

A BRIEF
Catechetical Exposition
OF
Christian Doctrine:

Divided into four Catechisms:
Comprising the Doctrine of the

1. Two Sacraments
2. The Lord's Prayer
3. The Ten Commandments
4. And the Creed

By
William Twisse

Doctor in Divinity.

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Edited, Updated and Revised by C. Matthew McMahon

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For more information on the Puritans, Puritan Theology,
and the Gospel of the Lord Jesus Christ
contact C. Matthew McMahon at

Email: webmaster@apuritansmind.com

Changes made to this edition do not affect the overall language of the document, nor do they change the writer's intention. Spelling, grammar and formatting changes have been made, and modernized wording is used in specific cases to help today's reader more fully grasp the intention of the author.

Scripture References are either the original Geneva Bible of 1599 or the KJV.

The First Catechism,

concerning the Sacraments

Lesson 1

Question: How many ways does the Word of God teach us to come to the Kingdom of Heaven?

Answer: Two.

Jeremiah 31:1, 31-33, “At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people...Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”

Q. What are those two ways?

A. By the Law and the Gospel.

Mark 10:17-19, “And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.”

Q. What does the Law teach us?

A. “Do this and you shall live.”

Deut. 30:10, “If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.”

Q. What does the Gospel teach us?

A. “Believe in the Lord Jesus and you shall be saved.”

Mark 16:16, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Q. Can we come to the Kingdom of Heaven by the way of God’s Law?

A. No

Galatians 3:21, “*Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.”

Q. Why not?

A. Because we cannot keep the Law.

Romans 8:3, “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”

Q. Why can’t we keep the Law?

A. Because we are all born in sin.

Ephesians 2:3, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

John 9:34, "They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out."

Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

Q. What is it to be born in sin?

A. To be naturally prone to evil over and against all that which is good.

Col. 1:22, "In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight."

Psalm 51:3, "For I acknowledge my transgressions: and my sin *is* ever before me."

Q. How does it come to pass that we are all born in sin?

A. By reason of the sin of our first father Adam.

Romans 5:19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Q. Which way then do you hope to enter to the Kingdom of heaven?

A. By the Gospel.

2 Cor. 2:16, "To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?"

Q. What is the Gospel?

A. The Glad tidings of Salvation by Jesus Christ.

Eph. 1:13, "In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise."

2 Tim. 1:1, "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus."

Q. To who is this "glad tidings" brought? To the righteous?

A. No

Q. Why so?

A. For two reasons

Q. What is the first?

A. Because there is none that is righteous and does not sin.

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

1 Kings 8:46, "If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near."

James 3:2, "For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body."

Q. What is the other reason?

A. Because if we were righteous, that is, without sin, we should have no need of Christ Jesus.

Matthew 9:12, "But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick."

Q. To who then is this "glad tidings" brought?

A. To sinners.

1 Tim. 1:15, "This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

Q. Is it brought to all sinners?

A. No

Acts 13:46, "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Q. To whom then?

A. Only those who believe and repent.

1 Peter 2:7-8, "Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed."

Romans 2:5, "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

This is the first lesson to know the right way to the Kingdom of heaven: and this consists in knowing the difference between the Law and the Gospel.

Q. What does the Law require?

A. That we should be without sin.

Galatians 3:10, "For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them."

Q. What does the Gospel require?

A. That we should confess our sins, amend our lives, and then through faith in Christ, we should be saved.

Matthew 3:6, "And were baptized of him in Jordan, confessing their sins."

1 John 1:9, "If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness."

Mark 1:4, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

Matthew 9:13, "But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God."

Q. The Law requires...what?

A. Perfect Obedience.

James 2:10, "For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all."

Q. The Gospel requires what?

A. Faith and True repentance.

Mark 1:15, "And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

Hebrews 6:1, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

Lesson 2

Q. Where do you learn this lesson, that Jesus Christ came in the world to save sinners?

A. In God's Word.

1 Tim. 1:15, "This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

Q. Where else?

A. In God's sacraments.

Every sacrament teaches us this lesson, as we shall easily perceive, if we understand what a Sacrament is.

Q. What is a Sacrament?

A. A holy sign and seal of grace.

Romans 4:11, "And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."

Q. How many sacraments do we have?

A. Two.

Q. Which are they?

A. Baptism and the Supper of the Lord.

Matthew 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

1 Cor. 11:23-24, "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."

Q. What is the sign in Baptism?

A. The cleansing of the child's face or body by washing it with water.

1 Peter 3:21, "The like figure whereunto *even* baptism does also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

1 Cor. 6:11, "And such were some of you: 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."

Q. What is the grace signified?

A. The cleansing of the child's soul from sin by washing it in Christ's blood.

Acts 2:38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Acts 22:16, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Q. Christ is in heaven, we are on earth: how can His blood wash our souls?

A. By faith.

Romans 3:25, "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;

Romans 5:6, "For when we were yet without strength, in due time Christ died for the ungodly."

Q. Have children faith?

A. No, for faith comes by hearing, and hearing by the Word of God.

Romans 10:17, "So then faith *cometh* by hearing, and hearing by the word of God."

Q. Why are infants then baptized?

A. God accepts the faith of their parents.

1 Cor. 7:14, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."

Genesis 17:7, "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

Q. We are made clean from sin by baptism: but are we made without sin?

A. No.

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

Q. Why then are we said to be made clean from sin?

A. For two reasons.

Q. What is the first?

A. Because we are made free from the punishment of sin.

Gal. 3:10, 13, "For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them... Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree."

1 Thess. 1:10, "And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come."

Q. What is the punishment of sin?

A. Death.

Romans 6:23, "For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord."

Genesis 2:17, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Q. How are we made free from it?

A. Christ died for us.

Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree."

Q. What is the other reason?

A. Because we are made free from the power of sin.

Romans 6:6, 7, 12, "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 he that is dead is freed from sin. . . Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

Q. What is it to be made free from the power of sin?

A. That sin shall not reign over us, though it dwells in us.

Romans 6:14, "For sin shall not have dominion over you: for ye are not under the law, but under grace."

Romans 7:17, "Now then it is no more I that do it, but sin that dwelleth in me."

Q. How do you know whether sin reigns over you or not?

A. By repentance. If we truly repent sin does not reign over us, otherwise it does.

2 Tim. 2:26, "And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Q. What lesson does this sacrament teach us?

A. As truly as the water does wash the child's face, and make it clean, so truly does the blood of Christ wash our souls and make them clean.

1 Peter 3:1, "The like figure whereunto *even* baptism does also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"

1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Lesson 3

Q. What is the sign of the Lord's Supper?

A. The eating of the bread and drinking of the wine to the nourishing of the body.

Matthew 26:26-27, "And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it."

Psalms 104:15, "And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart."

Q. What is the grace signified?

A. The eating of Christ's Body, and the drinking of Christ's Blood to the nourishing of our souls.

Q. Christ is in heaven, we are on earth: how can we eat His Body and drink His Blood?

A. By Faith.

So says the Savior in John 6:35, “He that cometh to me shall never hunger; He that believeth in men shall never thirst.” Therefore to believe in Him is to drink Him. And consider the following and think through this:

Q. What is the hunger and thirst of a Christian as a Christian?

A. An appetite after that which conserves the life of a Christian.

Q. What is that?

A. The favor of God to the pardoning of our sins, and to the saving of our souls.

Psalm 4:6-7, “*There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.”

Psalm 32:3-5, “When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.”

Q. What is the next way to satisfy this hunger and quench this thirst?

A. To believe that Jesus Christ gave His Body to be crucified, and His blood to be shed for our sins.

John 6:34-35, “Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

John 4:14, “But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

Q. What lesson does this Sacrament teach us?

A. As truly as the bread that we eat, and the wine that we drink nourishes and comforts our bodies, so the Body, and the Blood of Christ, if we eat and drink by them faith, shall nourish our souls to everlasting life.

