

shame to it, by unconformable,^z unwise,^a unfruitful,^b and offensive walking,^c or backsliding from it.^d

Q. 114. *What reasons are annexed to the third commandment?*

A. The reasons annexed to the third commandment, in these words, *The LORD thy God*, and, *For the LORD will not hold him guiltless that taketh his name in vain*,^e are, because he is the Lord and our God, therefore his name is not to be profaned, or anyway abused by us;^f especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment,^g albeit many such escape the censures and punishments of men.^h

Q. 115. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the sabbath day, to keep it*

z'. Ps. 73:14–15. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend against the generation of thy children.

a'. Eph. 5:15–17. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. See 1 Cor. 6:5–6.

b'. Isa. 5:4. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? See 2 Pet. 1:8–9.

c'. Rom. 2:23–24. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.

d'. Gal. 3:1, 3. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?... Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? See Heb. 6:6.

e. Ex. 20:7.

f. 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.

g. Deut. 28:58–59. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. See Ezek. 36:21–23.

h. 1 Sam. 2:29. Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? 1 Sam. 3:13. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. See 1 Sam.

holy. Six days shalt thou labour; and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day and hallowed it.ⁱ

Q. 116. *What is required in the fourth commandment?*

A. The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he hath appointed in his Word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian sabbath,^k and in the New Testament

2:12–17, 22–25.

i. Ex. 20:8–11. Cf. Deut. 5:12–15. Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

k. Deut. 5:12–14. Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. Gen. 2:2–3. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. 1 Cor. 16:1–2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 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. John 20:19, 26. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.... And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. See Matt. 5:17–18; Isa. 56:2, 4, 6–7.

called the Lord's Day.¹

Q. 117. *How is the Sabbath or the Lord's Day to be sanctified?*

A. The Sabbath or Lord's Day is to be sanctified by an holy resting all the day,^m not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful;ⁿ and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy^o) in the public and private exercises of God's worship:^p and, to

l. Rev. 1:10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

m. Ex. 20:8, 10. Remember the sabbath day, to keep it holy... But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

n. Ex. 16:25–28. And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? Jer. 17:21–22. Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. See Neh. 13:15–22.

o. Matt. 12:1–5. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? See verses 6–13.

p. Isa. 58:13–14. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it. 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 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. 1 Cor. 16:1–2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the

that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.^q

Q. 118. *Why is the charge of keeping the Sabbath more specially directed to governors of families, and other superiors?*

A. The charge of keeping the Sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone ofttimes to hinder them by employments of their own.^r

Q. 119. *What are the sins forbidden in the fourth commandment?*

A. The sins forbidden in the fourth commandment are, all omissions of the duties required,^s all careless, negligent, and unprofitable

week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Lev. 23:3. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. See Ps. 92 title; Isa. 66:23.

q. Ex. 20:8. Remember the sabbath day, to keep it holy. Luke 23:54, 56. And that day was the preparation, and the sabbath drew on.... And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Ex. 16:22, 25–26, 29. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.... And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.... See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. Neh. 13:19. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

r. Ex. 20:10. But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. Ex. 23:12. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. See Josh. 24:15; Neh. 13:15–17; Jer. 17:20–22.

s. Ezek. 22:26. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

performing of them, and being weary of them;^t all profaning the day by idleness, and doing that which is in itself sinful;^u and by all needless works, words, and thoughts, about our worldly employments and recreations.^w

Q. 120. *What are the reasons annexed to the fourth commandment, the more to enforce it?*

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, *Six days shalt thou labour, and do all thy work*^x from God's challenging a special propriety in that day, *The seventh day is the sabbath of the LORD thy God*^y from the example of God, who *in six days . . . made heaven and earth, the sea, and all that in them is, and rested the seventh day*: and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; *Wherefore the LORD blessed the sabbath day, and hallowed it*.^z

Q. 121. *Why is the word Remember set in the beginning of the fourth commandment?*

A. The word *Remember* is set in the beginning of the fourth commandment,^a partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it,^b and, in

t. Amos 8:5. . . . saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? See Acts 20:7, 9; Ezek. 33:30–32; Mal. 1:13.

u. Ezek. 23:38. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

w. Jer. 17:24, 27. And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein . . . But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. See Isa. 58:13–14.

x. Ex. 20:9.

y. Ex. 20:10.

z. Ex. 20:11.

a. Ex. 20:8. Remember the sabbath day, to keep it holy.

b. Ex. 16:23. And he said unto them, This is that which the LORD hath said, To

keeping it, better to keep all the rest of the commandments,^c and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion;^d and partly, because we are very ready to forget it,^e for that there is less light of nature for it,^f and yet it restraineth our natural liberty in things at other times lawful;^g that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it;^h and that Satan with his instruments much labor to blot out the

morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. Luke 23:54, 56. And that day was the preparation, and the sabbath drew on.... And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. See Mark 15:42; Neh. 13:19.

c. Ezek. 20:12, 19–20. 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.... I am the LORD your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God. Ps. 92:13–14. Those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing. See Ps. 92 title.

d. Gen. 2:2–3. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Ps. 118:22, 24. The stone which the builders refused is become the head stone of the corner.... This is the day which the LORD hath made; we will rejoice and be glad in it. Rev. 1:10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

e. Ezek. 22:26. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

f. Neh. 9:14. ... and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.

g. Ex. 34:21. Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

h. Deut. 5:14–15. But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day. Amos 8:5. ... saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying

glory, and even the memory of it, to bring in all irreligion and impiety.ⁱ

Q. 122. *What is the sum of the six commandments which contain our duty to man?*

A. The sum of the six commandments which contain our duty to man is, to love our neighbor as ourselves,^k and to do to others what we would have them to do to us.^l

Q. 123. *Which is the fifth commandment?*

A. The fifth commandment is, *Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.*^m

Q. 124. *Who are meant by father and mother in the fifth commandment?*

A. By *father* and *mother*, in the fifth commandment, are meant, not only natural parents,ⁿ but all superiors in age^o and gifts;^p and especially such as, by God's ordinance, are over us in place of authority,

the balances by deceit?

i. Lam. 1:7. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. Jer. 17:21–23. Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. See Neh. 13:15–22.

k. Matt. 22:39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

l. Matt. 7:12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

m. Ex. 20:12. Cf. Deut. 5:16. Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

n. Prov. 23:22, 25. Hearken unto thy father that begat thee, and despise not thy mother when she is old.... Thy father and thy mother shall be glad, and she that bare thee shall rejoice. See Eph. 6:1–2.

o. 1 Tim. 5:1–2. Rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity.

p. Gen. 4:20–21. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. Gen. 45:8. So now it was not you that sent me hither; but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

whether in family,^q church,^r or commonwealth.^s

Q. 125. *Why are superiors styled father and mother?*

A. Superiors are styled *father* and *mother*; both to teach them in all duties toward their inferiors, like natural parents, to express love and tenderness to them, according to their several relations;^t and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.^u

Q. 126. *What is the general scope of the fifth commandment?*

A. The general scope of the fifth commandment is, the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, or equals.^w

Q. 127. *What is the honor that inferiors owe to their superiors?*

A. The honor which inferiors owe to their superiors is, all due

q. 2 Kings 5:13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

r. 2 Kings 2:12. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. Gal. 4:19. My little children, of whom I travail in birth again until Christ be formed in you ... See 2 Kings 13:14.

s. 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.

t. Eph. 6:4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 2 Cor. 12:14. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. 1 Thess. 2:7-8, 11. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.... As ye know how we exhorted and comforted and charged every one of you, as a father doth his children. See Num. 11:11-12.

u. 1 Cor. 4:14-16. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me. See 2 Kings 5:13.

w. Eph. 5:21. ... submitting yourselves one to another in the fear of God. 1 Pet. 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. See Rom. 13:1, 7; Eph. 5:22, 24; 6:1, 4-5, 9.

reverence in heart,^x word,^y and behavior;^z prayer and thanksgiving for them;^a imitation of their virtues and graces;^b willing obedience to their lawful commands and counsels;^c due submission to their corrections;^d fidelity to,^e defense,^f and maintenance of their persons

x. 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.

y. Prov. 31:28. Her children arise up, and call her blessed; her husband also, and he praiseth her. 1 Pet. 3:6. ... even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

z. Lev. 19:32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD. 1 Kings 2:19. Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

a. 1 Tim. 2:1-2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

b. Heb. 13:7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Phil. 3:17. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

c. Eph. 6:1-2, 5-7. Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) ... 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; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men. 1 Pet. 2:13-14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. Heb. 13:17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. See Rom. 13:1-5; Prov. 4:3-4; 23:22; Ex. 18:19, 24.

d. Heb. 12:9. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 1 Pet. 2:18-20. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

e. Titus 2:9-10. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

and authority, according to their several ranks, and the nature of their places;^g bearing with their infirmities, and covering them in love,^h that so they may be an honor to them and to their government.ⁱ

Q. 128. *What are the sins of inferiors against their superiors?*

A. The sins of inferiors against their superiors are, all neglect of the duties required toward them;^k envying at,^l contempt of,^m and

f. 1 Sam. 26:15–16. And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD'S anointed. And now see where the king's spear is, and the cruse of water that was at his bolster. See 2 Sam. 18:3; Est. 6:2.

g. Matt. 22:21. They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. Rom. 13:6–7. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. 1 Tim. 5:17–18. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. See Gal. 6:6; Gen. 45:11; 47:12.

h. Gen. 9:23. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. See 1 Pet. 2:18; Prov. 23:22.

i. Ps. 127:3–5. Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate. Prov. 31:23. Her husband is known in the gates, when he sitteth among the elders of the land.

k. Matt. 15:4–6. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Rom. 13:8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

l. Num. 11:28–29. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!

m. 1 Sam. 8:7. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. Isa. 3:5. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall

rebellionⁿ against, their persons^o and places,^p in their lawful counsels,^q commands, and corrections;^r cursing, mocking,^s and all such refractory and scandalous carriage, as proves a shame and dishonor to them and their government.^t

Q. 129. *What is required of superiors towards their inferiors?*

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love,^u pray for,^w and bless their inferiors;^x to instruct,^y counsel, and admonish

behave himself proudly against the ancient, and the base against the honourable.

n. 2 Sam. 15:10. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. See verses 1–12.

o. Ex. 21:15. And he that smiteth his father, or his mother, shall be surely put to death.

p. 1 Sam. 10:27. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

q. 1 Sam. 2:25. If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

r. Deut. 21:18–21. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

s. Prov. 30:11, 17. There is a generation that curseth their father, and doth not bless their mother. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

t. Prov. 19:26. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

u. Col. 3:19. Husbands, love your wives, and be not bitter against them. Titus 2:4. ... that they may teach the young women to be sober, to love their husbands, to love their children.

w. 1 Sam. 12:23. Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way. Job 1:5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

x. 1 Kings 8:55–56. And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. Heb. 7:7. And

them;^z countenancing,^a commending,^b and rewarding such as do well;^c and discountenancing,^d reproof, and chastising such as do ill;^e protecting,^f and providing for them all things necessary for soul^g and body;^h and by grave, wise, holy, and exemplary carriage, to procure glory to God,ⁱ honor to themselves,^k and so to preserve that authority which God hath put upon them.^l

without all contradiction the less is blessed of the better. See Gen. 49:28.

