griefs, and carried our sorrows; the chastisement of our peace was upon him. Isa. liii. 3—5.

Again: O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory, through our Lord Jesus Christ. 1 Cor. xv. 55, 57.

Q. What is Christ's descent into hell?

A. His inexpressible anguish, pains, and terrors, which he suffered in his soul upon the cross and before.

Q. How do you prove this?

A. O Lord, thou hast brought up my soul from the grave. Ps. xxx. 3.

Again: Thou hast delivered my soul from the lowest hell. Ps. lxxxvi. 13; and xvi. 10.

Seventeenth Sabbath.

Ques **45.** *What does the resurrection of Christ profit us?*

Ans. First: By his resurrection he hath overcome death, that he might make us partakers of that righteousness which he hath purchased for us by his death. Secondly, we are also, by his power, raised up to a new life. And, lastly, the resurrection of Christ is a sure pledge of our blessed resurrection.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The resurrection of Christ brings us a threefold blessing.

Q. What is the first?

A. Christ, by his resurrection, has overcome death, that he might make us partakers of that righteousness which he has purchased for us by his death.

Q. How do you prove this?

A. Who (Christ) was delivered for our offences, and was raised again for our justification. Rom. iv. 25.

Again: And if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. 1 Cor. xv. 17, 18.

Q. What is the second blessing brought us by the resurrection of Christ?

A. That we are also, by his power, raised up to a new life.

Q How do you prove this?

A. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Now, if we be dead with Christ, we believe that we shall also live with him. Rom. vi. 4, 8.

Again: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven all your trespasses. Col. ii. 12, 13.

Q. What is the third blessing brought us by the resurrection of Christ?

A. The resurrection of Christ is a sure pledge of our blessed resurrection.

Q. How do you prove this?

A. But now is Christ risen from the dead, and become the first-fruits* of them that slept. For since by

* Just as, in the Levitical service, all the remaining fruits of the earth were sanctified by the offering of the first-fruits. Deut. xxvi. In like manner also all the members of Christ must rise to eternal blessedness, because he their head arose, as the first-fruits of their resurrection.

man came death, by man came also the resurrection of the dead. 1 Cor. xv. 20, 21; Rom. viii. 11.

Again: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thes. iv. 14.

Ques. **46.** *How dost thou understand these words: He ascended into Heaven?*

Ans That Christ, in sight of his disciples, was taken up from the earth into heaven,* and that he continues there for our interest, until he come again to judge the quick and the dead.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Ascending into heaven, in the Article of the Ascension of Christ, means a visible taking up from earth into heaven.

Q. How do you prove that Christ was taken up in a visible manner into heaven?

A. While they beheld, he was taken up; and a cloud received him out of their sight. Acts i. 9.

Q. How do you prove that he was taken from the earth into heaven?

A. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Mark xvi. 19.

Again: And he led them out as far as to Bethany: and he lifted up his hands, and blessed them. And it

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* *Into heaven.*—That is, into what Paul calls the third heaven and paradise; 2 Cor. xii. 2. Isaiah, the throne of God; Isa. lxvi. 1. Christ, his father's house; John xiv. 2. John, the City of God, and New Jerusalem; Rev. iii. 12.

came to pass, while he blessed them, he was parted from them and carried up into heaven. Luke xxiv. 50, 51.

Q. Would it not be better for us if Christ had remained in a bodily form with us upon the earth?

A. No: for he continues in heaven for our interest.

Q. How do you prove this?

A. Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. John xvi. 7; Rom. viii. 34.

Q. How long will Christ continue in heaven?

A Until he come again to judge the quick and the dead.

Q. How do you prove this?

A. And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began. Acts iii. 20, 21.

Ques **47.** *Is not Christ then with us even to the end of the world, as he hath promised?*

Ans. Christ is very man and very God; with respect to his human nature, he is no more on earth; but with respect to his Godhead, Majesty, Grace and Spirit, he is at no time absent from us.

EXPLANATION AND PROOF.

Q What are the contents of this question and answer?

A. Christ's promise to be with us until the end of the world, is not inconsistent with his ascension into heaven.

Q. Why not?

A. Because Christ is very man and very God; with

respect to his human nature, he is no more on earth ; but with respect to his Godhead, Majesty, Grace and Spirit, he is at no time absent from us.

Q. How do you prove that Christ in his human nature is no more on earth?

A. I leave the world—says Christ—and go to my Father. John xvi. 28.

Again : For ye have the poor always with you ; but me ye have not always. Matth. xxvi. 11.

Again : For if he were on earth, he should not be a priest. Heb. viii. 4 ; Acts iii. 21.

Q. How do you prove that Christ, with respect to his Godhead and Majesty, is at no time absent from us?

A. Do not I fill heaven and earth ? saith the Lord. Jer. xxiii. 24.

Q. How do you prove that Christ, with his Grace and Spirit, is at no time absent from us?

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

Again : And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever ; even the Spirit of truth. John xiv. 16, 17.

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

Ques. 48. *But if his human nature is not present wherever his Godhead is, are not then these two natures in Christ separated from one another?*

Ans. Not at all ; for since the Godhead is incomprehensible and omnipresent, it must necessarily follow, that the same is not limited with the

human nature he assumed, and yet remains personally united to it.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The two natures in Christ are not separated from one another, even though the human nature is not present wherever the Godhead is.

Q. How do you prove this?

A. Thus: since the Godhead is incomprehensible and omnipresent, it must necessarily follow that the same is not limited with the human nature he assumed, and yet remains personally united to it.

Q. How do you prove that the Godhead is incomprehensible and omnipresent?

A. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. Job xi. 7, 8, 9. Compare 1 Kings viii. 27.

Again: That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. Acts xvii. 27; vii. 49.

Q. How do you prove that the Godhead is not limited with the human nature he assumed?

A. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. John iii. 13.

Q. How do you prove that the Godhead is nevertheless in the human nature, and remains personally united to it?

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

Eighteenth Sabbath.

Ques 49. *Of what advantage to us is Christ's ascension into heaven?*

Ans. First, that he is our advocate in the presence of his Father in heaven; secondly, that we have our flesh in heaven as a sure pledge, that he, as the head, will also take up to himself, us, his members; thirdly, that he sends us his Spirit as an earnest, by whose power we seek the things which are above, where Christ sitteth at the right hand of God, and not things on earth.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The ascension of Christ affords us three blessings.

Q What is the first blessing?

A. That Christ is our advocate in the presence of his Father in heaven.

Q. How do you prove this?

A. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Heb. ix. 24; 1 John ii. 1.

Again: Christ—is even at the right hand of God, who also maketh intercession for us. Rom. viii. 34.

Q. What is the second bl essing?

A. That we have our flesh in heaven as a sure pledge, that he, as the head, will also take up to himself, us, his members.

Q. How do you prove this?

A. But God, who is rich in mercy, for his great love

wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus. Eph. ii. 4 - 6.

Again: I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. John xiv. 2, 3.

Q. What is the third blessing?

A. That he sends us his Spirit as an earnest, by whose power we seek the things which are above, where Christ sitteth at the right hand of God, and not things on earth.

Q. How do you prove that Christ sends us his Spirit as an earnest?

A. Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. John xvi. 7.

Again: In whom ye also trusted, after that ye heard the word of truth, the Gospel of our salvation; in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. i. 13, 14; 2 Cor. i. 22.

Q. How do you prove that we, by the power of Christ's Spirit, ought to seek those things which are above, where Christ sitteth on the right hand of God, and not things on earth?

A. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. Col. iii. 1—3; Phil. iii. 20.

Ques **50.** *Why is it added: And sitteth at the right hand of God?*

Ans Because Christ is ascended into heaven for this end, that he might there appear as head of his Church, by whom the Father governs all things.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Christ's sitting at the right hand of God is his glory and power in heaven by which he is exalted, as head of the Church, to reign over all.

Q. How do you prove that Christ's sitting at the right hand of God is his glory and power in heaven?

A. God raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power. Eph. i. 20, 21.

Again: Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Heb. i. 3.

Again: We have seen such an high priest, who is set on the right hand of the throne of the Majesty in the heavens. Heb. viii. 1.

Q. How do you prove that Christ is the head of the Church?

A. And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all. Eph. i. 22, 23.

Again: And he is the head of the body, the Church. Col. i. 18.

Q. How do you prove that Christ reigns over all in his exaltation?

A. For the Father judgeth no man; but hath committed all judgment unto the Son. John v. 22.

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

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

Nineteenth Sabbath.

Ques. **51.** *What profit is this glory of Christ, our head, unto us?*

Ans First, that by his holy Spirit he poureth out heavenly gifts upon us his members; and then, that by his power he defends and preserves us against all enemies.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. From Christ's sitting at the right hand of God, we derive a two-fold profit.

Q. What is the first profit?

A. That, by his Holy Spirit, he pours out heavenly gifts upon us his members.

Q. How do you prove this?

A. Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Acts ii. 33.

Again: When he ascended up on high, he led captivity captive, and gave gifts unto men. Eph. iv. 8.

Q. What is the other profit?

A. That Christ, by his power, defends and preserves us against all enemies.

Q. How do you prove this?

A. They shall never perish, neither shall any man pluck them out of my Father's hands. John x. 28.

Again: Now shall the prince of this world be cast out. John xii. 31.

Again: In the world ye shall have tribulation; but be of good cheer: I have overcome the world. John xvi. 33.

Again: My grace is sufficient for thee; for my strength is made perfect in weakness. 2 Cor. xii. 9.

Again: O death, I will be thy plagues: O grave, I will be thy destruction. Hos. xiii. 14; 1 Cor. xv. 55—57.

Ques. **52.** *What comfort is it to thee, that Christ shall come again to judge the quick and the dead?*

Ans. That in all my sorrows and persecutions, with uplifted head, I look for the very same person, who before offered himself, for my sake, to the tribunal of God, and hath removed all curse from me, to come as Judge from heaven; who shall cast all his and my enemies into everlasting condemnation, but shall translate me, with all his chosen ones, to himself, into heavenly joys and glory.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Christ's coming as Judge affords me comfort for three reasons.

Q. What is the first reason?

A. That in all my sorrows and persecutions, with uplifted head, I look for the very same person, who before offered himself, for my sake, to the tribunal of God, and hath removed all curse from me, to come as Judge from heaven.

Q. How do you prove that, in all sorrows and persecutions, you should, with uplifted head, look for Christ to come as Judge?

A. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. Luke xxi. 28.

Q. How do you prove, that you should look for the *very same person*, who before offered himself for your sake to the tribunal of God, and has removed all curse from you, to come as Judge from heaven?

A. Jesus of Nazareth—whom they slew and hanged on a tree: him God raised up the third day, and showed him openly. —And he commanded us to preach unto the people, and to testify that it is he which was ordained of God, to be the judge of quick and dead. Acts x. 39, 40, 42.

Again: They shall look on him whom they pierced. John xix. 37.

Q. What is the second reason?

A. That Christ will cast all his and my enemies into everlasting condemnation.

Q. How do you prove this?

A. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever. Rev. xx. 10.

Again: The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from

the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe. 2 Thess. i. 7—10; Matt. xxix. 41.

Q. What is the third reason?

A. That Christ will translate me, with all his chosen ones to himself, into heavenly joys and glory.

Q. How do you prove this?

A. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. John xiv. 3.

Again: Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world. John xvii. 24.

Again: Then we which are alive and remain, shall be caught together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thess. iv. 17; Matt xxv. 34.

OF GOD THE HOLY GHOST.

Twentieth Sabbath.

Ques **53.** *What dost thou then believe concerning the* HOLY GHOST?

Ans. First, that he is true and co eternal God with the Father and the Son; secondly, that he is also given me to make me, by a true faith, a partaker of Christ and all his benefits, that he may comfort me, and abide with me for ever.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Concerning the Holy Ghost I believe two things.

Q. What is the first?*

A. That he is true and co-eternal God with the Father and the Son.

Q. How do you prove this?

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

Again: Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?—thou hast not lied unto men, but unto God.† Acts. v. 3, 4.

Q. What is the second thing which you believe concerning the Holy Ghost?

A. That he is also given to me.

Q. How do you prove this?

A. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my house-maidens, I will pour out in those days of my Spirit; and they shall prophesy. Acts ii. 17, 18; from Joel ii. 28, 29.

Again: Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and

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* The first has reference to the Person, and the second to the Office, of the Holy Ghost.

† As Peter says, he lied to the Holy Ghost, and afterwards that he lied to God, it is clearly inferred that these two are one, and that the Holy Ghost is, with the Father and the Son, eternal God.

your children, and to all that are afar off, even as many as the Lord our God shall call. Acts ii. 38, 39.

Q. What does the Holy Ghost do for you?

A. First, he makes me, by a true faith, partaker of Christ and all his benefits; secondly, he comforts me.

Q. How do you prove that the Holy Ghost makes you, by a true faith, partaker of Christ and all his benefits?

A. Now, if any man have not the Spirit of Christ, he is none of his. Rom. viii. 9; 1 Cor. vi. 17.

Again: No man can say that Jesus is the Lord, but by the Holy Ghost. 1 Cor. xii. 3.

Again: The Father of our Lord Jesus Christ—grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. Eph. iii. 14, 16.

Q. How do you prove that the Holy Ghost comforts you?

A. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. John xv. 26.

Q. How long will he abide with you?

A. For ever.

Q. How do you prove this?

A. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you. John xiv. 16, 17.

Twenty-First Sabbath.

Ques. **54.** *What believest thou concerning the* HOLY CATHOLIC* CHURCH *of Christ?*

Ans. That the Son of God, from the beginning to the end of the world, gathers, defends, and preserves to himself, by his Spirit, and word, out of the whole human race, a Church, chosen to everlasting life, agreeing in true faith; and that I am, and forever shall remain, a living member thereof.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The Catholic Church of Christ is a Church gathered out of the whole human race, chosen to everlasting life, and agreeing in true faith.

Q. How do you prove that the Catholic Church of Christ is gathered out of the whole human race?

A. Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. ii. 7, 8.

Again: Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation. Rev. v. 9; Is. xliii. 5—7.

Q. How do you prove that the Catholic Church of Christ is chosen unto everlasting life?

A. And we know that all things work together for

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* *Catholic.*—The Church is called Catholic, that is, universal, because it is gathered (as the Catechism expresses it) out of the whole human race, and is not confined to any nation, state, or place.

good, to them that love God, to them who are the called according to his purpose,—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. Rom. viii. 28, 30.

Again: But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life. John x. 26—28.

Again: But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people. 1 Pet. ii. 9.

Q. How do you prove that the Catholic Church of Christ agrees in true faith?

A. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. Eph. iv. 4, 5, 6.

Again: Till we all come in the unity of the faith, and of the knowledge of the Son of God. Eph. iv. 13.

Q. Who gathers this Church?

A. The Son of God.

Q. How do you prove this?

A. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body* of Christ. Eph. iv. 11, 12.

Q. By what does the Son of God gather his Church?

A. By his Word and Spirit.

Q. How do you prove this?

A. I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God. For I will not dare to speak of any of those things which

* Which body is his Church. Eph. i. 22, 23.

Christ hath wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Rom. xv. 17–19.

Q. When does he gather his Church?

A. From the beginning to the end of the world.

Q. How do you prove that the Son of God gathers his Church from the beginning of the world?

A. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple. Luke xi. 49—51.

We read also that Abel offered sacrifice. Gen. iv. 4, 5.

Noah built an altar to the Lord. Gen. viii. 20.

Abraham called upon the name of the Lord. Gen. xii. 8; Gen. xxvi. 25.

In like manner Isaac and Jacob. Gen. xxxv. 1, 2; and so of many more.

See also the whole of the xii. chapter of Hebrews, which contains a long list of believing members of the Church from the beginning of the world.

Q. How do you prove that the Son of God will gather his Church to the end of the world?

A. Lo, I am with you alway, even unto the end of the world. Matt. xxviii. 20.

Again: For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. xi. 26.

Q. Does he only gather the Church and no more?

A. No, he also defends and preserves it.

Q. How do you prove this?

A. And I also say unto thee, That thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it. Matt. xvi. 18.

Q. What further do you believe in this article concerning the Church?

A. That I am, and forever shall remain, a living member thereof.

Q. How do you prove that you are a living member of the Catholic Church of Christ?

A. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God; and are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together, for a habitation of God through the Spirit. Eph. ii. 19—22; 2 Cor. xiii 5.

Q. How do you prove that you for ever shall remain a living member of the Church?

A. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. Ps. xxiii. 6.

Again: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord. 1 Cor. i. 8, 9.

Ques. **55.** *What do you understand by* THE COMMUNION OF SAINTS?

Ans First, that all and every one who believes, being members of Christ, are in common partakers

with him, and of all his riches and gifts: Secondly, that every one must know it to be his duty, readily and cheerfully to employ his gifts, for the advantage and salvation of other members.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The communion of Saints is a communion of all believers: First,* with Christ and all his gifts: Secondly,† a communion of all Saints with each other.

Q. How do you prove that the communion of saints is a communion of all believers with Christ?

A. And truly our fellowship is with the Father, and with his Son Jesus Christ. 1 John i. 3; 1 Cor. vi. 17.

Q. How do you prove that the communion of Saints is a communion of all believers with Christ's gifts?

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

Again: And of his fulness have we all received, and grace for grace. John i. 16.

Q. How have believers communion with Christ?

A. As members of his body.

Q. How do you prove this?

A. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. For we are members of his body, of his flesh, and of his bones. Eph. v. 29, 30.

Again: And not holding the Head, from which all

* *First.*—What is here said of our communion with Christ is for our Comfort.

† *Secondly.*—What is here said of the communion of believers with each other is for our instruction, that we may show brotherly love towards each other.

the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Col. ii. 19; 1 Cor. xii. 12.

Q. In what consists the communion of Saints with each other?

A. In this, that every one must know it to be his duty, ready and cheerfully to employ his gifts for the advantage and salvation of other members.

Q. How do you prove this?

A. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Eph. iv. 15, 16.

Again: As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 1 Pet. iv. 10.

Ques. **56.** *What believest thou concerning* THE FORGIVENESS OF SINS?

Ans. That God, for the sake of Christ's satisfaction, will no more remember my sins, neither my corrupt nature, against which I have to struggle all my life long; but will graciously impute to me the righteousness of Christ, that I may never be condemned before the tribunal of God.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Concerning the forgiveness of sins, I believe that God will no more remember my sins, but that he imputes to me the righteousness of Christ.

Q. How do you prove that God will no more remember your sins?

A. I will forgive their iniquity, and will remember their sin no more. Jer. xxxi. 34; Ps. ciii. 10—12.

Q How do you prove that God imputes to you the righteousness of Christ?

A. Being justified freely by his grace, through the redemption that is in Christ. Rom. iii. 24; 1 Cor. i. 30.

Q. Why will God no more remember your sins?

A. For the sake of Christ's satisfaction.

Q How do you prove this?

A. In whom we have redemption through his blood, the forgiveness of sins. Eph. i. 7; 1 John ii. 2.

Q. Which sins of yours will God no more remember?

A. All my sins, neither my corrupt nature, against which I have to struggle all my life long.

Q. How do you prove this?

A. Who forgiveth all thine iniquities; who healeth all thy diseases. Ps. ciii. 3

Again: O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. Rom. vii. 24, 25.

Again: There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom. viii. 1.

Q. What benefit have you from the forgiveness of sins?

A. That I shall never be condemned before the tribunal of God.

Q How do you prove this?

A. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life. John v. 24; John iii. 18.

Again: Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died. Rom. viii. 33, 34.

Twenty-Second Sabbath.

Ques. 57. *What comfort doth the* RESURRECTION OF THE BODY *afford thee?*

Ans. That not only my soul, after this life, shall be immediately taken up to Christ, its head; but also, that this my body, being raised by the power of Christ, shall be re-united with my soul, and made like unto the glorious body of Christ.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The resurrection of the body comforts me in three ways: first, that my body shall rise; secondly, that my body shall be reunited with the soul; thirdly, that it shall be glorified.

Q. How do you prove that your body shall rise?

A. And 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. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. John vi. 39, 40.

Q. How do you prove that your soul shall again be re-united with the body?

A. Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you, and ye shall

live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. Ezek. xxxvii. 5, 6.

Q. How do you prove that your body shall be glorified?

A. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. iii. 21.

Again: It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power. 1 Cor. xv. 42, 43.

Q. Whither will your spirit go in death?

A. It shall, after this life, be immediately taken up to Christ, its Head.

Q. How do you prove that your soul, after this life, shall be taken to Christ, its Head?

A. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. Eccl. xii. 7.

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

Q. How do you prove that your soul, after this life, shall immediately be taken up?

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

Again: Blessed are the dead which die in the Lord from henceforth. Rev. xiv. 13.

Again: The beggar died, and was carried by the angels into Abraham's bosom. Luke xvi. 22.

Q. What kind of body will rise?

A. This, my body.

Q. How do you prove this?

A. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25—27.

Again: For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Cor. xv. 53.

Q. By what power shall your body be raised?

A. By the power of Christ.

Q. How do you prove this?

A. The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation. John v. 28, 29.

Q. How will your body be glorified?

A. It shall be made like unto the glorious body of Christ.

Q. How do you prove this?

A. Who shall change our vile body, that it may be fashioned like unto his glorious body. Phil. iii. 21.

Again: It is sown in dishonor, it is raised in glory. 1 Cor. xv. 43.

Ques. 58. *What comfort takest thou from the article of* LIFE EVERLASTING *?*

Ans. That since I now feel in my heart the beginning of eternal joy, after this life I shall inherit perfect salvation: which eye hath not seen, nor ear heard, neither hath it entered into the heart of

man to conceive; and that, to praise God therein forever.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The Article of life everlasting gives me this comfort, that after this life I shall enjoy perfect salvation.

Q. How do you prove this?

A. Then shall the king say unto unto them on his right hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—The righteous shall go into life eternal. Matt. xxv. 34, 46.

Again: But when that which is perfect is come, then that which is in part shall be done away. 1 Cor. xiii. 10.

Q. By what means are you assured of this comfort of perfect salvation?

A. Thus, that I now feel in my heart the beginning of eternal joy.

Q. How do you prove this?

A. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1 Pet. i. 3—5.

Again: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. 2 Cor. v. 2, 3.

Q. What kind of a perfect salvation will it be?

A. Such as eye hath not seen, nor ear heard, nor the heart conceived.

Q. How do you prove this?

A. As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. ii. 9, from Isa. lxiv. 4.

Q. For what end is this salvation giv n unto you?

A. That I may praise God therein forever.

Q. How do you prove this?

A. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. Rev. xxii. 3.

Again: And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him both small and great. Rev. xix. 5.

Twenty-Third Sabbath.

Ques **59.** *But what doth it profit thee now that thou believest all this?**

Ans. **That I am righteous in Christ before God, and an heir to eternal life.**

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Two kinds of benefit I receive in believing all this

Q. What is the first benefit?

A. That I am righteous in Christ before God.

Q. How do you prove this?

A. For I am not ashamed of the Gospel of Christ:

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* *All this* —Namely, what has thus far been explained in the Articles of Faith, as containing the substance of the Gospel.

for it is the power of God unto salvation to every one that believeth : to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith. Rom i. 16, 17.