John 6:27, 33-35, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed...For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

John 6:40, “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”

Q. How many things are required to prepare us to worthily receive the Lord’s Supper?

A. Four things.

Q. What are the first two?

A. Knowledge and Faith.

1 Cor. 11:28-29, “But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.”

Luke 22:19-20, “And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.”

Q. Where is that taught to us?

A. In our Creed and Catechism. [*The Apostles Creed and the Westminster Shorter Catechism, circa 1646, one year after Twisse's Catechism but he was involved in creating it.*]

Q. What are the last two?

A. Repentance and love.

1 Cor. 11:30-31, "For this cause many *are* weak and sickly among you, and many sleep.

For if we would judge ourselves, we should not be judged."

Matthew 5:23-24, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Q. Where is that taught to us?

A. In the Ten Commandments.

Q. Why is knowledge required to partake of the Lord's Supper and not required for Baptism?

A. Because Baptism is the sacrament of our *birth* in Christ: the Lord's Supper is the Sacrament of our *growth* in Christ.

Q. What is the faith that is required?

A. To believe that Jesus Christ gave His Body to be crucified, and His Blood to be shed for our sins.

Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Q. Why is faith required?

A. Because though we may eat the bread and drink the wine without faith, we cannot eat Christ's Body, and drink His Blood without faith.

John 6:35, "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

This is true; for when we eat the Body of Christ it is a spiritual eating, and the drinking of His Blood is a spiritual drinking. This should cause us to consider the mediation of the wonderful love of God the Father, who, to save our souls, did not spare His own Son, but gave His Son to suffer a shameful death, a bitter death, and an accursed death for our sins: (Eph. 3:18-19) Here is the love of Christ that passeth knowledge: such is the breadth and length, and depth and height of it, that we are not able to sufficiently comprehend it.

And just like the body is strengthened by feeding and drinking on food so it can function in all the actions of a given day, so the soul of a Christian by meditation on this love of Christ in giving His body to be crucified, and His Blood to be shed for our sins, helps us to gather more and more strength continually for the better performance of all actions of grace; whether they are actions of dependence (to depend on Him) and also to trust in Him in all states, in all conditions, even in time of affliction and persecution, and at the very hour of death. These are all actions of conformity to His will, in obeying him, and walking in the ways of His commandments to the end.

Q. Why is repentance required?

A. Because faith is required.

Gal. 5:5, "For we through the Spirit wait for the hope of righteousness by faith."

Luke 24:47, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

For by Faith we believe that Christ died for us.

Q. What should we do before Him as a result of this?

A. To serve Him all the days of our life: and though we cannot serve him by perfect obedience, to serve Him as best we can, by true repentance.

Q. How many parts are there of repentance?

A. Four parts.

Q. What are the first two?

A. To confess our sins, and to be sorry for them.

Mark 1:5, "And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."

2 Cor. 7:11, "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter."

Q. What are the two last?

A. To pray to God to forgive them, for Christ's sake, and to amend our lives: desiring God to give us grace that we may amend them.

Luke 18:13, "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."

Matthew 3:8, "Bring forth therefore fruits meet for repentance."

Q. How many offices are there of love?

A. Three

Q. What is the first?

A. To never do wrong to our neighbor.

1 Cor. 13:5-7, "Does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things."

Q. What is the second?

A. To be good to him if we can.

Q. What is the third?

A. If he wrongs us, to forgive him.

Q. Why must we have this love?

A. Because we look humbly to God that He will forgive us of all our wrongs for Christ's sake.

Ephesians 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

The Second Catechism

Concerning the Lord's Prayer

Lesson 1

Q. Can you say the Lord's Prayer?

A. Our Father which art in heaven, etc.

Q. Why is it called the *Lord's Prayer*?

A. Because our Lord and Savior Jesus Christ taught his disciples to pray in this way.

Luke 11:1-2, "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth."

Q. Why are you taught to say, "Our Father," and not "my Father?"

A. For two reasons.

Q. What is the first?

A. Because God is the Father of us all.

Malachi 2:10, "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"

Job 31:15, "Did not he that made me in the womb make him? and did not one fashion us in the womb?"

Q. What is the second?

A. To teach us to pray for others as well as ourselves.

Ephesians 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Matthew 5:44, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Q. "Which art in Heaven..." In what heaven does God dwell?

A. In the third heaven, called "the heaven of heavens."

2 Cor. 12:2, "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven."

Q. How many heavens are there?

A. Three heavens.

2 Chron. 6:18, "But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!"

Q. What is the first?

A. Where the birds of the air fly. They are called *the birds of heaven*.

Gen. 1:20, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven."

Hosea 2:18, “And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.”

Q. What is the second?

A. Where the sun, moon and stars are in space. They are called in Scripture *the stars of Heaven*. Gen. 1:16-17, “And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. And God set them in the firmament of the heaven to give light upon the earth.”

Q. What is the third?

A. High above all where God dwells.

1 Kings 8:27, 39, 43, “But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded. . . Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;). . . Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.”

Q. Is not God everywhere?

A. Yes.

Psalm 149:7-9, “To execute vengeance upon the heathen, *and* punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.”

Q. Why then is He said to be in heaven?

A. For three reasons.

Q. What is the first?

A. Because He is there in a most special manner.

Q. What is that special manner?

A. He communicates Himself in a glorious manner to His saints and angels.

Mark 10:37, “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.”

Rev. 3:2, “Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.”

God is in all creatures as *the author of nature*, and communicating to them the gifts of nature.

God is in a special manner in His Church, as *the author of grace*; but in a most special manner is He in heaven, as *the author of glory*. And there He is communicating the riches of His glory to the angels and saints.

Acts 17:28, “For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.”

Ezekiel 20:12, “Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.”

Q. What is the second?

A. To teach us that when we pray, our affections should be in heaven.

Q. Do you believe that God is your Father?

A. Yes.

Q. And what kind of Father?

A. A heavenly Father. That is the *best* Father, for heavenly things are better than earthly things, as the light of the sun is better than the light of a candle, comparatively speaking.

Mark 6:32, "(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things."

Colossians 3:2, "Set your affection on things above, not on things on the earth."

2 Peter 1:19, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

Q. What lesson does this teach us?

A. Therefore He is willing to hear anyone when they pray humbly to Him.

Luke 12:31, "But rather seek ye the kingdom of God; and all these things shall be added unto you."

Q. "For thine is the Kingdom..." say this in plainer manner.

A. The Kingdom is Thine.

Q. What kingdom?

A. The Kingdom over all the world.

Daniel 5:1, "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand."

Daniel 8:21, "And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king."

Psalms 103:19, "The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all."

Q. What is the meaning of the phrase?

A. "You are King over all the world."

Psalms 47:7, "For God *is* the King of all the earth: sing ye praises with understanding."

Rom. 13:4, "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil."

2 Chron. 20:6, "And said, 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?"

Q. "Thine is the power..." say this in plainer manner?

A. The power is all Yours.

Q. What power?

A. Over all the world.

Psalm 62:11-12, "God hath spoken once; twice have I heard this; that power *belongeth* unto God. Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work."

John 19:11, "Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

Matthew 28:18, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

Q. What is the meaning?

A. All power belongs to You.

Q. "Thine is the glory..." say this in plainer manner?

A. The glory is Yours.

Q. What is the meaning?

A. All glory belongs to Me.

Isaiah 48:11, "For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another."

Q. Do you believe God is King over all the world?

A. Yes.

Q. What lesson does this teach us?

A. Therefore He is able to help us. This is the first part of the prayer, commonly called the *Invocation*. It contains the profession of our faith in God, both touching His goodness, that He is our Father, and therefore willing to hear us. And touching His power, that He is King of all the world, and therefore able to help us. Without this kind of faith we cannot pray. After all this, follows the petitions.