y. Deut. 6:6-7. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

z. Eph. 6:4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

a. 1 Pet. 3:7. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

b. 1 Pet. 2:14. ... or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. Rom. 13:3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

c. Est. 6:3. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

d. Rom. 13:3-4. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

e. Prov. 29:15. The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. 1 Pet. 2:14. ... or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

f. Isa. 1:10, 17. Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.... Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. See Job 29:12-17.

g. Eph. 6:4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

h. 1 Tim. 5:8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

j. 1 Tim. 4:12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. See Titus 2:3-5.

k. 1 Kings 3:28. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

l. Titus 2:15. These things speak, and exhort, and rebuke with all authority. Let

Q. 130. *What are the sins of superiors?*

A. The sins of superiors are, besides the neglect of the duties required of them,^m and inordinate seeking of themselves,ⁿ their own glory,^o ease, profit, or pleasure;^p commanding things unlawful,^q or not in the power of inferiors to perform;^r counseling,^s encouraging,^t or favoring them in that which is evil;^u dissuading, discouraging, or no man despise thee.

m. Ezek. 34:2–4. Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

n. Phil. 2:21. For all seek their own, not the things which are Jesus Christ's.

o. John 5:44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? See John 7:18.

p. Isa. 56:10–11. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. See Deut. 17:17.

q. Acts 4:17–18. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. See Dan. 3:4–6.

r. Ex. 5:18. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. See verses 10–19. Matt. 23:2, 4. ... saying, The scribes and the Pharisees sit in Moses' seat.... For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

s. Matt. 14:8. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. See Mark 6:24.

t. 2 Sam. 13:28. Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

u. Jer. 6:13–14. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Judg. 20:13–14. Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel: but the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel. See entire chapter.

discountenancing them in that which is good;^w correcting them unduly;^x careless exposing, or leaving them to wrong, temptation, and danger;^y provoking them to wrath;^z or anyway dishonoring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behavior.^a

Q. 131. *What are the duties of equals?*

A. The duties of equals are, to regard the dignity and worth of each other,^b in giving honor to go one before another;^c and to rejoice

w. John 7:46–49. The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. See Col. 3:21; Ex. 5:17; John 9:28.

x. 1 Pet. 2:18–20. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. Deut. 25:3. Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

y. Gen. 38:11, 26. Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.... And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. Acts 18:17. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things. See 1 Sam. 23:15–17; Lev. 19:29; Isa. 58:7.

z. Eph. 6:4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

a. Gen. 9:21. And he drank of the wine, and was drunken; and he was uncovered within his tent. 1 Kings 12:13–16. And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. 1 Kings 1:6. And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom. See 1 Sam. 2:29–31; 3:13.

b. 1 Pet. 2:17. Honour all men. Love the brotherhood. Fear God. Honour the king

in each other's gifts and advancement, as their own.^d

Q. 132. *What are the sins of equals?*

A. The sins of equals are, besides the neglect of the duties required,^e the undervaluing of the worth,^f envying the gifts,^g grieving at the advancement of prosperity one of another;^h and usurping preeminence one over another.ⁱ

Q. 133. *What is the reason annexed to the fifth commandment, the more to enforce it?*

A. The reason annexed to the fifth commandment, in these words, *That thy days may be long upon the land which the LORD thy God giveth thee*,^k is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.^l

Q. 134. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill*.^m

c. Rom. 12:10. Be kindly affectioned one to another with brotherly love; in honour preferring one another. Phil. 2:3. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

d. Rom. 12:15–16. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Phil. 2:3. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

e. Rom. 13:8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

f. 2 Tim. 3:3. ... without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. See Prov. 14:21; Isa. 65:5.

g. Acts 7:9. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him. Gal. 5:26. Let us not be desirous of vain glory, provoking one another, envying one another.

h. Num. 12:2. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

i. 3 John 9. I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Luke 22:24. And there was also a strife among them, which of them should be accounted the greatest.

k. Ex. 20:12.

l. Eph. 6:2–3. Honour thy father and mother; (which is the first commandment with promise;) that it may be well with thee, and thou mayest live long on the earth. See Deut. 5:16; 1 Kings 8:25.

m. Ex. 20:13. Cf. Deut. 5:17. Thou shalt not kill.

Q. 135. *What are the duties required in the sixth commandment?*

A. The duties required in the sixth commandment are, all careful studies, and lawful endeavors, to preserve the life of ourselvesⁿ and others^o by resisting all thoughts and purposes,^p subduing all passions,^q and avoiding all occasions,^r temptations,^s and practices, which tend to the unjust taking away the life of any;^t by just defense thereof against violence,^u patient bearing of the hand of God,^w quiet-

n. Eph. 5:28–29. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.

o. 1 Kings 18:4. For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

p. Jer. 26:15–16. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears. Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God. See Acts 23:12, 16–17, 21, 27.

q. Eph. 4:26–27. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil.

r. 2 Sam. 2:22–23. And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still. Deut. 22:8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

s. Matt. 4:6–7. And [the devil] saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Prov. 1:10–11, 15–16. My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause.... My son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood.

t. Gen. 37:21–22. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. See 1 Sam. 24:12; 26:9–11.

u. Ps. 82:4. Deliver the poor and needy: rid them out of the hand of the wicked. Prov. 24:11–12. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that

ness of mind,^x cheerfulness of spirit;^y a sober use of meat,^z drink,^a physic,^b sleep,^c labor,^d and recreations;^e by charitable thoughts,^f

pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? See 1 Sam. 14:45; Jer. 38:7–13.

w. James 5:10–11. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. Heb. 12:9. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? See 2 Sam. 16:10–12.

x. 1 Thess. 4:11. ... and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you. 1 Pet. 3:3–4. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Ps. 37:8, 11. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.... But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

y. Prov. 17:22. A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

z. Prov. 23:20. Be not among winebibbers; among riotous eaters of flesh. Prov. 25:16, 27. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.... It is not good to eat much honey: so for men to search their own glory is not glory.

a. 1 Tim. 5:23. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

b. Isa. 38:21. For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.

c. Ps. 127:2. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

d. 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. See Eccl. 5:12.

e. Eccl. 3:4, 11. ... a time to weep, and a time to laugh; a time to mourn, and a time to dance ... He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. Mark 6:31. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

f. 1 Sam. 19:4–5. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause? See 1 Sam. 22:13–14.

love,^g compassion,^h meekness, gentleness, kindness;ⁱ peaceable,^k mild, and courteous speeches and behavior;^l forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil;^m comforting and succoring the distressed, and protecting and defending the innocent.ⁿ

Q. 136. *What are the sins forbidden in the sixth commandment?*

A. The sins forbidden in the sixth commandment are, all taking

g. Rom. 13:10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

h. Luke 10:33–34. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

i. Col. 3:12–13. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

k. 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.

l. 1 Pet. 3:8–11. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. 1 Cor. 4:12–13. And [we] labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. See Prov. 15:1; Judg. 8:1–3.

m. Matt. 5:24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Eph. 4:2, 32. ... with all lowliness and meekness, with longsuffering, forbearing one another in love ... And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Rom. 12:17, 20–21. Recompense to no man evil for evil. ... Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

n. 1 Thess. 5:14. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. Matt. 25:35–36. 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: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Prov. 31:8–9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy. See Job 31:19–20; Isa. 58:7.

away the life of ourselves,^o or of others,^p except in case of public justice,^q lawful war,^r or necessary defense;^s the neglecting or withdrawing the lawful and necessary means of preservation of life;^t sinful anger,^u hatred,^w envy,^x desire of revenge;^y all excessive passions,^z distracting cares;^a immoderate use of meat, drink,^b labor,^c and

o. Acts 16:28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

p. Gen. 9:6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

q. Num. 35:31, 33. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.... So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. 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.

r. See Deut. 20 compared with Heb. 11:32–34. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

s. Ex. 22:2. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

t. Matt. 25:42–43. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. James 2:15–16. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

u. Matt. 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.

w. 1 John 3:15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Lev. 19:17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

x. Prov. 14:30. A sound heart is the life of the flesh: but envy the rottenness of the bones.

y. Rom. 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.

z. Eph. 4:31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

a. Matt. 6:31, 34. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?... Take therefore no thought

recreations;^d provoking words,^e oppression,^f quarreling,^g striking, wounding,^h and whatsoever else tends to the destruction of the life of any.ⁱ

Q. 137. *Which is the seventh commandment?*

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

Q. 138. *What are the duties required in the seventh commandment?*

A. The duties required in the seventh commandment are, chastity in body, mind, affections,^l words,^m and behavior;ⁿ and the preser-

for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

b. Luke 21:34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 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.

c. Eccl. 12:12. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Eccl. 2:22–23. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

d. Isa. 5:12. And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

e. Prov. 15:1. A soft answer turneth away wrath: but grievous words stir up anger. Prov. 12:18. There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

f. Ex. 1:14. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. See Isa. 3:15.

g. Gal. 5:15. But if ye bite and devour one another, take heed that ye be not consumed one of another. Prov. 23:29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

h. Num. 35:16–17. And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. See verses 18–21.

i. Ex. 21:29. 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. See verses 18–36.

k. Ex. 20:14. Cf. Deut. 5:18. Neither shalt thou commit adultery.

l. 1 Thess. 4:4–5. That every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, even as the Gentiles

vation of it in ourselves and others;^o watchfulness over the eyes and all the senses;^p temperance,^q keeping of chaste company,^r modesty in apparel;^s marriage by those that have not the gift of continency,^t

which know not God. Job 31:1. I made a covenant with mine eyes; why then should I think upon a maid? 1 Cor. 7:34. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

m. 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. Col. 4:6. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

n. 1 Pet. 3:2. While they behold your chaste conversation coupled with fear.

o. 1 Cor. 7:2–5, 34–36. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.... There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

p. Matt. 5:28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Job 31:1. I made a covenant with mine eyes; why then should I think upon a maid?

q. Acts 24:24–25. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

r. Prov. 2:16–20. ... to deliver thee from the strange woman, even from the stranger which flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good men, and keep the paths of the righteous.

s. 1 Tim. 2:9. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array.

t. 1 Cor. 7:2, 9. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.... But if they cannot contain, let them marry: for it is better to marry than to burn.

conjugal love,^u and cohabitation;^w diligent labor in our callings;^x shunning all occasions of uncleanness, and resisting temptations thereunto.^y

Q. 139. *What are the sins forbidden in the seventh commandment?*

A. The sins forbidden in the seventh commandment, besides the neglect of the duties required,^z are, adultery, fornication,^a rape, incest,^b sodomy, and all unnatural lusts;^c all unclean imaginations, thoughts, purposes, and affections;^d all corrupt or filthy communications, or

u. Prov. 5:19–20. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

w. 1 Pet. 3:7. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. 1 Cor. 7:5. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

x. Prov. 31:11, 27–28. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.... She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her.

y. Prov. 5:8. Remove thy way far from her, and come not nigh the door of her house. See Gen. 39:8–10.

z. Prov. 5:7. Hear me now therefore, O ye children, and depart not from the words of my mouth. See Prov. 4:23, 27.

a. Heb. 13:4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. Eph. 5:5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of God. See Gal. 5:19.

b. 2 Sam. 13:14. Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her. 1 Cor. 5:1. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. Mark 6:18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

c. Rom. 1:24, 26–27. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves.... 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. Lev. 20:15–16. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

d. Matt. 5:28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Matt. 15:19. For

listening thereunto;^e wanton looks,^f impudent or light behavior, immodest apparel;^g prohibiting of lawful,^h and dispensing with unlawful marriages;ⁱ allowing, tolerating, keeping of stews, and resorting to them;^k entangling vows of single life,^l undue delay of marriage,^m

out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Col. 3:5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

e. Eph. 5:3–4. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. See Prov. 7:5, 21–22.