Q. What is the second benefit?

A. That I am an heir of eternal life.

Q. How do you prove this?

A. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life. John v. 24 : also John iii. 36.

Ques. **60.** *How art thou righteous before God?*

Ans. Only by a true faith in Jesus Christ ; so that though my conscience accuse me, that I have grossly transgressed all the commands of God, and kept none of them, and am still inclined to all evil ; notwithstanding God, without any merit of mine, but only of mere grace, grants and imputes to me the perfect satisfaction, righteousness, and holiness of Christ ; even so, as if I never had had, nor committed any sin ; yea, as if I had fully accomplished all that obedience which Christ hath accomplished for me ; inasmuch as I embrace such benefit with a believing heart.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. I am righteous before God only by a true faith in Jesus Christ.

Q. How do you prove this?

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

Again: Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. Gal. ii. 16; Phil. iii. 9.

Q. How can you be righteous before God, since you are only a poor sinner?

A. Thus, that though my conscience accuse me that I have grossly transgressed all the commands of God, and kept none of them, and am still inclined to all evil; notwithstanding God, without any merit of mine, but only of mere grace, grants and imputes to me the perfect satisfaction, righteousness and holiness of Christ.

Q. How do you prove that your conscience accuses you that you have grossly transgressed all the commands of God, and kept none of them, and are still inclined to all evil?

A. For the law is spiritual: but I am carnal, sold under sin. Rom. vii. 14.

Again: I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Rom. vii. 21—23.

Q. How do you prove that God, without any merit of yours, but only of free grace, grants and imputes to you the perfect satisfaction, righteousness and holiness of Christ?

A. Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Rom. iii. 24, 25.

Again: Even as David also described the blessedness of the man unto whom God imputeth righteous-

ness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Rom. iv. 6–8.

Again: Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. v. 18, 19; Tit. iii. 5; Eph. ii. 5.

Q. How righteous will you then be regarded of God?

A. Even so, as if I never had had, nor committed any sin: yea, as if I had fully accomplished all that obedience which Christ hath accomplished for me.

Q. How do you prove this?

A. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Isa. i. 18.

Again: He will subdue our iniquities; and thou wilt cast all our sins into the depths of the sea. Micah vii.19.

Again: 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 Cor. v. 21.

Q. On what condition is the perfect satisfaction of Christ granted to you?

A. On this condition, that I embrace such benefit with a believing heart.

Q. How do you prove this?

A. With the heart man believeth unto righteousness. Rom. x. 10.

Again: Now, it was not written for his (Abraham's) sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. Rom. iv. 24.

Ques. **61.** *Why sayest thou that thou art righteous by faith only?*

Ans. Not that I am acceptable to God on account of the worthiness of my faith; but because only the satisfaction, righteousness and holiness of Christ is my righteousness before God, and that I cannot receive and apply the same to myself in any other way than by faith only.

EXPLANATION AND PROOF.

Q What are the contents of this question and answer?

A. I am righteous before God only by faith, because it is the only means by which I receive and apply the satisfaction of Christ.

Q. How do you prove this?

A. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe. Rom. iii. 22.

Again: By faith Noah condemned the world, and became heir of the righteousness which is by faith. Heb. xi. 7.

Again: Abraham believed God, and it was counted unto him for righteousness. Rom. iv. 3.

Again: And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ. Phil. iii. 9.

Q. Are you more righteous before God on account of the worthiness of your faith?

A. No: I am not acceptable to God on account of the worthiness of my faith.

Q. How do you prove this?

A. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. Eph. ii. 8, 9.

Q. What then is really your righteousness before God?

A. Only the satisfaction, righteousness and holiness of Christ.

Q. How do you prove this?

A. Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past. Rom. iii. 24, 25.

Again: Therefore as by the offence of one (Adam) judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. v. 18, 19, and x. 4.

Twenty-Fourth Sabbath.

Ques. **62.** *But why cannot our good works be the whole or part of our righteousness before God?*

Ans. Because that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, and in all respects conformable to the divine law: and also that our best works in this life are all imperfect and defiled with sin.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Our good works cannot be the whole or part of our righteousness before God, because they are imperfect.

Q. How do you prove this?

A. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended. Phil. iii. 12, 13.

Again: But we are all as an unclean thing, and all our righteousnesses are as filthy rags. Isa. lxiv. 6.

Q. What kind of righteousness must that be, which will be accepted before God?

A. It must be absolutely perfect, and in all respects conformable to the divine law.

Q. How do you prove this?

A. Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. vi. 5.

Again: Thou shalt love thy neighbor as thyself. Lev. xix. 18.

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

Ques. **63.** *What! do not our good works merit, which yet God will reward in this and a future life?**

Ans. This reward is not of merit, but of grace.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Although God will reward our good works in this and the future life, it does not follow that they merit any thing.

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* That God will reward good works in this and the future life may be seen: 1 Tim. iv. 8; Mark x. 29, 30.

Q. Why does it not follow?

A. Because this reward is not of merit, but of grace.

Q. How do you prove that this reward is not of merit?

A. When ye shall have done all these things, which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do. Luke xvii. 10.

Again: Who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things; to whom be glory for ever. Amen. Rom. xi. 35, 36.

Q. How do you prove that this reward is of grace?

A. Like as a father pitieth his children, so the Lord pitieth them that fear him. Ps. ciii. 13.

Ques. **64.** *But doth not this doctrine make men careless and profane?*

Ans By no means: for it is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. This doctrine of the justification of sinners by grace, through faith, without the merit of works, does not make men careless and profane.

Q. How do you prove this?

A. Do we then make void the law through faith? God forbid: yea, we establish the law. Rom. iii. 31.

Again: What shall we say then? shall we continue in sin, that grace may abound? God forbid: how shall we, that are dead to sin, live any longer therein? Rom. vi. 1, 2.

Q. Why does this doctrine not make men careless and profane?

A. Because it is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness.

Q. How do you prove this?

A. Whosoever is born of God doth not commit sin;* for his seed remaineth in him; and he cannot sin,† because he is born of God. 1 John iii. 9; Matt. vii. 18.

Again: I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth fruit. John xv. 5; Tit. iii. 8.

OF THE HOLY SACRAMENTS.

Twenty-Fifth Sabbath.

Ques. **65.** *Since then we are made partakers of Christ, and all his benefits, by faith only, whence doth this faith proceed?*

Ans. From the Holy Ghost, who works faith in our hearts by the preaching of the Gospel, and confirms it by the use of the sacraments.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The Holy Ghost works faith in us and confirms it.

Q. How do you prove this?

A. We have the same spirit of faith, according as it

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* Does not permit sin to reign over him.
Cannot willingly and wantonly persevere in sin.

is written, I believed, and therefore have I spoken; we also believe, and therefore speak. 2 Cor. iv. 13.

Q. By what does the Holy Ghost work this faith?

A. By the preaching the holy gospel.

Q. How do you prove this?

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

Q. By what does the Holy Ghost confirm this faith?

A. By the use of the holy sacraments.

Q. How do you prove this?

A. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised. Rom. iv. 11.

Again: And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. Acts viii. 36—38.

Ques. **66.** *What are the Sacraments?*

Ans. The Sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof, he may the more fully declare and seal to us the promise of the Gospel: namely, that he grants us freely the remission of sin and life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The Sacraments are: First, signs: Secondly, seals of the promise of the gospel.

Q. How do you prove this?

A. And ye shall circumcise the flesh of your foreskin: and it shall be a token of the covenant betwixt me and you. Gen. xvii. 11.

Again: And he (Abraham) received the sign of circumcision, a seal of the righteousness of faith. Rom. v. 11.

Again: And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes. Ex. xiii 9.

Again: Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. xi. 24, 25.

Q. What kind of signs and seals are the Sacraments?

A. Visible and holy.

Q. How do you prove that the Sacraments are visible signs and seals?

A. For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. Rom. ii. 28.

Again: And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. Ex. xii. 13.

Q. How do you prove that the Sacraments are holy signs and seals?

A. But a stranger shall not eat thereof, because they are holy. Ex. xxix. 33.

Q. By whom are the Sacraments instituted?

A. By God.

Q. How do you prove this?

A. And he gave him the covenant of circumcision. Acts vii. 8.

Again: It is the sacrifice of the Lord's passover. Ex. xii. 27.

Again: He that sent me to baptize with water. John i. 33.

Again: When ye come together therefore into one place, this is not to eat the Lord's supper. 1 Cor. xi. 20.

Q. For what end does God make use of the Sacraments as signs?

A. That he may the more fully declare to us the promise of the gospel.

Q How do you prove that circumcision was a representation of the putting away of sin?

A. My covenant shall be in your flesh for an everlasting covenant. Gen. xvii. 13.

Again: And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. Deut. xxx. 6.

Q. How do you prove that the paschal lamb, with its ceremonies, was a representation of Christ, the true Lamb of God, and his sacrifice on the cross?

A. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes. Ex. xiii. 9.

Again: For even Christ our passover is sacrificed for us. 1 Cor. v. 7.

Q. How do you prove that the washing in baptism is a representation of the washing away of sin?

A. And now why tarriest thou? arise, and be baptized, and wash away thy sins. Acts xxii. 16.

Q. How do you prove that the broken bread is a representation of the crucified body of Christ?

A. The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: that is my body, which is broken for you; this do in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. xi. 23, 24, 26.

Q. How do you prove that the consecrated wine is a representation of the blood of Christ?

A. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. Matt. xxvi. 27, 28.

Again: This do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. xi. 25, 26.

Q. For what end does God make use of the Sacraments as seals?

A. That by the use of them he might seal to us the promise of the Gospel.

Q. How do you prove this?

A. And he received the sign of circumcision, a seal of the righteousness of faith. Rom. iv. 11.

Again: This do in remembrance of me. 1 Cor. xi. 24.

Q. What is the promise of the Gospel?

A. That he will grant us freely the remission of sin and life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.

Q. How do you prove this?

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

Ques. **67.** *Are then both word and sacraments ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground for our salvation?*

Ans. Yes, indeed; for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, that the whole of our salvation depends upon that one sacrifice of Christ, which he offered for us on the cross.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Both word and sacraments direct our faith to the sacrifice of Christ offered for us on the cross, as the only ground of our salvation.

Q. How do you prove this?

A. The Holy Ghost teaches us in the gospel, and assures us by the holy sacraments, that the whole of our salvation depends upon that one sacrifice, which he offered for us on the cross.

Q. How do you prove that the Holy Ghost teaches us in the gospel, that the whole of our salvation depends upon that one sacrifice, which he offered for us on the cross?

A. We preach Christ crucified. 1 Cor. i. 23.

Again: For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. iii. 11.

Q. How do you prove that the Holy Ghost assures us by the holy sacraments, that the whole of our salvation depends upon that one sacrifice of Christ, which he offered for us on the cross?

A. For this is my blood of the new testament, which is shed for many for the remission of sins. Matt. xxvi. 28; Rom. vi. 3.

Ques. **68.** *How many sacraments has Christ instituted in the new covenant or testament?*

Ans. Two: Holy Baptism, and the Holy Supper.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Christ, in the new testament, has instituted two sacraments: First, Holy Baptism; Secondly, the Holy Supper.

Q. How do you prove that Christ instituted Holy Baptism?

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

Q. How do you prove that Christ instituted the Holy Supper?

A. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. xi. 23—26.

OF HOLY BAPTISM.

Twenty-Sixth Sabbath.

Ques. **69.** *How art thou reminded and assured by holy baptism, that the one sacrifice upon the cross is of real advantage to thee?*

Ans Thus, that Christ appointed this external washing with water, adding thereunto this promise

that I am as certainly washed, by his blood and Spirit, from all the pollution of my soul, that is, from all my sins, as I am washed externally with water, by which the filthiness of the body is commonly washed away.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The external washing of the body in baptism reminds me as a sign, and assures me a seal, of the inward washing of the soul; by virtue of Christ's command and promise.

Q. How by virtue of his command?

A. Thus, that Christ appointed this external washing.

Q. How do you prove this?

A. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19; Mark xvi. 15, 16.

Q. How by virtue of the promise of Christ?

A. Thus, that he has added thereunto this promise, that I am as certainly washed, by his blood and Spirit, from all the pollution of my soul, that is, from all my sins, as I am washed externally with water, by which the filthiness of the body is commonly washed away.

Q. How do you prove this?

A. According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost. Tit. iii. 5.

Again: Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts xxii. 16.

Ques **70.** *What is it to be washed with the blood and Spirit of Christ?*

Ans. It is to receive of God remission of sins,

freely, for the sake of Christ's blood, which he shed for us in his sacrifice upon the cross; and also, to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin and lead holy and unblamable lives.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. To be washed with the blood of Christ, is, for the sake of his shed blood, to have forgiveness of sins; to be washed with the Spirit of Christ, is to be renewed by the Holy Ghost.

Q. How do you prove this?

A. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. vi. 11.

Q. To what end are we renewed?

A. To this end, that: First, we may more and more die unto sin; Secondly, that we may lead holy and unblamable lives.

Q. How do you prove this?

A. Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 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. Eph. iv. 22—24; Rom. vi. 4.

Ques. **71.** *Where has Christ promised us, that he will as certainly wash us by his blood and spirit, as we are washed with the water of baptism?*

Ans. In the institution of baptism, which is thus expressed: Go ye therefore and teach all nations,

baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.

This promise is also repeated, where the Scripture calls baptism the washing of regeneration, and the washing away of sins.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. That we are as certainly washed by the blood and Spirit of Christ, as we are washed with the water of baptism, is here proved: First, from the words of Christ in the institution; Secondly, from the promises joined to it, and several times repeated in Scripture.

Q. What are the words in the institution of baptism?

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

Q. What is the promise joined with it?

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

Q. Where is this promise repeated?

A. Where the Scripture calls baptism, the washing of regeneration, and the washing away of sins.

Q. How do you prove that the scripture calls baptism the washing of regeneration?

A. According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Tit. iii. 5.

Q. How do you prove that the scripture calls baptism the washing away of sins?

A. Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts xxii. 16.

Twenty-Seventh Sabbath.

Ques. 72. *Is then the external baptism with water, the washing away of sin itself?*

Ans Not at all: for the blood of Jesus Christ only, and the Holy Ghost, cleanse us from all sin.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. External baptism cannot wash away sin.

Q. How do you prove this?

A. The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God), but the resurrection of Jesus Christ. 1 Pet. iii. 21.

Q. Why cannot the external water of baptism wash away sin?

A. Because the blood of Jesus Christ alone, and the Holy Ghost, cleanse us from all sin.

Q. How do you prove this?

A. And forthwith came thereout blood and water. John xix. 34.

Again: This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. 1 John v. 6.

Again: The blood of Jesus Christ his Son cleanseth us from all sin. 1 John i. 7.

Again: But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. vi. 11.

Ques 73. *Why then doth the Holy Ghost call Baptism the washing of regeneration, and the washing away of sins?*

Ans. God speaks thus not without great cause, to wit: not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Jesus Christ; but especially, that by this divine pledge and sign he may assure us, that we are spiritually cleansed from our sins, as really as we are externally washed with water.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Baptism is called the washing away of sins for two reasons: First, on account of the apt comparison which may be made of the water of Baptism with the blood and Spirit of Christ; Secondly, on account of the assurance it gives us that we are cleansed from sin.

Q. What similarity has the water of Baptism with the blood and Spirit of Christ?

A. This, that just as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Christ.

Q. How do you prove that the filth of the body is removed by water?

A. Neither wast thou washed in water to supple thee. Ezek. xvi. 4.

Q. How do you prove that our sins are removed by the blood of Christ?

A. Unto him that loved us, and washed us from our sins in his own blood. Rev. i. 5.

Q. How do you prove that our sins are removed by the Spirit of Christ?

A. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. Isa. iv. 4.

Q. How are we assured that we are cleansed from sin, through Baptism?

A. Thus, that we are spiritually cleansed from our sins, as really as we are externally washed with water.

Q. How do you prove this?

A. Be baptized every one of you in the name of Jesus Christ for the remission of sins. Acts ii. 38.

Again: For as many of you as have been baptized into Christ, have put on Christ. Gal. iii. 27.

Ques. 74. *Are infants also to be baptized?*

Ans. Yes: for since they, as well as the adult, are included in the Covenant and Church of God; and since redemption from sin by the blood of Christ and the Holy Ghost, the Author of faith, is promised to them no less than to the adult; they must therefore, by baptism, as a sign of the covenant, be also added* into the Christian Church; and be distinguished from the children of infidels, as was done in the Old Covenant or Testament by circumcision, instead of which baptism was instituted in the New Covenant.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The infants of Christians are to be baptized: and this, for three reasons.

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* The original word is *einverleibt*, and should be translated *incorporated.*

Q. What is the first reason?

A. Because they, as well as adults, First, belong to the Covenant; Second, to the Church of God.

Q. How do you prove that the infants of Christians, as well as the adults, belong to the Covenant of God?

A. I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting Covenant; to be a God unto thee, and to thy seed* after thee. Gen. xvii. 7.

Again: Else were your children unclean; but now are they holy. 1 Cor. vii. 14.

Q. How do you prove that the young children of Christians, as well as the adults, belong to the Church of God?

A. Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them. Mark x. 14—16.

Q. What is the second reason?

A. Because: First, redemption from sin by the blood of Christ: Secondly, the Holy Ghost, which works faith, is promised to them no less than to the adults.

Q. How do you prove this?

A. Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts ii. 38, 39.

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* The seed of Abraham are not only those who are born from him after the flesh; but also those who are of Abraham's faith. Rom. iv. 16.

Q. Why ought infants of Christians be baptized because they belong to the Covenant and Church of God?

A. Because they must therefore, by baptism, as a sign of the Covenant, be also incorporated into the Christian Church, and be distinguished from the children of infidels, as was done in the Old Testament by circumcision.

Q. How do you prove this?

A. And he that is eight days old shall be circumcised among you, and every man-child in your generations. Gen. xvii. 12.

Again: And ye shall circumcise the flesh of your foreskins; and it shall be a token of the Covenant betwixt me and you. Gen. xvii. 11.

Q. What is the third reason?

A. Because baptism was instituted in the New Testament in the place of circumcision.

Q. How do you prove this?

A. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God. Col. ii. 11, 12.

OF THE LORD'S SUPPER.

Twenty-Eighth Sabbath.

Ques. **75.** *How art thou admonished and assured in the Lord's Supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits?*

Ans. Thus, that Christ has commanded me, and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him; adding these promises: First, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me: And further, that he feeds and nourishes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The outward partaking of bread and wine in the Lord's Supper, admonishes me as a sign, and assures me as a seal, of the spiritual partaking of the body and blood of Christ and of his benefits; by virtue of his command and promise.

Q. How by virtue of his command?

A. Thus, that Christ has commanded me, and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him.

Q. How do you prove this?

A. The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 1 Cor. xi. 23, 24.

Again: After the same manner also he took the cup, when he had supped, saying, This cup is the new tes-

tament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. xi. 25.

Q. How by virtue of his promise?

A. First, that his body was offered and broken on the cross for me, and his blood shed for me as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me; secondly, that he himself feeds and nourishes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

Q. How do you prove that the body of Christ was offered and broken on the cross for you, and his blood shed for you, as certainly as you see with your eyes the bread of the Lord broken for you, and the cup communicated to you?

A. The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you. 1 Cor. xi. 23, 24.

Again: This cup is the new testament in my blood. 1 Cor. xi. 25.

Q. How do you prove that Christ himself feeds and nourishes your soul to everlasting life, with his crucified body and shed blood, as assuredly as you receive from the hands of the minister, and taste with your mouth, the bread and cup of the Lord, as certain signs of the body and blood of Christ?

A. He took bread—and said, Take, eat: this is my body. 1 Cor. xi. 23, 24.

Again: The cup is the new testament in my blood. 1 Cor. xi. 25.

Again: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16.

Ques. **76.** *What is it then to eat the crucified body and drink the shed blood of Christ?*

Ans. It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the pardon of sin and life eternal; but also, besides that, to become more and more united to his sacred body by the Holy Ghost, who dwells both in Christ and in us; so that we, although Christ is in heaven, and we on earth, are notwithstanding flesh of his flesh, and bone of his bone; and that we live, and are governed for ever by one Spirit, as members of the same body are by one soul.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. To eat the crucified body and to drink the shed blood of Christ is, First, to believe in Christ; secondly, in believing to be united to him.

Q. How do you prove that to eat the crucified body and to drink the shed blood of Christ is to believe in him?

A. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.—He that cometh to me shall never hunger: and he that believeth on me shall never thirst.—Whoso eateth my flesh and drinketh my blood, hath eternal life: He that believeth on me hath everlasting life. John vi. 50, 35, 54, 47.

Q. How do you prove that to eat the crucified body and to drink the shed blood of Christ is to be united to him by a true faith?

A. He that eateth my flesh, and drinking my blood, dwelleth in me, and I in him. John vi. 56.

Q. How do we eat the crucified body of Christ by faith?

A. In this, that we embrace, with a believing heart,

all the sufferings and death of Christ, and thereby obtain the pardon of sin and life eternal. John vi. 50, 35, 54, 47.

Q. By what are we united to Christ?

A. By the Holy Ghost, who dwells at the same time both in Christ and in us.

Q How do you prove this?

A. It is the Spirit that quickeneth; the flesh profiteth nothing. 1 John vi. 63.

Again: For by one Spirit are we all baptized into one body. 1 Cor. xii. 13.

Q. How are we by faith united to Christ?

A. So that we, though Christ is in heaven, and we on earth, are, notwithstanding, flesh of his flesh, and bone of his bone; and that we live and are governed for ever by one Spirit, as members of the same body are by one soul.

Q How do you prove that, although Christ is in heaven, and we on earth, we are notwithstanding flesh of his flesh, and bone of his bone?

A. For we are members of his body, of his flesh, and of his bones. Eph. v. 30.

Q How do you prove that we live and are governed f r ever by one Spirit, as m mb rs of the sa ne body are by one soul?

A. He that eateth me, even he shall live by me. —He that eateth of this bread, shall live for ever. John vi. 57, 58.

Again: Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Rom. viii. 9—11.

Ques. 77. *Where has Christ promised, that he will as certainly feed and nourish believers with his body and blood, as they eat of this broken bread, and drink of this cup?*

Ans In the institution of the Supper, which is thus expressed: The Lord Jesus, in the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood; this do ye as often as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death until he come.

This promise is repeated by the holy Apostle Paul, where he says: 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? for we, being many, are one bread and one body, because we are all partakers of that one bread.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. That we as certainly eat the crucified body as we do the broken bread: that we as certainly drink his shed blood as we do the blessed cup, is here proved from the words of institution, and from the promise here repeated by Paul.

Q. What are the words of Christ in the institution?

A. The Lord Jesus, the same night in which he was

betrayed, took bread: and when he had given thanks, he brake it and said, Take, eat: this is my body which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. xi. 23—25.

Q. What is the promise repeated by Paul?

A. 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? For we, being many, are one bread and one body: for we are all partakers of that one bread. 1 Cor. x. 16, 17.

Twenty-Ninth Sabbath.

Ques. 78. *Do then the bread and wine become the very body and blood of Christ?*

Ans. Not at all; but, as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; so the bread of the Lord's Supper is not changed into the very body of Christ, though, agreeably to the nature and properties of Sacraments, it is called the body of Christ Jesus.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The bread and the wine, in the Lord's Supper, are not changed into the very body and blood of Christ.