Lesson 2

Q. How many petitions are there?

A. Six Petitions.

Q. Into how many parts are they divided?

A. Into two parts.

Q. How many petitions are there in the first part?

A. Three.

Q. What do we pray for in the three first?

A. Such things as immediately concerning God's glory.

Q. What do we pray for in the three last?

A. Such things as immediately concern our own good.

Q. Say the first petition?

A. *Hallowed be thy name.*

Q. Say this in a plainer manner?

A. We pray to You that Your Name would be hallowed in all the earth.

Q. What does it mean to be “hallowed?”

A. Made *holy*.

Q. Isn't God's name holy already?

A. Yes.

Q. Can we make His name more holy than it is?

A. No.

Q. What, then, is the meaning of the word?

A. Made *known* to be holy.

Q. What is the meaning of the Petition?

A. We pray that this holy name may be made known over all the world. So, we see the first thing our Savior would have us pray for is the knowledge of God. Jesus knew the lack of understanding this is a cause of all kinds of evil, and he also knew the knowledge of God is the beginning of all goodness.

1 Thess. 4:5, “Not in the lust of concupiscence, even as the Gentiles which know not God.”

Q. To what end do we pray this?

A. To this end, that we know He is the God that delights in holiness. Therefore, we should be moved to refer all things to the glory of His name.

1 Cor. 10:31, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”

Q. What is the next petition?

A. *Thy kingdom come.*

Q. Say this in a plainer manner?

A. We pray that His kingdom may come.

Q. What is the meaning?

A. We pray that His Word and Gospel may be preached over all the world.

Q. In thinking about this consider the following: How are the kingdoms of men planted and established?

A. By the sword.

Romans 13:4, “For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.”

Q. What is God's sword?

A. His Word.

Eph. 6:17, “And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

Hebrews 4:12, “For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.”

Psalm 149:6, “*Let* the high *praises* of God *be* in their mouth, and a twoedged sword in their hand.”

In like manner, when a king gives us laws and we receive them he becomes our king and we his people. So when God gives us His laws, and we receive them, then He becomes our King, and we his people, according to true adoption and salvation. Now His Word contains His Laws.

Q. How many things do we pray for in this petition?

A. For two things.

Q. What is the first?

A. That God will send faithful pastors to preach His Word.

Jer. 3:15, “And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.”

Matthew 9:38, “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”

Q. What is the second?

A. That God will send Christian Princes to stand for His Word.

Isa. 60:10, 16, “And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee... Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.”

Isa. 49:23, “And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.”

Q. What is the next petition?

A. *Thy will be done in earth as it is in heaven.*

Q. Say this in a plainer manner?

A. We pray to You that Your will may be done on earth as it is in heaven.

Q. How are we able to do God’s will? Of ourselves, without grace or do we need grace?

A. We cannot do this without grace – we must have it.

John 15:5, “I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”

2 Cor. 3:5, “Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God.”

Q. What do we pray for then?

A. That God will give us grace to do His will.

Hebrews 13:21, “Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.”

Q. "As it is in heaven..." by whom?

A. By the Angels.

Psalm 103:10, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

Q. Why must we pray to do God's will as the Angels do it?

A. Because one day we shall be like them in glory. Therefore we have cause to desire to be like them here in grace.

Luke 20:36, "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

1 John 3:3, "And every man that hath this hope in him purifieth himself, even as he is pure."

Now mark how the three petitions do fit very well together. 1. We pray that God's holy name might be known over all the world. 2. We pray that the Word and Gospel might be preached over all the world, whereby we may be brought to the true knowledge of Him. And thirdly, we pray that God will give us grace, not only to know Him, but to do his will, even as the Angels do it in Heaven. And then, we are happy, as our Savior says, "If ye know these things, Happy are ye if ye do them."

Acts 26:18, "To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

1 Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned."

John 13:17, "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter."

Q. What is the next petition?

A. *Give us this day our daily bread.*

Q. Why do we pray for God's glory in the first place and then for things which concern our good after that?

A. Because we must first look to the glory of God and the righteousness of His Kingdom, and then all other things shall be given to us.

Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Q. What is meant by bread?

A. All things needful for this life.

Deut. 8:3, "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 does not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD does man live."

Matthew 4:4, "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Q. What is meant by daily bread?

A. All things needful for *every* day.

Q. What is meant by our bread?

A. Bread that we worked for by a lawful vocation.

2 Thess. 3:12, "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

Q. What is meant by *Give us this day*?

A. That we may have it as a *gift* from God.

Q. What is the consequent of receiving it as a gift?

A. That we may have God's blessing with it.

Proverbs 10:22, "The blessing of the LORD, it maketh rich, and he addeth no sorrow with it."

Q. How many benefits are there of God's blessing?

A. Three.

Q. What is the first?

A. By the blessing of God it shall satisfy our natures.

Haggai 1:6, "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes."

Q. What is the second?

A. By the blessing of God it shall content our minds.

Proverbs 13:15, "Good understanding giveth favour: but the way of transgressors *is* hard."

1 Tim. 6:6, "But godliness with contentment is great gain."

Q. What is the third?

A. Having eaten and been refreshed, by the blessing of God, we should use our health and strength to the service of God, and not to the service of the world, the flesh and the devil.

Deut., 32:15, "But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation."

Ezek. 16:49, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

Q. How many things do we pray for in this Petition?

A. For three things.

Q. What is the first?

A. That God will give us all things needful for this life.

Q. What is the second?

A. That God will give us His blessing with it.

Q. What is the third?

A. That God will give us grace to live in some lawful vocation.

Q. What is the next Petition?

A. *Forgive us our trespasses as we forgive them that trespass against us.*

Q. What is a trespass?

A. A sin.

Q. What is a sin?

A. The breaking of any one of God's Commandments.

1 John 3:4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

Q. What do we pray for in this Petition?

A. Forgiveness of all sins past.

Q. Does God forgive all men of their sins?

A. No.

Deut. 29:20, "The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven."

James 1:13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

Proverbs 28:13, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy."

Psalms 54:5, "He shall reward evil unto mine enemies: cut them off in thy truth."

Jonah 2:8, "They that observe lying vanities forsake their own mercy."

Matthew 12:32, "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come."

Q. Who does He forgive of all their sins?

A. Such people as believe and repent.

Luke 24:47, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Luke 3:3, "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

Acts 2:38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Q. What do we pray for, then, in this Petition?

A. That God will give us repentance; for hereby we grow to be more assured of God's favor in the forgiving of our sins.

2 Tim. 2:25, "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

Acts 2:31, "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

Acts 11:18, "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

Psalms 32:5, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah."

Q. What is the last Petition?

A. *And lead us not into temptation.*

Q. What is the meaning of these words?

A. But deliver us from evil. The latter words explain the former.

Q. How many sorts of evil are there in the world?

A. Two sorts.

Q. Which are they?

A. The evil of sin, and the evil of sorrow.

Q. What evil is meant in this place?

A. The evil of sin, as appears by the word *temptation*.

Q. What is temptation?

A. Everything that tempts us to sin.

James 1:14, "But every man is tempted, when he is drawn away of his own lust, and enticed."

Matthew 4:3, "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread."

1 Cor. 1:5, "That in every thing ye are enriched by him, in all utterance, and *in* all knowledge."

Q. What do we pray for in this Petition?

A. That God will keep us from sins hereafter.

John 17:15, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

The Third Catechism,

Touching the Ten Commandments

Lesson 1

Q. What does the Law of God teach us?

A. What we *ought* to do.

Luke 18:18, 20, “And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?...Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.”

Q. How many commandments are there in God’s law?

A. Ten.

Exod. 34:4, “And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.”

Deut. 4:1, “Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.”

Deut. 10:4, “And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.”