f. Isa. 3:16. Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet ... 2 Pet. 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.

g. Prov. 7:10, 13. And, behold, there met him a woman with the attire of an harlot, and subtil of heart.... So she caught him, and kissed him, and with an impudent face said unto him ...

h. 1 Tim. 4:3. ... forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

i. Mark 6:18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Mal. 2:11–12. Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god. The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts. See Lev. 18:1–21.

k. 1 Kings 15:12. And he took away the sodomites out of the land, and removed all the idols that his fathers had made. 2 Kings 23:7. And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove. Lev. 19:29. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. 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. See Deut. 23:17–18; Prov. 7:24–27.

l. Matt. 19:10–11. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given.

m. 1 Cor. 7:7–9. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. Gen. 38:26. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

having more wives or husbands than one at the same time;ⁿ unjust divorce,^o or desertion;^p idleness, gluttony, drunkenness,^q unchaste company;^r lascivious songs, books, pictures, dancings, stage plays;^s and all other provocations to, or acts of uncleanness, either in ourselves or others.^t

n. Mal. 2:14–15. Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. Matt. 19:5. ... 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?

o. Mal. 2:16. For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously. Matt. 5:32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. Matt. 19:8–9. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

p. 1 Cor. 7:12–13. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

q. 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. See Prov. 23:30–33.

r. Gen. 39:19. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. See Prov. 5:8.

s. Eph. 5:4. ... neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 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. 1 Pet. 4:3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. See Ezek. 23:14–16; Isa. 3:16; 23:15–17; Mark 6:22.

t. 2 Kings 9:30. And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. Jer. 4:30. And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou retest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life. Ezek. 23:40. And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash

Q. 140. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou shalt not steal.*^u

Q. 141. *What are the duties required in the eighth commandment?*

A. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man;^w rendering to everyone his due;^x restitution of goods unlawfully detained from the right owners thereof;^y giving and lending freely, according to our abilities, and the necessities of others;^z moderation of our judgments, wills, and affections concerning worldly goods;^a a

thyself, paintedst thy eyes, and deckedst thyself with ornaments.

u. Ex. 20:15. Cf. Deut. 5:19. Neither shalt thou steal.

w. Ps. 15:2, 4. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.... 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. Mic. 6:8. He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Zech. 8:16–17. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD. See Zech. 7:4, 10.

x. Rom. 13:7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

y. Lev. 6:2–5. If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. See Luke 19:8.

z. Luke 6:30, 38. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.... Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. 1 John 3:17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Eph. 4:28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Gal. 6:10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

a. 1 Tim. 6:6–9. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food

provident care and study to get,^b keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition;^c a lawful calling,^d and diligence in it;^e frugality;^f avoiding unnecessary lawsuits,^g and suretyship, or other like engagements;^h and an endeavor, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others, as well as our own.ⁱ

Q. 142. *What are the sins forbidden in the eighth commandment?*

A. The sins forbidden in the eighth commandment, besides the

and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. See Gal. 6:14.

b. 1 Tim. 5:8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

c. Prov. 27:23. Be thou diligent to know the state of thy flocks, and look well to thy herds. See verses 24–27. Eccl. 2:24. There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. Eccl. 3:12–13. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. 1 Tim. 6:17–18. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate. See Isa. 38:1; Matt. 11:8.

d. 1 Cor. 7:20. Let every man abide in the same calling wherein he was called. See Gen. 2:15; 3:19.

e. Eph. 4:28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Prov. 10:4. He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. Rom. 12:11. [Be] not slothful in business; fervent in spirit; serving the Lord.

f. John 6:12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Prov. 21:20. There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

g. 1 Cor. 6:1. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? See verses 2–9.

h. Prov. 11:15. He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure. See Prov. 6:1–6.

i. Lev. 25:35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Phil. 2:4. Look not every man on his own things, but every man also on the things of others. See Deut. 22:1–4; Ex. 23:4–5; Gen. 47:14, 20; Matt. 22:39.

neglect of the duties required,^k are, theft,^l robbery,^m manstealing,ⁿ and receiving anything that is stolen;^o fraudulent dealing,^p false weights and measures,^q removing landmarks,^r injustice and unfaithfulness in contracts between man and man,^s or in matters of trust;^t oppression,^u extortion,^w usury,^x bribery,^y vexatious lawsuits,^z unjust enclosures

k. James 2:15–16. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 1 John 3:17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

l. Eph. 4:28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

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

n. 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.

o. Prov. 29:24. Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not. Ps. 50:18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

p. 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. Lev. 19:13. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

q. Prov. 11:1. A false balance is abomination to the LORD: but a just weight is his delight. Prov. 20:10. Divers weights, and divers measures, both of them are alike abomination to the LORD.

r. Deut. 19:14. Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it. See Prov. 23:10.

s. Amos 8:5. ... saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? Ps. 37:21. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

t. Luke 16:10–12. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

u. Ezek. 22:29. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. Lev. 25:17. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

w. Matt. 23:25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and

and depredation;^a engrossing commodities to enhance the price;^b unlawful callings,^c and all other unjust or sinful ways of taking or withholding from our neighbor what belongs to him, or of enriching ourselves;^d covetousness;^e inordinate prizing and affecting worldly goods;^f distrustful and distracting cares and studies in getting, keeping, and using them;^g envying at the prosperity of others;^h as likewise

excess. Ezek. 22:12. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

x. Ps. 15:5. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

y. Job 15:34. For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

z. 1 Cor. 6:6–8. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Prov. 3:29–30. Devise not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm.

a. Isa. 5:8. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! Mic. 2:2. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

b. Prov. 11:26. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

c. Acts 19:19. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. See verses 24–25.

d. James 5:4. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Prov. 21:6. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. See Job 20:19.

e. Luke 12:15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

f. 1 Tim. 6:5. ... perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. Col. 3:2. Set your affection on things above, not on things on the earth. 1 John 2:15–16. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. See Prov. 23:5; Ps. 62:10.

g. Matt. 6:25, 31, 34. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. It is not the life more than meat, and the body than raiment?... Therefore take no thought,

idleness,ⁱ prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate,^k and defrauding ourselves of the due use and comfort of that estate which God hath given us.^l

Q. 143. *Which is the ninth commandment?*

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

Q. 144. *What are the duties required in the ninth commandment?*

A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man,ⁿ and the

saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?... Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Eccl. 5:12. The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

h. Ps. 73:3. For I was envious at the foolish, when I saw the prosperity of the wicked. See Ps. 37:1, 7.

i. 2 Thess. 3:10–11. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. See Prov. 18:9.

k. Prov. 21:17. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich. Prov. 23:20–21. Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. See Prov. 28:19.

l. Eccl. 4:8. There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail. Eccl. 6:2. ... a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease. 1 Tim. 4:3–5. ... forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. 1 Tim. 5:8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

m. Ex. 20:16. Cf. Deut. 5:20. Neither shalt thou bear false witness against thy neighbour.

n. Zech. 8:16. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates. Eph. 4:25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

good name of our neighbor, as well as our own;^o appearing and standing for the truth;^p and from the heart,^q sincerely,^r freely,^s clearly,^t and fully,^u speaking the truth, and only the truth, in matters of judgment and justice,^w and in all other things whatsoever;^x a charitable esteem of our neighbors;^y loving, desiring, and rejoicing in their good name;^z

o. 3 John 12. Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

p. Prov. 31:8–9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

q. Ps. 15:2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

r. 2 Chron. 19:9. And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

s. 1 Sam. 19:4–5. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

t. Josh. 7:19. And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. See verses 15–20.

u. 2 Sam. 14:18. Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak. See verses 19–20. Acts 20:27. For I have not shunned to declare unto you all the counsel of God.

w. Lev. 19:15. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Prov. 14:5, 25. A faithful witness will not lie: but a false witness will utter lies.... A true witness delivereth souls: but a deceitful witness speaketh lies.

x. 2 Cor. 1:17–18. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward you was not yea and nay. Eph. 4:25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. See Col. 3:9.

y. Heb. 6:9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 1 Cor. 13:7. [Charity] beareth all things, believeth all things, hopeth all things, endureth all things.

z. Rom. 1:8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 2 John 4. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. 3 John 3–4. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth.

sorrowing for;^a and covering of their infirmities;^b freely acknowledging of their gifts and graces,^c defending their innocence;^d a ready receiving of a good report,^e and unwillingness to admit of an evil report,^f concerning them; discouraging talebearers,^g flatterers,^h and slanderers;ⁱ love and care of our own good name, and defending it when need requireth;^k keeping of lawful promises;^l studying and practicing of whatsoever things are true, honest, lovely, and of good report.^m

Q. 145. *What are the sins forbidden in the ninth commandment?*

A. The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbors, as well as our

a. 2 Cor. 2:4. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. 2 Cor. 12:21. And [I fear] lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed. See Ps. 119:158.

b. Prov. 17:9. He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends. 1 Pet. 4:8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

c. 1 Cor. 1:4–5, 7. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge.... So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. See 2 Tim. 1:4–5.

d. 1 Sam. 22:14. Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

e. 1 Cor. 13:6–7. [Charity] rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

f. Ps. 15:3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

g. Prov. 25:23. The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

h. Prov. 26:24–25. He that hateth dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, believe him not: for there are seven abominations in his heart.

i. Ps. 101:5. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

k. Prov. 22:1. A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. John 8:49. Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. See 2 Cor. 11:1–12:13.

l. Ps. 15:4. ... He that sweareth to his own hurt, and changeth not.

m. Phil. 4:8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are

own,ⁿ especially in public judicature;^o giving false evidence,^p suborning false witnesses,^q wittingly appearing and pleading for an evil cause, outfacing and overbearing the truth;^r passing unjust sentence,^s calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked;^t forgery,^u concealing the truth, undue silence in a just cause,^w and holding our peace when iniquity calleth for either a reproof from ourselves,^x or complaint to others;^y speaking the truth unseasonably,^z

lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

n. Luke 3:14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. See 1 Sam. 17:28; 2 Sam. 16:3; 1:9–10, 15–16.

o. Lev. 19:15. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. See Hab. 1:4.

p. Prov. 19:5. A false witness shall not be unpunished, and he that speaketh lies shall not escape. See Prov. 6:16, 19.

q. Acts 6:13. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

r. Jer. 9:3, 5. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.... And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. Ps. 12:3–4. The LORD shall cut off all flattering lips, and the tongue that speaketh proud things: who have said, With our tongue will we prevail; our lips are our own: who is lord over us? See Acts 24:2, 5; Ps. 52:1–4.

s. Prov. 17:15. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD. See 1 Kings 21:9–14.

t. Isa. 5:23. Which justify the wicked for reward, and take away the righteousness of the righteous from him!

u. 1 Kings 21:8. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

w. Lev. 5:1. And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. Acts 5:3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? See verses 8–9; Deut. 13:8; 2 Tim. 4:16.

x. 1 Kings 1:6. And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom. Lev. 19:17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

y. Isa. 59:4. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

or maliciously to a wrong end,^a or perverting it to a wrong meaning,^b or in doubtful and equivocal expressions, to the prejudice of truth or justice;^c speaking untruth,^d lying,^e slandering,^f backbiting,^g detracting,^h talebearing,ⁱ whispering,^k scoffing,^l reviling,^m rash,ⁿ

z. Prov. 29:11. A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

a. 1 Sam. 22:9–10. Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he inquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine. Ps. 52:1–5. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Selah. Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living Selah.