Q. How do you prove this?

A. As the water in baptism is not changed into the

blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; so the bread of the Lord's Supper is not changed into the very body of Christ.

Q. How do you prove that the water in baptism is not changed into the blood of Christ, and is not the washing away of sin itself?

A. The like figure whereunto, even baptism, doth not save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. 1 Pet. iii. 21.

Q. In what sense then is the bread called the body of Christ?

A. Agreeably to the nature and properties of Sacraments.

Q. How do you prove this?

A. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; every man child among you shall be circumcised. Gen. xvii. 10.

Again: And ye shall eat in haste; it is the Lord's passover. Ex. xii 11.

Again: Arise, and be baptized, and wash away thy sins. Acts xxii. 16.

Ques. **79.** *Why then doth Christ call the bread his body, and the cup his blood, or the new covenant in his blood: and Paul, the communion of the body and blood of Christ?*

Ans. Christ speaks thus not without great reasons: namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life; but especially by these visible signs and pledges to assure us, that we are as really partak-

ers of his true body and blood, by the operation of the Holy Ghost, as we receive by the mouth of our bodies these holy signs in remembrance of him: and that all his sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The bread in the Lord's Supper is called the body, and the cup or the wine in it, the blood of Christ; for two reasons: First, on account of the comparison between bread and his body; secondly, on account of the assurance which is thereby given us, that we spiritually receive his body and blood.

Q. What comparison is to be made between the bread and body, between the wine and blood of Christ?

A. As bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life.

Q. How do you prove that bread and wine support this temporal life?

A. He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth: and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth the heart of man. Ps. civ. 14, 15.

Q. How do you prove that the crucified body and shed blood of Christ are the true meat and drink of our soul unto eternal life?

A. For my flesh is meat indeed, and my blood is drink indeed. Your fathers did eat manna in the wilderness and are dead. If any man eat of this bread, he shall live forever. John vi. 55, 49, 51.

Q. How are we assured of the spiritual reception of the body and blood of Christ, by the reception of bread and wine?

A. Thus, that we are as really partakers of his true body and blood, by the operation of the Holy Ghost, as we receive by the mouth of our bodies these holy signs in remembrance of him; and that all his sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

Q How do you prove that we are as really partakers of his true body and blood, by the operation of the Holy Ghost, as we receive by the mouth of our bodies these holy signs in remembrance of him?

A. He took bread, and said—Take, eat; this is my body. 1 Cor. xi. 24, 25.

Again: This cup is the new testament in my blood. 1 Cor. xi. 25.

Again: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16.

Q. How do you prove that all the sufferings and obedience of Christ are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God?

A. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. xi. 26.

Thirtieth Sabbath.

Ques. **80.** *What difference is there between the Lord's Supper and the Popish Mass?*

Ans. The Lord's Supper testifies to us, that we

have a full pardon of all sin by the only sacrifice of Jesus Christ, which he himself has once accomplished on the cross: and that we, by the Holy Ghost, are ingrafted into Christ, who according to his human nature, is now not on earth, but in heaven, at the right hand of God, his Father, and will there be worshipped by us.—But the Mass teaches: that the living and the dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshipped in them: so that the Mass at bottom is nothing else than a denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The difference between the Lord's Supper and the Popish Mass consists in three points: The first, relates to the sacrifice for sin; the second, to our union with Christ; the third, to the worshipping of Christ.

Q. What does the Lord's Supper testify concerning the sacrifice for sin?

A. That we have a full pardon of all sin by the only sacrifice of Jesus Christ, which he himself accomplished on the cross.

Q. How do you prove that we have a full pardon of all our sins, by the only sacrifice of Jesus Christ?

A. And he took the bread, and gave thanks, and brake, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also he took the cup after supper, say-

ing, This cup is the new testament in my blood, which is shed for you. Luke xxii. 19, 20.

Q. How do you prove that Christ himself once accomplished this sacrifice?

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

Q. How do you prove that Christ accomplished this sacrifice on the cross?

A. For even Christ our passover is sacrificed for us. 1 Cor. v. 7.

Again: For by one offering he hath perfected forever them that are sanctified. Heb. x. 14.

Again: When Jesus therefore had received the vinegar, he said, It is finished: and bowed his head, and gave up the ghost. John xix. 30.

Q. What does the Lord's Supper testify concerning our union with Christ?

A. That we, by the Holy Ghost, are ingrafted into Christ, who, according to his true body, is now in heaven, at the right hand of God, his Father.

Q. How do you prove that we, by the Holy Ghost, are ingrafted into Christ?

A. It is the Spirit that quickeneth; the flesh profiteth nothing. John vi. 63.

Again: But he that is joined unto the Lord is one spirit. 1 Cor. vi. 17.

Again: For by one Spirit are we all baptized into one body. 1 Cor. xii. 13.

Q. How do you prove that Christ, according to his human nature, is now in heaven at the right hand of God, his Father?

A. If ye then be risen with Christ, seek those things which are above, where Christ sit eth at the right hand of God. Col. iii. 1.

Again: When he had by himself purged our sins, sat down on the right hand of the Majesty on high. Heb. i. 3.

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

Again: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens. For if he were on earth, he should not be a priest. Heb. viii. 1, 4.

Q. What does the Lord's Supper testify concerning the worshipping of Christ?

A. That Christ in heaven will be worshipped by us.

Q. How do you prove this?

A. Stephen said—Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city,—and stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. Acts. vii. 56—59.

Q. What, on the contrary, does the Mass teach concerning the sacrifice for sin?

A. That the living and the dead have not the pardon of sins through the suffering of Christ, unless Christ is daily offered for them by the priests.

Q. What does the Mass teach concerning our union with Christ?

A. That Christ is bodily under the form of bread and wine.

Q. What does the Mass teach concerning the worshipping of Christ?

A. That Christ is to be worshipped in the bread and wine.

Q. How then are we to regard the Mass?

A. That the Mass at bottom is nothing else than a denial of the one sacrifice of Jesus Christ, and an accursed idolatry.

Q. How do you prove that the Mass is a denial of the one sacrifice of Jesus Christ?

A. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Gal. v. 4.

Q. How do you prove that the Mass is an accursed idolatry?

A. But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. Dan. xi. 38, 39.

Again: Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place: and all the people shall answer and say, Amen. Deut. xxvii. 15.

Ques 81. *For whom is the Lord's Supper instituted?*

Ans. For those who are truly sorrowful for their sins, and yet trust that these are forgiven

them for the sake of Christ; and that their remaining infirmities are covered by his passion and death; and who also earnestly desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Three things are required of such as would come to the table of the Lord.

Q. What is the first?

A. That they be truly sorrowful for their sins.

Q. What is the second?

A. That they yet trust these are forgiven them for the sake of Christ; and that their remaining infirmities are covered by his passion and death.

Q. What is the third?

A. That they earnestly desire to have their faith more and more strengthened, and their lives more holy.

Q. How do you prove these three things?

A. Let a man examine himself, and so let him eat of that bread, and drink of that cup. 1 Cor. xi. 28.

Again: For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. xi. 26.

Again: This do in remembrance of me. 1 Cor. xi. 24.

Q. Who should remain away from the Lord's table?

A. Hypocrites, and such as turn not to God with penitent hearts.

Q. Why?

A. Because they eat and drink judgment to themselves.

Q. How do you prove this?

A. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. xi. 29.

Ques. 82. *Are they also to be admitted to the Supper, who, by confession and life, declare themselves infidels and ungodly?*

Ans. No: for by this the covenant of God would be profaned, and his wrath kindled against the whole congregation; therefore it is the duty of the Christian Church, according to the appointment of Christ and his Apostles, to exclude such persons by the keys of the kingdom of heaven, until they show amendment of life.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The openly unbelieving and ungodly shall not be permitted to come to the table of the Lord, but shall be, by the Church, excluded from it.

Q. How do you prove that the openly unbelieving and ungodly shall not be permitted to come to the table of the Lord?

A. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under feet, and turn again and rend you. Matt. vii. 6.

Q. How do you prove that the openly unbelieving and ungodly shall be excluded, by the Church, from the Lord's Supper?

A. But now I have written unto you not to keep company, if any man that is called a brother be a

fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one no not to eat. Put away from among yourselves that wicked person. 1 Cor. v. 11, 13.

Q. For what reason shall they not be admitted to the Lord's table?

A. Because: First, by this the covenant of God would be profaned: secondly, the wrath of God would be kindled against the whole congregation.

Q. How do you prove that by admitting the openly unbelieving and wicked to the table of the Lord, the covenant of God would be profaned?

A. But unto the wicked God saith, What hast thou to do to declare my statues, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. Ps. l. 16, 17.

Q. How do you prove that by admitting the openly unbelieving and ungodly to the table of the Lord, the wrath of God would be kindled against the whole congregation?

A. For this cause many are weak and sickly among you, and many sleep. 1 Cor. xi. 30.

Q. How shall they be excluded?

A. According to the appointment of Christ and his Apostles.

Q. What is the order of Christ's appointment?

A. Moreover, if thy brother 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 a heathen man and a publican. Matt. xviii. 15—17.

Q. What is the similar order of the Apostles?

A. A man that is a heretic, after the first and second admonition, reject. Tit. iii. 10.

Again: Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. 2 Thes. iii. 6, 14, 15.

Q. For how long a time shall they be excluded?

A. Until they show amendment of life.

Q. How do you prove this?

A. Sufficient to such a man is this punishment, which was inflicted of many. So that otherwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 2 Cor. ii. 6, 7.

Q. By what shall they be excluded?

A. By the keys of the kingdom of heaven.

Q. How do you prove this?

A. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Matt. xvi. 19.

Thirty-First Sabbath.

Ques. 83. *What are the keys of the kingdom of heaven?*

Ans. The preaching of the holy gospel and Christian discipline, or the excommunication out of the Christian Church; by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The keys of the kingdom are: First, the preaching of the holy gospel: Secondly, Christian discipline.

Q. How do you prove this?

A. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Matt. xvi. 19.

Again: Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Matt. xviii. 18

Again: He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. John xx. 22, 23.

Again: For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds: casting down imaginations, and everything that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in readiness to revenge all disobedience, when your obedience is fulfilled. 2 Cor. x. 4—6.

Q. What is accomplished by these two things?

A. The kingdom of heaven is opened to believers, and shut against unbelievers.

Q. How do you prove this?

A. Whatsoever ye shall bind on earth, &c.

Whose soever sins ye remit, &c.

Casting down imaginations, &c.

See above passages quoted in full.

Ques. 84. *How is the kingdom of heaven opened and shut by the preaching of the holy gospel?*

Ans. Thus: when, according to the command of Christ, it is declared and publicly testified to all and every believer, that whenever they receive the promises of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits: And on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God and eternal condemnation, so long as they are unconverted: according to which testimony of the Gospel, God will judge them, both in this and the life to come.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. To open the kingdom of heaven by the preaching of the gospel, is, publicly to declare in God's stead, to believers, the forgiveness of their sins: to shut it, is to declare, in God's stead, to unbelievers, the wrath of God and eternal condemnation.

Q. How do you prove, that to open the kingdom of heaven by the preaching of the gospel, is publicly to declare, in God's stead, to believers, the forgiveness of their sins?

A. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. Matt. xvi. 19.

Again: Receive ye the Holy Ghost. Whose soever sins ye remit, they shall be remitted unto them; and whose soever sins ye retain, they are retained. John xx. 22, 23.

Again: Be it known unto you, therefore, men and

brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts xiii. 38, 39.

Q. How do you prove, that to shut the kingdom of heaven by the preaching of the holy gospel, is to declare in God's stead, to unbelievers, the wrath of God and eternal condemnation.

A. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven. Matt. xvi. 19.

Again: Whose soever sins ye retain, they are retained. John xx. 23.

Q. To whom shall the kingdom of heaven be opened by the preaching of the gospel?

A. To all and every believer.

Q. How do you prove this?

A. And they came unto him, bringing one sick of the palsy, which was borne of four.—When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. Mark ii. 3, 5.

Q. How often shall the kingdom of heaven be opened to unbelievers?

A. As often as they accept the promise of the gospel by a true faith.

Q. How do you prove this?

A. Him that cometh to me, I will in no wise cast out. John vi. 37.

Again: 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.

Q. To whom shall it be shut?

A. To all unbelievers.

Q. How do you prove this?

A. If ye believe not that I am he, ye shall die in your sins. John viii. 24.

Again: Thou hast neither part nor lot in this matter: for thine heart is not right in sight of God. Acts viii 21.

Q. How long shall the kingdom of heaven be shut to unbelievers and hypocrites?

A. So long as they remain unconverted.

Q. How do you prove this?

A. O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. Matt. iii 7, 8.

Q. What force has this opening and shutting?

A. This, that according to this testimony of the gospel, God will judge them, both in this and the life to come.

Q. How do you prove this?

A. God shall judge the secrets of men by Jesus Christ, according to my gospel. Rom. ii. 16.

Again: Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. Matt. xviii. 18.

Ques 85. *How is the kingdom of heaven shut and opened by Christian discipline?*

Ans. Thus: when, according to the command of Christ, those who, under the name of Christians, maintain doctrines or practices inconsistent therewith, will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the Church; or to those who are thereunto appointed by the Church;* and if they despise their admonition,

* *Those appointed by the Church* —These are the Elders of each congregation, which the Holy Apostles appointed, as may be

are, by them, forbid the use of the sacraments; whereby they are excluded from the Christian Church, and by God himself from the kingdom of Christ: and when they promise and show real amendment are again received as members of Christ and his Church.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. To shut the kingdom of heaven by Christian discipline, is, to exclude a person from the Church: to open it, is to receive him back again into the Church.

Q. How do you prove that to shut the kingdom of heaven by Christian discipline, is to exclude a person from the Church?

A. If any man that is called a brother be a fornicator, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one, no, not to eat. 1 Cor. v. 11.

Again: Put away from among yourselves that wicked person. 1 Cor. v. 13.

Q. How do you prove, that to open the kingdom of heaven by Christian discipline, is to receive a person back again into the Church?

A. Sufficient to such an one is this punishment, which was inflicted of many. So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love towards him. 2 Cor. ii. 6–8.

Q. Against whom shall the kingdom of heaven be shut by discipline?

A. To those who, under the name of Christians,

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seen in Acts xiv. 23, and xv. 2, 4, 22, 23. Again: 1 Cor. xii. 28. Again: 1 Tim. v. 17; Tit. i. 5. Again: 1 Pet. v. 1; James v. 14.

maintain doctrines or practices inconsistent with such profession.

Q. How do you prove the kingdom of heaven is to be shut against those, who, under the Christian name, maintain unchristian doctrines?

A. A man that is an heretic, after the first and second admonition, reject. Tit. iii. 10.

Again: If there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds. 2 John 10, 11.

Q. How do you prove that the kingdom of heaven is to be shut against those, who, under the Christian name, maintain unchristian practices?

A. If any man that is called a brother, &c.—with such an one, no, not to eat. 1 Cor. v. 11.

Q. When shall it be shut against them?

A. After that: First, they have often been brotherly admonished; secondly, when they do not renounce their errors and wicked course of life, of which complaint has been made to the Church, or to those appointed by the Church; thirdly, when they also despise this admonition of the Church.

Q. How do you prove that those who, under the name of Christians, maintain unchristian doctrines and practices, should first be often admonished?

A. Moreover, if thy brother shall trespass against thee, go 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 more 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. xviii. 15—17.

Q. How do you prove that, when brotherly admonished, they do not renounce their errors and wicked course of life, they shall then be complained of to the Church, or to those appointed by the Church?

A. And if he shall neglect to hear them, tell it unto the Church. Matt. xviii. 17.

Q. How do you prove that, if they despise the admonition of the Church, or of those appointed by the Church, they shall then (the third time) be excluded from the Christian Church?

A. If he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Matt. xviii. 17.

Q. What force has this shutting?

A. This, that they are excluded by God himself from the kingdom of Christ.

Q. How do you prove this?

A. Whatsoever thou shalt bind on earth, shall be bound in heaven. Matt. xvi. 19.

Q. To whom shall it be opened again?

A. To those who promise and show real amendment.

Q. How do you prove this?

A. Sufficient to such a man, &c., &c. 2 Cor. ii. 6—8.

See the whole passage quoted above.

THE THIRD PART.

OF THANKFULNESS*

Thirty-Second Sabbath.

Ques 86. *Since then we are delivered from our misery, merely of grace through Christ, without any merit of ours, why must we still do good works?*

Ans. Because that Christ, having redeemed and delivered us† by his blood, also renews us by his Holy Spirit, after his own image; that so we may testify, by the whole of our conduct, our gratitude to God for his blessings, and that he may be praised by us; also, that every one may be assured in himself of his faith, by the fruits thereof; and that, by our godly conversation, others may be gained to Christ.

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* *This thankfulness consists* — First, in true conversion, and a godly walk according to the commandments. Second, in calling upon God in believing prayer, as directed in the Lord's prayer.

† *That Christ, having redeemed and delivered us* — That is, Christ has not only redeemed us by his blood, but he also bestows on us the Holy Spirit, through whom he renews us unto his image; and these two blessings, justification and sanctification, cannot be separated from each other.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. After we are redeemed by Christ, we are also to do good works, for four reasons: First, on account of the necessary union of justification and sanctification; secondly, on God's account; thirdly, on our own account; fourthly, on account of others.

Q. Why should the necessary union of justification and sanctification lead us to do good works?

A. Because Christ, having bought us with his blood, also renews us into his own image by his Holy Spirit.

Q How do you prove this?

A. But of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30.

Again: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. ii. 14.

Q. Why ought we to do good works for God's sake?

A. That so we may testify, by the whole of our conduct, our gratitude to God for his blessings, and that he may be praised by us.

Q. How do you prove this?

A. Do ye thus requite the Lord, O foolish people, and unwise? is he not thy Father that hath bought thee? hath he not made thee, and established thee? Deut. xxxii. 6.

Again: Let our light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16. Compare John xv. 8; 1 Pet. ii. 9, 12.

Q. Why ought we to do good works for our own sakes?

A. That every one may be assured in himself of his faith, by the fruits thereof.

Q. How do you prove this?

A. Show me thy faith without thy works, and I will show thee my faith by my works. James ii. 18.

Again: And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 John ii. 3, 4.

Again: Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Matt. vii. 17, 18.

Q. Why ought we to do good works for the sake of others?

A. That by our godly conversation, others may be gained to Christ.

Q. How do you prove this?

A. Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. 1 Pet. iii. 1, 2.

Again: Having your conversation honest among the Gentiles: that whereas they speak evil against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. 1 Pet. ii. 12.

Ques 87. *Cannot they then be saved, who, continuing in their wicked and impenitent lives, are not converted to God?*

Ans. By no means: for the Holy Scripture declares that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The impenitent cannot be saved.

Q. How do you prove this?

A. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. vi. 9, 10.

Again: For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph. v. 5.

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

Thirty-Third Sabbath.

Ques. 88. *In how many parts doth true conversion of man exist?*

Ans. In two parts; in the mortification of the old, and in the quickening of the new man.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. True conversion consists of two parts.

Q. What is the first?

A. The mortification of the old man.

Q. What is the second?

A. The quickening of the new man.

Q. How do you prove this?

A. Ye have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 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. Eph. iv. 22—24. Compare Col. iii. 9, 10.

Again: Wash ye, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. Isa. i. 16, 17.

Ques. 89. *What is the mortification of the old man?*

Ans. It is a sincere sorrow of heart that we have provoked God by our sins; and more and more to hate and flee from them.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The mortification of the old man consists of two parts.

Q. What is the first part?

A. It is a sincere sorrow of heart, that we have provoked God by our sins.

Q. How do you prove this?

A. Therefore also now, thus saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your hearts, and not your garments, and turn unto the Lord your God. Joel ii. 12, 13.

Again: For godly sorrow worketh repentance to

salvation not to be repented of; but the sorrow of the world worketh death. 2 Cor. vii. 10.

Again: Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Ps. li. 4.

Again: Peter went out and wept bitterly. Matt. xxvi. 75.

Q. What is the second part of the mortification of the old man?

A. More and more to hate sin and to flee from it.

Q. How do you prove this?

A. Abhor that which is evil: cleave to that which is good. Rom. xii. 9.

Again: Hate the evil, and love the good. Amos v. 15.

Again: Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ, depart from iniquity. 2 Tim. ii. 19. Compare Ps. xxxiv. 14, and xxxvii. 27.

Ques. **90.** *What is the quickening of the new man?*

Ans. It is a sincere joy of heart in God, through Christ; and with love and delight to live according to the will of God in all good works.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The quickening of the new man consists of two parts.

Q. What is the first?

A. To have a sincere joy of heart in God, through Christ.

Q. How do you prove this?

A. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Ps. li. 8.

Again: Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Ps. li. 12.

Q. What is the second part of the quickening of the new man?

A. With love and delight to live according to the will of God in all good works.

Q. How do you prove this?

A. For I delight in the law of God, after the inward man. Rom. vii. 22.

Again: Yield yourselves unto God, as those that are alive from the dead, and your members are instruments of righteousness unto God. Rom. vi. 13.

Ques. **91.** *What are good works?*

Ans. Only those which proceed from a true faith, are performed according to the law of God, and to his glory; and not such as are founded on our imaginations, or the institutions of men.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Three qualities belong to good works.

Q. What is the first?

A. They must proceed from a true faith.

Q. How do you prove this?

A. Without faith it is impossible to please him. Heb. xi. 6.

Again: By faith Abel offered unto God a more excellent sacrifice than Cain. Heb. xi. 4.

Again: Whatsoever is not of faith is sin. Rom. xiv. 23.

Q. What is the second quality belonging to good works?

A. That they are performed according to the law of God.

Q. How do you prove this?

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

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

Again: I am the Lord your God; walk in my statutes, and keep my judgments and do them. Ezek. xx. 19.

Q. What is the third quality belonging to good works?

A. That they be done to the glory of God.

Q. How do you prove this?

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

Q. On what shall our good works not be founded?

A. They shall not be founded on our own imaginations, or on the institutions of men.

Q. How do you prove that our good works must not be founded on our own imaginations?

A. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. Deut. xii. 8.

Q. How do you prove that our good works must not be grounded on the institutions of men?

A. But in vain they do worship me, teaching for doctrines the commandments of men. Matt. xv. 9. From Isa. xix. 13.

Again: Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols. Ez. xx. 18.

THE TEN COMMANDMENTS.

Ques **92.** *What is the law of God?*

Ans. God spake all these words. Exod. xx. and Deut. v. 6—22.

THE FIRST COMMANDMENT.

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

THE SECOND COMMANDMENT.

Thou shalt got make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth be-

neath, or that is in the water under the earth: thou shalt not bow down thyself to them, not 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.

THE THIRD COMMANDMENT.

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 of vain.

THE FOURTH COMMANDMENT.

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 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.

THE FIFTH COMMANDMENT.

Honor thy father and thy mother: that thy days may be long upon the land, which the Lord thy God giveth thee.

THE SIXTH COMMANDMENT.

Thou shalt not kill.

THE SEVENTH COMMANDMENT.

Thou shalt not commit adultery.

THE EIGHTH COMMANDMENT.