Q. Into how many parts are they divided?

A. Into two, accordingly as they were written; two tables.

Exod. 31:18, “And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.”

Deut. 10:1-3, “At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark *of* shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.”

Q. How many commandments are there in the first table?

A. Four.

Eph. 2:15, “Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace.”

Matthew 22:37, “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.”

Q. How many in the second?

A. Six.

Matthew 19:19, “Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.”

Q. What is contained in the first four?

A. Our duty toward God.

Luke 10:27, "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

Q. What is contained in the last six?

A. Our duty towards our neighbor.

Mark 12:31, "And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

Q. Repeat the first commandment?

A. *Thou shalt have no others gods but me.*

Q. How many duties are contained in this commandment?

A. Three.

Q. What is the first?

A. To love God.

Deut. 6:5, "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might."

Q. What is the second?

A. To fear God.

Deut. 6:12, 13, "*Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name."

Q. What is the third?

A. To put our trust in God.

Psalms 37:5, "Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass."

Jer. 17:7, "Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is."

Job 13:15, "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him."

Q. How many things are forbidden?

A. Three things are contrary to the command.

Q. What is the first?

A. If we love the world.

1 John 2:16, "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."

Q. What is the second?

A. If we fear the world

Isaiah 51:12, "I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldst be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass."

Jeremiah 10:2, "Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."

Q. What is the third?

A. If we put our trust in the world.

Proverbs 28:20, "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent."

Psalm 146:3, "Put not your trust in princes, *nor* in the son of man, in whom *there is* no help."

Psalm 20:7, "Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God."

Q. How do we prove that these latter three are contrary to the first three?

A. Because the love of the world is contrary to the love of God. Therefore the fear of the world is contrary to the fear of God. To put our trust in the world is contrary to our putting of our trust in God.

1 John 2:15, "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."

Isa. 51:12-13, "I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldst be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass; And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?"

Isaiah 8:12-13, "Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread."

Psalm 118:9, "*It is* better to trust in the LORD than to put confidence in princes."

Jer. 17:5-7, "Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited. Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is."

Q. Should we love one another, especially inferiors to love and fear their superiors?

A. Yes, but for God's sake. But God is to be loved and feared for His own sake.

Matthew 5:43-44, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Matthew 22:39-40, "And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

Q. What is the Second Commandment?

A. *Thou shalt not make unto thyself any graven image, etc.*

Q. What is forbidden in this commandment, in one word?

A. Will-worship.

Psalm 106:28, 29, 38, 39, "They joined themselves also unto Baalpeor, and ate the sacrifices of the dead. Thus they provoked *him* to anger with their inventions: and the plague brake in upon them. . . And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions."

Hosea 13:1, "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died."

Q. What is will-worship?

A. To worship God after our own ideas and wills.

Q. What is commanded?

A. To worship God according to His Word.

Psalm 119:113, "I hate *vain* thoughts: but thy law do I love."

Isa. 50:10, "Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God."

Isa. 8:20, "To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them."

So parents desire that their children obey them as they lay down the rules, not doing what they think will please their parents, but by doing what their parents command them. So masters look to be served of their subjects, yet the child is made after the image of God, as well as the father. The servants are made after the same image, and then also in the image of their master. The same is like a King and his subjects. And because we are made in another' image by analogy, we should be able to understand what is right to please their parents, their masters, or their Princes. None of us is of himself able to conceive what is pleasing to God – which is very different. God says, "For my ways are not your ways, neither are my thoughts your thoughts, saith the Lord: but as high as the heavens are above the earth, so are my ways above your ways and my thoughts above your thoughts, saith the Lord (Isa. 55:8-9)."

Q. What is that worship of God which He has commanded us in His Word?

A. It is of a different nature, according to different times; it is in some ways different under the Old Testament than it is under the New Testament.

Q. What was the worship that God commanded in the times of the Old Testament?

A. It consisted in variety of ceremonies, both regarding the place of worship (the temple in Jerusalem) and touching the persons that performed it (which were the priests.) Last of all it regards the actions performed by them in variety of sacrifices.

Exod. 24:1, "And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off."

Lev. 1:2-4, "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock. If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him."

Q. What was the chief reasons behind all these shadows on the Old Testament?

A. The crucifying of Christ Jesus, together with all the grace and benefits which the Church of God both enjoy through the death and passion of Christ Jesus.

John 1:29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

Heb. 10:4, 16, "For *it is* not possible that the blood of bulls and of goats should take away sins... This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them."

Q. What are the benefits which we enjoy by Christ?

A. They are three in number.

Q. What is the first?

A. Our atonement and reconciliation with God, which consists in the forgiveness of our sins.
Lev. 4:20, "And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them."

Q. What is the second?

A. The sanctification or purification of our natures.
Heb. 10:2, "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins."

Q. What is the third?

A. The salvation of our souls.
Deut. 33:29, "Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

Q. What is the worship of God prescribed in God's Word, in the days of the New Testament?

A. It is mostly moral and perpetual. It is not attened with shadows, but with the reality of His coming.

Q. How many parts are there of it?

A. Three.

Q. What is the first?

A. The ministers of the Word in the preaching and hearing of it.
Isa. 52:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"
Luke 14:23, "And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled."
Acts 13:15, "And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on."
Eph. 4:11-12, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."
2 Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Q. What is the second?

A. The exercise of prayer.
1 Tim. 2:1, "I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men."

Q. What is the third?

A. The administration and participation of the sacraments.

Acts 2:42, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Acts 20:7, "And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

Q. What is forbidden?

A. Things contrary to these.

Q. What is contrary to the ministry of the Word?

A. Two things.

Q. What is the first?

A. The contempt of it.

Luke 7:30, "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

Q. Where do we see the contempt of preaching?

A. In two things: first, the misuse of it, or the use of it in an ignorant or unthoughtful manner.

Acts 13:46, "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Luke 8:11-12, "Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."

Jeremiah 22:21, "I spake unto thee in thy prosperity; *but* thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not my voice."

Ezekiel 33:32, "And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

Q. What is the second?

A. The bringing in of a kind of worship besides or contrary to the Word of God.

Isa. 1:12, "When ye come to appear before me, who hath required this at your hand, to tread my courts?"

1 Kings 12:33, "So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense."

Q. Give some examples of "contrary worship"?

A. As the sacrifice of the Mass amongst the Papists.

Heb. 7:23, 27, "And they truly were many priests, because they were not suffered to continue by reason of death. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

Hebrews, "9:12, 14, 22, 25, 26, 28, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*...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?...And almost all things are by the law purged with blood; and without shedding of blood is no remission...Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with

blood of others... For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself... 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.”

Hebrews 10:12, 14, “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.”

Q. What else?

A. The making of images for superstitious reasons; the placing of them in Churches; and worshipping the images as well.

Exod. 20:4, “Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.”

2 Kings 18:4, “He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.”

Exod. 20:5, “Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me.”

Rev. 9:20, “And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.”

Q. What else?

A. The worshipping of relics.

Gen. 50:25, “And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.”

Hos. 13:14, “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.”

Josh. 24:32, “And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.”

Q. What else?

A. The consecrating of oil, cream, salt, and the like.

Rom. 14:17, “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.”

Q. What is contrary to prayer?

A. Two things.

Q. What is the first?

A. The neglect or misuse of prayer.

Psalm 14:4, “Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.”

Q. What is the second?

A. An unlawful use of prayer.

Q. How is prayer unlawful?

A. In two ways.

Q. What is the first?

A. To pray without true faith.

Psalm 16:4, "Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips."

Q. Where do we find that?

A. In praying unto any other save unto God: In praying in any other Name than in Jesus Christ. Phil 4:6, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

John 15:24, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."