b. Ps. 56:5. Every day they wrest my words: all their thoughts are against me for evil. Matt. 26:60–61. ... but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. See John 2:19.

c. Gen. 3:5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. See Gen. 26:7, 9.

d. Isa. 59:13. ... in transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

e. Col. 3:9. Lie not one to another, seeing that ye have put off the old man with his deeds. See Lev. 19:11.

f. Ps. 50:20. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

g. Ps. 15:3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

h. James 4:11. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. See Jer. 38:4.

i. Lev. 19:16. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

k. Rom. 1:29–30. ... being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents.

l. Gen. 21:9. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking Gal. 4:29. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

m. 1 Cor. 6:10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

n. Matt. 7:1. Judge not, that ye be not judged.

harsh;^o and partial censuring;^p misconstructing intentions, words, and actions;^q flattering;^r vainglorious boasting;^s thinking or speaking too highly or too meanly of ourselves or others;^t denying the gifts and graces of God;^u aggravating smaller faults;^w hiding, excusing,

o. Acts 28:4. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. See James 2:13.

p. Gen. 38:24. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. Rom. 2:1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

q. Rom. 3:8. ... and not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. Ps. 69:10. When I wept, and chastened my soul with fasting, that was to my reproach. See Neh. 6:6–8; 1 Sam. 1:13–15; 2 Sam. 10:3.

r. Ps. 12:2–3. They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak. The LORD shall cut off all flattering lips, and the tongue that speaketh proud things.

s. 2 Tim. 3:2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

t. Luke 18:9, 11. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others.... The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. Acts 12:22. And the people gave a shout, saying, It is the voice of a god, and not of a man. Ex. 4:10–14. And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. See Rom. 12:16; Gal. 5:26; 1 Cor. 4:6.

u. Luke 9:49–50. And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us. 2 Cor. 10:10. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. Acts 2:13. Others mocking said, These men are full of new wine. See Job 27:5–6; 4:6.

w. Matt. 7:3–5. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou

or extenuating of sins, when called to a free confession;^x unnecessary discovering of infirmities;^y raising false rumors,^z receiving and countenancing evil reports,^a and stopping our ears against just defense;^b evil suspicion;^c envying or grieving at the deserved credit of any;^d endeavoring or desiring to impair it,^e rejoicing in their disgrace and infamy;^f scornful contempt,^g fond admiration;^h breach

see clearly to cast out the mote out of thy brother's eye.

x. Prov. 28:13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Gen. 3:12–13. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. See Prov. 30:20; Jer. 2:35; 2 Kings 5:25; Gen. 4:9.

y. Prov. 25:9–10. Debate thy cause with thy neighbour himself; and discover not a secret to another: lest he that heareth it put thee to shame, and thine infamy turn not away. See Gen. 9:22.

z. Ex. 23:1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

a. Prov. 29:12. If a ruler hearken to lies, all his servants are wicked. See Ps. 41:7–8.

b. Acts 7:56–57. And [Stephen] said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. Job 31:13–14. If I did despise the cause of my manservant or of my maidservant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him?

c. 1 Cor. 13:5. [Charity] doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. See 1 Tim. 6:4.

d. Matt. 21:15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased. See Num. 11:29.

e. Ezra 4:12–13. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. See Dan. 6:3–4.

f. Jer. 48:27. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy.

g. Matt. 27:28–29. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! See Ps. 35:15–16, 21.

h. Jude 16. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. Acts 12:22. And the people gave a shout, saying, It is the

of lawful promises;ⁱ neglecting such things as are of good report,^k and practicing, or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.^l

Q. 146. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*^m

Q. 147. *What are the duties required in the tenth commandment?*

A. The duties required in the tenth commandment are, such a full contentment with our own condition,ⁿ and such a charitable frame of the whole soul toward our neighbor, as that all our inward motions and affections touching him, tend unto, and further all that good which is his.^o

Q. 148. *What are the sins forbidden in the tenth commandment?*

A. The sins forbidden in the tenth commandment are, discontentment with our own estate;^p envying^q and grieving at the good of

voice of a god, and not of a man.

i. Rom. 1:31. ... without understanding, covenantbreakers, without natural affection, implacable, unmerciful. 2 Tim. 3:3. ... without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

k. 1 Sam. 2:24. Nay, my sons; for it is no good report that I hear: ye make the LORD'S people to transgress.

l. 2 Sam. 13:12-13. And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee. Prov. 5:8-9. Remove thy way far from her, and come not nigh the door of her house: lest thou give thine honour unto others, and thy years unto the cruel. Prov. 6:33. A wound and dishonour shall he get; and his reproach shall not be wiped away.

m. Ex. 20:17. Cf. Deut. 5:21. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

n. 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. 1 Tim. 6:6. But godliness with contentment is great gain. See Phil. 4:11.

o. Job 31:29. If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him ... Rom. 12:15. Rejoice with them that do rejoice, and weep with them that weep. See Ps. 122:7-9; 1 Tim. 1:5; Est. 10:3; 1 Cor. 13:4-7.

p. 1 Cor. 10:10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. See 1 Kings 21:4; Est. 5:13.

our neighbor,^r together with all inordinate motions and affections to anything that is his.^s

Q. 149. *Is any man able perfectly to keep the commandments of God?*

A. No man is able, either of himself,^t or by any grace received in this life, perfectly to keep the commandments of God;^u but doth daily break them in thought,^w word, and deed.^x

q. Gal. 5:26. Let us not be desirous of vain glory, provoking one another, envying one another. James 3:14, 16. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.... For where envying and strife is, there is confusion and every evil work.

r. Ps. 112:9–10. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish. See Neh. 2:10.

s. Rom. 7:7–8. 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. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. Rom. 13:9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Col. 3:5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Deut. 5:21. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

t. 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. 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. Rom. 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.

u. Eccl. 7:20. For there is not a just man upon earth, that doeth good, and sinneth not. 1 John 1:8, 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us.... If we say that we have not sinned, we make him a liar, and his word is not in us. Gal. 5:17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Rom. 7:18–19. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do.

w. Gen. 6:5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. 8:21. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's

Q. 150. *Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?*

A. All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.^y

Q. 151. *What are those aggravations that make some sins more heinous than others?*

A. Sins receive their aggravations,

1. From the persons offending:^z if they be of riper age,^a greater experience or grace,^b eminent for profession,^c gifts,^d place,^e

heart is evil from his youth; neither will I again smite any more every thing living, as I have done. James 1:14. But every man is tempted, when he is drawn away of his own lust, and enticed.

x. Rom. 3:9. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. See verses 10–19; James 3:2–13.

y. 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. 1 John 5:16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. Heb. 2:2–3. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. See Ps. 78:17, 32, 56; Ezek. 8:6, 13, 15.

z. Jer. 2:8. The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

a. Job 32:7, 9. I said, Days should speak, and multitude of years should teach wisdom.... Great men are not always wise: neither do the aged understand judgment. Eccl. 4:13. Better is a poor and a wise child than an old and foolish king, who will no more be admonished.

b. 1 Kings 11:4, 9. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.... And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice.

c. 2 Sam. 12:14. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die. 1 Cor. 5:1. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

d. James 4:17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin. Luke 12:47–48. And that servant, which knew his lord's will, and

office,^f guides to others,^g and whose example is likely to be followed by others.^h

2. From the parties offended:ⁱ if immediately against God,^k his

prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

e. Jer. 5:4–5. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

f. 2 Sam. 12:7–9. And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Ezek. 8:11–12. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

g. Rom. 2:17–24. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preacheest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.

h. Gal. 2:11–14. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as Peter do the Jews, why compellest thou the Gentiles to live as do the Jews?

i. Ps. 2:12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. Matt. 21:38–39. But when the husbandmen saw the son, they said among themselves, This

attributes,^l and worship;^m against Christ, and his grace;ⁿ the Holy Spirit,^o his witness,^p and workings;^q against superiors, men of eminency,^r and such as we stand especially related and

is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.

k. 1 Sam. 2:25. If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them. Acts 5:4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. Ps. 5:4. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

l. Rom. 2:4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

m. Mal. 1:8, 14. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.... But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

n. Heb. 2:2–3. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. Heb. 12:25. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

o. Heb. 10:28–29. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Matt. 12:31–32. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

p. Eph. 4:30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

q. Heb. 6:4–6. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

r. Jude 8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Num. 12:8–9. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the LORD was kindled against them; and he departed. Isa. 3:5. And the

engaged unto;^s against any of the saints,^t particularly weak brethren,^u the souls of them, or any other,^w and the common

people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

s. Prov. 30:17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. 2 Cor. 12:15. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. Ps. 55:12–15. For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

t. Zeph. 2:8, 10–11. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.... This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts. The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen. Matt. 18:6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 1 Cor. 6:8. Nay, ye do wrong, and defraud, and that your brethren. Rev. 17:6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

u. 1 Cor. 8:11–12. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Rom. 14:13, 15, 21. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.... But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.... It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

w. Ezek. 13:19. And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? 1 Cor. 8:12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Rev. 18:12–13. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. Matt. 23:15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

good of all or many.^x

3. From the nature and quality of the offense:^y if it be against the express letter of the law,^z break many commandments, contain in it many sins:^a if not only conceived in the heart, but breaks forth in words and actions,^b scandalize others,^c and

x. 1 Thess. 2:15–16. . . . who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. Josh. 22:20. Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

y. Prov. 6:30–33. Men do not despise a thief, if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore sevenfold; he shall give all the substance of his house. But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away.

z. Ezra 9:10–12. And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. 1 Kings 11:9–10. And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

a. Col. 3:5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. 1 Tim. 6:10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Prov. 5:8–12. Remove thy way far from her, and come not nigh the door of her house: lest thou give thine honour unto others, and thy years unto the cruel: lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof. Prov. 6:32–33. But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. Josh. 7:21. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

b. James 1:14–15. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Matt. 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

admit of no reparation:^d if against means,^e mercies,^f judgments,^g light of nature,^h conviction of conscience,ⁱ public or

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. Mic. 2:1. Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

c. Matt. 18:7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Rom. 2:23–24. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.

d. Deut. 22:22, 28–29. If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.... If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days. Prov. 6:32–35. But whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts.

e. Matt. 11:21–24. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. John 15:22. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

f. Isa. 1:3. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Deut. 32:6. Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

g. Amos 4:8–11. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD. I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the LORD. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD. Jer. 5:3. O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made

private admonition,^k censures of the church,^l civil punishments;^m and our prayers, purposes, promises,ⁿ vows,^o covenants,^p and engagements to God or men:^q if done

their faces harder than a rock; they have refused to return.

h. Rom. 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.

i. Rom. 1:32. ... who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Dan. 5:22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this. Titus 3:10–11. A man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.

k. Prov. 29:1. He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.

l. Titus 3:10. A man that is an heretick after the first and second admonition reject. Matt. 18:17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

m. Prov. 27:22. Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him. Prov. 23:35. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

n. Ps. 78:34–37. When he slew them, then they sought him: and they returned and inquired early after God. And they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant. Jer. 2:20. For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. Jer. 13:5–6, 20–21. So I went, and hid it by Euphrates, as the LORD commanded me. And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.... Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock? What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?

o. Eccl. 5:4–6. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? Prov. 20:25. It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.