Thou shalt not steal.

THE NINTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

THE TENTH COMMANDMENT.

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.

THE history of the giving of the law, by God to Moses, on Mount Sinai, is recorded in Ex. xix., xx., xxxi., xxxii., and xxxiv.; Deut. iv.

Thirty-Fourth Sabbath.

Ques **93.** *How are the ten commandments divided?*

Ans. Into two tables; the first of which teaches us how we must behave towards God; the second, what duties we owe to our neighbor.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The holy ten commandments are divided into two tables.

Q. How do you prove this?

A. Moses hewed two tables of stone And God wrote on the tables, according to the first writing, the ten commandments which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly. Deut. x. 3, 4. Compare Deut. iv. 13.

Again: On these two commandments hang all the law and the prophets. Matt. xxii. 40.

Q. What is the first table?

A. The first table teaches us, in four commandments, how we must behave towards God.

Q. How do you prove this?

A. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. Matt. xxii. 37, 38. Compare Mark xii. 30.

Q. What is the second table?

A. The second table teaches us, in six commandments, what duties we owe to our neighbor.

Q. How do you prove this?

A. And the second is like unto it, thou shalt love thy neighbor as thyself. Matt. xxii. 39; Mark xii. 31.

Ques. **94.** *What doth God enjoin in the first command?*

Ans. That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, sorcery, soothsaying, superstition, invocation of saints, or any other creatures, and learn rightly to know the only true God, trust in him alone, with humility and patience, submit to him, expect all good things from him only: love, fear, and glorify him with my whole heart: so that I renounce and forsake all creatures, rather than commit even the least thing contrary to his will.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the first commandment, God forbids four vices, and enjoins eight virtues.

Q. What are the four vices which it forbids?

A. Idolatry, sorcery, soothsaying, invocation of saints or other creatures.

Q. How do you prove that idolatry is forbidden?

A. Hear, O my people, and I will testify unto thee; O Israel, if thou wilt hearken unto me; There shall no strange god be in thee; neither shalt thou worship any strange god. Ps. lxxxi. 8, 9.

Again: Neither fornicators nor idolaters shall inherit the kingdom of God. 1 Cor. vi. 9, 10.

Again: Little children, keep yourselves from idols. 1 John v. 21.

Q. How do you prove that sorcery and soothsaying are forbidden of God?

A. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times,* or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard or a necromancer.† For all that do these things are an abomination unto the Lord. Deut. xviii. 10–12.

Again: Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord thy God. Lev. xix. 31.

Q. How do you prove that the invocation of saints or other creatures is forbidden?

A. And I fell at his feet (the angel's) to worship him. And he said unto me, See thou, do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God. Rev xix. 10.

Again: Take ye therefore heed unto yourselves—lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon and the stars, even

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* *An observer of times*—He who in a superstitious way selects lucky days or times on which to do work, or commence a journey.

† *Necromancer*—One who pretends to charm the dead, to make them speak and answer questions.

all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven. Deut. iv. 15, 19

Again: Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv. 10.

Q. What are the eight virtues enjoined?

A. Learn rightly to know the only true God—trust in him alone—with humility and patience submit to him—expect all good things of him only—love—fear—and glorify him with thy whole heart—renounce and forsake all creatures rather than commit even the least thing contrary to his will.

Q. How do you prove that to know God is enjoined?

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

Again: But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord. Jer. ix. 24.

Q. How do you prove that to trust in God is enjoined?

A. Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. Jer. xvii. 5, 7.

Q. How do you prove that humility is enjoined?

A. Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 1 Pet. v. 5.

Q. How do you prove that patience is enjoined?

A. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. Heb. x. 36. Compare Phil. ii. 14.

Q. How do you prove that hope in God for all things is enjoined?

A. Commit thy ways unto the Lord; trust also in him; and he shall bring it to pass. Ps. xxxvii. 5. Compare civ. 27—30.

Again: Every good gift and every perfect gift is from above, and cometh down from the Father of lights. James i. 17.

Q. How do you prove that love to God is enjoined?

A. Thou shalt love the Lord thy God with all thine heart. Deut. vi. 5. Compare Matt. xxii. 37.

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

Q. How do you prove that to fear God is enjoined?

A. O fear the Lord, ye his saints: for there is no want to them that fear him. Ps. xxxiv. 9.

Again: Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. Eccl. xii. 13. Compare Deut. x. 20.

Q. How do you prove that to honor God is enjoined?

A. A son honoreth his father and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts. Mal. i. 6.

Q. How highly must you love, fear, and honor God?

A. So that I renounce and forsake all creatures, rather than commit even the least thing contrary to his will.

Q. How do you prove this?

A. He that loveth father and mother more than me is not worthy of me. Matt. x. 37.

Again: Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Matt. x. 28.

Again: We ought to obey God rather than men. Acts v. 29. Compare Luke xiv. 26.

Ques 95. *What is idolatry?*

Ans. Idolatry is instead of, or besides that one true God, who has manifested himself in his word, to contrive, or have any other object in which men place their trust.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Idolatry is, to place our trust, first, in something instead of God; secondly, in something besides God.

Q. How do you prove that to place our trust in any thing instead of God, is idolatry?

A. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. Gal. iv. 8.

Again: For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. 1 Pet. iv. 3.

Again: Ye turned to God from idols, to serve the living and true God. 1 Thess. i. 9.

Q. How do you prove that to place our trust in any thing besides God is idolatry?

A. No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Matt. vi. 24.

Again: Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Col. iii. 5.

Again: For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God* is their belly, and whose glory is in their shame, who mind earthly things. Phil. iii. 19.

Thirty-Fifth Sabbath.

Ques. **96.** *What doth God require in the second command?*

Ans. That we in no wise represent God by images, nor worship him in any other way than he has commanded in his word.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the second commandment God forbids us,

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* They value comforts of the body higher than God, and concern themselves more to secure them, than they do to secure God's favor—hence they are idolaters, worshipping their own bodies.

first, to represent him by images: second, to worship him in any other way than he has commanded in his word.

Q. How do you prove that God ought not to be represented by images?

A. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God. Deut. iv. 23, 24.

Again: The heathen—professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things. Rom. i. 22, 23.

Q. How do you prove that God ought not to be worshipped in any other way than he has commanded in his word?

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

Ques. **97.** *Are images then not at all to be made?*

Ans. God neither can, nor may be represented* by any means: but as to creatures, though they may be represented, yet God forbids us to make or have any resemblance of them, either in order to worship them or to serve God by them.

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* God *cannot* be represented, because he is a Spirit; and therefore cannot be seen. John iv. 24; Rom. i. 20. He *must not* be represented, because in this commandment and elsewhere he has forbidden it distinctly; and because also it detracts from God to change the glory of the incorruptible God into an image of a corruptible creature. Rom. i. 21—23.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. God can and may by no means be represented by images; creatures may—yet with two exceptions.

Q. How do you prove that God cannot be represented by images?

A. To whom then will he liken God? or what likeness will ye compare unto him? To whom then will ye liken me, or shall I be equal? saith the Holy One. Isa. xl. 18, 25.

Again: To whom will ye liken me, and make me equal, and compare me, that we may be like? Isa. xlvi. 5.

Q. How do you prove that God must not be represented by an image?

A. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude, only ye heard a voice. Take ye, therefore, good heed unto yourselves; (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire;) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth. Deut. iv. 12, 15—18.

Q. How do you prove that creatures may be represented by images, yet with two exceptions?

A. See, the Lord hath called by name Bezaleel, and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to

work in gold, and in silver, and in brass, and in cutting off stones, to set them, and in carving of wood, to make any manner of cunning work. Ex. xxxv. 30—33.

Q. What is the first exception in making images?

A. That we do not make them to worship them.

Q. How do you prove this?

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

Q. What is the second exception in making images?

A. That we do not serve God by these creature images.

Q. How do you prove this?

A. Ye shall make you no idols nor graven images, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Lev. xxvi. 1.

Again: Ye shall not do so* unto the Lord your God. Deut. xii. 4.

Q. What does God forbid in these two exceptive cases of creature images?

A. He forbids us to make and to have such images.

Q. How do you prove that God forbids us in such cases and for such purposes to make images?

A. Cursed be the man that maketh any graven image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it into a secret place: and all the people shall answer and say, Amen. Deut. xxvii. 15.

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* That is, they shall not serve him with images, like the heathen do their gods. Verse 3.

Q. How do you prove that God forbids us in such cases and for such purposes to have images?

A. Ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. Deut. vii. 5. Compare Deut. xii. 3; Ps. xcvii. 7.

Again: Hezekiah—did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it. 2 Kings xviii. 3, 4.

Ques. 98. *But may not images be tolerated in the churches, as books to the laity?*

Ans. No; for we must not pretend to be wiser than God, who will have his people taught not by dumb images, but by the lively preaching of his word.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Images shall not be tolerated in the churches, under the plea that they are as books to the laity.

Q. Why not?

A. Because God will not have his people taught by dumb images, but by the lively preaching of the word.

Q. How do you prove that God will not have his people taught by dumb images?

A. But they are altogether brutish and foolish; the stock is a doctrine of vanities. But the Lord is the true God, he is the living God, and an everlasting king. Jer. x. 8, 10.

Again: What profiteth the graven image that the maker thereof hath graven it; the molten image and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. Hab. ii. 18, 19.

Again: For the idols have spoken vanity. Zech. x. 2.

Q. How do you prove that God will have his people taught by the lively preaching of his word?

A. They have Moses and the prophets; let them hear them. Luke xvi. 29.

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

Again: 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.

Thirty-Sixth Sabbath.

Ques. 99. *What is required in the third command?*

Ans. That we, not only by cursing or perjury, but also by rash swearing, must not profane or abuse the name of God; nor by silence or connivance be partakers of these horrible sins in others;

but briefly, that we use the holy name of God no otherwise than with fear and reverence; so that he may be rightly confessed and worshipped by us, and be glorified in all our words and works.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the third commandment God forbids the taking of his name in vain, and enjoins the proper use of it.

Q. In what way is the name of God taken in vain?

A. By cursing, perjury, rash swearing, and by silence and connivance when these sins are committed by others.

Q. How do you prove that cursing is forbidden?

A. Whosoever curseth his God shall bear his sin. Lev. xxiv. 15.

Q. How do you prove that perjury is forbidden?

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

Q. How do you prove that swearing is forbidden?

A. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. Lev. v. 4.

Again: But I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great king: neither shalt thou swear by the head, because thou canst not make one hair white or black. Matt. v. 34—36.

Q. How do you prove that silence and connivance in such sins is forbidden?

A. And if a soul sin, and hear the voice of swearing, and is a witness, whether he has seen or known of it: if he do not utter it, then he shall bear his iniquity. Lev. v. 1.

Again: Whoso is partner with a thief, hateth his own soul: he heareth cursing and bewrayeth it not. Prov. xxix. 24.

Q. How is the name of God properly used?

A. When it is used with fear and reverence, in confession and worship, and in the praise of his name in words and works.

Q. How do you prove that we ought to use the name of God with fear and reverence?

A. But on you that fear my name, shall the Sun of Righteousness arise. Mal. iv. 2. Compare Isa. xlv. 23.

Q. How do you prove that we ought to confess God's name?

A. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Matt. x. 32, 33.

Again: But sanctify the Lord in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. 1 Pet. iii. 15.

Q. How do you prove that we ought to call upon God in worship?

A. Call upon me in the day of trouble. Ps. i. 15.

Q. How do you prove that we ought to praise God's name in words and works?

A. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. iii. 17.

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

Ques **100.** *Is then the profaning of God's name, by swearing and cursing, so heinous a sin, that his wrath is kindled against those who do not endeavor, as much as in them lies, to prevent and forbid such cursing and swearing?*

Ans. It undoubtedly is: for there is no sin greater or more provoking to God, than the profaning of his name; and therefore he has commanded this sin to be punished with death.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. God will also punish those who do not seek to prevent the profaning of his name.

Q. How do you prove this?

A. And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. Lev. v. 1.

Again: Whoso is partaker with a thief, hateth his own soul: he heareth cursing, and bewrayeth it not. Prov. xxix. 24.

Q. Why will God also punish those who do not seek to prevent the profaning of God's name?

A. Because no sin is greater, or more provoking to God, than the profaning of his name.

Q How has God intimated this?

A. In commanding this sin to be punished with death.

Q. How do you prove this?

A. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. Lev. xxiv. 16.

Again: And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp; and the Israelitish woman's son blasphemed the name of the Lord, and cursed; and they brought him unto Moses: and they put him in ward, that the mind of the Lord might be showed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. Lev. xxiv. 10—14.

Thirty-Seventh Sabbath.

Ques. **101.** *May we then swear religiously by the name of God?*

Ans. Yes: either when the magistrates demand it of the subjects, or when necessity requires us thereby to confirm fidelity and truth to the glory

of God, and the safety of our neighbor; for such an oath is founded on God's word, and therefore was justly used by the saints, both in the Old and New Testament.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In two cases it is right to take an oath.

Q. What is the first case in which it is right?

A. When the magistrates demand it of the subjects.

Q. How do you prove this?

A. If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast to keep; and it die, or be hurt, or driven away, no man seeing it: then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbor's goods; and the owner shall except thereof, and he shall not make it good. Ex. xxii. 10, 11.

Again: Then arose Ezra, and made the Chief Priests, the Levites, and all Israel, to swear that they should do according to his word. And they sware. Ezra x. 5.

Q. What is the second case in which it is right to take an oath?

A. When necessity requires us thereby to confirm fidelity and truth.

Q. How do you prove this?

A. But all the princes said unto all the congregations, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them. Josh. ix. 19.

Q. What must be the object of such an oath?

A. To promote the glory of God, and the safety of our neighbor.

Q. How do you prove that the object of a proper oath must be the glory of God?

A. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. Deut. x. 20.

Q. How do you prove that the object of a proper oath must be for the safety of our neighbor?

A. Now, therefore, I pray you, swear unto me by the Lord, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a token. Josh. ii. 12.

Q. How do you prove that such swearing is right?

A. Because such an oath is founded on God's word, and therefore was justly used by the saints, both in the Old and New Testament.

Q. How do you prove that such swearing is founded on God's word?

A. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Isa. xlv. 23

Again: He who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth. Isa. lxv. 16.

Again: For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Heb. vi. 16.

Q. How do you prove that such swearing was justly used by the saints, both in the Old and New Testament?

A. Abraham sware. Gen. xxi. 24, 31.

Isaac sware. Gen. xxvi. 31.

Jacob sware. Gen. xxxi. 53.

David sware. 1 Sam. xxiv. 21, 22.

Paul sware. Rom. i. 9, and ix. 1.

Christ himself sware. John xvi. 23.

Ques. **102.** *May we also swear by saints, or any other creatures?*

Ans. No: for a lawful oath is calling upon God, as the only one who knows the heart, that he will bear witness to the truth, and punish me if I swear falsely; which honor is due to no creature.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. We must not swear by saints, or any other creatures.

Q. How do you prove this?

A. Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv. 10.

Again: For thou, even thou only, knowest the hearts of all the children of men. 1 Kings viii. 39.

Again: I am the Almighty God; walk before me, and be thou perfect. Gen. xvii. 1.

Again: To me belongeth vengeance, and recompense. Deut. xxxii. 35.

Again: But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest ye fall into condemnation. James v. 12. Compare Matt. v. 34—36.

Q. Why must we not swear an oath by saints, or any other creatures?

A. Because a lawful oath is a calling upon God, as

the only one who knows the heart, that he will bear witness to the truth, and punish me if I swear falsely.

Q. How do you prove this?

A. Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. 2 Cor. i. 23.

Thirty-Eighth Sabbath.

Ques. **103.** *What doth God require in the fourth command?*

Ans. First, that the ministry of the gospel and the schools be maintained; and that I, especially on the Sabbath, that is, on the day of rest, diligently frequent the Church of God, to hear his word, to use the sacraments, publicly to call upon the Lord, and contribute to the relief of the poor, as becomes a Christian. Secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord to work by his Holy Spirit in me, and thus begin in this life the eternal Sabbath.*

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* *The eternal Sabbath*—It will be in the future life, when we shall cease from all our sins, and praise and serve God in perfect righteousness and holiness for ever. The true inward hallowing of the Sabbath is therefore twofold: It commences in this life, and is perfected in Heaven.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. God enjoins in the fourth commandment a two-fold hallowing of the Sabbath day: An outward and an inward.

Q. What belongs to the outward hallowing of the Sabbath?

A. That the ministry of the gospel and the schools be maintained; and that I, especially on the Sabbath, diligently frequent the church of God.

Q. How do you prove that to maintain the ministry of the gospel a-d the schools is commanded?

A. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth. Deut. xii. 19.

Again: Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 1 Cor. ix. 14.

Again: And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. ii. 2.

Q. How do you prove that to frequent the house of God is commanded?

A. 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. Heb. x. 25. Compare Acts ii. 42, 46.

Q. For what purpose must we, on the Sabbath, visit the house of God?

A. To hear the word of God, to use the sacraments, publicly to call upon the Lord, and contribute to the relief of the poor.

Q. How do you prove that we are commanded to hear the word of God, and use the sacraments?

A. And upon the first day of the week, when the disciples came together to break bread,* Paul preached unto them, (ready to depart on the morrow) and continued his speech until midnight. Acts xx. 7.

Q. How do you prove that publicly to call upon the Lord, is commanded?

A. Bless ye God in the congregations, even the Lord, from the fountain of Israel. Ps. lxviii. 26.

Again: These all continued with one accord in prayer and supplication. Acts i. 14. Compare 1 Tim. ii. 1—3.

Q. How do you prove that to contribute to the relief of the poor is commanded?

A. Upon the first day of the week let every one of you lay by him in store,† as God hath prospered him. 1 Cor. xvi. 2.

Q. What belongs to the inward hallowing of the Sabbath?

A. First, that all the days of my life I cease from evil works, and secondly, that I yield myself to the Lord to work by his Holy Spirit in me.

Q. How do you prove that to cease from evil works, is commanded?

A. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord. Isa. lviii. 13, 14.

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* That is, to celebrate the sacrament of the Lord's Supper.

† For the relief of the poor saints, verse 1.

Q. How do you prove that an inward hallowing of the Sabbath is commanded?

A. Verily, my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.* Ex. xxxi. 13.

Q. Why must we, in this way, hallow the Sabbath?

A. That we may begin in this life the eternal Sabbath.

Q. How do you prove this?

A. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me,† saith the Lord. Isa. lxvi. 23.

Again: There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. Heb. iv. 9—11.

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* Here it is to be observed that the outward hallowing of the seventh day, and of other holy days, in the Old Testament were, at the same time, a sacrament of that inward sanctification which God had promised to effect in the heart of all his believing children. This God also declares in Ez xx. 12; and Paul, in Col. ii. 16, 17.

† That is, they shall keep an eternal Sabbath, which shall consist in this, that they shall worship God for ever and ever, without intermission.

Thirty-Ninth Sabbath.

Ques. **104.** *What doth God require in the fifth command?*

Ans That I show all honor, love and fidelity, to my father and mother, and all in authority over me,* and submit myself to their good instruction and correction with due obedience; and also patiently bear with their weaknesses and infirmities, since it pleases God to govern us by their hand.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the fifth commandment God enjoins upon me to conduct myself properly: First, towards father and mother; secondly, towards all in authority over me.

Q. How must you act towards them?

A. First, show them all honor, love and fidelity; secondly, submit myself to their good instruction and correction with due obedience; thirdly, patiently bear with their weaknesses and infirmities.

Q. How do you prove that honor is due to parents, and those placed over us?

A. A Son honoreth his father, and a servant his master; if then I be a father, where is mine honor?

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* *All in authority over me*—Such as Pastors, Elders, Teachers, Magistrates, Guardians, and aged persons. For all such are commanded of God to perform the duties of parents towards their hearers, scholars, subjects, foster-children, and young persons. Hence also they are called Fathers in the Scriptures. 1 Cor. iv. 15; 2 Kings ii. 23; Gen. xli. 43; Esth. ii. 7, 15; 2 Kings v. 13.

and if I be a master, where is my fear? saith the Lord of hosts. Mal. i. 6.

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

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

Again: Fear God. Honor the king. 1 Pet. ii. 17.

Again: Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. 1 Tim. vi. 1.

Again: Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God. Lev. xix. 32.

Q. How do you prove that love is due to parents, and those placed over us?

A. He that loveth father or mother* more than me is not worthy of me. Matt. x. 37.

Again: And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their work's sake. 1 Thes. v. 12, 13.

Q. How do you prove that fidelity is due to parents, and those placed over us?

A. Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer. Prov. xxviii. 24.

Again: Exhort servants to be obedient unto their own masters, and to please them well in all things;

* Here it is implied that we owe these the highest love next to God.

not answering again; not purloining, but showing all good fidelity. Tit. ii. 9, 10.

Q. How do you prove that obedience to parents and those placed over us is commanded?

A. My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. Prov. vi. 20—22.

Again: Children, obey your parents in the Lord: for this is right. Eph. vi. 1. Compare Col. iii. 18, 20.

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

Again: Let every soul be subject unto the higher powers. Rom. xiii. 7.

Again: Servants, obey in all things your masters according to the flesh; not with eye service, as menpleasers; but in singleness of heart, fearing God. Col. iii. 22.

Again: My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. i. 8.

Again: A fool despiseth his father's instruction; but he that regardeth reproof is prudent. Prov. xv. 5.

Q. How do you prove that we should patiently bear with the weaknesses and infirmities of parents, and those placed over us?

A. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be

the Lord God of Shem;* and Canaan shall be his servant. Gen. ix. 24—26.

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

Again: Hearken unto thy father that begat thee, and despise not thy mother when she is old. Prov. xxiii. 22.

Again: Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 1 Pet. ii. 18.

Q. Why are we to do all this towards our parents and those over us?

A. Because it pleases God to govern us by their hand.

Q. How do you prove this?

A. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Eph. vi. 4. Compare Eph. vi. 9. Col. iii. 19, 21.

Again: Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. 1 Pet. ii. 13, 14.

Again: Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God. Rom. xiii. 1, 2.

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* Shem was blessed because he, with his brother Japheth, patiently bore with their aged father Noah's weakness, and covered him when he lay exposed in the tent.

Fortieth Sabbath.

Ques. **105.** *What does God require in the sixth command?*

Ans. That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonor, hate, wound, or kill my neighbor, by myself or by another: but that I lay aside all desire of revenge: also, that I hurt not myself, or wilfully expose myself to any danger. Wherefore also the magistrate is armed with the sword, to prevent murder.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the sixth commandment, concerning murder, God forbids seven vices.

Q. In what different ways are you forbidden to dishonor, hate or wound your neighbor?

A. Neither in thoughts, words nor gestures; much less in deeds, by myself or by another.

Q How do you prove that evil thoughts against your neighbor are forbidden?

A. Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbor. Zech. viii. 16, 17.

Q. How do you prove that dishonoring words are forbidden?

A. Whosoever shall say to his brother, Thou fool, shall be in danger of hell-fire. Matt. v. 22.

Again: Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. Eph. iv. 31.

Q. How do you prove that hostile gestures are forbidden?

A. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? Gen. iv. 6.