Heb. 13:15, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

1 John 2:1, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

1 Tim. 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus."

Rev. 8:3, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

Q. Do Papists and Romans Catholics transgress in this?

A. Yes.

Q. How many ways?

A. In praying to Saints, in praying to angels, in praying to Images.

Q. What is the second?

A. In praying without right affections.

Q. How many ways is that committed?

A. Two ways.

Q. How?

A. Praying superstitiously, or in praying profanely.

Q. How superstitiously?

A. In praying in a tongue they do not understand, as Papists do in Latin.

1 Cor. 14:13, "For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful."

Q. How profanely?

A. In praying without due reverence and devotion.

Jer. 12:2, "Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins."

Q. What is contrary to the right administration of the sacraments?

A. Two things.

Q. What is the first?

A. The contempt of God's institution.

Q. How is this committed?

A. Two ways.

Q. What is the first?

A. By not coming to the Lord's Table.

Exod. 12:3, 14, "Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house...And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever."

2 Chron. 30:10, "...but they laughed them to scorn, and mocked them."

Luke 22:19, "And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."

Q. What is the second?

A. By receiving it unworthily, when we do come to the table.

1 Cor. 11:27, "Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

Q. What is the second way in general?

A. By bringing in our own institutions, as the Papists have brought in the sacraments to a "different" degree with their own ideas surrounding the Mass.

Matthew 15:9, "But in vain they do worship me, teaching *for* doctrines the commandments of men."

Q. What is the third Commandment?

A. *Thou shalt not take the name of the Lord thy God in vain, etc.*

This is both a binding and a forbidding commandment.

Q. What is commanded in this Commandment?

A. To take God's name.

Q. What is forbidden?

A. To take it in *vain*.

Q. Under this general duty of taking God's name, how many duties are commanded especially?

A. Two.

Q. What is the first?

A. To pray to Him.

Psalm 30:8, "I cried to thee, O LORD; and unto the LORD I made supplication."

Q. What is the second?

A. To swear by Him.

Deut. 6:13, "Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name."

Deut. 10:20, "Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name."

Joshua 23:7, "That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them."

Isa. 65:16, "That 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; because the former troubles are forgotten, and because they are hid from mine eyes."

Jer. 5:7, "How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses."

Amos 8:14, "They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again."

Zeph. 1:5, "And them that worship the host of heaven upon the housetops; and them that worship *and* that swear by the LORD, and that swear by Malcham."

Q. What is the difference between prayer commanded in the second Commandment and prayer commanded in this third Commandment?

A. Solemn prayer is commanded in the second, brief ejaculations upon occasion [short bursts of prayer] in the course of our common affairs is commanded here.

Q. How many thing special are forbidden, under the general heading of taking God's name in vain?

A. Two.

Q. What is the first?

A. To pray in vain.

Q. What is the second?

A. To swear in vain.

Q. What does it mean to pray in vain?

A. To pray with our lips when our hearts are far from Him.

Jeremiah 12:3, "But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter."

Q. How many ways may we swear in vain?

A. Three ways.

Q. What is the first?

A. By swearing falsely. For Jeremiah says, "Thou shalt swear in truth."

Jer. 5:2, "And though they say, The LORD liveth; surely they swear falsely."

Lev. 19:12, "And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD."

Jer. 4:2, “And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.”

Q. What is the second?

A. By swearing rashly: for Jeremiah says, “Thou shalt swear in judgment.”

John 19:14-15, “And it was the preparation of the passover, and about the sixth hour: 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 Caesar.”

Jer. 4:2, “And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.”

Q. What is it to swear rashly?

A. To swear without a just cause.

Q. How many just causes are there in swearing an oath?

A. Two.

Q. What is the first?

A. When the Magistrate or King puts us to it.

Exod. 22:8, “If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.”

Q. What is the second?

A. When voluntarily we take it, to end a dispute among our neighbors.

Gen. 21:24, “And Abraham said, I will swear.”

Gen. 31:53, “The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.”

Psalm 15:4, “In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that sweareth to his own hurt, and changeth not.*”

Q. What is the third?

A. By swearing wickedly. For Jeremiah says, “thou shalt swear in righteousness.”

1 Kings 19:2, “Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time.”

Jeremiah 4:2, “And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.”

Q. What is it to swear wickedly?

A. To bind ourselves with an oath, or to vow some wicked thing. As the Jews (as before) forty of them, bound themselves with a vow that they would neither eat nor drink till they had killed Paul. Such oaths are better broken than kept. What is sinful about them is that they are simply made. We should remember that we do not *need* to swear, or make a rash vow because we would quickly dishonor God by the making of it, even before the heeding of it.

Q. How many other ways may we transgress this commandment?

A. Three ways.

Q. What is the first?

A. By taking God's word in vain.

Q. What is the second?

A. By taking God's sacraments in vain.

Q. What is the third?

A. By taking His works in vain.

Q. What are the works of God which we may take in vain?

A. Works of mercy and works of judgment.

Q. How are God's works of mercy taken in vain?

A. When we are not provoked to thankfulness and obedience by what He does for us.

Isa. 1:3, "The ox knoweth his owner, and the ass his master's crib: *but* Israel does not know, my people does not consider."

Jer. 2:6, "Neither said they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?"

Jer. 31:32, "Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD."

Q. How are God's works of judgment taken in vain?

A. When we are not stirred to repentance.

Jer. 2:30, "In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion."

Isa. 1:5, "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint."

Q. What is the next Commandment?

A. *Remember that thou keep holy the Sabbath day, etc.*

Q. What is commanded in this?

A. To keep it holy.

Q. What is forbidden?

A. To profane it.

Q. What is to keep it holy?

A. To perform the duty of the day.

Q. Of how many sorts are the duties of the day?

A. Of two sorts, public and private.

Q. What are the public duties?

A. To come to Church, to hear the Word of God read and preached, to pray, to sing psalms, and to receive the sacraments. To say this in a few words, the *exercise* of the word and prayer.

Acts 13:14, "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down."

Luke 4:16, "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read."

Acts 13:27, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*."

Acts 16:23, "And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely."

Luke 4:21, "And he began to say unto them, This day is this scripture fulfilled in your ears."

Acts 13:15, "And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on."

1 Cor. 14:26, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

Acts 20:7, "And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

Q. What are the two parts to private exercises?

A. Partly common, and partly proper.

Q. What are the private exercises?

A. The exercise of the Word and Prayer; but in reverence to the Publick

Q. What are the proper exercises in private?

A. Study and meditation.

Lesson 2

Q. What is the first Commandment of the second table?

A. *Honor thy Father and they mother.*

Q. What is the duty commanded in this Commandment?

A. The duty that we owe to everyone in respect of his place in the world.

Q. How many different kinds of people are meant by "father and mother?"

A. Three sorts.

Q. Who are they?

A. First, natural parents.

Q. Children must honor them, and who else?

A. Masters are also meant here.

Mal. 1:6, "A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?"

Lev. 19:3, "Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God."

Q. Servants must honor Masters, and who else?

A. Kings and Magistrates.

1 Tim. 6:1, "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed."

Q. Subjects must honor them. What is meant by honor?

A. Obedience.

1 Peter 2:17, "Honour all *men*. Love the brotherhood. Fear God. Honour the king."

Eph. 6:1, 5, "Children, obey your parents in the Lord: for this is right... Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ."

1 Peter 2:18, "Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward."

1 Peter 2:13, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme."

Q. Must they obey them in all things?

A. No.

Acts 5:25, "Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people."

Micah 6:16, "For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people."

Luke 14:26, "If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Q. In what then?

A. In things indifferent.

Col. 3:22, "Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God."

Q. What are things indifferent?

A. Such things as God has neither commanded nor forbidden.

Q. How many things are commanded in this commandment?

A. Three things.

Q. What is the first?

A. The duty of inferiors to their superiors.

1 Peter 2:1, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings."

Rom. 13:13, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."

Q. This is expressed. What else?

A. The duty of superiors to their inferiors, as of Parents to their children; Masters to their servants; Princes to their subjects.