p. Lev. 26:25. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

q. Prov. 2:17. ... which forsaketh the guide of her youth, and forgetteth the

deliberately,^r willfully,^s presumptuously,^t impudently,^u boastingly,^w maliciously,^x frequently,^y obstinately,^z with delight,^a continuance,^b or relapsing after repentance.^c

covenant of her God. Ezek. 7:18–19. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

r. Ps. 36:4. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

s. Jer. 6:16. Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

t. Num. 15:30. But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. Ex. 21:14. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

u. Jer. 3:3. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. Prov. 7:13. So she caught him, and kissed him, and with an impudent face said unto him ...

w. Ps. 52:1. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

x. 3 John 10. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words ...

y. Num. 14:22. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice ...

z. Zech. 7:11–12. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

a. Prov. 2:14. ... who rejoyce to do evil, and delight in the frowardness of the wicked.

b. Isa. 57:17. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

c. Jer. 34:8–11. This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; that every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go. But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to

4. From circumstances of time^d and place:^e if on the Lord's Day,^f or other times of divine worship;^g or immediately before^h or after these,ⁱ or other helps to prevent or remedy such mis-

return, and brought them into subjection for servants and for handmaids. 2 Pet. 2:20–22. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

d. 2 Kings 5:26. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

e. Jer. 7:10. And [will ye] come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Isa. 26:10. Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

f. Ezek. 23:37–39. [Declare] that they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

g. Isa. 58:3–5. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? Num. 25:6–7. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand.

h. 1 Cor. 11:20–21. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. Jer. 7:8–10. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

- i. Prov. 7:14–15. I have peace offerings with me; this day have I payed my vows.

carriages:^k if in public, or in the presence of others, who are thereby likely to be provoked or defiled.^l

Q. 152. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the sovereignty,^m goodness,ⁿ and holiness of God,^o and against his righteous law,^p deserveth his wrath and curse,^q both in this life,^r and that which is to

Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. John 13:27, 30. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.... He then having received the sop went immediately out: and it was night.

k. Ezra 9:13–14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?

l. 2 Sam. 16:22. So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. 1 Sam. 2:22–24. Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the LORD's people to transgress.

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

n. Ex. 20:1–2. And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

o. Hab. 1:13. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? Lev. 10:3. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.... Lev. 11:44–45. For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

p. 1 John 3:4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. Rom. 7:12. Wherefore the law is holy, and the commandment holy, and just, and good.

q. Eph. 5:6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Gal. 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

come;^s and cannot be expiated but by the blood of Christ.^t

Q. 153. *What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?*

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ,^u and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation.^w

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

r. Lam. 3:39. Wherefore doth a living man complain, a man for the punishment of his sins? Deut. 28:15–68. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store....

s. Matt. 25:41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

t. Heb. 9:22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. 1 Pet. 1:18–19. ... forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.

u. Acts 20:21. ... testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Matt. 3:7–8. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. Luke 13:3, 5. I tell you, Nay: but, except ye repent, ye shall all likewise perish. Acts 16:30–31. And [the keeper of the prison] brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. John 3:16, 18. 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.... He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

w. Prov. 2:1–5. My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. Prov. 8:33–36. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Q. 154. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the Word, sacraments, and prayer; all which are made effectual to the elect for their salvation.^x

Q. 155. *How is the Word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening,^y convincing, and humbling sinners;^z of driving them out of themselves, and drawing them unto Christ;^a of conforming them to his image,^b and subduing them to his will;^c of strengthening them against

x. Matt. 28:19–20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Acts 2:42, 46–47. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.... And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

y. Neh. 8:8. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. Acts 26:18. [I send thee] to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Ps. 19:8. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

z. 1 Cor. 14:24–25. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. See 2 Chron. 34:18–19, 26–28.

a. Acts 2:37, 41. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?... Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. See Acts 8:27–38.

b. 2 Cor. 3:18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. See Col. 1:27.

c. 2 Cor. 10:4–6. ... (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. See Rom. 6:17–18.

temptations and corruptions;^d of building them up in grace,^e and establishing their hearts in holiness and comfort through faith unto salvation.^f

Q. 156. *Is the Word of God to be read by all?*

A. Although all are not to be permitted to read the Word publicly to the congregation,^g yet all sorts of people are bound to read it apart by themselves,^h and with their families:ⁱ to which end, the Holy

d. Eph. 6:16–17. ... above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Col. 1:28. ... whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. Ps. 19:11. Moreover by them is thy servant warned: and in keeping of them there is great reward. See Matt. 4:4, 7, 10; 1 Cor. 10:11.

e. 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. Acts 20:32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. See 2 Tim. 3:15–17.

f. Rom. 16:25. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began ... 1 Thess. 3:2, 10–11, 13. And [we] sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith.... night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.... to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. See Rom. 15:4; 10:13–17; 1:16.

g. Deut. 31:9, 11–13. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.... When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it. See Neh. 8:2–3; 9:3–5.

h. Deut. 17:19. And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them. Rev. 1:3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. John 5:39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Isa. 34:16. Seek ye out of the book of the LORD, and read: no one of these shall fail....

Scriptures are to be translated out of the original into vulgar languages.^k

Q. 157. *How is the Word of God to be read?*

A. The Holy Scriptures are to be read with an high and reverent esteem of them;^l with a firm persuasion that they are the very Word

i. Deut. 6:6–9. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. Gen. 18:17, 19. And the LORD said, Shall I hide from Abraham that thing which I do ...? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. Ps. 78:5–7. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments.

k. 1 Cor. 14:6, 9, 11–12, 15–16, 24, 27–28. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?... So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.... Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.... What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?... But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.... If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Neh. 8:8. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

l. Ps. 119:97. O how love I thy law! it is my meditation all the day. Ps. 19:10. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Ex. 24:7. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. 2 Chron. 34:27. Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy

of God,^m and that he only can enable us to understand them;ⁿ with desire to know, believe, and obey the will of God revealed in them;^o with diligence,^p and attention to the matter and scope of them;^q with meditation,^r application,^s self-denial,^t and prayer.^u

clothes, and weep before me; I have even heard thee also, saith the LORD. Isa. 66:2. For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. See Neh. 8:3–10.

m. 2 Pet. 1:19–21. 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: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. Matt. 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. 1 Thess. 2:13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. See Mark 7:13.

n. Luke 24:45. Then opened he their understanding, that they might understand the scriptures. 2 Cor. 3:13–16. And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away.

o. Deut. 17:10, 20. And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee.... that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

p. Acts 17:11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

q. Acts 8:30, 34. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?... And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Luke 10:26–28. He said unto him, What is written in the law? how readest thou? 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. And he said unto him, Thou hast answered right: this do, and thou shalt live.

r. Ps. 1:2. But his delight is in the law of the LORD; and in his law doth he meditate day and night. Ps. 119:97. O how love I thy law! it is my meditation all the day.

s. 2 Chron. 34:21. Go, inquire of the LORD for me, and for them that are left in

Q. 158. *By whom is the Word of God to be preached?*

A. The Word of God is to be preached only by such as are sufficiently gifted,^w and also duly approved and called to that office.^x

Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

t. Prov. 3:5. Trust in the LORD with all thine heart; and lean not unto thine own understanding. Deut. 33:3. Yea, he loved the people; all his saints are in thy hand; and they sat down at thy feet; every one shall receive of thy words. Matt. 16:24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. See Luke 9:23; Gal. 1:15–16.

u. Prov. 2:1–6. My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. Ps. 119:18. Open thou mine eyes, that I may behold wondrous things out of thy law. Neh. 8:6, 8. And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.... So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

w. 1 Tim. 3:2, 6. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.... Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Eph. 4:8–11. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. Mal. 2:7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts. 2 Cor. 3:6. ... [God] hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 2 Tim. 2:2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

x. Jer. 14:15. Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; by sword and famine shall those prophets be consumed. Rom. 10:15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Heb. 5:4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 1 Cor. 12:28–29. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? 1 Tim. 3:10. And let these also first be proved; then let

Q. 159. *How is the Word of God to be preached by those that are called thereunto?*

A. They that are called to labor in the ministry of the Word, are to preach sound doctrine,^y diligently,^z in season and out of season;^a plainly,^b not in the enticing words of man's wisdom, but in demonstration of the Spirit, and of power;^c faithfully,^d making known the whole counsel of God;^e wisely,^f applying themselves to the necessities and capacities of the hearers;^g zealously,^h with fervent love to

them use the office of a deacon, being found blameless. 1 Tim. 4:14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 1 Tim. 5:22. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

y. Titus 2:1, 8. But speak thou the things which become sound doctrine... sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

z. Acts 18:25. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

a. 2 Tim. 4:2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

b. 1 Cor. 14:9. So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. See verses 10-19.

c. 1 Cor. 2:4. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

d. Jer. 23:28. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD. 1 Cor. 4:1-2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.

e. Acts 20:27. For I have not shunned to declare unto you all the counsel of God.

f. Col. 1:28. ... whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. 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.

g. 1 Cor. 3:2. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. Heb. 5:12-14. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Luke 12:42. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

Godⁱ and the souls of his people;^k sincerely,^l aiming at his glory,^m and their conversion,ⁿ edification,^o and salvation.^p

h. Acts 18:25. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. Ps. 119:139. My zeal hath consumed me, because mine enemies have forgotten thy words. 2 Tim. 4:5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

i. 2 Cor. 5:13–14. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. Phil. 1:15–17. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel.

k. Col. 4:12. Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 2 Cor. 12:15. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

l. 2 Cor. 2:17. For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. 2 Cor. 4:2. But [we] have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

m. 1 Thess. 2:4–6. But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. John 7:18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

n. 1 Cor. 9:19–22. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

o. 2 Cor. 12:19. Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. Eph. 4:12. ... for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

p. 1 Tim. 4:16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. Acts 26:16–18. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive

Q. 160. *What is required of those that hear the Word preached?*

A. It is required of those that hear the Word preached, that they attend upon it with diligence,^q preparation,^r and prayer;^s examine what they hear by the Scriptures;^t receive the truth with faith,^u love,^w meekness,^x and readiness of mind,^y as the Word of God;^z meditate,^a and confer of it;^b hide it in their hearts,^c and bring forth

forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

q. Prov. 8:34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

r. 1 Pet. 2:1–2. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby. Luke 8:18. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

s. Ps. 119:18. Open thou mine eyes, that I may behold wondrous things out of thy law. Eph. 6:18–19. ... praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

t. Acts 17:11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

u. Heb. 4:2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

w. 2 Thess. 2:10. ... and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

x. James 1:21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

y. Acts 17:11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

z. 1 Thess. 2:13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

a. Luke 9:44. Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. Heb. 2:1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

b. Luke 24:14. And they talked together of all these things which had happened. Deut. 6:6–7. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

the fruit of it in their lives.^d

Q. 161. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered, but only by the working of the Holy Ghost, and the blessing of Christ, by whom they are instituted.^e

Q. 162. *What is a sacrament?*

A. A sacrament is an holy ordinance instituted by Christ in his church,^f to signify, seal, and exhibit^g unto those that are within the

c. Prov. 2:1. My son, if thou wilt receive my words, and hide my commandments with thee ... Ps. 119:11. Thy word have I hid in mine heart, that I might not sin against thee.

d. Luke 8:15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. James 1:25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

e. 1 Pet. 3:21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. Acts 8:13, 23. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.... For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. 1 Cor. 3:5-7. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Compared with 1 Cor. 1:12-17. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. 1 Cor. 12:13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 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.