Q. How do you prove that murder is forbidden?

A. And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. Or if he smite him with a hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. Num. xxxv. 16—18. Compare Gen. ix. 6; Matt. v. 21, 22.

Q. How do you prove that to murder through another is forbidden?

A. Nathan said to David—Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him* with the sword of the children of Amnon. 2 Sam. xii. 7, 9.

Q. What are the seven vices forbidden in this commandment?

A. Dishonoring, hating, wounding or killing our neighbor; taking revenge, injuring ourselves, or exposing ourselves to danger.

Q. How do you prove that dishonoring our neighbor is forbidden?

A. Lord, who shall abide in thy tabernacle: He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. Ps. xv. 1, 3.

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* Because he had instigated Joab to effect the murder.

Q How do you prove that hatred is forbidden?

A. Thou shalt not hate thy brother in thine heart. Lev. xix. 17.

Q. How do you prove that to wound or injure our neighbor is forbidden?

A. And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him. Lev. xxiv. 19.

Q. How do you prove that killing is forbidden?

A. And he that killeth any man shall surely be put to death. Lev. xxiv. 17.

Q. How do you prove that revenge is forbidden?

A. Thou shalt not avenge, or bear any grudge against the children of thy people. Lev. xix. 18.

Q. How do you prove that to injure ourselves is forbidden?

A. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. Eph. v. 29.

Q. How do you prove that wilfully to expose ourselves to danger is forbidden?

A. Thou shalt not tempt the Lord thy God.* Matt. iv. 7.

Q. How is this commandment maintained and enforced?

A. The magistrate is armed with the sword to prevent murder.

Q. How do you prove this?

A. Whoso sheddeth man's blood, by man shall his blood be shed. Gen. ix. 6.

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* Thou shalt not tempt him, in putting yourself into danger, as Satan wished the Saviour to do, when he asked him to cast himself down from the pinnacle of the temple. Matt. iv. 5, 6.

Again: He that smiteth a man, so that he die, shall surely be put to death. Ex. xxi. 12.

Again: All they that take the sword shall perish with the sword. Matt. xxvi. 52. Compare Num. xxxv. 31 – 33.

Ques **106.** *But this command seems only to speak of murder?*

Ans. In forbidding murder, God teaches us that he abhors the causes thereof; such as envy, hatred, anger, and desire of revenge; and that he accounts all these as murder.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the sixth commandment is forbidden, besides open murder, also envy, hatred, anger, and desire of revenge; and this for two reasons.

Q. How do you prove that envy, hatred and anger are forbidden?

A. The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God. Gal. v. 19—21.

Q. How do you prove that a desire of revenge is forbidden?

A. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Rom. xii. 19.

Q. What is the first reason why God forbids also envy, hatred, anger and revenge?

A. Because God abhors the causes of murder.

Q. How do you prove that envy, hatred, anger and revenge are causes of murder?

A. And when his (Joseph's) brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And his brethren envied him. And when they saw him afar off, even before he came unto them, they conspired against him to slay him.* Gen. xxxvii. 4, 11, 18.

Again: Absalom hated Amnon. Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. 2 Sam. xiii. 22, 28, 29.

Again: The sons of Jacob were very wroth—And it came to pass on the third day, that they took each man his sword, and came upon the city boldly, and slew all the males. Gen. xxxiv. 7, 25.

Q. What is the second reason why God also forbids envy, hatred, anger and revenge?

A. Because God accounts all these as secret murder.

Q. How do you prove this?

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

Again: Whosoever is angry with his brother without a cause shall be in danger of the judgment. Matt. v. 22.

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* The resolution to slay him grew out of their hatred and envy.

Ques **107.** *But is it enough that we do not kill any man in the manner above mentioned?*

Ans No; for when God forbids envy, hatred, and anger, he commands us to love our neighbor as ourselves: to show patience, peace, meekness, mercy, and all kindness towards him: to prevent his hurt as much as in us lies; and that we do good even unto our enemies.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the sixth commandment God enjoins eight virtues.

Q. What are these virtues?

A. Love to our neighbor, patience, peace, meekness, mercy, kindness, preventing our neighbor's hurt, and do good to our enemies.

Q. How do you prov that love to our neighbor is enjoined?

A. Thou shalt love thy neighbor as thyself. Lev. xix. 18. Compare Matt. vii. 12.

Q. How do you prove that patience, peace, meekness, mercy and kindness are enjoined?

A. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering. And let the peace of God rule in your hearts, to the which also ye are called in one body. Col. iii. 12, 15.

Again: I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love;

endeavoring to keep the unity of the Spirit in the bond of peace. Eph. iv. 1—3.

Q. How do you prove that to prevent our neighbor's hurt is enjoined?

A. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain—shall not he render to every man according to his works? Prov. xxiv. 11, 12.

Again: Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Isa. lviii. 6, 7.

Q. How do you prove that to do good to our enemies is commanded?

A. Love your enemies, bless them that curse you, do good unto them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children or your Father which is in heaven. Matt. v. 44, 45.

Again: If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Rom. xii. 20. Compare Ex. xxiii. 5.

Forty-First Sabbath.

Ques **108.** *What doth the seventh command teach us?*

Ans. That all uncleanness is accursed of God, and that, therefore, we must, with all our hearts, detest the same, and live chastely and temperately, whether in holy wedlock, or in single life.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the seventh commandment, concerning adultery, God forbids and accounts accursed all uncleanness, and commands us to live chastely and temperately.

Q. How do you prove that all uncleanness is forbidden?

A. Cursed is he that lieth with his father's wife. Cursed is he that lieth with his sister. Cursed is he that lieth with his mother-in-law. Deut. xxvii. 20, 22, 23.

Again: And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. Lev. xx. 10.

Again: Do not prostitute thy daughter to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. Lev. xix. 29.

Q. How do you prove that to live chastely and temperately is enjoined?

A. This is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know to possess his vessel in sanctification and honor; not in the lust of concupis-

cence, even as the Gentiles which know not God. 1 Thess. iv. 3—5.

Q. How will God have us to feel towards all uncleanness?

A. That we detest it with all our hearts.

Q. How do you prove this?

A. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. Eph. v. 3; Jude 22, 23.

Q. Does God command us only in holy wedlock to live chastely?

A. In single life also as well as in holy wedlock.

Q. How do you prove this?

A. But if they cannot contain, let them marry; for it is better to marry than to burn. 1 Cor. vii. 9.

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

Ques **109.** *Doth God in this command forbid only adultery and such like gross sins?*

Ans. Since both our body and soul are temples of the Holy Ghost, he commands us to preserve them pure and holy; therefore he forbids all unchaste actions, gestures, words, thoughts, desires, and whatever can entice thereto.*

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* *Whatever can entice thereto.*—Such as drunkenness, which led Lot to incest; idleness, which led David to adultery; wanton dress, and such like. Prov. vii. 10.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The uncleanness, which God forbids in this commandment, is twofold: outward and inward.

Q Why does God forbid outward and inward uncleanness?

A. Because both our body and soul are temples of the Holy Ghost, he commands us to preserve them pure and holy.

Q. How do you prove this?

A. Flee fornication. Every sin that man doeth, is without the body; but he that committeth fornication, sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's. 1 Cor. vi. 18—20.

Q. What do you understand by outward uncleanness?

A. All unchaste actions, gestures and words.

Q. How do you prove that unchaste actions are forbidden?

A. This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ. Eph. iv. 17, 19, 20.

Q. How do you prove that unchaste gestures are forbidden?

A. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? Prov. v. 20, and vii. 12, 13.

Q. How do you prove that unchaste words are forbidden?

A. Let no corrupt communication proceed out of

your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Eph. iv. 29.

Again: But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. Eph. v. 3, 4.

Q. What do you understand by inward uncleanness?

A. Unchaste thoughts and desires.

Q. How do you prove that unchaste thoughts are forbidden?

A. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Matt. v. 28.

Q. How do you prove that unchaste desires are forbidden?

A. Every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God. 1 Thess. iv. 4, 5.

Q. What further does God forbid besides such uncleanness?

A. Whatever can entice thereto.

Q. How do you prove this?

A. And be not drunk with wine, wherein is excess. Eph. v. 18.

Again: Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Prov. xxiii. 31—33.

Again: The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment. Deut. xxii. 5. Compare 1 Cor. xv. 33.

Forty-Second Sabbath.

Ques **110.** *What doth God forbid in the eighth command?*

Ans. God forbids not only those thefts and robberies which are punishable by the magistrate; but he comprehends under the name of theft, all wicked tricks and devices, whereby we design to appropriate to ourselves the goods which belong to our neighbor: whether it be by force, or under the appearance of right: as by unjust weights, ells, measures, fraudulent merchandise, false coins, usury, or by any other way forbidden by God; as also all covetousness, and all waste and abuse of his gifts.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the eighth commandment, concerning theft, God forbids, first, open theft; secondly, secret theft; thirdly, covetousness; fourthly, waste and abuse of his gifts.

Q. How do you prove that covetousness is forbidden?

A. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil. 1 Tim. vi. 9, 10.

Again: Take heed, and beware of covetousness. Luke xii. 15.

Q. How do you prove that waste and abuse of God's gifts, is forbidden?

A. Gather up the fragments that remain, that nothing be lost. John vi. 12.

Again: Be not among wine-bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. Prov. xxiii. 20, 21. Compare Deut. xxi. 18—21.

Q. What do you understand by open theft?

A. Those thefts and robberies which are punishable by the magistrates.

Q. How do you prove this?

A. Ye shall not steal, neither deal falsely. Thou shalt not defraud thy neighbor, neither rob him. Lev. xix. 11, 13.

Again: Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. vi. 10.

Q. What do you understand by secret theft?

A. All the wicked tricks and devices, whereby we design to appropriate to ourselves the goods which belong to our neighbor, whether it be by force or under the appearance of right.

Q. How do you prove that to take our neighbor's goods by force is forbidden?

A. Do violence to no man, neither accuse any falsely; and be content with your wages. Luke. iii. 14.

Q. How do you prove that to appropriate to ourselves the goods of our neighbor under the appearance of right, is forbidden?

A. That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger

of all such, as we also have forewarned you and testified. 1 Thess. iv. 6.

Q. Mention some of the means by which this is done?

A. By unjust weights, ells, measures, fraudulent merchandize, false coins, usury, or by any other way forbidden by God.

Q. How do you prove that unjust weights, ells and measures are forbidden?

A. Ye shall do no unrighteousness in judgment, in mete yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have. Lev. xix. 35, 36.

Again: A false balance is abomination to the Lord; but a just weight is his delight. Prov. xi. 1.

Again: Thou shalt not have in thy bag divers weights, a great and a small: thou shalt not have in thine house divers measures, a great and a small: but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days be lengthened in the land which the Lord thy God giveth thee. Deut. xxv. 13—15.

Q. How do you prove that fraudulent merchandise and false coins, are forbidden?

A. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Amos viii. 4—7.

Q. How do you prove that usury is forbidden?

A. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury. Ex. xxii. 25.

Again: He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things, shall never be moved. Ps. xv. 5.

Again: He that hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. Ez. xviii. 13.

Q. How do you prove that all other wicked means of wronging our neighbor are forbidden?

A. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work. Jer. xxii. 13.

Ques. **111.** *But what doth God require in this command?*

Ans. That I promote the advantage of my neighbor in every instance I can or may; and deal with him as I desire to be dealt with by others; further also, that I faithfully labor, so that I may be able to relieve the needy.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the eighth commandment God enjoins three things.

Q. What is the first?

A. That I promote the advantage of my neighbor in every instance I can or may.

Q. How do you prove this?

A. Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them; thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. Deut. xxii. 1—3.

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

Q. What is the second thing enjoined?

A. That I deal with my neighbor as I desire to be dealt with by others.

Q. How do you prove this?

A. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. vii. 12.

Q. What is the third thing enjoined?

A. That I faithfully labor, so that I may be able to relieve the needy.

Q. How do you prove this?

A. Let him that stole, steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Eph. iv. 28. Compare 2 Thess. iii. 10, 11; 1 Tim. iii. 8.

Again: But to do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Forty-Third Sabbath.

Ques. **112.** *What is required in the ninth command?*

Ans. That I bear false witness against no man, nor falsify any man's words; that I be no backbiter, or slanderer; that I do not judge, or join in condemning any man rashly or unheard: but that I avoid all sorts of lies and deceit, as the proper works of the devil, unless I would bring down upon me the heavy wrath of God; likewise, that in judgment and all other dealings, I love the truth, speak it uprightly, and confess it; also that I defend and promote as much as I am able, the honor and good character of my neighbor.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the ninth commandment, in regard to bearing false witness, God forbids seven vices, and enjoins five virtues.

Q. What are the seven vices forbidden?

A. That I bear false witness against no man; falsify no man's words; that I be no backbiter; no slanderer; that I do not join in condemning any man rashly or unheard; and avoid all sorts of lies, and deceit.

Q. How do you prove that to bear false witness is forbidden?

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

Again: A false witness shall not be unpunished. Prov. xix. 5.

Q. How do you prove that falsifying the words of another is forbidden?

A. Put away from thee a froward mouth, and perverse lips put far from thee. Prov. iv. 24.

Again: Thou shalt not go up and down as a talebearer among thy people. Lev. xix. 16.

Q. How do you prove that backbiting is forbidden?

A. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. James iv. 11.

Q How do you prove that slander is forbidden?

A. Speak evil of no man. Tit. iii. 2.

Q. How do you prove that condemning any one rashly or unheard is forbidden?

A. Doth our law judge any man before it hear him, and know what he doeth? John vii. 51.

Again: Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned.* Luke vi. 37.

Q. How do you prove that lying is forbidden?

A. Ye shall not steal, neither deal falsely, neither lie one to another. Lev. xix. 11.

Q. How do you prove that deceit is forbidden?

A. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips. Rom. iii. 13.

Q. Why must we avoid all lies and deceit?

A. We are to avoid them: First, because they are the proper works of the devil, and secondly, because they will bring down upon us the heavy wrath of God.

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* This has reference to all light and rash judgment and condemnation.

Q. How do you prove that lies and deceit are the proper works of the devil?

A. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it. John viii. 44.

Q. How do you prove that lying and deceit will bring down upon us the heavy wrath of God?

A. Thou shalt destroy them that speak leasing; the Lord will abhor the bloody and deceitful man. Ps. v. 6. Compare Prov. xii. 22.

Q. What are the five virtues enjoined?

A. That in judgment and all other dealings, I love the truth, speak it uprightly, and confess it; also, that I defend and promote as much as I am able, the honor and good character of my neighbor.

Q. How do you prove that to love the truth is enjoined?

A. Love the truth and peace. Zech. viii. 19.

Q. How do you prove that to speak the truth uprightly is enjoined?

A. He that speaketh truth, showeth forth righteousness; but a false witness, deceit. Prov. xii. 17.

Again: Wherefore putting away lying, speak every man truth with his neighbor. Eph. iv. 25.

Q. How do you prove that a firm confession of the truth is enjoined?

A. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But as God is true, our word toward you was not yea and nay. 2 Cor. i. 17, 18.

Q How do you prove that to defend the good character of our neighbor is enjoined?

A. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good. 1 Sam. xix. 4.

Q. How do you prove that to promote the good character of our neighbor is enjoined?

A. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse, the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him. 1 Sam. xvi. 17, 18.

Forty-Fourth Sabbath.

Ques. **113.** *What doth the tenth command require of us?*

Ans. That even the smallest inclination or thought,* contrary to any of God's commands, never rise in our hearts: but that at all times we hate all sin with our whole hearts, and delight in all righteousness.

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* *Even the smallest inclination or thought.*—That is, it is not only sin, when one so desires evil as to love it, and wishes to accomplish it; but also the rising evil thoughts, even where the will does not acquiesce in them, are to be regarded as sinful, according to this tenth commandment.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the tenth commandment, concerning covetousness, God forbids two things, and enjoins two.

Q. What are these two forbidden things?

A. That first no inclination, and second no thought, contrary to any of God's commandments, ever enter our hearts.

Q. How do you prove that evil inclinations are forbidden?

A. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Rom. vii. 7.

Q. How do you prove that evil thoughts are forbidden?

A. For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies: these are the things which defile a man. Matt. xv. 19, 20.

Q. What are the two things enjoined?

A. First, that at all times we hate sin with our whole heart; secondly, that we delight in all righteousness.

Q. How do you prove that hatred to sin is enjoined?

A. And they that are Christ's have crucified the flesh, with the affections and lusts. Gal. v. 24.

Again: I hate every false way. Ps. cxix. 104.

Q. How do you prove that delight in all righteousness is enjoined?

A. For I delight in the law of God, after the inward man. Rom. vii. 22.

Again: Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. v. 48.

Ques **114.** *But can those who are converted to God, perfectly keep these commandments?*

Ans No; but even the holiest men, while in this life, have only small beginnings of this obedience, yet so, that with a sincere resolution they begin to live, not only according to some, but all the commands of God

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Converted persons, and even the holiest men, cannot keep the ten commandments perfectly.

Q. How do you prove that converted persons cannot keep the ten commandmen s perfectly?

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

Again: For in many things we offend all. James iii. 2.

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

Q. How do you prove that even the holiest men cannot keep the ten commandments perfectly?

A. Then Job answered, and said, I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. Job. ix. 1—3.

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

Again: Brethren, I count not myself to have apprehended. Phil. iii. 13.

Q. In what then does their perfection in this life consist?

A. In this, that with a sincere resolution they be-

gin to live, not only according to some, but all the commands of God.

Q. How do you prove this?

A. I made haste, and delayed not to keep thy commandments. I have sworn, and will perform it, that I will keep thy righteous judgments. I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right. Ps cxix. 60, 106, 127, 128.

Again: For I delight in the law of the Lord, after the inward man. Rom. vii. 22.

Again: This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark* for the prize of the high calling of God in Christ Jesus. Phil. iii. 13, 14.

Ques **115.** *Why then will God have the ten commands so strictly preached, since no man in this life can keep them?*

Ans. First, that all our life-time we may learn more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin and righteousness in Christ: likewise, that we constantly endeavor, and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, until we arrive at the perfection proposed to us, in a life to come.

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* As those who ran in the races did not look behind them, but pressed towards the mark at the end, so does the Christian press towards the end of the Christian life, namely perfect knowledge of God and holiness of heart.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Although we cannot keep the ten commandments perfectly, yet God will have them strictly preached to us for two reasons.

Q. What is the first reason?

A. That all our life-time, we may learn more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin and righteousness in Christ.

Q. How do you prove that all our life-time we ought to learn more and more to know our sinful nature?

A. By the law is the knowledge of sin. Rom. iii. 20.

Again: Where no law is, there is no transgression. Rom. iv. 15.

Again: For until the law, sin was in the world; but sin is not imputed where there is no law. Moreover, the law entered, that the offense might abound. Rom. v. 13, 20.

Q. How do you prove that when we know our sin through the law, we ought the more earnestly to seek the remission of sin and righteousness in Christ?

A. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. Rom. x. 3, 4. Compare Rom. vii. 22.

Q. What is the second reason?

A. That we may constantly endeavor, and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of

God, until we arrive at the perfection proposed to us, in the life to come.

Q. How do you prove that we ought constantly to endeavor to become more and more co formed to the image of God?

A. When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the works of this law: and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it. Deut. xxxi. 11—13.

Q. How do you prove that we ought constantly to pray to God for the grace of the Holy Spirit, that we may become more and more conformed to the image of God?

A. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me go in the path of thy commandments: for therein do I delight. Incline my heart unto thy testimonies. Ps. cxix. 4, 5, 33—36.

Q. When will we arrive at the point of perfection proposed to us?

A. In a life to come.

Q. How do you prove this?

A. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. 1 Cor. xiii. 9, 10.

Again: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is. 1 John iii. 2. Compare Phil. iii 12—14; 1 Cor. ix. 24, 25.

OF PRAYER.

Forty-Fifth Sabbath.

Ques. **116.** *Why is prayer necessary for Christians?*

Ans. Because it is that chief part of thankfulness which God requires of us; and also, because God will give his grace and Holy Spirit to those only who with sincere desires continually ask them of him, and are thankful for them.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. Prayer is necessary for Christians, for two reasons.

Q. What is the first reason?

A. Because it is the chief part of thankfulness which God requires of us.

Q. How do you prove this?

A. Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: and I will deliver thee, and thou shalt glorify me. Ps. l. 14, 15.

Q. What is the second reason why prayer is necessary?

A. Because God will give his grace and Holy Spirit to those only, who with a sincere desire continually ask them of him, and are thankful for them.

Q. How do you prove that God will give his grace and Holy Spirit to those only, who with a sincere desire continually ask them of him?

A. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thine heart, and with all thy soul. Deut. iv. 29.

Again: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Matt. vii. 7, 8.

Again: If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him. Luke xi. 13.

Q. How do you prove that God will give his grace and Holy Spirit to those only, who are continually thankful for them?

A. Whoso offereth praise, glorifieth me; and to him that ordereth his conversation aright, will I show the salvation of God. Ps. l. 23.

Ques. **117.** *What are the requisites of that prayer which is acceptable to God, and which he will hear?*

Ans. First, that we from the heart pray to the one true God only, who hath manifested himself in his word, for all things he hath commanded us to ask of him; Secondly, that we rightly and thoroughly know our need and misery, that so we may deeply humble ourselves in the presence of his

Divine Majesty; Thirdly, that we be fully persuaded, that he, notwithstanding we are unworthy of it, will, for the sake of Christ our Lord, certainly hear our prayer, as he hath promised us in his word.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. To a prayer that is acceptable to God, belong three things: First, that we know to whom we pray; secondly, for what we pray; and thirdly, how we must pray.

Q. To whom shall we pray?

A To the one true God only, who hath manifested himself in his word.

Q. How do you prove this?

A. Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me: there shall no strange God be in thee; neither shalt thou worship any strange God. Ps. lxxxi. 8, 9.

Again: Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv. 10.

Q. For what shall we pray?

A. For all things he hath commanded us to ask of him.

Q. How do you prove this?

A. And this is the confidence that we have in him that if we ask any thing according to his will, he heareth us. 1 John v. 14.

Q. How must we pray?

A. First, we must pray to God from the heart; secondly, we must rightly and thoroughly know our

misery, that so we may deeply humble ourselves in the presence of his Divine Majesty; Thirdly, we must be fully persuaded, that he, notwithstanding we are unworthy of it, will, for the sake of Christ our Lord, certainly hear our prayer.

Q. How do you prove that we must pray to God from the heart?

A. Let us lift up our heart with our hands, unto God in the heavens. Lam. iii. 41.

Again: The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Ps. cxlv. 18. Compare John iv. 23, 24.

Q How do you prove that we must rightly and thoroughly know our need and misery?

A. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke xviii. 13. Compare 2 Chron. xx. 12.

Q. How do you prove that we must deeply humble ourselves in the presence of God's Divine Majesty?

A. O my God, I am ashamed, and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Ezra ix. 6. Compare Ps. xxxiv. 18.

Q. How do you prove that we must be fully persuaded, that he, notwithstanding we are unworthy of it, will, for the sake of Christ our Lord, certainly hear our prayer?

A. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. Dan. ix. 17, 18.

Again: In whom we have boldness and access with confidence by the faith of him. Eph. iii. 12.