Col. 4:1, "Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven."

Eph. 6:9, "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him."

Q. This is implied by the rule of relatives. What else?

A. The duties that equals ought to perform to one another among themselves, as respect one another, to be courteous one to another, and to honor one to another for all their duties can be referred to no other Command than to this one.

1 Peter 2:17, "Honour all *men*. Love the brotherhood. Fear God. Honour the king."

Rom. 12:10, "*Be* kindly affectioned one to another with brotherly love; in honour preferring one another."

Q. What is the sanction of this Commandment?

A. *That the days may be long in the land, which the Lord God giveth thee.*

Q. What is promised in this phrase?

A. Long life.

Q. Have all the children of God a long length of life?

A. They have in two different ways.

Q. What is the first?

A. They have the blessing of long life in this world like as they have the blessing of health even in sickness, and the blessing of wealth even in poverty - so far as all states and conditions work for their good by God.

Prov. 3:16, "Length of days *is* in her right hand; *and* in her left hand riches and honour."

Eccl. 8:12, "Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him."

Rom. 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Q. What is the second?

A. The sooner they die here, the sooner they enter upon life in the Kingdom of Heaven. The shorter it is here, the longer it is there.

Q. Indeed the Land of Canaan was a figure of heaven. But do the wicked have a long life sometimes?

A. Yes, in this world, but it is a cursed, not blessed, life to them. And for them it is but a life in sin, which the Scriptures accounted death rather than life.

Q. What is the next commandment?

A. *Thou shalt have no murder.*

Q. What is forbidden in this Commandment?

A. Unmercifulness, or cruelty.

Proverbs 11:10, "When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting."

Q. What is commanded?

A. Mercy, and all the works thereof.

Matthew 5:7, "Blessed *are* the merciful: for they shall obtain mercy."

Q. The works of mercy; of how many sorts are they?

A. Of two sorts.

Q. What are they?

A. Whether concerning the body, or concerning the soul.

Luke 10:37, "And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

James 3:17, "But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Q. What are the works of mercy concerning the body?

A. To feed the hungry; to refresh the thirsty; to clothe the naked; to help those that are without shelter, to visit the sick, etc.

Matthew 25:35, "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in."

Q. What are the works of mercy concerning the soul?

A. To instruct, to exhort in righteousness, to desire and labor the good and salvation of men's souls.

Matthew 9:36, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

Luke 1:77, "To give knowledge of salvation unto his people by the remission of their sins."

Q. Which of these two sorts are the worthiest works?

A. Works of mercy concerning the soul.

Matthew 16:26, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Q. How many ways may this commandment be transgressed?

A. Two ways in general.

Q. How?

A. Either inwardly or outwardly.

Q. How inwardly?

A. By the two passions of anger and malice.

Matthew 5:22, "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

1 John 3:15, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

Q. What is anger?

A. The desire of revenge.

Q. Is all revenge forbidden?

A. No.

Q. What is forbidden and what is not?

A. Private revenge is forbidden, public is not.

Romans 12:19, "Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord."

Prov. 20:22, "Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee."

Prov. 24:29, "Say not, I will do so to him as he hath done to me: I will render to the man according to his work."

Q. What is public revenge?

A. Revenge taken by the hand of the magistrate, upon a criminal. And this is lawful, for it is God's vengeance.

Rom. 13:4, "For he is the minister of God to thee for **good**. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil."

John 19:11, "Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

Q. How many ways is this Commandment transgressed outwardly?

A. Three ways.

Q. How?

A. By looks, by words, and by deeds.

Q. How by looking?

A. As when a revengeful mind, or malicious heart betrays itself by sour looks, or frowning countenance.

Genesis 4:5, "But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell."

Q. How by words?

A. When the irregular passion of our hearts break out into evil talking.

Matthew 5:22, "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Acts 23:3, "Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

Q. How by deeds?

A. Four ways.

Q. What is the first?

A. By hitting our brother.

Acts 23:2, "And the high priest Ananias commanded them that stood by him to smite him on the mouth."

Q. What is the second?

A. By wounding him.

Luke 10:30, "And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead."

Q. What is the third?

A. By maiming him.

Exod. 21:24, 29, "Eye for eye, tooth for tooth, hand for hand, foot for foot... But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death."

Q. What is the fourth?

A. By killing him. And here are different degrees, according as the parties murdered come near to us in the way they are killed: as the father or mother murdering the child: the child murdering his own father or brother: and the like, until we come to the highest degree of sin in this kind, which is when a man lays a violent hand upon himself to commit suicide.

2 Kings 3:27, "Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own land*."

Jer. 19:5, "They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind."

2 Chron. 33:6, "And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger."

Lam. 4:10, "The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people"

Isa. 37:38, "And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead."

2 Sam. 13:29, "And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled."

2 Sam. 17:23, "And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father."

Q. What is commanded in this Commandment?

A. To speak nothing but good to him, to do him all the good we can.

Gen. 31:29, "It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad."

Luke 10:27, "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

Rom. 13:14, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*."

Eph. 4:3, "Endeavouring to keep the unity of the Spirit in the bond of peace."

Q. What is the next Commandment?

A. *Thou shalt not commit adultery.*

Q. What is forbidden in this commandment?

A. Intemperance, in a word.

Q. What is commanded?

A. The virtue of temperance.

Q. What is temperance?

A. The moderation of the pleasures of the flesh.

Q. How many sorts are of it?

A. Two ways.

Q. Which are they?

A. Sobriety and chastity.

Q. What is contrary to sobriety?

A. In eating, gluttony, in drinking, drunkenness.

Q. What is contrary to Chastity?

A. Unchastity or the sin or uncleanness.

Q. How many ways is this commandment transgressed?

A. Two ways in general.

Q. How?

A. Inwardly or outwardly.

Q. How inwardly?

A. By an unchaste or intemperate heart.

Matthew 19:5, 28, "And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?... And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Q. How many ways outwardly?

A. Three ways.

Q. What is the first?

A. By lustful looks.

2 Peter 2:14, "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children."

Q. How else?

A. By corrupt words.

Eph. 4:29, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

Q. How else?

A. By evil deeds: where there are many degrees in sin, until we rise to the highest in this kind, which is called the sin of sodomy.

1 Cor. 6:9, "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."

Lev. 20:11, "And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them."

Gen. 20:6, "And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her."

Job 31:9, "If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door..."

Ezek. 10:11, "When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went."

Romans 1:26-27, "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet."

Q. What is the next commandment?

A. *Thou shalt not steal.*

Q. How many things are forbidden in it?

A. Three Things.

Q. What is the first?

A. To live without a vocation.

Ezek. 16:49, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

Prov. 6:6, "Go to the ant, thou sluggard; consider her ways, and be wise."

Q. What is the second?

A. To be discontented with our pay which we receive out of our vocations.

Prov. 27:20, "Hell and destruction are never full; so the eyes of man are never satisfied."

Proverbs 30:15, "The horseleach hath two daughters, *crying*, Give, give."

Habakuk. 2:5, "Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people."

Q. What is the third?

A. To wrong our neighbor in his goods.

1 Thess. 4:6, "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."

Q. What is commanded?

A. Three things.

Q. What is the first?

A. To labor in some lawful vocation.

2 Thess. 3:11-12, "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

Heb. 13:5, "*Let your conversation be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

Q. What is the second?

A. Contentment with our estate.

Q. What is the third?

A. To help our neighbor in his estate.

Eph. 4:18, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

Q. How many ways may this be transgressed?

A. Two ways: inwardly and outwardly.

Q. How outwardly?

A. By covetousness and discontent.

Q. What is covetousness?

A. A desire of riches.

Eccl. 5:9, "Moreover the profit of the earth is for all: the king *himself* is served by the field."

Prov. 15:27, "He that is greedy of gain troubleth his own house; but he that hateth gifts shall live."