f. Gen. 17:7, 10. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.... This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

covenant of grace,^h the benefits of his mediation;ⁱ to strengthen and increase their faith, and all other graces;^k to oblige them to obedience;^l to testify and cherish their love and communion one with another;^m

Ex. 12 (containing the institution of the passover). Matt. 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. Matt. 26:26–28. 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; for this is my blood of the new testament, which is shed for many for the remission of sins. See Mark 14:22–25; Luke 22:19–20; 1 Cor. 11:22–26.

g. Rom. 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. 1 Cor. 11:24–25. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

h. Rom. 15:8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. Ex. 12:48. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. Rom. 9:8. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. Gal. 3:27, 29. For as many of you as have been baptized into Christ have put on Christ.... And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

i. 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. 1 Cor. 10:16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

k. Rom. 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. Gal. 3:27. For as many of you as have been baptized into Christ have put on Christ.

l. Rom. 6:3–4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. 10:21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

m. Eph. 4:2–5. ... with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your

and to distinguish them from those that are without.ⁿ

Q. 163. *What are the parts of a sacrament?*

A. The parts of a sacrament are two; the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified.^o

Q. 164. *How many sacraments hath Christ instituted in his church under the new testament?*

A. Under the new testament Christ hath instituted in his church only two sacraments, baptism and the Lord's Supper.^p

Q. 165. *What is baptism?*

A. Baptism is a sacrament of the new testament, wherein Christ

calling; one Lord, one faith, one baptism. 1 Cor. 12:13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1 Cor. 10:16–17. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.

n. Eph. 2:11–12. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Gen. 34:14. And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us.

o. Matt. 3:11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. 1 Pet. 3:21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Cf. Confession of Faith 27.2 and the passages cited thereunder. Cf. also Deut. 10:16; 30:6; Jer. 4:4.

p. Matt. 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. 11:20, 23. When ye come together therefore into one place, this is not to eat the Lord's supper... 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. Matt. 26:26–28. 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; for this is my blood of the new testament, which is shed for many for the remission of sins.

hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,^q to be a sign and seal of ingrafting into himself,^r of remission of sins by his blood,^s and regeneration by his Spirit;^t of adoption,^u and resurrection unto everlasting life;^w and whereby the parties baptized are solemnly admitted into the visible church,^x and enter into an open and professed engagement to be wholly and only the Lord's.^y

Q. 166. *Unto whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him,^z but infants

q. Matt. 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.

r. Gal. 3:27. For as many of you as have been baptized into Christ have put on Christ. Rom. 6:3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

s. Mark 1:4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Rev. 1:5. ... Unto him that loved us, and washed us from our sins in his own 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 Pet. 3:21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

t. Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 5:26. ... that he might sanctify and cleanse it with the washing of water by the word. See Acts 2:38.

u. Gal. 3:26–27. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

w. 1 Cor. 15:29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? Rom. 6:5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

x. 1 Cor. 12:13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. Acts 2:41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

y. Rom. 6:4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. See Acts 2:38–42.

z. Acts 2:38–39, 41. 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

descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptized.^a

Q. 167. *How is our baptism to be improved by us?*

A. The needful but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others;^b by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits

the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.... Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Acts 8:12, 36, 38. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.... And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?... And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. Acts 16:15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

a. Col. 2:11–12. ... in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Acts 2:38–39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Rom. 4:11–12. 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: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 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. Luke 18:15–16. And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. See Gen. 17:7–9; Gal. 3:9–14; Rom. 11:16.

b. Col. 2:11–12. ... in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Rom. 6:4, 6,

conferred and sealed thereby, and our solemn vow made therein;^c by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism, and our engagements;^d by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament;^e by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace;^f and by endeavoring to live

11. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.... 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.... Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

c. Rom. 6:3-5. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. 1 Pet. 3:21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

d. 1 Cor. 1:11-13. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? Rom. 6:2-3. God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

e. Rom. 6:4-7, 22. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.... But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 1 Pet. 3:21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. Rom. 5:1-2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Jer. 33:8. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

f. Rom. 6:3-5. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism

by faith,^g to have our conversation in holiness and righteousness,^h as those that have therein given up their names to Christ;ⁱ and to walk in brotherly love, as being baptized by the same Spirit into one body.^k

Q. 168. *What is the Lord's Supper?*

A. The Lord's Supper is a sacrament of the new testament,^l wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate feed upon his body and blood, to their spiritual nourishment and growth in grace;^m have their union and communion with him confirmed;ⁿ testify and renew their thankfulness,^o

into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

g. Gal. 3:26–27. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

h. Rom. 6:22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

i. 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. Compared with 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. See also Rev. 2:17.

k. 1 Cor. 12:13, 25. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.... That there should be no schism in the body; but that the members should have the same care one for another.

l. Luke 22:20. Likewise also [he took] the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

m. Matt. 26:26–28. 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; for this is my blood of the new testament, which is shed for many for the remission of sins. 1 Cor. 11:23–26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

n. 1 Cor. 10:16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

o. 1 Cor. 11:24. And when he had given thanks, he brake it, and said, Take, eat:

and engagement to God,^p and their mutual love and fellowship each with other, as members of the same mystical body.^q

Q. 169. *How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's Supper?*

A. Christ hath appointed the ministers of his Word, in the administration of this sacrament of the Lord's Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed, for them.^r

Q. 170. *How do they that worthily communicate in the Lord's supper feed upon the body and blood of Christ therein?*

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's Supper,^s and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses;^t so they that worthily communicate in the sacrament of

this is my body, which is broken for you: this do in remembrance of me.

p. 1 Cor. 10:14–16, 21. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?... Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Compared with Rom. 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.

q. 1 Cor. 10:17. For we being many are one bread, and one body: for we are all partakers of that one bread.

r. 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. See Matt. 26:26–28; Mark 14:22–24; Luke 22:19–20.

s. Acts 3:21. ... whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

t. Matt. 26:26, 28. 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.... For this is my blood of the new testament, which is shed for many for the remission of sins.

the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner; yet truly and really,^u while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.^w

Q. 171. *How are they that receive the sacrament of the Lord's Supper to prepare themselves before they come unto it?*

A. They that receive the sacrament of the Lord's Supper are, before they come, to prepare themselves thereunto, by examining themselves^x of their being in Christ,^y of their sins and wants;^z of the truth and measure of their knowledge,^a faith,^b repentance;^c love to

u. 1 Cor. 11:24–29. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 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. 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. Cf. Confession of Faith 27.2. Cf. also John 6:51, 53.

w. 1 Cor. 10:16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

x. 1 Cor. 11:28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

y. 2 Cor. 13:5. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

z. 1 Cor. 5:7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Ex. 12:15. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

a. 1 Cor. 11:29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

b. 2 Cor. 13:5. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? Matt. 26:28. For this is my blood of the new testament, which is shed for many for the remission of sins.

c. Zech. 12:10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. 1 Cor. 11:31. For if we would judge ourselves, we should not be judged.

God and the brethren,^d charity to all men,^e forgiving those that have done them wrong;^f of their desires after Christ,^g and of their new obedience;^h and by renewing the exercise of these graces,ⁱ by serious meditation,^k and fervent prayer.^l

d. 1 Cor. 10:16–17. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. Acts 2:46–47. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

e. 1 Cor. 5:8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. 11:18, 20. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.... When ye come together therefore into one place, this is not to eat the Lord's supper.

f. Matt. 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.

g. Isa. 55:1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. John 7:37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

h. 1 Cor. 5:7–8. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

i. 1 Cor. 11:25–26, 28. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.... But let a man examine himself, and so let him eat of that bread, and drink of that cup. Heb. 10:21–22, 24. ... and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.... And let us consider one another to provoke unto love and to good works. Ps. 26:6. I will wash mine hands in innocency: so will I compass thine altar, O LORD.

k. 1 Cor. 11:24–25. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

l. 2 Chron. 30:18–19. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one that prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary. Matt. 26:26. And as they were eating, Jesus took bread, and blessed it, and brake it,

Q. 172. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof;^m and in God's account hath it, if he be duly affected with the apprehension of the want of it,ⁿ and unfeignedly desires to be found in Christ,^o and to

and gave it to the disciples, and said, Take, eat; this is my body.

m. 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. 1 John 5:13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. Ps. 88. O LORD God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave.... Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.... Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.... LORD, why castest thou off my soul? why hidest thou thy face from me?... Thy fierce wrath goeth over me; thy terrors have cut me off.... Lover and friend hast thou put far from me, and mine acquaintance into darkness. Ps. 77:1-4, 7-10. I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. Thou holdest mine eyes waking: I am so troubled that I cannot speak.... Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. And I said, This is my infirmity: but I will remember the years of the right hand of the most High. Jonah 2:4. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

n. Isa. 54:7-10. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. Matt. 5:3-4. Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Ps. 31:22. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee. Ps. 73:13, 22-23. Verily I have cleansed my heart in vain, and washed my hands in innocency.... So foolish was I, and ignorant: I was as a beast before thee. Nevertheless I am continually with thee: thou hast holden me by my right hand.

depart from iniquity:^p in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians^q) he is to bewail his unbelief,^r and labor to have his doubts resolved;^s and, so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened.^t

o. Phil. 3:8–9. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Ps. 10:17. LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear. Ps. 42:1–2, 5, 11. As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?... Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.... Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

p. 2 Tim. 2:19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 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. Ps. 66:18–20. If I regard iniquity in my heart, the Lord will not hear me: but verily God hath heard me; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me.

q. Isa. 40:11, 29, 31. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young... He giveth power to the faint; and to them that have no might he increaseth strength.... But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Matt. 11:28. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. 12:20. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. Matt. 26:28. For this is my blood of the new testament, which is shed for many for the remission of sins.

r. Mark 9:24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

s. Acts 2:37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Acts 16:30. And [the keeper of the prison] brought them out, and said, Sirs, what must I do to be saved?

t. Rom. 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. 1 Cor. 11:28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Q. 173. *May any who profess the faith, and desire to come to the Lord's Supper, be kept from it?*

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's Supper, may and ought to be kept from that sacrament, by the power which Christ hath left in his church,^u until they receive instruction, and manifest their reformation.^w

Q. 174. *What is required of them that receive the sacrament of the Lord's Supper in the time of the administration of it?*

A. It is required of them that receive the sacrament of the Lord's Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance,^x

u. 1 Cor. 11:27–34. 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. 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. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. Matt. 7:6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 1 Cor. 5. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.... For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.... For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.... But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.... Therefore put away from among yourselves that wicked person. Jude 23. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. 1 Tim. 5:22. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

w. 2 Cor. 2:7. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

x. Lev. 10:3. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be

diligently observe the sacramental elements and actions,^y heedfully discern the Lord's body,^z and affectionately meditate on his death and sufferings,^a and thereby stir up themselves to a vigorous exercise of their graces,^b in judging themselves,^c and sorrowing for sin,^d in earnest hungering and thirsting after Christ,^e feeding on him by faith,^f receiving of his fullness,^g trusting in his merits,^h rejoicing in his love,ⁱ

glorified.... Heb. 12:28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. Ps. 5:7. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. 1 Cor. 11:17, 26–27. Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.... For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 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.

y. Ex. 24:8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. Matt. 26:28. For this is my blood of the new testament, which is shed for many for the remission of sins.

z. 1 Cor. 11:29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

a. 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.

b. 1 Cor. 11:26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. 10:3–5, 11, 14. And [our fathers] did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.... Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.... Wherefore, my dearly beloved, flee from idolatry.

c. 1 Cor. 11:31. For if we would judge ourselves, we should not be judged.

d. Zech. 12:10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

e. Rev. 22:17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. See Matt. 5:6.

f. 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. See verses 47–58.