Q. How are you assured that you will be heard?

A. Because he has promised it in his word.

Q. How do you prove this?

A. Whatsoever ye shall ask in my mame, that will I do, that the Father may be glorified in the Son. John xiv. 13.

Again: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John xv. 7.

Again: Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. John xvi. 23.

Ques. **118.** *What hath God commanded us to ask of him?*

Ans. All things necessary for soul* and body,† which Christ our Lord has comprised in that prayer he himself has taught us.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. We must ask of God, according to the direction of the Lord's Prayer: First, things necessary for the soul; secondly, things necessary for the body.

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* *Things necessary for soul.*—First, those things which have reference to the honor of God, comprised in the first, second and third petitions; Secondly, those which have reference to our spiritual need, comprised in the fifth and sixth petitions.

Things necessary for body.—Comprised in the fourth petition.

Q. How do you prove this?

A. It is shown by the following questions and answers on the six different petitions of the Prayer, which the Lord himself has taught us.

Ques. 119. *What are the words of that Prayer?*

Ans. Our Father which 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 debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

Forty-Sixth Sabbath.

Ques. **120.** *Why hath Christ commanded us to address God thus:* OUR FATHER?

Ans. That immediately, in the very beginning of our prayer, he might excite in us a child-like reverence for and confidence in God, which are the foundation of our prayer; namely, that God is become our Father in Christ, and will much less deny us what we ask of him in true faith, than our parents will refuse us earthly things.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. By the words, "Our Father," Christ intends in the beginning of this prayer to excite in us: First, a child-like reverence for God; and secondly, a child-like confidence in him.

Q. How do you prove that Christ intends, by the words, "Our Father," in the beginning of this prayer, to excite in us a child-like reverence for God?

A. Ye shall fear every man his mother, and his father.* Lev. xix. 3; Mal. i. 6.

Q. How do you prove that Christ intends, by the words, "Our Father," in the beginning of this prayer, to excite in us a child-like confidence in God?

A. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. Isa. lxiii. 15, 16.

Again: If a son shall ask bread of any of you that is a father, will he give him a stone? Luke xi. 11.

Q. Why is such child-like confidence necessary for us at the beginning of our prayer?

A. Because it is the foundation of our prayer.

Q. How do you prove this?

A. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think

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* Since then we call God "Our Father," we acknowledge in this way that fear or reverence belongs to him.

that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. James i. 6—8.

Q. In what doth such child-like confidence consist?

A. In this, that God is become our Father in Christ, and will much less deny us what we ask of him in true faith, than our parents will refuse us earthly things.

Q. How do you prove that God is become our Father in Christ?

A. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name. John i. 12.

Again: He hath made us accepted in the Beloved. Eph. i. 6.

Q. How do you prove that God will much less deny us what we ask of him in true faith, than our parents will refuse us earthly things?

A. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him. Matt. vii. 11.

Again: Like as a father pitieth his children, so the Lord pitieth them that fear him. Ps. ciii. 13.

Again: Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands. Isa. xlix. 15, 16.

Ques. **121.** *Why is there added:* WHICH ART IN HEAVEN?

Ans. Lest we should form any earthly conception of God's heavenly majesty, and that we may

expect from his almighty power all things necessary for soul and body.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The words, "Which art in heaven," are added in the beginning of this prayer for two reasons.

Q. What is the first reason?

A. That we may form no earthly conception of God's heavenly majesty.

Q. How do you prove this?

A. But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee. 1 Kings viii. 27.

Again: God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing. Acts xvii. 24, 25.

Q. What is the second reason?

A. That we may expect from his almighty power, all things necessary for soul and body.

Q. How do you prove this?

A. But our God is in the heavens: he hath done whatsoever he pleased. Ps. cxv. 3.

Again: O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? 2 Chron. xx. 6.

Forty-Seventh Sabbath.

Ques. **122.** *What is the first petition?*

Ans. "Hallowed be thy name." That is: Grant us first, rightly to know thee, and to sanctify, glorify and praise thee in all thy works, in which thy power, wisdom, goodness, justice, mercy and truth are clearly displayed, and further also, that we may so order and direct our whole lives, our thoughts, words and actions, as that thy name may never be blasphemed, but rather honored and praised, on our account.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the first petition we desire: First, that the Lord's name may be hallowed by us: secondly, that we may induce others to hallow it.

Q. What do we pray for, when we desire that the Lord's name may be hallowed by us?

A. First, that we may rightly know God; Secondly, that we may sanctify, glorify and praise him in all his works.

Q. How do you prove that we ought rightly to know God?

A. I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. Eph. i. 16, 17. Compare John xvii. 3.

Q. Wow do you prove that we ought to sanctify, glorify and praise God in all his works?

A. O Lord, open thou my lips; and my mouth shall show forth thy praise. Ps. li. 15.

Again: Let my mouth be filled with thy praise and with thy honor all the day. Ps. lxxi. 8; Ps. cxix. 137.

Q. What shall we sanctify, glorify and praise, in the works of God?

A. His power, wisdom, goodness, justice, mercy and truth.

Q. How do you prove that we ought to sanctify, glorify and praise God's power?

A. O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? Deut. iii. 24.

Again: God hath showed it unto them. 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. i. 19, 20.

Q. How do you prove that we ought to sanctify, glorify and praise God's wisdom?

A. O Lord, how manifold are thy works! in wisdom hast thou made them all. Ps. civ. 24.

Q. How do you prove that we ought to sanctify, glorify and praise God's goodness?

A. O give thanks unto the Lord; for he is good; for his mercy endureth for ever. Ps. cxxxvi. 1. So in all the verses.

Again: All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies. Ps. xxv. 10.

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

Q. How do you prove that we ought to sanctify, glorify and praise God's justice?

A. The Lord our God is righteous in all his works which he doeth. Dan. ix. 14.

Q. How do you prove that we ought to sanctify, glorify and praise God's mercy?

A. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. Ps. ciii. 8.

Q. How do you prove that we ought to sanctify, glorify and praise God's truth?

A. The works of his hands are verity and judgment; all his commandments are sure. Ps. cxi. 7.

Again: Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Ps. xxxvi. 5.

Q. What do we pray for, when we desire that we may induce others to hallow God's name?

A. That we may so order and direct our lives, our thoughts, words and actions, as that the name of God may never be blasphemed, but rather honored and praised, on our account.

Q. How do you prove this?

A. For thy name's sake lead me, and guide me. Ps. xxxi. 3. Compare Ps. cxv. 1; 1 Tim. vi. 7.

Forty-Eighth Sabbath.

Ques. **123.** *What is the second petition?*

Ans. "Thy kingdom come." That is: Rule us so by thy Word and Spirit, that we may submit ourselves more and more to thee; preserve and increase thy Church, destroy the works of the devil, and all violence which would exalt itself against thee; and also, all wicked councels devised against thy holy word, until the full perfection of thy kingdom takes place, wherein thou shalt be all in all.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the second petition we pray for the coming of Christ's kingdom in three ways: First, as a kingdom of grace; secondly, as a kingdom of power; thirdly, as a kingdom of eternal glory.

Q. What do we desire, when we pray that the kingdom of grace may come to us?

A. First, that he would rule us so by his Word and Spirit, that we may submit ourselves more and more to him; secondly, that he would preserve and increase his Church.

Q. How do you prove that we pray to God, so to be ruled by his Word, that we may submit ourselves more and more to him?

A. Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness. Ps. cxliii. 10.

Again: Show thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me. Ps. xxv. 4, 5. Compare Ps. cxix. 5.

Q. How do you prove that we pray to God that he should preserve and increase his Church?

A. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord. Ps. cxviii. 25, 26.

Again: Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Ps. li. 18.

Again: Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. Ps. cxxii. 6, 7.

Q. What do we desire, when we pray that the kingdom of power may come to us?

A. That God would destroy: First, all the works of the devil: Secondly, all violence which would exalt itself against him: Thirdly, all wicked counsels devised against his Holy Word.

Q. How do you prove that we pray to God that he should destroy all the works of the devil?

A. And the God of peace shall bruise Satan under your feet shortly. Rom xvi. 20. Compare 1 John iii. 8.

Q. How do you prove that we pray to God to destroy all violence which would exalt itself against God?

A. Let them all be confounded and turned back that hate Zion. Ps. cxxix. 5.

Again: Destroy them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions: for they have rebelled against thee. Ps. v. 10.

Q. How do you prove that we pray to God to destroy all wicked counsels devised against his Holy Word?

A. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee. Fill their faces with shame; that they may seek thy name, O Lord. Ps. lxxxiii. 3—5, 16.

Again: Put them in fear, O Lord: that the nations may know themselves to be but men. Ps. ix. 20.

Q. What do we desire, when we pray that the kingdom of eternal glory may come to us?

A. That the full perfection of his kingdom may be introduced, wherein he shall be all in all.

Q. How do you prove that we pray to God, that the full perfection of his kingdom may be introduced?

A. The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely. He which testifieth these things saith, Surely, I come quickly: Amen. Even so, come, Lord Jesus. Rev. xxii. 17, 20.

Q. How do you prove that God, in his kingdom, will be all in all?

A. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all 1 Cor. xv. 24, 28.

Forty-Ninth Sabbath.

Ques **124.** *What is the third petition?*

Ans. "Thy will be done on earth, as it is in heaven." That is: Grant that we and all men may renounce our own will, and without murmuring obey thy will, which is only good; that so every one may attend to and perform the duties of his station and calling, as willingly and faithfully as the angels do in heaven.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the third petition we desire of God: First, that we may renounce our own will; secondly, that we may obey God's will; thirdly, that we may perform the duties of our station and calling, as the angels do in heaven.

Q. How do you prove that we desire of God that we may renounce our own will?

A. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity; and let me not eat of their dainties. Ps. cxli. 4. Compare Matt. xvi 24.

Q. How do you prove that we desire of God that we may obey his will?

A. Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight.

Order my steps in thy word; and let not any iniquity have dominion over me. Ps. cxix. 33—36, 133.

Again: The will of the Lord be done. Acts xxi. 14.

Q. How do you prove that we desire of God that we may perform the duties of our station and calling, as the angels do in heaven?

A. This is plain from the last words of this petition: "As it is in Heaven."

Q. How do the angels perform the duties of their station?

A. Willingly and faithfully.

Q. How do you prove this?

A. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Ps. ciii. 20, 21.

Fiftieth Sabbath.

Ques. **125.** *What is the fourth petition?*

Ans. "Give us this day our daily bread." That is: Be pleased to provide us with all things necessary for the body, that we may thereby acknowledge thee to be the only fountain of all good and that neither our care nor industry, nor even thy gifts, can profit us without thy blessing, and therefore, that we may withdraw our trust from all creatures, and place it alone in thee.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the fourth petition we desire of God all things necessary for the body.

Q. How do you prove this?

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

Again: Yea, the Lord shall give that which is good; and our land shall yield her increase. Ps. lxxxv. 12.

Again: Two things have I required of thee; deny me them not before I die: remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me. Prov. xxx. 7, 8. Compare Ps. civ. 27, 28.

Q. Why do we pray to God for all things necessary for the body?

A. First, that we may thereby acknowledge him to be the only fountain of all good; secondly, that neither our care nor industry, nor even his gifts, can profit us without his blessing; thirdly, that we may withdraw our trust from all creatures, and place it alone in him.

Q. How do you prove that God is the only fountain of all good?

A. O thou that hearest prayer, unto thee shall all flesh come. Ps. lxv. 2; James i. 17.

Again: Turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful

seasons, filling our hearts with food and gladness. Acts xiv. 15–17.

Q. How do you prove that neither our care nor industry, nor even his gifts, can profit us without his blessing?

A. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live. Deut. viii. 3; Ps. xxxvii. 16, 17, 37.

Again: Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of seasons: for so he giveth his beloved sleep. (Sleeping.) Ps. cxxvii. 1, 2.

Again: The blessing of the Lord, it maketh rich, and he addeth no sorrow with it. Prov. x. 22. See also Haggai ii. 16—20.

Q. How do you prove that we ought to withdraw our trust from all creatures, and place it alone on God?

A. Put not your trust in princes, nor in the son of man, in whom there is no help His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven and earth, the sea, and all that therein is: which keepeth truth forever: which executeth judgment for the oppressed: which giveth food to the hungry. Ps. cxlvi. 3—8.

Again: Cast thy burden upon the Lord, and he shall sustain thee. Ps. lv. 22.

Again: Trust in him at all times: ye people, pour out your heart before him: God is a refuge for us.

Selah. Trust not in oppression, and become not vain in robbery; if riches increase, set not your heart upon them. Ps. lxii. 8, 10.

Fifty-First Sabbath.

Ques. **126.** *What is the fifth petition?*

Ans. "And forgive us our debts, as we forgive our debtors." That is: Be pleased for the sake of Christ's blood, not to impute to us, poor sinners, our transgressions, nor that depravity which always cleaves to us; even as we feel this evidence of thy grace in us, that it is our firm resolution from the heart to forgive our neighbor.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the fifth petition, we desire the forgiveness of our debts.

Q. How do you prove this?

A. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities. Ps. li. 1, 2, 7, 9.

Again: Remember not the sins of my youth, nor

my transgressions: according to thy mercy remember thou me, for thy goodness' sake, O Lord. Ps. xxv. 7.

Q. What is meant by our debts?

A. All our transgressions, and also that depravity which always cleaves to us.

Q. How do you prove this?

A. Forgive us our sins. Luke xi. 4.

Q. What is meant by the forgiveness of such sins?

A. For the sake of Christ's blood, not to impute them to us.

Q How do you prove this?

A. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Rom. iv. 7, 8. Compare 1 John ii. 12.

Again: For this is my blood of the New Testament, which is shed for many, for the remission of sins. Matt. xxvi. 28.

Q. What is meant by the expression: "As we forgive our debtors?"

A. That it is our firm resolution to forgive our neighbor.

Q. How do you prove this?

A. And forgive us our sins; for we also forgive every one that is indebted to us. Luke xi. 4.

Q. How must we forgive our neighbors?

A. From the heart.

Q. How do you prove this?

A. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. xviii. 35.

Fifty-Second Sabbath.

Ques. **127.** *What is the sixth petition?*

Ans. "And lead us not into temptation, but deliver us from evil." That is: Since we are so weak in ourselves, that we cannot stand a moment; and besides this, since our mortal enemies, which we have renounced, the devil, the world, and our own flesh, cease not to assault us: do thou, therefore, preserve and strengthen us by the power of thy Holy Spirit, that we may not be overcome in this spiritual warfare; but constantly and strenuously may resist our foes, until at last we obtain a complete victory.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. In the sixth petition, we desire of God that he would: First, preserve and strengthen us against all our spiritual enemies; Secondly, enable us completely to overcome them—and this for two reasons.

Q. How do you prove that we desire of God that he would preserve and strengthen us against all our spiritual enemies?

A. There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. 2 Cor. xii. 7, 8.

Q. How do you prove that we desire of God that he would enable us completely to overcome our spiritual enemies?

A. And the God of peace shall bruise Satan under your feet shortly. Rom. xvi. 20.

Again: To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1 Thess. iii. 13.

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

Q. What is the first reason why he should preserve us, and enable us to overcome our enemies?

A. Since we are so weak in ourselves, that we cannot stand a moment.

Q. How do you prove this?

A. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Matt. xxvi. 41; John xv. 5.

Q. What is the second reason?

A. Since our enemies, which we have renounced, the devil, the world, and our own flesh, cease not to assault us.

Q. How do you prove that the devil does not cease to assault us?

A. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Pet. v. 8.

Again: And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not. Luke xxii. 31, 32.

Again: Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the

darkness of this world, against spiritual wickedness in high places. Eph. vi. 11, 12.

Q. How do you prove that the world does not cease to assault us?

A. My son, if sinners entice thee, consent thou not. Prov. i. 10.

Again: Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John xv. 19.

Again: Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 1 John ii. 15, 16, 17.

Q. How do you prove that our own flesh does not cease to assault us?

A. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. Gal. v. 17.

Again: But every man is tempted, when he is drawn away of his own lust, and enticed. James i. 14. Compare Rom. vii. 23.

Q. By what do we desire that God should strengthen us?

A. By the power of his Holy Spirit.

Q. How do you prove this?

A. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be

strengthened with might by his Spirit in the inner man. Eph. iii. 14–16.

Q. For what purpose do we desire that he should strengthen us?

A. That we may resist those enemies which we have renounced, and may not be overcome in this spiritual warfare.

Q. How do you prove this?

A. Finally, my brethren, be strong in the Lord, and the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.—Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Eph. vi. 10, 11, 13. Compare 1 Thess. v. 23, 24.

Ques. **128.** *How do you conclude your prayer?*

Ans. "For thine is the kingdom, the power, and the glory, forever." That is: All this we ask of thee, because thou, being king and Almighty, art willing and able to give us all good: and all this we pray for, that thereby, not we, but thy holy name, may be glorified for ever.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The conclusion of the Lord's Prayer reminds us, that we desire the blessings asked in these petitions from God, for three reasons.

Q. What is the first reason?

A. That God, as our king, is willing to give us all that is good.

Q. How do you prove this?

A. Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray. Ps. v. 2.

Q. What is the second reason?

A. That God, as Almighty, is able to give us all that is good.

Q. How do you prove this?

A. O Lord God of our fathers, art not Thou God in heaven; and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? 2 Chron. xx. 6.

Again: Thine, O Lord, is the greatness, and the power, and the glory and the victory, and the majesty: for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. 1 Chron. xxix. 11, 12.

Q. What is the third reason?

A. That thereby, not we, but God's holy name, may be glorified for ever.

Q. How do you prove this?

A. Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake. Ps. cxv. 1. Compare John xiv. 13; Jer. xxxiii. 8, 9.

Again: Now, therefore, O Lord our God, save us from his hand,* that all the kingdoms of the earth may know that thou art the Lord, even thou only. Isa. xxxvii. 20.

* Of proud Sennacherib, who defies the God of heaven.

Again: O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. Dan. ix. 19.

Ques. **129.** *What doth the word* AMEN *signify?*

Ans. "Amen" signifies: It shall truly and certainly be; for my prayer is more assuredly heard of God, than I feel in my heart that I desire these things of him.

EXPLANATION AND PROOF.

Q. What are the contents of this question and answer?

A. The word AMEN assures us that our prayer is certainly heard.

Q. Why does it assure us that our prayer is certainly heard?

A. Because Amen signifies: It shall truly and certainly be.

Q. How do you prove this?

A. The prophet Jeremiah said, Amen: the Lord do so: the Lord perform thy words which thou hast prophesied. Jer. xxviii. 6.

Again: For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Cor. i. 20.

Q. What are you then to believe in regard to the hearing of your prayer?

A. That my prayer is much more assuredly heard of God, than I feel in my heart that I desire these things of him.

Q How do you prove this?

A. Before they call I will answer; and while they are yet speaking, I will hear. Isa. lxv. 24.

Again: Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen. Eph. iii. 20, 21.

QUESTIONS AND COUNSELS,

AS HELPS TO SELF-EXAMINATION.

Let each one ask himself or herself these questions. Make a pause after each one; and bring the conscience, the heart, and the life, solemnly up to these tests. It is better to answer these questions now than to meet them in the day of Judgment. Oh! be honest with your soul!

QUESTIONS.

1. Have you been made to feel that by nature you were in a lost and helpless condition? Have you experienced the conviction that your heart is the seat and fountain of sin, and that you have committed many acts of transgression and sin against God? Have you felt that there is no way of escape from this condition of misery, save through the Cross of Christ? Have you hence been led to despair of yourself, and your works, and to throw yourself altogether on the free mercy of God in Christ?

2. Have you been willing to acknowledge that this depravity and helplessness of your nature comes from sin? Have you felt that in punishing you for your sin, God is just? Have you been willing to acknowledge that God has a right to require obedience to the whole law? Have you felt that you are altogether unable to deliver yourself from misery and want, and that a DIVINE deliverer alone can save you?

3. Have you hence turned towards Christ as the *God-man*, and as such the only one able and willing to save you? Have you sincerely turned unto him, accepted of him as your only hope, and thrown yourself unreservedly upon his sacrifice for salvation?

4. Have you reason to believe that God has accepted of you, and that you are truly converted to him? On what is your hope of acceptance with God based? On your reformation? On your sorrow for sins? On your prayers? On your tears? On your good works? On your religious acts? Or is it on Christ alone, as your all in all? Has Christ appeared to your soul as the one altogether lovely?

5. Do you love God? Can you call him, "Abba, Heavenly Father?" Do you desire to live to his glory here, and to praise him forever hereafter? Is it your great comfort now that you belong to the Saviour? Have you the consciousness of pardoned sin? Do you delight in religious worship? Do you delight in serving God?

6. Do you hate, and desire to be delivered from all sin? Do you pray much to be delivered from sin? Do you love and strive after holiness? Do you live near to God?

7. Do you pray? Do you love prayer? Do you love the Scriptures? Do you see a loveliness in the truths of the Bible? Do you desire to grow in grace and in the knowledge of God? Do you desire to live so as to promote the glory of God, as the chief end of your life?

8. Do you feel the importance of adorning religion by a holy and blameless life? Do you seek sincerely so to honor and adorn religion? Are you jealous for the honor of religion?

9. Do you hate sin? In others? In yourself? Does the sight of sin really pain you? Do the strivings of sin in you give you penitence, humility, and deep distress of soul?

10. Do you love holiness? Is the beauty of holiness to you the highest beauty? Do you desire that others might be holy? Do you long for a holy church? Do you desire to be holy? Is holiness to you one of the chief attractions of heaven?

11. Have you any bosom sin? Do you yield to any indulgence which you know to be sinful, and which you

nevertheless love? Are you willing to part with it? If you regard iniquity in your heart, the Lord will not hear you.

12. Are you at *all times* humbly and anxiously endeavoring to be a Christian, and to seek holiness of heart? Or do you only manifest this concern at special times? Such as Communion seasons? Do you, after these seasons, go back again to your former course of life?

COUNSELS.

1. Remember that you are an immortal being, and that many enemies beset you here, and that especially "the heart is deceitful above all things, and desperately wicked." Ask yourself the preceding questions carefully and prayerfully, that you may not be self-deceived. When you find yourself doubtful or deficient in any point, let it not discourage you; but labour and pray until you shall have made that attainment which will enable you to answer it in the affirmative. Remember the promises of God, and claim them for yourself.

2. Do not feel satisfied unless you are constantly growing in grace. The great means of growing in grace are, secret prayer, reading the word of God, watchfulness, and self-examination. Let these be your constant resort on every occasion of doubt, or of temptation, and let these be your daily spiritual food. Have also, if possible, some good religious reading on hand always, especially books of a practical and devotional kind. The works of Arndt, Krummacher, Doddridge, Baxter, Bunyan and Owen, have been blest to the souls of thousands. But the best of all books is undoubtedly the Bible itself. Let this precious book be emphatically "a lamp unto your feet, and a light unto your path." It unfolds the consoling doctrine and the directing precept, the warning and the promise. Flee the modern novels and light literature.

They are not only a waste of time, but a poison to the soul.

3. Strive to attain eminent holiness. Let it be your aim to live religion, not merely to profess it. Let it go with you and be with you at all times, on the Sabbath day and the day of labor, at home and abroad. Avoid a gloomy, morose spirit, but give not way to levity. "Be sober." Flee all temptations. "Flee youthful lusts." Flee improper employments. Flee dangerous situations. Flee evil companions.