Q. What is it to be rich?

A. To abound in things more than are necessary for us.

Luke 12:21, "*So is* he that layeth up treasure for himself, and is not rich toward God."

Prov. 30:8, "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me."

Q. Things, necessary, of how many sorts are they?

A. Of two sorts.

Q. How?

A. Either necessary in our person, or necessary in our vocation.

Q. Outwardly how is it transgressed?

A. Two ways.

Q. Which are they?

A. Manifestly, or closely.

Q. Manifestly, how many ways?

A. By violence of deceit.

Lev. 19:11, "Ye shall not steal, neither deal falsely, neither lie one to another."

Psalm 62:10, "Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them*."

Q. How by violence?

A. By robbery.

Q. How by deceit?

A. By extortion, fraud, stealing, etc.

Q. Closely, how many ways?

A. As many ways as there are jobs in the world.

1 Thess. 4:6, "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."

Q. What is the next Commandment?

A. *Thou shalt not bear false witness against thy neighbor.*

Q. What is forbidden herein?

A. All lying and fraud.

1 Tim. 1:10, "For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."

Rev. 22:15, "For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Q. What is commanded?

A. Truth and plain dealing.

Psalm 15:2-3, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour."

Q. How many ways may this commandment be transgressed?

A. Two ways.

Q. Which are they?

A. By excess or defect.

Q. How by excess?

A. By speaking more than the truth.

Q. Is it always sin to speak more than the truth?

A. Yes, always.

Lev. 19:11, "Ye shall not steal, neither deal falsely, neither lie one to another."

Matthew 5:37, "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

Q. How by defect?

A. In speaking less than the truth.

Q. Is it always a sin to speak less than the truth?

A. No, unless we are called to speak the whole truth.

Gen. 20:12, "And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife."

1 Kings 22:16, "And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?"

Acts 5:8, "And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much."

Gen. 43:6, "And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?"

Q. What is the last Commandment?

A. *Thou shalt not covet.*

Q. What is forbidden in this?

A. First notions or risings to sin.

Rom. 7:7, "What shall we say then? *Is* the law sin? God forbid. 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."

Q. What are the first motions to sin?

A. Such that rise before the will consents to do them.

Rom. 7:13, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

James 1:15, "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

Q. What is commanded?

A. First motions to good things.

Romans 7:12, "Wherefore the law *is* holy, and the commandment holy, and just, and good."

Q. How may we cause these first good motions to arise within us?

A. By frequently meditating and talking of good things, and by prayer.

Psalms 1:2, "But his delight *is* in the law of the LORD; and in his law does he meditate day and night."

Psalms 119:9-11, 15-16, "Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee...I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word."

Psalms 104:34, "My meditation of him shall be sweet: I will be glad in the LORD."

Q. What is the end of the Law?

A. To drive us to Christ.

Romans 7:4, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God."

Gal 2:19, "For I through the law am dead to the law, that I might live unto God."

Gal. 5:24, "And they that are Christ's have crucified the flesh with the affections and lusts."

The Fourth Catechism

expounding the Creed.

Lesson 1

Q. What does the Creed teach us?

A. What we ought to believe.

2 Tim. 1:13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

Q. How many Articles are there of our Creed?

A. Twelve.

Q. In how many parts are they divided?

A. Into two parts.

Q. The first teacheth us what we ought to believe, concerning whom?

A. Concerning God.

Q. The second concerning whom?

A. Concerning God's church.

Q. How many Articles are there concerning God?

A. Eight.

Q. How many concern His Church?

A. Four.

Q. How are those eight divided which concern God?

A. Into three parts.

Q. Whom does the first part concern?

A. God the Father.

Q. Whom the second?

A. God the Son.

Q. Whom the third?

A. God the Holy Ghost.

Q. How many Articles are there concerning God the Father.

A. One, and only one.

Q. Can you repeat it?

A. *I believe in God the Father Almighty maker of heaven and earth.*

Heb. 11:6, "But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him."

Genesis 17:1, "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect."

John 10:29, "My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand."

Q. What is the Article called?

A. The Article of God's providence.

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

Q. Why do you say *I believe in Him*?

A. I put my trust and confidence in Him; I hope to be saved by Him.

Psalm 62:8, "Trust in him at all times; *ye* people, pour out your heart before him: God *is* a refuge for us. Selah."

Q. What is the thing that you believe?

A. That there is a God, the Father who is Almighty, for He made both heaven and earth.

Q. How many parts are in this article?

A. Two parts.

Q. What is the first?

A. Where we believe that God made all things.

Hebrews 11:3, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Q. What is the second?

A. Where we believe that He does preserve and govern all things.

Rom. 11:36, "For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen"

Psalm 119:91, "They continue this day according to thine ordinances: for all *are* thy servants."

John 5:17, "But Jesus answered them, My Father worketh hitherto, and I work."

Acts 17:25, "Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."

Q. The things which God made, of how many sorts are they?

A. Of two sorts.

Q. Which are they?

A. Visible and invisible.

Col. 1:16, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

Q. What are the visible creatures?

A. Such as may be seen: as all sorts of bodies and creatures.

Psalm 8:3, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained..."

Q. What are invisible creatures?

A. Such as cannot be seen, as Angels and souls of men.

Gen. 1:1, "In the beginning God created the heavens and the earth."

John 1:3, "All things were made by him; and without him was not any thing made that was made."

Psalms 33:6, "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth."

Q. Of how many sorts are the Angels?

A. Of two sorts, as good and bad.

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

Q. What are the bad called?

A. Devils.

Q. Did God make the Devils?

A. Yes, He made the Devils, but he did not *make them* devils; He made them Angels of light: they made themselves devils *by sin*.

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

Q. How many articles are there concerning God the Son.

A. Six.

Q. Into how many parts are they divided?

A. Into two parts.

Q. What does the first part concern?

A. His person

Q. What does the second part concern?

A. His office.

Q. What is the person of Jesus Christ?

A. His person consists of two natures, God and man.

John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Q. How many articles are there concerning the person of our Lord Jesus Christ?

A. Two, as he consists of two natures, God and man.

Q. Repeat the articles concerning his Godhead?

A. *And I believe in Jesus Christ his one and only Son our Lord.*

John 9:35, "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?"

Q. Why do you say, *I believe in him*?

A. I put my trust and confidence in Him and hope to be saved by Him.

John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Q. What is this thing you believe in this article?

A. That there is also God the Son, and that Jesus of Nazareth, of whom we read in the Gospel, is He.

Acts 2:36, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

John 20:28, "And Thomas answered and said unto him, My Lord and my God."

Q. Are we not also the sons of God?

A. Yes.

John 1:12, "But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name."

Q. Why is He then said to be the only Son of God?

A. He is the Son of God by nature and by perpetual union: we are the sons of God by grace and adoption.

John 1:12, "But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name."

Rom. 8:15, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Gal. 3:26, "For ye are all the children of God by faith in Christ Jesus."

Q. Repeat the Article concerning his manhood?

A. *Which was conceived by the Holy Ghost and born of the Virgin Mary.*

Matthew 1:25, "And knew her not till she had brought forth her firstborn son: and he called his name JESUS."

Q. What is the thing you believe in this article?

A. That the Son of God became a man, but in a wonderful manner.

John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

1 Tim. 2:5, "For *there is* one God, and one mediator between God and men, the man Christ Jesus."

Isa. 9:6, "For 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."

Q. How do you prove that He became man?

A. Because He was born of a woman.

Q. How was He born after a *wonderful* manner?

A. For two reasons.

Q. What is the first?

A. Because He was conceived by the Holy Ghost.

Q. What is the second?

A. Because He was born of a virgin.

Isa. 7:14, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Q. Why was He conceived and born in this way?

A. That He might be without sin.

Heb. 4:15, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin."