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

h. 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.

giving thanks for his grace;^k in renewing of their covenant with God,^l and love to all the saints.^m

Q. 175. What is the duty of Christians, after they have received the sacrament of the Lord's Supper?

A. The duty of Christians, after they have received the sacrament of the Lord's Supper, is seriously to consider how they have behaved themselves therein, and with what success;ⁿ if they find quickening and comfort, to bless God for it,^o beg the continuance of it,^p

i. Ps. 63:4–5. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips. 2 Chron. 30:21. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

k. Ps. 22:26. The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever. See 1 Cor. 10:16.

l. Jer. 50:5. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten. Ps. 50:5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

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

n. Ps. 28:7. The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. Ps. 85:8. I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. 1 Cor. 11:17, 30–31. Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.... For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged.

o. 2 Chron. 30:21–23, 25–26. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers. And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness.... And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Acts 2:42, 46–47. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.... And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having

watch against relapses,^q fulfill their vows,^r and encourage themselves to a frequent attendance on that ordinance:^s but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament;^t in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time:^u but, if they see they have failed in either, they are to be

favour with all the people. And the Lord added to the church daily such as should be saved.

p. Ps. 36:10. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart. Song 3:4. It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. 1 Chron. 29:18. O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

q. 1 Cor. 10:3-5, 12. And [our fathers] did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.... Wherefore let him that thinketh he standeth take heed lest he fall.

r. Ps. 50:14. Offer unto God thanksgiving; and pay thy vows unto the most High.

s. 1 Cor. 11:25-26. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Acts 2:42, 46. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.... And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

t. Eccl. 5:1-6. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? Ps. 139:23-24. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.

u. Ps. 123:1-2. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us. Ps. 42:5, 8. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.... Yet the LORD will command his lovingkindness in the

humbled,^w and to attend upon it afterwards with more care and diligence.^x

Q. 176. *Wherein do the sacraments of baptism and the Lord's Supper agree?*

A. The sacraments of baptism and the Lord's Supper agree, in that the author of both is God;^y the spiritual part of both is Christ and his benefits;^z both are seals of the same covenant,^a are to be

daytime, and in the night his song shall be with me, and my prayer unto the God of my life. Ps. 43:3–5. O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God. Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

w. 2 Chron. 30:18–19. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one that prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

x. 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. 1 Chron. 15:12–14. And [David] said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order. So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

y. Matt. 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. 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.

z. Rom. 6:3–4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. 10:16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

a. Rom. 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. Compared with Col. 2:12. ... buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Matt. 26:27–28. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new

dispensed by ministers of the gospel, and by none other;^b and to be continued in the church of Christ until his second coming^c

Q. 177. *Wherein do the sacraments of baptism and the Lord's Supper differ?*

A. The sacraments of baptism and the Lord's Supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ,^d and that even to infants;^e whereas the Lord's Supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul,^f and to confirm our

testament, which is shed for many for the remission of sins.

b. John 1:33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. Matt. 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. 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. 1 Cor. 4:1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Heb. 5:4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

c. Matt. 28:19–20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. 1 Cor. 11:26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

d. Matt. 3:11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Gal. 3:27. For as many of you as have been baptized into Christ have put on Christ.

e. Gen. 17:7, 9. 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.... And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. Acts 2:38–39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 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.

f. 1 Cor. 11:23–26. 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

continuance and growth in him,^g and that only to such as are of years and ability to examine themselves.^h

Q. 178. *What is prayer?*

A. Prayer is an offering up of our desires unto God,ⁱ in the name of Christ,^k by the help of his Spirit;^l with confession of our sins,^m and thankful acknowledgment of his mercies.ⁿ

Q. 179. *Are we to pray unto God only?*

A. God only being able to search the hearts,^o hear the requests,^p

is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

g. 1 Cor. 10:16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

h. 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.

i. Ps. 10:17. LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear. Ps. 62:8. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. Matt. 7:7–8. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

k. John 16:23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

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

m. Ps. 32:5–6. 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. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. 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. See Dan. 9:4–19.

n. 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. Ps. 103:1–5. Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. See Ps. 136.

o. 1 Kings 8:39. 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,

pardon the sins,^q and fulfill the desires of all;^r and only to be believed in,^s and worshiped with religious worship;^t prayer, which is a special part thereof,^u is to be made by all to him alone,^w and to none other.^x

Q. 180. *What is it to pray in the name of Christ?*

A. To pray in the name of Christ is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake;^y not by bare mentioning of his name,^z but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.^a

even thou only, knowest the hearts of all the children of men;) ... Acts 1:24. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen. Rom. 8:27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

p. Ps. 65:2. O thou that hearest prayer, unto thee shall all flesh come.

q. Mic. 7:18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

r. Ps. 145:18. The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

s. Rom. 10:14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

t. Matt. 4:10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

u. 1 Cor. 1:2. ... unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours ...

w. Isa. 45:22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Matt. 6:9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Ps. 50:15. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

x. Isa. 43:11. I, even I, am the LORD; and beside me there is no saviour. Isa. 46:9. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me (see entire chapter).

y. John 14:13–14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. John 16:24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. Dan. 9:17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

z. Matt. 7:21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

a. Heb. 4:14–16. Seeing then that we have a great high priest, that is passed into

Q. 181. *Why are we to pray in the name of Christ?*

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a mediator;^b and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone,^c we are to pray in no other name but his only.^d

Q. 182. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, and graces which are requisite for the right performance of that duty.^e

the heavens, Jesus the Son of God, let us hold fast our profession. 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. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. 1 John 5:13–15. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

b. 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. Isa. 59:2. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Eph. 3:12. ... in whom we have boldness and access with confidence by the faith of him.

c. John 6:27. 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. Heb. 7:25–27. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 1 Tim. 2:5. For there is one God, and one mediator between God and men, the man Christ Jesus.

d. Col. 3:17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. 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.

e. Rom. 8:26–27. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth

Q. 183. *For whom are we to pray?*

A. We are to pray for the whole church of Christ upon earth;^f for magistrates,^g and ministers;^h for ourselves,ⁱ our brethren,^k yea, our enemies;^l and for all sorts of men living,^m or that shall live hereafter;ⁿ but not for the dead,^o nor for those that are known to have sinned the sin unto death.^p

what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Ps. 10:17. LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear. Zech. 12:10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

f. Eph. 6:18. ... praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Ps. 28:9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

g. 1 Tim. 2:1–2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

h. Col. 4:3. ... withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.

i. Gen. 32:11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

k. James 5:16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

l. Matt. 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.

m. 1 Tim. 2:1–2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

n. John 17:20. Neither pray I for these alone, but for them also which shall believe on me through their word. 2 Sam. 7:29. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

o. 2 Sam. 12:21–23. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

p. 1 John 5:16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto

Q. 184. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God,^q the welfare of the church,^r our own^s or others' good;^t but not for anything that is unlawful.^u

Q. 185. *How are we to pray?*

A. We are to pray with an awful apprehension of the majesty of God,^w and deep sense of our own unworthiness,^x necessities,^y and sins;^z with penitent,^a thankful,^b and enlarged hearts;^c with under-

death: I do not say that he shall pray for it.

q. Matt. 6:9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

r. Ps. 51:18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Ps. 122:6. Pray for the peace of Jerusalem: they shall prosper that love thee.

s. Matt. 7:11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

t. Ps. 125:4. Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

u. 1 John 5:14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

w. Ps. 33:8. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. Ps. 95:6. O come, let us worship and bow down: let us kneel before the LORD our maker. Ps. 145:5. I will speak of the glorious honour of thy majesty, and of thy wondrous works.

x. Gen. 18:27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Gen. 32:10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

y. Luke 15:17–19. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

z. Luke 18:13–14. 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. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

a. Ps. 51:17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

b. 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.

standing,^d faith,^e sincerity,^f fervency,^g love,^h and perseverance,ⁱ waiting upon him,^k with humble submission to his will.^l

Q. 186. *What rule hath God given for our direction in the duty of prayer?*

A. The whole Word of God is of use to direct us in the duty of prayer;^m but the special rule of direction is that form of prayer which our Savior Christ taught his disciples, commonly called the Lord's Prayer.ⁿ

c. 1 Sam. 1:15. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. 1 Sam. 2:1. And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

d. 1 Cor. 14:15. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

e. Mark 11:24. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. James 1:6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

f. Ps. 145:18. The LORD is nigh unto all them that call upon him, to all that call upon him in truth. Ps. 17:1. Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.

g. James 5:16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

h. Ps. 116:1–2. I love the LORD, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. Rom. 15:30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.

i. Eph. 6:18. ... praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

k. Mic. 7:7. Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

l. Matt. 26:39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

m. 1 John 5:14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

n. Matt. 6:9–13. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. Luke 11:2–4. 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. Give us day by

Q. 187. *How is the Lord's Prayer to be used?*

A. The Lord's Prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.^o

Q. 188. *Of how many parts doth the Lord's Prayer consist?*

A. The Lord's Prayer consists of three parts; a preface, petitions, and a conclusion.

Q. 189. *What doth the preface of the Lord's Prayer teach us?*

A. The preface of the Lord's Prayer (contained in these words, *Our Father which art in heaven,*^p) teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein;^q with reverence, and all other childlike dispositions,^r heavenly affections,^s and due apprehensions of his sovereign power, majesty, and gracious condescension:^t as also, to pray with and for others.^u

day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

o. Matt. 6:9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Luke 11:2. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name....

p. Matt. 6:9. Cf. Luke 11:2. ... Our Father which art in heaven ...

q. Ps. 103:13. Like as a father pitieth his children, so the LORD pitieth them that fear him. Luke 11:13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? 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.

r. Isa. 64:9. Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

s. Col. 3:1–2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. Ps. 123:1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Lam. 3:41. Let us lift up our heart with our hands unto God in the heavens.

t. Isa. 63:15–16. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting. Neh. 1:4–6. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and

Q. 190. *What do we pray for in the first petition?*

A. In the first petition, (which is, *Hallowed be thy name*,^w) acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright,^x we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him,^y his titles,^z attributes,^a ordinances, Word,^b works, and

mercy for them that love him and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. See Ps. 113:4–6.

u. Acts 12:5. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. 1 Tim. 2:1–2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. Eph. 6:18. ... praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

w. Matt. 6:9. Cf. Luke 11:2. ... Hallowed be thy name....

x. 2 Cor. 3:5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Ps. 51:15. O Lord, open thou my lips; and my mouth shall shew forth thy praise.

y. Ps. 67:2–3. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. Ps. 99:1–3. The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. The LORD is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy.

z. Ps. 83:18. ... that men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.

a. Ps. 86:10–13, 15. For thou art great, and doest wondrous things: thou art God alone. Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name. I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.... But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

b. 2 Thess. 3:1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Ps. 147:19–20. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD. Ps. 138:1–3. I will praise thee with my whole heart: before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. 2 Cor. 2:14–15. Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in

whatsoever he is pleased to make himself known by;^c and to glorify him in thought, word,^d and deed;^e that he would prevent and remove atheism,^f ignorance,^g idolatry,^h profaneness,ⁱ and whatsoever is dishonorable to him;^k and, by his overruling providence, direct and dispose of all things to his own glory.^l

them that perish.

c. Ps. 145. I will extol thee, my God, O king; and I will bless thy name for ever and ever.... Ps. 8. O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens....