4. Live near to God. Pray often and meditate much. Meditate on the attributes of God, his plan of salvation; his revealed word. "Walk by faith and not by sight." "Look at the things which are not seen and eternal, rather than at the things seen and temporal."

5. Remember that you are a steward of the Lord, entrusted with talents which he requires you to employ for his honor and glory. Study to show yourself true to your vocation. Live to do good.

6. Live at peace with all men, so far as in you lies. Bear a peculiar attachment to God's people, and frequent all the ordinances of religion. Never be absent from the communion table if you can help it. Never be absent from the house of God on the Sabbath, if possible. Be liberal in the support of God's holy religion. Love the Church of Christ.

7. Live as one that expects soon to be in heaven. If you live with heaven in view, you will feel that the earth is not your home; that you ought to watch and pray, and that you ought to be holy. If you feel that you may die at any moment, you will watch and pray. Pure and holy indeed should he be, whose eyes are soon to look upon the throne of God, and whose hands are soon to strike the harp of praise in heaven.

8. Think often of God's omniscience. An eye from heaven rests upon you! Think: Thou God seest me.

"The darkness shall not cover me. The darkness hideth not from thee; but the night shineth as the day: the darkness and the night are both alike to thee!" What a solemn truth! He beholds upon the earth the evil and the good. This will keep you from secret sins. It will also comfort you in secret prayer.

9. Think often of God's omnipresence. He is *near* you at all times, and in every place! He compasses your path. He is near you in your down-sitting and up-rising. He besets you behind and before, and lays his hand upon you. Ps. 139. Oh! how solemn is God's nearness. How dreadful is this place.

O may these thoughts possess my breast,
Where'er I rove, where'er I rest!
Nor let my weaker passions dare
Consent to sin; for God is there.

10. Think how *hateful* is sin. It is that abominable thing which God hates. It is the cause of all our woe. To destroy it, Jesus bled, and groaned, and died!

11. Think how *mean* is sin. It seeks darkness It shuns the light. It seeks to cover itself from the eye of God and man. It hides its head in shame, in the presence of the pure and the good. Even where it is sufficiently bold to be seen, it glories in its own shame.

12. Think how *doomed* is sin. It is forever excluded from heaven.

Those holy gates forever bar
Pollution, sin, and shame.

It is doomed to hell. It must dwell among devils and damned spirits. Even on earth it is cast out from the presence and society of the saints. It finds entertainment only among the vile and the vicious in places of darkness, pollution and shame.

13. Think how *sinful* is sin. It is painful to God. It is painful to the feelings of all the good who witness it. It is painful to your conscience—how it troubles you. It

is painful to your heart—how it destroys your peace. Oh! flee from it, and banish it entirely from your heart.

14. Think often of Jesus. How pure he was. How altogether lovely! Think of his sufferings for you. Lay your heart by faith under the purple drops that fall from his cross: and while you gaze up at his suffering, let your heart exclaim: For me—for me!

For me these pangs his soul assail,
For me this death is borne;
My sins gave sharpness to the nail,
And pointed every thorn!

15. Think of the Church, which you profess to love, but which you disgrace if you sin. Think how your wicked conduct wounds the feelings of your pastor. He wins for you a peculiar love, as one whom he has instructed, and to whom he has given the hand of Christian fellowship at the altar. Think of his instructions, of his exhortations, of his prayers, of his tears! How his heart bleeds in him to see you return to the world, and walk no more with Christ.

16. Think often of your vows! Your secret vows! Your sick-bed vows! The vows of your parents in your baptism—the lips which uttered them for you, and the hearts which felt them, are now perhaps silent and still in the grave. For you they vowed, oh, forget not to pay their vows. Think of your CONFIRMATION vows! They are recorded in heaven. Oh! how solemnly did you vow upon the altar of your God! God heard you! Angels and men saw you! How can you sin, go back, and break those vows? The same God, to whom you then vowed, *now* sees you—he is near you—he will judge you!

17. Read the Bible. Read some in it each day. Read it through in course. For this purpose have one that is entirely your own. Press it to your heart, and say: This is MY BIBLE. Begin before, and resolve to know what is in it. Have a mark. ☞ READ THREE CHAPTERS EVERY

WEEK-DAY, AND FIVE EVERY SUNDAY. IN THIS WAY YOU WILL GET THROUGH THE BIBLE ONCE A YEAR. What a benefit will this be to you! In one year once—in five years five times—in ten years ten times! Should you live to be old, you might, in this way, go through the Bible thirty or forty times.

18. Besides reading the Bible regularly in course, read also at times of special devotion, the Psalms and the New Testament. Let the language of your heart be: Oh, how I love thy holy law. Thy promises cheer me. Thy threatenings make me fear to sin. Thy precepts make me wise. Thy doctrines show me the path of life.

19. Read these questions and counsels EVERY SABBATH. Think, this may be my last Sabbath on earth! Think how uncertain is life. Think how certain is death! How long is eternity! Think how many die suddenly! I may be in the grave before another Sabbath returns! I may stand before God ere my eyes shall rest again on these counsels!

"WILL YE ALSO GO AWAY."

JOHN VI. 67.

Oh! what crowds the Saviour leave!
  Oh! what hearts his Spirit grieve,
Hark!—he asks us all to-day,
  "Will ye also go away?"

Many have professed to love
  Till we safely meet above:
But have found the downward way,
  "Will ye also go away?"

Many at my table bowed,
  Ate and drank, and wept, and vowed;
Now they're sin's and Satan's prey,
  "Will ye also go away?"

Think of dark Gethsemane—
  Think of bloody Calvary!
Think of what you vow this day,
  "Will ye also go away?'

Here is pardon bought with blood!
  Here is peace and heavenly food:
Many leave it—few that stay!
  "Will ye also go away?"

Think of joys and friends above!
  Angels beckon, look and love:
Father, Son, and Spirit say,
  "Will ye also go away?"

THE

CATECHUMEN'S HAND BOOK.

APPENDIX

TO THE

HEIDELBERG CATECHISM.

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DANIEL MILLER.

THE HEIDELBERG CATECHISM.

The word Catechism signifies a form of instruction by means of questions and answers. This form is as old as the Christian Church. Jesus Christ was the best of all catechists. He taught as never man taught; but he taught much by catechizing the people, by asking questions and receiving answers.

The Heidelberg Catechism was written at the instance of Frederick the Pious, Elector of the Palatinate. He was a man of sincere piety, and felt a great concern for the religious education and training of the young people of his country. For at that time the spiritual interest of the young was almost wholly neglected. This led Frederick the Pious to employ two learned ministers—Zacharias Ursinus and Casper Olevianus—to prepare a Catechism. These men then lived in the city of Heidelberg, Germany, where, in 1563, the first edition of the work was published. Hence it received the name of the *Heidelberg* Catechism. Sometimes, too, it has been called the Palatinate Catechism, because it was first prepared, published and brought into use in the Palatinate. It was first issued at a time when a second generation of Reformers of the sixteenth century had begun their work. Zwingli had died in 1531, Luther in 1546, and Melanchthon in 1560; and Calvin died the year after its publication—in 1564.

Frederick instituted a regular course of Sunday instruction in the Catechism. In the absence of Sunday Schools, as we now have them, he ordered that the pastor of each church should teach the children the Catechism every Sunday afternoon. The book

was divided into 52 parts or lessons—one for each Sunday in the year. Instead of calling these parts lessons or chapters, they were called Sabbaths—First Sabbath, Second Sabbath, etc. By this arrangement the children would be taught the whole Catechism once a year.

Few books of this kind have been so extensively used as the Heidelberg Catechism. From its original German it has been translated into the English, Holland, French, Latin, Spanish, Italian, Hebrew, Greek, Bohemian, Polish, Hungarian, Arabic, and nearly all the other leading languages of the world. Besides having been used by the Reformed Churches in different countries, the General Assembly of the Presbyterian Church in the United States has authorized its use along with the Westminster Confession.

Sketch of the Reformed Church.

The Reformed Church is a living part of the true Church of Christ. She bears no human name, nor claims a human founder. Her only founder and sovereign head is Jesus Christ. Him only she adores. The source and centre of her life and teaching is the Person of our blessed Lord and Saviour. In her reformation period human agents performed magnificent work, and achieved heroic sacrifices. Zwingli and Calvin in Switzerland, Melanchthon in Germany, and others, were men of might and of the martyr spirit of apostolic times. But neither they, nor any other Reformers, *created* any thing. They simply brought to light and formulated what was already at hand. They removed the rubbish, the unscriptural inventions under which the pure Word of God had been buried. They exposed and purged away the evil practices which a corrupt priesthood, in the name of the Christian religion, had introduced. The Re-formation meant the removal of these, and the uncovering of the holy Scriptures, that they might shine in their undimmed light, and as the pure Word of God lead the children of men to Christ and teach them the way to heaven. The Reformed Church is the Catholic Church *re*formed of her abuses. In one sense her history dates from the Reformation of the sixteenth century; more correctly, however, her true history dates from the founding of the Church by Christ and His Apostles.

After the different Reformers had prosecuted their glorious work for a season, a portion of the Protest-

ant Church of Germany and Switzerland could not endorse some of Luther's teachings. When various efforts to come to an understanding with Luther had failed, certain pastors, theologians and princes prepared the way for the organization of the Reformed Church. This led to the adoption of the Heidelberg Catechism, and to its introduction into the Churches of Germany, Switzerland, Hungary, Bohemia, and of other countries.

In Europe the Reformed Church has often been called "the Church of the Word," because she has always laid great stress on adhering strictly to the teachings of the holy Scriptures. Often she is called "the Church of the Cross," because she has been a greatly persecuted Church, and multitudes of her members have laid down their lives as martyrs or witnesses for Christ.

These persecutions drove many Reformed people into exile. Rather than deny their religious principles, they fled from their homes and native land, and sacrificed all their earthly possessions. Two hundred years ago exiles from the Palatinate, on the German Rhine, began to seek an asylum in the wilds of America. For many years they had neither schools nor churches, and were exposed to the perils and privations of a sparsely settled new country. In 1746, when Rev. Michael Schlatter, the first Reformed missionary to America, reached these western shores, there were already from six to eight ministers of the Reformed Church laboring among the widely scattered emigrants and exiles. Under his direction the present old Synod of the Reformed Church in the United States was organized with five ordained ministers and forty-six congregations. The body originated under the supervision of the Reformed Classis

of Amsterdam, in Holland, and continued under the fostering care of the Reformed Church of Holland until 1792.

The Reformed Church in the United States now (1891) has a General Synod, 8 District Synods, 56 Classes, 869 ministers, 1572 congregations, 208,077 members, 1727 Sunday Schools and 147,308 Sunday School scholars. She has flourishing congregations in 26 States of the Union, and is extending her blessed work into other States. She has a large number of educational institutions—classical schools, colleges, theological seminaries in the eastern, western and southern portions of our country. By means of these, the youth of the Church are furnished with a liberal education and her congregations with a well equipped ministry.

CONFIRMATION.

What is required of persons desiring confirmation?

They should prayerfully examine themselves, repent of their sins, and believe in the Lord Jesus Christ.

What more is required?

A sincere purpose to love and obey, serve and trust God, and follow Christ to the end of life.

What more is required of candidates for confirmation?

That they should know the Lord's Prayer, the Apostle's Creed, and the Ten Commandments, in order that they may know how to pray, what to believe, and how to live, and further, that they be instructed in the leading doctrines of the Bible.

What is confirmation?

It is a solemn rite of the Church.

What is this rite called in the Scriptures?

The laying on of hands.

Who practiced confirmation?

The Apostles, under the guidance of the Holy Ghost. Acts viii. 7, and xix. 6.

What does St. Paul call it?

One of the principles of the doctrine of Christ. Heb. vi. 1, 2.

Who has authority to confirm?

Ordained ministers, by direction of the Church, follow the example of the holy Apostles in the laying on of hands and prayer.

Of how many parts does confirmation consist?

Of three parts.

What is the first part?

Profession of faith.

What do you understand by profession of faith?

It is a solemn declaration, calling God, the holy angels, the congregation, the pastor, and the world to witness, when the soul says: I believe in God the Father, &c.

Is it a challenge?

It is the same as if the soul would say: This is what my soul believes; let heaven and earth now hear.

What is the second part?

It is a *solemn vow* to God, the Searcher of all hearts, whereby we pledge ourselves to live in holy obedience to Him all the days of our life.

What does the soul vow?

To renounce (*a*) the devil with all his ways, (*b*) the world with its vain pomp and glory, (*c*) and the flesh with all its deceitful lusts.

What is the third part?

God's blessing. He confirms us in the covenant of grace and gives us a larger measure of His Holy Spirit.

What is the grace of confirmation?

It is the gift of spiritual strength whereby to fight against sin, against the world, the flesh and the devil, and to follow Christ to the end of life.

Do we then, in confirmation, place ourselves under a new obligation?

No; we assume the obligation made for us by parents and sponsors in baptism.

Are all baptized persons, whether confirmed or not, bound to keep the vow and promise made in baptism?

Yes: and they should prayerfully desire the blessing of confirmation to help them fulfil this vow.

PRIVATE PRAYERS.

BEFORE THE LESSON.

Most merciful Father, the Fountain of all light, life and love, I beseech Thee, enlighten my mind, in the learning of Thy holy word and will, that I may rightly know Thee, and heartily love and praise Thee forevermore. Breathe upon me the spirit of sincere devotion, that I may worship Thee, who art a spirit, in spirit and in truth. Bless our pastor, help him so to teach, and us so to learn and live, that both he and we may glorify Thee through a pious, consecrated life, and in the end may attain life everlasting, through Jesus Christ our Lord. Amen.

Almighty and most merciful Father, help me, I beseech Thee, devoutly to improve these holy services. May Thy Holy Spirit guide me into all truth. Prosper me in the learning of Thy holy will; graft in my heart the love of Thy name; increase in me true piety; nourish me with all goodness; and of Thy great mercy keep me in union with Thee, and in fellowship with all Thy saints, through Jesus Christ our Lord. Amen.

AT THE BEGINNING OF THE CHURCH SERVICE.

O God, we thank Thee for this privilege of meeting in Thy house. Help us to worship Thee acceptably. Bless Thy word to us all. Bless pastor and people, for Christ's sake. Amen.

O Lord, grant us Thy Holy Spirit that we may worship Thee in spirit and in truth. Open our hearts that we may receive Thy word, that it may make us wise unto salvation, for Christ's sake. Amen.

O God, our Father, we come before Thee now, in this sacred place. Help us to worship Thee in spirit and in truth. Make Thy word quick and powerful to the saving of our souls, through Jesus Christ our Lord. Amen.

Come, Gracious Spirit, heavenly Dove,
With light and comfort from above.
Be Thou our Guardian, Thou our Guide,
O'er every thought and step preside. Amen.

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine;
Now hear me while I pray;
Take all my guilt away;
O let me from this day
Be wholly Thine. Amen.

Come, Holy Spirit, come,
Let Thy bright beams arise,
Dispel the darkness from our minds,
And open all our eyes.

Revive our drooping faith,
Our doubts and fears remove,
And kindle in our breasts the flame
Of never-dying love. Amen.

Gracious Spirit! Love divine!
Let Thy light within me shine;
All my guilty fears remove,
Fill me full of heaven and love. Amen.

AT THE CLOSE OF CHURCH SERVICE.

Take my poor heart, and let it be,
Forever closed to all but Thee!
Seal Thou my breast and let me wear
That pledge of love forever there. Amen.

Almighty God, Thy word is cast
Like seed into the ground;
Now let the dews of heaven descend,
And righteous growth abound. Amen.

MORNING PRAYER

God, I thank Thee from my heart,
That through all the livelong night
Thou hast kept me safe apart
From all danger, pain, affright.
And the cunning of my foe,
Hath not wrought my overthrow.

Let the night of sin depart,
As this earthly night hath fled;
Jesus, take me to Thy heart,
In the blood that Thou hast shed,
Is my help and hope alone,
For the evil I have done.

Ever lead me, ever guide
All my wanderings by Thy Word;
As Thou hast been, still abide
My defence, my refuge, Lord.
Never safe, except with Thee,
Ever Thou my Guardian be! Amen.

EVENING PRAYER.

All praise to Thee, my God, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Beneath thine own almighty wings.

Forgive me, Lord, for Thy dear Son,
The ill that I this day have done;
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
To die, that this vile body may
Rise glorious at the awful day. Amen.

TABLE PRAYERS.

O Lord our Father, the eyes of all Thy children wait upon Thee, and Thou givest them their food in due season. We beseech Thee, sanctify these gifts of Thy hand to our invigoration and strength, and for Thy glory, through Jesus Christ our Lord. Amen.

Most merciful Father, we thank Thee for our daily bread, and pray for its sanctified use, through Jesus Christ our Lord. Amen.

Almighty Father, we pray Thee, sanctify this food, that it may strengthen us to do and to endure Thy holy will perfectly, through Jesus Christ our Lord. Amen.

Come, Lord Jesus, be thou our guest,
And bless what Thou prepared hast. Amen.

Gracious Father, bless this food,
For Thy glory and our good. Amen.

Opening Service for a Catechetical Class.

Pastor.—In the name of the Father, and of the Son, and of the Holy Ghost.

Catechumens.—Amen.

Pastor.—O Lord, open Thou my lips.

Catechumens.—And my mouth shall shew forth Thy praise.

P. Create in me a clean heart, O God.

C. And renew a right spirit within me.

P. Cast me not away from Thy presence.

C. And take not Thy Holy Spirit from me.

P. Restore unto me the joy of Thy salvation.

C. And uphold me with Thy free Spirit.

P. Open Thou mine eyes.

C. That I may behold wondrous things out of Thy law.

HYMN.

Pastor and Catechumens.—I believe in God the Father Almighty, Maker of heaven and earth, &c.

P. Lord, we believe.

C. Help Thou, O Lord, our unbelief.

P. Let us pray.

Almighty God, our heavenly Father, we beseech Thee, regard with Thy favor and visit with Thy blessing these catechumens and all others who unite with us in these services. Enlighten us in the teaching, learning and living of Thy holy Word. May Thy

Holy Spirit attend it with saving power to every heart. Most merciful Savior, Thou art the way, the truth and the life; no man cometh unto the Father but by Thee. We beseech Thee, guide us in Thy way, lead us into Thy truth, and imbue us with Thy life. Help us diligently and rightly to learn and remember Thy holy Word, to keep it in a good and honest heart, that being made free from sin, and having become servants to God, we may have our fruit unto holiness, and in the end everlasting life.

Most merciful Father, we beseech Thee, work within us sincere repentance toward Thee, and faith toward our Lord Jesus Christ. Pardon our sins, and purify us by the inspiration of Thy Holy Spirit from all inward uncleanness. Make every one of us Thy true child, a faithful member of Thy Church, and an heir of everlasting life, through Jesus Christ, our Lord. *Amen.*

HYMN.

PRAYER AFTER THE LESSON.

Almighty God, most merciful Father, we beseech Thee to seal with Thy blessing the lesson of divine truth, that it may bring forth fruit unto everlasting life. We are ignorant, do Thou enlighten us; we are weak, do Thou perfect Thy strength in our weakness. Help us to be doers of Thy word, and not hearers only. Defend us against all the temptations of the world, the flesh and the devil. Renew us by Thy Holy Spirit, and help us daily to cultivate a habit of purity and of devout, fervent prayer. Thus help us to find our true, abiding comfort in life and in death, by consecrating ourselves, with all that we possess, to our faithful Savior, Jesus Christ, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

Our Father who art in heaven, &c.

A Private Prayer for the Catechumen, Before Confirmation.

Almighty God, our heavenly Father, I thank Thee for bringing me to this decisive day. Hitherto Thou hast helped me. From my birth to this moment Thy fatherly care has watched over me. Through the holy Sacrament of Baptism, and through Thy Word and Spirit, Thou hast made me Thy child. This day I desire to renew and assume the covenant made in my stead in my childhood. O most merciful Father, who is sufficient for these things! Thou art the searcher of all hearts, and knowest me better than I know myself. Unworthy, sinful and weak, I abhor my sins, and beseech Thee, for the sake of Jesus Christ Thy Son, pardon my sins, and purify me from all inward uncleanness. May Thy Holy Spirit work in me to will and to do after His own good pleasure. Give me a healthful and a chaste body, a pure and a holy soul, a sanctified and a humble spirit, and preserve my body, soul and spirit blameless unto the coming of our Lord Jesus Christ.

Most merciful Father, I am Thy child. Help me this day to dedicate unto Thee my body, soul and spirit, for this world and for that which is to come. O most merciful Savior, help me in this solemn hour. May I adoringly fix my heart and mind entirely on Thee. And when my lips utter the solemn vow, do Thou in mercy give me grace, faithfully and forever to keep what I pledge and promise. Living, may I live unto Thee, and dying, may I die unto Thee;

therefore, whether living or dying, may I be Thine forever. O triune God, Father, Son and Holy Ghost, hear me for the sake of Jesus Christ our Lord. Amen.

I believe in God the Father Almighty, &c.

Our Father who art in heaven, &c.

PRIVATE PRAYER AFTER CONFIRMATION.

Most merciful Father, I thank Thee that Thou hast given me grace to renew my vows before Thee, and admitted me into full communion with Thy Church. I beseech Thee, help me henceforth to be Thine in body, soul and spirit, in life and in death. Give me grace to walk in the Spirit, that I may not fulfil the lusts of the flesh. Let Thy Holy Spirit purify my corrupt nature, succor me in all temptation, and assist me in all my religious duties. Make my will patient, my conscience pure, my temper bright and gentle. Empty me of self, and fill me with Thy Spirit. Increase my faith, mellow my judgment, stir my zeal, enlarge and purity my heart. Let my life enforce what my lips have uttered. Do Thou choose for me the work I do, and the place in which I do it; and help me to be steadfast, immovable, always abounding in the work of the Lord. Keep me faithful unto death, and then give me the crown of life, through Jesus Christ our Lord. Amen.

PRIVATE PRAYER BEFORE COMMUNION.

(*Read the 51st Psalm*)

Almighty and most merciful God, our heavenly Father, I draw nigh to Thee under a deep sense of my unworthiness and guilt. I have grievously sinned against Thee, in thought, in word, and in deed. I have come short of Thy glory. I have broken Thy commandments, and turned aside from the way of life; and in me there is no soundness nor health. Yet now, O most merciful Father, hear me when I call upon Thee with a penitent heart; and for the sake of Thy Son, Jesus Christ, have mercy upon me. Pardon my sins, and grant me Thy peace. Take away my guilt. Purify me, by the inspiration of Thy Holy Spirit, from all inward uncleanness; and make me able and willing to serve Thee in newness of life, to the glory of Thy holy name, through Jesus Christ our Lord. Amen.

O Lord God, reject me not, though defiled by a multitude of sins; for, behold, I approach to this Thy divine and holy Mystery. Not as being worthy, but looking only to Thy goodness, I lift up my voice unto Thee. O God, be merciful to me a sinner! I have sinned against Heaven and before Thee, and am not worthy to look upon this Thy holy and spiritual Table, whereon Thine only begotten Son, our Lord Jesus Christ, is mystically set forth as a sacrifice for me a sinner. O Lamb of God, that takest away the sin of the world, have mercy upon me. In Thy divine tenderness do Thou vouchsafe unto me, by Thy grace, to partake of Thy holy body, and precious blood, without condemnation, unto remission of sin and eternal life. Amen.