Q. Why was He to be without sin?

A. That he might save sinners.

Heb. 7:26, "For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Q. How many articles are there of His office?

A. Four.

Q. What is the office of Christ?

A. The office of a Savior.

Matthew 1:21, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

Q. How many parts does it have?

A. Two.

Q. What is the first?

A. To die for us.

Heb. 7:27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

Hebrews 9:21, "Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry."

Q. What is the second?

A. To overcome death for us.

1 Cor. 15:3-4, 14, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures. . . . And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain."

Q. How many articles are there concerning His death for us?

A. One, and only one.

Q. Can you repeat it?

A. *He suffered under Pontius Pilate, was crucified, dead and buried, descended into hell.*

Acts 4:17, "But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name."

Acts 2:36, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

John 19:30, "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

John 19:40-41, "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid."

Q. What did He suffer?

A. Death.

Q. What death did he suffer?

A. The death of the cross.

Q. What death was that?

A. He was put to death by crucifixion.

Psalm 22:14, 17, "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. . . I may tell all my bones: they look *and* stare upon me."

Q. Under whom did he suffer?

A. Under Pontius Pilate.

Q. What was he?

A. The Roman's judge that condemned him.

Q. How many articles are there concerning His victory over death?

A. Three, as He overcame death by three degrees.

Q. What are they called?

A. The articles of his exaltation, as the former, the articles of his humiliation, and resurrection.

Phil. 2:8, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Q. Repeat the first?

A. The third day he arose again from the dead.

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

Q. What article is this?

A. The article of his Resurrection.

Q. Why the third day?

A. Because it was prophesied of him that he would see no corruption.

Acts 2:27, "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

John 11:39, "Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days."

Q. What is the second?

A. The being of the Church.

Q. What is the third?

A. The benefit this church obtaineth by Jesus Christ.

Q. How many articles are there of the being of the church?

A. One, and only one.

Q. Can you repeat it?

A. *I believe the holy Catholic Church, the communion of saints.*

1 Tim. 3:15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

1 Cor. 12:12, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ."

Q. Why do you say I believe *the* church, and not *in the* Church?

A. We do believe there is a Church, but we do not believe in the Church, but in God. The Church at best is just a company of men who are sinners.

Psalm 62:9, "Surely men of low degree *are* vanity, and men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity."

1 Cor. 1:13, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

Q. What is the church?

A. A Company of God's children.

Psalm 82:6, "I have said, Ye *are* gods; and all of you *are* children of the most High."

Heb. 2:10, "For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Gal 3:26, "For ye are all the children of God by faith in Christ Jesus."

Q. How many sorts of churches are there?

A. Two sorts.

Q. What are they?

A. Triumphant and Militant.

Rev. 6:15, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains."

Q. What is the church Triumphant?

A. The company of God's children in heaven.

Heb. 12:23, "To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

Q. Why is it called this?

A. Because they are out of all danger and so triumph over all things.

Rev. 21:4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Q. What is the Church militant?

A. The company of God's children here on earth.

Q. Why are they called this?

A. Because they fight the Lord's battle against the world, the flesh and the devil.

2 Tim. 2:3, "Thou therefore endure hardness, as a good soldier of Jesus Christ."

Eph. 6:12, "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*."

John 16:33, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Q. What Church is here meant in the Creed?

A. The church militant.

Q. What do you learn here?

A. That God has a church and will have His Church to the end of the world.

Matthew 16:18, "And I say also 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."

Matthew 28:20, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen."

Q. How many properties belong to this Church?

A. Three.

Q. What are they?

A. First, it is holy: secondly catholic: thirdly, it has a communion between the members of it.

Isa. 4:3, "And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem."

1 Peter 1:2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

John 4:1, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John..."

Gal. 3:28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Acts 10:35, "But in every nation he that feareth him, and worketh righteousness, is accepted with him."

1 Cor. 11:12, "For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God."

Q. Holiness, of how many sorts is it?

A. Of two sorts.

Q. Which are they?

A. Holiness of faith, and holiness of life.

Romans 4:7, “*Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.”

Rev. 7:14, “And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”

1 Cor. 1:30, “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

Q. *Holiness of faith*, what is that otherwise called?

A. Our justification.

Romans 5:1, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

Q. What is *holiness of life* otherwise called?

A. Our sanctification.

1 Cor. 1:30, “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

Q. Is holiness of faith perfect or imperfect?

A. Perfect holiness.

Col. 2:10, “And ye are complete in him, which is the head of all principality and power.”

Q. How so?

A. In regard of the object it is looking to.

Q. What is the object?

A. Christ and His righteousness.

Gal. 3:27, “For as many of you as have been baptized into Christ have put on Christ.”

Phil 3:9, “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”

Q. *Holiness of life*, is that perfect or imperfect?

A. Imperfect.

Q. Of how many sorts is holiness of life?

A. Of two sorts.

Q. Which are they?

A. There is a legal holiness according to the Law, and Evangelical holiness according to Gospel.

Q. What is legal holiness?

A. To be without sin.

Rom. 7:12-14, “Wherefore the law *is* holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.”

Q. Is this holiness required of God’s church?

A. No.

James 3:2, "For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body."

Q. What is Evangelical holiness?

A. To confess our sins; to be sorry for them; and to amend our lives.

Matthew 4:17, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

Rom. 7:16, "If then I do that which I would not, I consent unto the law that *it is* good."

Q. Is it required of God's church?

A. Yes.

1 Peter 1:15, "But as he which hath called you is holy, so be ye holy in all manner of conversation."

Q. What is the second property?

A. It is Catholic.

Q. What does it mean to be Catholic?

A. Universal, or over all.

Q. Overall what?

A. Over all parts of the world.

Q. Is the church of God over all parts of the world?

A. It is, or may be - it is not now tied to any place.

Matthew 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Gal. 3:28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Q. What is the third property?

A. It has a communion between the members of it.

John 17:11, "And now I am no more in the world, but these are in the world, and I come to thee.

Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*."

Q. How many sorts of famous Communion are there?

A. Three.

Q. What is the first?

A. A natural communion, and that is in the blood between parents and children.

Eph. 5:31, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

Heb. 2:14, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

Q. Is this the communion here meant?

A. No.

Q. What is the second?

A. A civil communion, consisting in government.

2 Peter 2:3, "And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

Q. Is this the Communion?

A. No.

Q. What is the third Communion?

A. A spiritual communion.

Eph. 4:3, "Endeavouring to keep the unity of the Spirit in the bond of peace."

Q. Is this the communion we are talking about in God's Church?

A. Yes, this is it.

Eph. 5:23, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body."

Q. Where does it come from or consist?

A. In the root, and the fruits.

John 15:5, "I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Q. What is the root?

A. The Spirit of God.

1 Cor. 12:3, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost."

Q. What are the fruits?

A. The graces of God's Spirit.

Q. What are these graces?

A. Partly inward and partly outward.

Q. What are the outward aspects of the church?

A. The word of God and the sacraments.

Rom. 9:4, "Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises..."

Q. What are the inward?

A. Divine, or moral.

Q. What are the divine?

A. The three theological virtues, faith, hope and love.

John 1:16, "And of his fulness have all we received, and grace for grace."

Eph. 4:7, "But unto every one of us is given grace according to the measure of the gift of Christ."

Q. What are the moral?

A. All moral virtues sanctified by the Spirit of God.

Q. How many benefits does the Church obtain by Christ?

A. Three, expressed in this article.

Q. What is the first?

A. Forgiveness of sins, in this world.

1 Cor. 15:17, "And if Christ be not raised, your faith *is* vain; ye are yet in your sins."

Acts 2:38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Q. What is the second?

A. The resurrection of our bodies at the end of this world.

1 Cor. 15:17-18, "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."

Q. What is the third?

A. Life everlasting, in the world to come.

John 17:2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

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