d. Ps. 103:1. Bless the LORD, O my soul: and all that is within me, bless his holy name. Ps. 19:14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

e. Phil. 1:9, 11. And this I pray, that your love may abound yet more and more in knowledge and in all judgment.... being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Ps. 100:3–4. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

f. Ps. 67:1–4. God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

g. Eph. 1:17–18. ... that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

h. Ps. 97:7. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

i. Ps. 74:18, 22–23. Remember this, that the enemy hath reproached, O LORD, and that the foolish people have blasphemed thy name.... Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

k. 2 Kings 19:15–16. And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

l. 2 Chron. 20:6. And [Jehoshaphat] 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? See verses 10–12. Rom. 11:33–36. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him,

Q. 191. *What do we pray for in the second petition?*

A. In the second petition, (which is, *Thy kingdom come*,^m) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan,ⁿ we pray, that the kingdom of sin and Satan may be destroyed,^o the gospel propagated throughout the world,^p the Jews called,^q the fullness of the Gentiles brought in;^r the church furnished with all gospel officers and ordinances,^s purged from corruption,^t countenanced and maintained by the civil magistrate:^u

and through him, and to him, are all things: to whom be glory for ever. Amen. Rev. 4:11. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. See Pss. 83; 140:4, 8.

m. Matt. 6:10. Cf. Luke 11:2. ... Thy kingdom come....

n. Eph. 2:2–3. ... wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 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.

o. Ps. 68:1, 18. Let God arise, let his enemies be scattered: let them also that hate him flee before him.... Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. Rev. 12:10–11. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

p. Ps. 67:1–2. God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. 2 Thess. 3:1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

q. Rom. 10:1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

r. John 17:9, 20. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.... Neither pray I for these alone, but for them also which shall believe on me through their word. Rom. 11:25–26. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. See Ps. 67.

s. Matt. 9:38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. 2 Thess. 3:1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

t. Mal. 1:11. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the hea-

that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted:^w that Christ would rule in our hearts here,^x and hasten the time of his second coming, and our reigning with him forever:^y

then, saith the LORD of hosts. Zeph. 3:9. For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

u. 1 Tim. 2:1–2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 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.

w. Acts 4:29–30. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. Eph. 6:18–20. ... praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. Rom. 15:29–30, 32. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me... that I may come unto you with joy by the will of God, and may with you be refreshed. 2 Thess. 1:11. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power. 2 Thess. 2:16–17. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.

x. Eph. 3:14–20. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us ... Col. 3:15. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

y. Rev. 22:20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. 2 Tim. 2:12. If we suffer, we shall also reign with him: if we deny him, he also will deny us. 2 Pet. 3:12. ... looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and

and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.^z

Q. 192. *What do we pray for in the third petition?*

A. In the third petition, (which is, *Thy will be done in earth, as it is in heaven*,^a) acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and do the will of God,^b but prone to rebel against his Word,^c to repine and murmur against his providence,^d and wholly inclined to do the will of the flesh, and of the devil:^e we pray, that God would by his Spirit take away from ourselves and others all blindness,^f weakness,^g indisposedness,^h and

the elements shall melt with fervent heat?

z. Isa. 64:1–2. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! Rev. 4:8–11. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

a. Matt. 6:10. Cf. Luke 11:2. ... Thy will be done, as in heaven, so in earth.

b. Rom. 7:18. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Job 21:14. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. 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.

c. Rom. 8:7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

d. Ex. 17:7. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? Num. 14:2. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

e. Eph. 2:2. ... wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

f. Eph. 1:17–18. ... that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of

perverseness of heart;ⁱ and by his grace make us able and willing to know, do, and submit to his will in all things,^k with the like humility,^l cheerfulness,^m faithfulness,ⁿ diligence,^o zeal,^p sincerity,^q and constancy,^r as the angels do in heaven.^s

his calling, and what the riches of the glory of his inheritance in the saints.

g. Eph. 3:16. ... that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

h. Matt. 26:40–41. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

i. Jer. 31:18–19. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

k. Ps. 19:14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. Acts 21:14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. See Ps. 119; 1 Thess. 5:23; Heb. 13:20–21.

l. Mic. 6:8. He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

m. Ps. 100:2. Serve the LORD with gladness: come before his presence with singing. Job 1:21. And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. 2 Sam. 15:25–26. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.

n. Isa. 38:3. And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

o. Ps. 119:4–5. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes!

p. Ps. 69:9. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. John 2:17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Rom. 12:11. [Be] not slothful in business; fervent in spirit; serving the Lord.

q. Josh. 24:14. Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. Ps. 119:80. Let my heart be sound in thy statutes; that I be not ashamed. 1 Cor. 5:8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. See 2 Cor. 1:12.

r. Ps. 119:112. I have inclined mine heart to perform thy statutes alway, even unto the end.

s. Isa. 6:2–3. Above it stood the seraphims: each one had six wings; with twain

Q. 193. *What do we pray for in the fourth petition?*

A. In the fourth petition, (which is, *Give us this day our daily bread*;) acknowledging, that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them;^u and that neither they of themselves are able to sustain us,^w nor we to merit,^x or by our own industry to procure them;^y but prone to desire,^z get,^a and use them unlawfully:^b we pray for

he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. Ps. 103:20–21. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure. Matt. 18:10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

t. Matt. 6:11. Cf. Luke 11:3. Give us day by day our daily bread.

u. Gen. 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. Gen. 3:17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Rom. 8:20–22. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. Jer. 5:25. Your iniquities have turned away these things, and your sins have withholden good things from you. Deut. 28:15–68. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store...

w. 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 doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

x. Gen. 32:10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

y. Deut. 8:17–18. ... and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

z. Jer. 6:13. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealth falsely. Mark 7:21–22. For from within, out of the heart of men, proceed evil thoughts,

ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them;^c and have the same continued and blessed unto us in our holy and comfortable use of them,^d and contentment in them;^e and be kept from all things that are contrary to our temporal support and comfort.^f

Q. 194. *What do we pray for in the fifth petition?*

A. In the fifth petition, (which is, *Forgive us our debts, as we forgive our debtors*,^g) acknowledging, that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God;

adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

a. Hos. 12:7. He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

b. James 4:3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

c. Gen. 43:12–14. And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved. Gen. 28:20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on ... Eph. 4:28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 2 Thess. 3:11–12. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. 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.

d. 1 Tim. 4:3–5. ... forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.

e. 1 Tim. 6:6–8. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content.

f. Prov. 30:8–9. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

g. Matt. 6:12. Cf. Luke 11:4. And forgive us our sins; for we also forgive every one that is indebted to us...

and that neither we, nor any other creature, can make the least satisfaction for that debt:^h we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ, apprehended and applied by faith, acquit us both from the guilt and punishment of sin,ⁱ accept us in his Beloved,^k continue his favor and grace to us,^l pardon our daily failings,^m and fill us with peace and joy, in giving us daily more and more assurance of forgiveness;ⁿ which we are the rather emboldened to ask, and encouraged to expect, when

h. Rom. 3:9–22. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.... Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.... Matt. 18:24–25. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. Ps. 130:3–4. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.

i. Rom. 3:24–26. ... being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Heb. 9:22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

k. Eph. 1:6–7. ... to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

l. 2 Pet. 1:2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

m. Hos. 14:2. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Jer. 14:7. O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee. 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. See Dan. 9:17–19.

n. Rom. 15:13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Ps. 51:7–10, 12. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me.... Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

we have this testimony in ourselves, that we from the heart forgive others their offenses.^o

Q. 195. *What do we pray for in the sixth petition?*

A. In the sixth petition, (which is, *And lead us not into temptation, but deliver us from evil,*^p) acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations;^q that Satan,^r the world,^s and the flesh, are ready powerfully to draw us aside, and ensnare us;^t and that we, even after the pardon of our sins, by reason of our corruption,^u weakness, and want of watchfulness,^w are not only subject to be tempted, and forward to expose ourselves unto temptations,^x but also of ourselves unable and unwilling to

o. Luke 11:4. And forgive us our sins; for we also forgive every one that is indebted to us... Matt. 6:14–15. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Eph. 4:32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Col. 3:13. ... forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. See Matt. 18:21–35.

p. Matt. 6:13. Cf. Luke 11:4. ... And lead us not into temptation; but deliver us from evil.

q. 2 Chron. 32:31. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

r. 1 Chron. 21:1. And Satan stood up against Israel, and provoked David to number Israel.

s. Luke 21:34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Mark 4:19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

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

u. Gal. 5:17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

w. Matt. 26:41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

x. Matt. 26:69–72. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man.

resist them, to recover out of them, and to improve them;^y and worthy to be left under the power of them:^z we pray, that God would so overrule the world and all in it,^a subdue the flesh,^b and restrain Satan,^c

Gal. 2:11–14. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? 2 Chron. 18:3. And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramothgilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war. 2 Chron. 19:2. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.

y. Rom. 7:23–24. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? 1 Chron. 21:1–4. And Satan stood up against Israel, and provoked David to number Israel. And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it. And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. 2 Chron. 16:7–10. And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand. For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars. Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

z. Ps. 81:11–12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels.

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

b. Ps. 51:10. Create in me a clean heart, O God; and renew a right spirit within me. Ps. 119:133. Order my steps in thy word: and let not any iniquity have dominion over me.

order all things,^d bestow and bless all means of grace,^e and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin;^f or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation;^g or when fallen, raised again and recovered out of it,^h and have a sanctified use and improvement thereof:ⁱ that our sanctification and salvation may be perfected,^k

c. 2 Cor. 12:7–8. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me.

d. 1 Cor. 10:12–13. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

e. Heb. 13:20–21. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

f. Matt. 26:41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Ps. 19:13. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

g. Eph. 3:14–17. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love ... 1 Thess. 3:13. ... to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. Jude 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy ...

h. Ps. 51:12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

i. 1 Pet. 5:8–10. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

k. 2 Cor. 13:7, 9. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.... For we are glad, when we are weak, and ye are strong; and this also we wish, even your perfection.

Satan trodden under our feet,^l and we fully freed from sin, temptation, and all evil, forever.^m

Q. 196. *What doth the conclusion of the Lord's Prayer teach us?*

A. The conclusion of the Lord's Prayer, (which is, *For thine is the kingdom, and the power; and the glory, for ever. Amen.*ⁿ) teacheth us to enforce our petitions with arguments,^o which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God;^p and with our prayers to join praises,^q ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency;^r in regard whereof,

l. Rom. 16:20. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. Luke 22:31–32. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

m. John 17:15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 1 Thess. 5:23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

n. Matt. 6:13. ... For thine is the kingdom, and the power, and the glory, for ever. Amen [*found in some, but not all, Greek manuscripts*].

o. Rom. 15:30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.

p. Dan. 9:4, 7–9, 16–19. And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.... O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day.... O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.... O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem.... Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

q. 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.

r. 1 Chron. 29:10–13. Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the

as he is able and willing to help us,^s so we by faith are emboldened to plead with him that he would,^t and quietly to rely upon him, that he will fulfill our requests.^u And, to testify this our desire and assurance, we say, *Amen.*^w

kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. 1 Tim. 1:17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. Rev. 5:11–13. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

s. Eph. 3:20–21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Luke 11:13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

t. 2 Chron. 20:6, 11. And [Jehoshaphat] 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?... Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

u. 2 Chron. 14:11. And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee.

w. 1 Cor. 14:16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? Rev. 22:20–21. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.