PRIVATE PRAYER AFTER COMMUNION.

(*Read the 103d Psalm*)

Almighty God, most merciful Father, I thank Thee that Thou hast given me to have part in the holy communion of the body and blood of our Lord and Savior Jesus Christ. Attend the use of this holy Sacrament with quickening power to my soul, and keep me in everlasting union with Thy dear Son. Establish me in every good word and work, and confirm me unto the end, that I may be blameless in the day of our Lord Jesus Christ. I beseech Thee so to assist me by Thy grace, that I may continue in His holy fellowship, through the same Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

HYMNS.

[Our German pastors require their Catechumens to commit suitable hymns to memory. This excellent custom is also being introduced by many English pastors. The following hymns have been selected with a view to such a purpose.]

1

L. M.

Come gracious Spirit, heavenly Dove,
With light and comfort from above;
Be Thou our Guardian, Thou our Guide,
O'er every thought and step preside.

Conduct us safe, conduct us far
From every sin, and hurtful snare;
Lead to Thy word that rules must give,
And teach us lessons how to live.

The light of truth to us display,
And make us know and choose Thy way;
Plant holy fear in every heart,
That we from God may ne'er depart.

Lead us to Christ, the living Way,
Nor let us from His precepts stray;
Lead us to holiness, the road
That we must take to dwell with God.

Lead us to heaven, that we may share
Fulness of joy forever there;
Lead us to God, our final rest,
To be with Him forever blest.

2

7s, 8s.

Come thou fount of ev'ry blessing,
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above;
Praise the mount—I'm fix'd upon it—
Mount of God's unchanging love.

Here I raise my Eben-Ezer,
Hither by Thy help I'm come;
And I hope, by Thy good pleasure,
Safely to arrive at home.
Jesus sought me when a stranger,
Wand'ring from the fold of God;
He, to rescue me from danger,
Interpos'd with precious blood.

Oh! to grace how great a debtor,
Daily I'm constrain'd to be!
Let that grace now, like a fetter,
Bind my wand'ring heart to Thee:
Prone to wander, Lord, I feel it—
Prone to leave the God I love—
Here's my heart, O take and seal it,
Seal it for Thy courts above.

---

3 C. M.

O Thou from whom all goodness flows,
I lift my heart to Thee;
In all my sorrows, conflicts, woes,
O Lord, remember me.

When with a broken, contrite heart,
I lift mine eyes to Thee;
Thy name proclaim, Thyself impart,
In love remember me.

In sore temptation, when no way
To shun the ill I see,
My strength proportion to my day,
And then remember me.

And when I tread the vale of death,
And bow at Thy decree,
Then, Saviour, with my latest breath,
I'll cry, remember me.

---

4 C. M.

O for a heart to praise my God,
A heart from sin set free!
A heart that's sprinkled with Thy blood,
So freely shed for me!

A heart resign'd, submissive, meek;
My dear Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone!

A humble, lowly, contrite heart,
Believing, true, and clean;
Which neither life nor death can part
From Him that dwells within!

A heart in every thought renewed,
And full of love divine,
Perfect, and right, and pure, and good;
A copy, Lord, of Thine!

Thy nature, gracious Lord, impart;
Come quickly from above;
Write Thy new name upon my heart,
Thy new, best name of love.

---

5 L. M.

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God! I come—I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God! I come—I come!

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God! I come—I come!

Just as I am, poor, wretched, blind!
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God! I come—I come!

Just as I am; Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God! I come—I come!

Just as I am; Thy love unknown
Has broken every barrier down;
Now, to be Thine, yea, Thine alone
O Lamb of God! I come—I come!

---

6 L. M.

I thirst, Thou wounded Lamb of God,
To wash me in Thy cleansing blood,
To dwell within Thy wounds; then pain
Is sweet, and life or death is gain.

Take my poor heart, and let it be
Forever closed to all but Thee!
Seal Thou my breast and let me wear
That pledge of love forever there.

How blest are they who still abide
Close shelter'd in Thy bleeding side!
Who thence their life and strength derive,
And by Thee move, and in Thee live.

What are our works but sin and death,
Till Thou Thy quick'ning Spirit breathe?
Thou giv'st the power, the grace to move:
Oh, wondrous grace! Oh, boundless love!

---

7 7s.

Rock of Ages, cleft for me!
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure;
Cleanse me from its guilt and power.

Not the labors of my hands
Can fulfill Thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone!

Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,

Helpless, look to Thee for grace;
Foul, I to the fountain fly,
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When my eyelids close in death,
When I soar through tracts unknown,
See Thee on Thy judgment throne,
Rock of Ages, cleft for me!
Let me hide myself in Thee.

8 S. M.

Jesus! I live to Thee,
The loveliest and best;
My life in Thee, Thy life in me,
In Thy blest love I rest.

Jesus! I die to Thee,
Whenever death shall come;
To die in Thee is life to me,
In my eternal home.

Whether to live or die,
I know not which is best;
To live in Thee, is bliss to me,
To die is endless rest.

Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me
Makes heaven forever mine.

9 L. M.

Jesus, our soul's delightful choice,
In Thee believing, we rejoice;
Yet still our joy is mix'd with grief,
While faith contends with unbelief.

Thy promises our hearts revive,
And keep our fainting hopes alive;
But guilt, and fears, and sorrows rise,
And hide the promise from our eyes.

Do Thou the languid spark inflame,
That we may conquer in Thy name;
And let not sin and Satan boast,
While saints lie mould'ring in the dust.

Unequal to the conflict, Lord,
Too weak to wield the shield or sword;
On Thine almighty arm we fall,
Be Thou our Jesus and our all.

---

10 7s.

Jesus, Lover of my soul!
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour! hide,
Till the storm of life is past:
Safe into the haven guide;
Oh! receive my soul at last.

Other refuge have I none,
Hangs my helpless soul on Thee:
Leave, ah! leave me not alone;
Still support and comfort me:
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head,
With the shadow of Thy wing.

Thou, O Christ! art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind:
Just and holy is Thy name;
I am all unrighteousness;
False and full of sin I am,
Thou art full of truth and grace.

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of Thee:
Spring Thou up within my heart,
Rise to all eternity.

CONFIRMATION HYMN.

11 L. M.

Lord, I am Thine, entirely Thine,
Purchas'd and sav'd by blood divine;
With full consent, Thine I would be,
And own Thy sov'reign right in me.

Here, Lord, my flesh, my soul, my all,
I yield to Thee, beyond recall;
Accept Thine own so long withheld,
Accept what I so freely yield!

Grant one poor sinner more a place,
Among the children of Thy grace;
A wretched sinner, lost to God,
But ransom'd by Immanuel's blood.

Thine would I live, Thine would I die,
Be Thine through all eternity;
The vow is past beyond repeal,
Now will I set the solemn seal.

Here, at that cross, where flows the blood,
That bought my guilty soul for God,
Thee, my new master, now I call,
And consecrate to Thee my all.

Do Thou assist a feeble worm,
The great engagement to perform;
Thy grace can full assistance lend,
And on that grace I dare depend.

COMMUNION HYMN.

12 7s.

Jesus, Master! hear me now,
While I would renew my vow,
And record Thy dying love;
Hear, and help me from above.

Feed me, Saviour, with this bread,
Broken in Thy body's stead;
Cheer my spirit with this wine,
Streaming like that blood of Thine.

And as now I eat and drink,
Let me truly, sweetly think,
Thou didst hang upon the tree,
Broken, bleeding, there—for me!

---

13 8s, 7s, 4s.

Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand;
Bread of heaven!
Feed me now and evermore.

Open now the crystal fountain,
Whence the healing streams do flow;
Let the fiery, cloudy pillar
Lead me all my journey through;
Strong Deliverer!
Be Thou still my Strength and Shield.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's Destruction!
Land me safe on Canaan's side;
Songs of praises
I will ever give to Thee.

---

14 6s and 4s.

My faith looks up to Thee
Thou Lamb of Calvary,
Saviour divine;
Now hear me while I pray,
Take all my guilt away;
O let me from this day
Be wholly Thine!

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee
Pure, warm, and changeless be
A living fire.

While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll;
Blest Saviour! then in love
Fear and distrust remove;
O bear me safe above,
A ransomed soul.

---

15 S. M.

A charge to keep I have,
A God to glorify:
A never dying soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfil;
O may it all my pow'rs engage
To do my Master's will.

Arm me with jealous care,
As in Thy sight to live;
And O Thy servant, Lord, prepare
A strict account to give.

Help me to watch and pray,
And on Thyself rely;
Assur'd if I my trust betray,
I shall forever die.

---

16 S. M.

My spirit on Thy care,
Blest Saviour, I recline,
Thou wilt not lead me to despair,
For Thou art love divine.

In Thee I place my trust;
On Thee I calmly rest;
I know Thee good—I know Thee just,
And count Thy choice the best.

Whate'er events betide,
Thy will they all perform;
Safe in Thy breast my head I hide
Nor fear the coming storm.

Let good or ill befall,
It must be good for me;
Secure of having Thee in all,
Of having all in Thee.

---

17 8s, 7s.

Take my heart, O Father! take it;
Make and keep it all Thine own;
Let Thy spirit melt and break it—
This proud heart of sin and stone.

Father, make me pure and lowly,
Fond of peace and far from strife;
Turning from the paths unholy
Of this vain and sinful life.

Ever let Thy grace surround me;
Strengthen me with power divine,
Till Thy cords of love have bound me:
Make me to be wholly Thine.

May the blood of Jesus heal me,
And my sins be all forgiven;
Holy Spirit, take and seal me,
Guide me in the path to heaven.

---

18 P. M.

I close my heavy eye,—
Saviour, ever near!
I lift my soul on high,
Through darkness drear.
Be thou my light, I cry,
Saviour, ever dear!

I feel Thine arms around,
Saviour, ever near!
With Thee let me be found,
So shall I never fear,
Whatever ill abounds;—
Saviour, ever dear!

Thine is the day and night,
Saviour, ever near!
Thine is the dark and light,—
Be Thou my covert here;
O shield me with Thy might,
Saviour, ever dear!

And when I come to die
Saviour, ever near!
Receive my parting sigh:
And in the hour of fear,
Be to my spirit nigh,
Saviour, ever dear!

---

19 8s, 7s.

Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health, and peace possessing
From the sinners dying friend.

Here I'll sit, for ever viewing
Mercy's streams, in streams of blood;
Precious drops my soul bedewing,
Plead and claim my peace with God.

Here it is I find my heav'n,
While upon the Lamb I gaze;
Here I see my sins forgiven,
Lost in wonder, love and praise.

May I still enjoy this feeling,
In all need to Jesus go;
Prove His blood each day more healing,
And Himself more deeply know.

---

20 10s.

Abide with me; fast falls the eventide:
The darkness deepens: Lord! with me abide;
When other helpers fail, and comforts flee,
Help of the helpless! Oh! abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim; its glories pass away;
Change and decay in all around I see:
O Thou who changest not, abide with me.

I need Thy presence every passing hour;
What, but Thy grace, can foil the Tempter's pow'r?
Who, like Thyself, my Guide and Stay can be?
Through cloud and sunshine, O! abide with me.

I fear no foe with Thee at hand to bless;
Ills have no weight and tears no bitterness;
Where is death's sting? where, grave! thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heav'n's morning breaks, and earth's vain shadows flee:
In life and death, O Lord! abide with me.

---

21 S. M.

"Forever with the Lord!"
Amen, so let it be:
Life from the dead is in that word,
And immortality.

Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.

My Father's house on high,
Home of my soul, how near
At times to faith's forseeing eye
Thy golden gates appear!

My thirsty spirit faints
To reach the land I love,
The bright inheritance of saints,
Jerusalem above!

I hear at morn and even,
At noon and midnight hour,
The choral harmonies of heaven
Earth's Babel tongues o'erpower.

"Forever with the Lord!"
Father, if 'tis Thy will,
The promise of that faithful word,
E'en here to me fulfil.

So, when my latest breath
Shall rend the veil in twain,
By death I shall escape from death,
And life eternal gain.

Knowing as I am known,
How shall I love that word,
And oft repeat before the throne,
"Forever with the Lord!"

22 C. M.

Let saints below in concert sing
With those to glory gone;
For all the servants of our King
In earth and heaven are one.

One family—we dwell in Him—
One Church, above, beneath,
Though now divided by the stream,
The narrow stream of death;

One army of the living God,
To His command we bow;
Part of the host have crossed the flood,
And part are crossing now.

Some to their everlasting home
This solemn moment fly;
And we are to the margin come
And soon expect to die.

E'en now, by faith, we join our hands
With those that went before,
And greet the ransomed blessed bands
Upon th' eternal shore.

Lord Jesus! be our constant Guide:
And when the word is given,
Bid death's cold flood its waves divide,
And land us safe in heaven.

23 8s, 7s.

Welcome, welcome, dear Redeemer,
Welcome to this heart of mine;
Be Thou mine, and mine forever,
And my soul forever Thine—
Thine, O Saviour,
Thine forever
Be this ransomed heart of mine.

Welcome, welcome, dear Redeemer,
Welcome to this heart of mine;
Be Thy life, my life and glory,
Let Thy light within me shine—
Light of heaven,
Kindly given,
Shine within my bosom, shine.

Welcome, welcome, dear Redeemer,
Welcome to this heart of mine;
Take, O take me, Lord, forever,
Thine I am, and only Thine;
Jesus, never
Shall we sever—
I am Thine, and Thou art mine.

---

24 11, 5.

An alien from God, and a stranger to grace,
I wander'd through earth, its gay pleasures to trace;
In the pathway of sin, I continued to roam,
Unmindful, alas! that it led me from home!
Home, home, sweet, sweet home;
O Saviour! direct me to heaven, my home.

The pleasures of earth I have seen fade away,
They bloom for a season, but soon they decay;
But pleasures more lasting, in Jesus are given,
Salvation on earth, and a mansion in heaven.
Home, home, sweet, sweet home;
The saints in those mansions are ever at home.

Allure me no longer, ye false glowing charms,
The Saviour invites me, I'll go to his arms;
At the banquet of mercy I hear there is room,
O there may I feast with His children at home!
Home, home, sweet, sweet home;
O Jesus, conduct me to heaven, my home!

Farewell, vain amusements, my follies adieu,
While Jesus, and heaven, and glory I view;
I feast on the pleasures that flow from His throne,
The foretaste of heaven, sweet heaven, my home;
Home, home, sweet, sweet home,
O when shall I share the fruition of home?

25 6, 4.

Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

Though like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee!

There let the world appear
Steps unto heaven;
All that thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee!

Then with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee!

Or if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.

---

26 8s, 7s.

Saviour, breathe an heavenly blessing,
Ere repose our spirits seal:
Sin and want we come confessing,
Thou canst save, and Thou canst heal.

Though destruction walk around us,
Though the arrow near us fly,
Angel guards from Thee surround us,
We are safe if Thou art nigh.

Though the night be dark and dreary,
Darkness cannot hide from Thee;
Thou art He who, never weary,
Watcheth where Thy people be.

Should swift death this night o'ertake us,
And our couch become our tomb,
May the morn in heaven awake us,
Clad in light and deathless bloom.

---

27 C. M.

Alas! and did my Saviour bleed,
And did my Sov'reign die?
Would He devote that sacred head
For such a worm as I?

Was it for crimes that I have done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died,
For man, the creature's sin.

Thus might I hide my blushing face,
While His dear cross appears;
Dissolve my heart in thankfulness,
And melt mine eyes to tears.

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,—
'Tis all that I can do.

28

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.—Lose all, etc.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.—Wash, etc.

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.—And shall, etc.

Then in a nobler, sweeter song
I'll sing Thy power to save,
When this poor, lisping, stammering tongue
Lies silent in the grave.—Lies silent, etc.

---

29 C. M.

How sweet the name of Jesus sounds,
In a believer's ears!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

Dear name! the rock on which I build,
My shield and hiding-place;
My never-failing treasury, filled
With boundless stores of grace.

Jesus! my Shepherd, Husband, Friend!
My Prophet, Priest, and King!
My Lord, my Life, my Way, my End!
Accept the praise I bring.

Weak is the effort of my heart,
And cold my warmest thought,
But when I see Thee, as Thou art,
I'll praise Thee as I ought.

Till then I would Thy love proclaim
With every fleeting breath;
And may the music of Thy name
Refresh my soul in death.

30 11s, 10s.

Come, ye disconsolate! where'er ye languish,
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts; here tell your anguish;
Earth has no sorrow, that heaven cannot heal.

Joy of the desolate! Light of the straying!
Hope, when all others die, fadeless and pure!
Here speaks the Comforter, in God's name saying,
Earth has no sorrow, that heaven cannot cure.

Here see the Bread of life; see waters flowing
Forth from the throne of God, boundless in love:
Come to the feast prepared; come ever-knowing,
Earth has no sorrow but heaven can remove.

---

31 8s, 7s.

Jesus, I my cross have taken,
All to leave and follow Thee;
Destitude, despised, forsaken,
Thou, from hence, my all shalt be.
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition!
God and heaven are still my own.

Let the world despise and leave me,
They have left my Saviour too;
Human hearts and looks deceive me,
Thou art not like them untrue;
And whilst Thou shalt smile upon me,
God of wisdom, love and might;
Foes may hate and friends disown me,
Show Thy face, and all is bright.

Go then, earthly fame and treasure!
Come, disaster, scorn, and pain!
In Thy service pain is pleasure,
With Thy favor, loss is gain!
I have called Thee Abba, Father!
I have stayed my heart on Thee!
Storms may howl and clouds may gather,
All must work for good to me.

32 8s, 7s.

Love divine, all love excelling,
Joy of heaven, to earth come down!
Fix in us Thy humble dwelling;
All thy faithful mercies crown:
Jesus! Thou art all compassion,
Pure unbounded love Thou art;
Visit us with Thy salvation;
Enter every trembling heart.

Breathe, O! breathe Thy loving Spirit
Into every troubled breast;
Let us all in Thee inherit,
Let us find the promised rest:
Take away our power of sinning;
Alpha and Omega be;
End of faith, as its beginning!
Set our hearts at liberty.

Come, almighty to deliver,
Let us all Thy life receive;
Suddenly return, and never,
Never more Thy temples leave:
Thee we would be always blessing,
Serve Thee as Thy hosts above,
Pray, and praise Thee without ceasing,
Glory in Thy perfect love.

Finish then Thy new creation;
Pure and sinless let us be;
Let us see Thy great salvation,
Perfectly restored in Thee.
Changed from glory into glory,
Till in heaven we take our place;
Till we cast our crowns before Thee,
Lost in wonder, love and praise.

---

33 8s, 7s, 4s.

Saviour, like a shepherd lead us;
Much we need Thy tender care;
In Thy pleasant pastures feed us;
For our use Thy folds prepare:
‖: Blessed Jesus, Blessed Jesus,
Thou hast bought us, Thine we are.:‖

Thou hast promised to receive us,
Poor and sinful though we be;

Thou hast mercy to relieve us,
Grace to cleanse, and power to free.
‖: Blessed Jesus, Blessed Jesus,
Let us early turn to Thee :‖

Early let us seek Thy favor,
Early let us do Thy will;
Blessed Lord and only Saviour,
With Thy love our bosoms fill.
‖: Blessed Jesus, Blessed Jesus,
Thou hast loved us, love us still.:‖

34 C. M.

When I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes.

Should earth against my soul engage,
And hellish darts be hurl'd,
Then I can smile at Satan's rage,
And face a frowning world.

Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heav'n, my all.

There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.

35 8s, 7s.

Lord, dismiss us with Thy blessing,
Fill our hearts with joy and peace;
Let us each, Thy love possessing,
Triumph in redeeming grace;
O refresh us!
Trav'lling through this wilderness.

Thanks we give, and adoration,
For Thy gospel's joyful sound;
May the fruits of Thy salvation
In our hearts and lives abound;
May Thy presence
With us evermore be found!

So, whene'er the signal's given
Us from earth to call away;
Borne on angel's wings to heav'n,
Glad to leave our cumb'rous clay;
May we ready
Rise, and reign in endless day!

DOXOLOGIES.

L. M.

Praise God from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.

C. M.

To Father, Son and Holy Ghost,
The God whom we adore
Be glory, as it was, is now,
And shall be evermore.

S. M.

To the eternal Three,
In will and essence one;
To Father, Son, and Spirit be
Coequal honors done.

7s.

Sing we to our God above,
Praise eternal as His love;
Praise Him, all ye heavenly host,
Father, Son, and Holy Ghost.

THE BIBLE.

What is the Bible?

The Word of God.

Why is it called the Word of God?

Because in it God reveals Himself, His works and His will.

What does the word Bible mean?

The Book.

What other name is applied to the Bible?

The Holy Scriptures.

Who wrote the Bible?

Holy men of old, as they were moved by the Spirit of God.

What are the two general divisions of the Bible?

The Old and the New Testaments.

What is meant by the Old Testament?

The Covenant which God made with Abraham, Isaac and Jacob in man's behalf.

What is meant by the New Testament?

The Covenant which God made with Jesus Christ in man's behalf.

What does Covenant mean?

It means agreement.

How are the Old and the New Testament related to each other?

The Old Testament is the preparation for the New, and the New Testament is the fulfilment of the Old.

In what languages was the Bible originally written?

The Old Testament was written in Hebrew and the New Testament in Greek.

How many books does the Old Testament contain?

Thirty-nine.

Into how many classes are they divided?

Into four.

How many books are in the first?

The five books of Moses.

What are these called?

The Pentateuch.

How many in the second?

Twelve books of history.

How many in the third?

Five books of poetry.

How many in the fourth?

Seventeen books of prophecy.

Name the five books of Moses.

Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Name the twelve historical books.

Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah and Esther.

Name the five poetical books.

Job, Psalms, Proverbs, Ecclesiastes (or the Preacher), and the Song of Solomon.

How may these seventeen prophetical books be divided?

Into four divisions.

Name the books of the first division.

Isaiah, Jeremiah, Lamentations and Ezekiel.

Name those of the second division.

Daniel, Hosea, Joel and Amos.

Name those of the third division.

Obadiah, Jonah, Micah and Nahum.

Name those of the fourth division.

Habbakkuk, Zephaniah, Haggai, Zacharias and Malachi.

How many books are contained in the New Testament?

Twenty-seven.

What are the first four called?

The Gospels of Matthew, Mark, Luke and John.

What do these books contain?

A history of the life, miracles and teaching of Christ.

What are these books sometimes called?

The Gospel.

What do you mean by the word Gospel?

Glad tidings.

What is the glad tidings?

That Jesus Christ came into the world to save sinners.

What book follows the Gospels?

The Acts of the Apostles.

Who is the author of this book?

St. Luke.

How many Epistles did Paul write?

Fourteen—The Epistles to the Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon and Hebrews.

How many did John write?

Three.

How many did Peter write?

Two.

How many did James write?

One.

How many did Jude write?

One.

What is the last book of the New Testament?

The Book of Revelation.

Who wrote this book?

St. John.

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