The Larger Catechism

Q. 1. *What is the chief and highest end of man?*

A. Man's chief and highest end is to glorify God,[a] and fully to enjoy him forever.[b]

a. Rom. 11:36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. 1 Cor. 6:20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 10:31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Ps. 86:9, 12. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.… I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

b. Ps. 73:24–28. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works. John 17:21–23. … that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Ps. 16:5–11. The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Rev. 21:3–4. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God

Q. 2. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God, declare plainly that there is a God;[c] but his Word and Spirit only do sufficiently and effectually reveal him unto men for their salvation.[d]

Q. 3. *What is the Word of God?*

A. The Holy Scriptures of the Old and New Testament are the Word of God,[e] the only rule of faith and obedience.[f]

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

c. Rom. 1:19–20. Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Acts 17:28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. See Ps. 19:1–3.

d. 1 Cor. 2:9–10. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 1 Cor. 1:20–21. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 2 Tim. 3:15–17. … and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. See Isa. 59:21.

e. 2 Tim. 3:16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 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. 2 Pet. 3:2, 15–16. … that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.… And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Matt. 19:4–5. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 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? With Gen. 2:24. Therefore shall a man

Q. 4. *How doth it appear that the Scriptures are the Word of God?*

A. The Scriptures manifest themselves to be the Word of God, by their majesty[g] and purity;[h] by the consent of all the parts,[i] and the scope of the whole, which is to give all glory to God;[k] by their light

leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

f. Deut. 4:2. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. Eph. 2:20. … and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Rev. 22:18–19. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Isa. 8:20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Luke 16:29, 31. Abraham saith unto him, They have Moses and the prophets; let them hear them.… And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Gal. 1:8–9. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. 2 Tim. 3:15–16. … and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

g. Hos. 8:12. I have written to him the great things of my law, but they were counted as a strange thing. 1 Cor. 2:6–7, 13. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.… Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. Ps. 119:18, 129. Open thou mine eyes, that I may behold wondrous things out of thy law.… Thy testimonies are wonderful: therefore doth my soul keep them.

h. Ps. 12:6. The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Ps. 119:140. Thy word is very pure: therefore thy servant loveth it.

i. Luke 24:27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Acts 10:43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts 26:22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

k. Rom. 3:19, 27. 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

and power to convince and convert sinners, to comfort and build up believers unto salvation:[l] but the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very Word of God.[m]

Q. 5. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God,[n] and what duty God requires of man.[o]

become guilty before God.… Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Rom. 16:25–27. 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, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen. See 2 Cor. 3:6–11.

l. Acts 18:28. For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ. Heb. 4:12. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. James 1:18. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Ps. 19:7–9. The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. Rom. 15:4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 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.

m. John 16:13–14. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. See 1 John 2:20, 27. John 20:31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

n. Gen. 1:1. In the beginning God created the heaven and the earth. Ex. 34:5–7. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Ps. 48:1. Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. John 20:31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. See 2 Tim. 3:15.

What Man Ought to Believe concerning God

Q. 6. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is,[p] the persons in the Godhead,[q] his decrees,[r] and the execution of his decrees.[s]

o. Deut. 10:12–13. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? 2 Tim. 3:15–17. … and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works. 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.

p. John 4:24. God is a Spirit: and they that worship him must worship him in spirit and in truth. Ex. 34:6–7. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Isa. 40:18, 21–23, 25, 28. To whom then will ye liken God? or what likeness will ye compare unto him?… Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity.… To whom then will ye liken me, or shall I be equal? saith the Holy One.… Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. Heb. 11:6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

q. Matt. 3:16–17. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Deut. 6:4–6. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. Compared with 1 Cor. 8:4, 6. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.… But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. See Matt. 28:19–20; 2 Cor. 13:14.

Q. 7. *What is God?*

A. God is a Spirit,[t] in and of himself infinite in being,[u] glory,[w] blessedness,[x] and perfection;[y] all-sufficient,[z] eternal,[a] unchangeable,[b] incomprehensible,[c] every where present,[d] almighty,[e] knowing all

r. Acts 15:14–15, 18. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, … Known unto God are all his works from the beginning of the world. Isa. 46:9–10. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

s. Acts 4:27–28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

t. John 4:24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

u. Ex. 3:14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Job 11:7–9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. Ps. 145:3. Great is the LORD, and greatly to be praised; and his greatness is unsearchable. Ps. 147:5. Great is our Lord, and of great power: his understanding is infinite.

w. Acts 7:2. And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

x. 1 Tim. 6:15. … which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.

y. Matt. 5:48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

z. Ex. 3:14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Gen. 17:1. And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. Rom. 11:35–36. Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

a. Ps. 90:2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Deut. 33:27. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

b. Mal. 3:6. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

c. 1 Kings 8:27. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have

things,[f] most wise,[g] most holy,[h] most just,[i] most merciful and gracious, long-suffering, and abundant in goodness and truth.[k]

builded? Ps. 145:3. Great is the LORD, and greatly to be praised; and his greatness is unsearchable. See Rom. 11:34.

d. Ps. 139:1–13. O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb.

e. Rev. 4:8. 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. Gen. 17:1. And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. Matt. 19:26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

f. Heb. 4:13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. See Ps. 147:5.

g. Rom. 11:33–34. 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? Rom. 16:27. To God only wise, be glory through Jesus Christ for ever. Amen.

h. 1 Pet. 1:15–16. But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. Rev. 15:4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. Isa. 6:3. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

i. Deut. 32:4. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. Rom. 3:5, 26. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) … to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

k. Ex. 34:6. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth. Ps. 117:2. For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD. Deut. 32:4. He is the Rock, his work is

Q. 8. *Are there more Gods than one?*

A. There is but one only,[l] the living and true God.[m]

Q. 9. *How many persons are there in the Godhead?*

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost;[n] and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties.[o]

perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

l. Deut. 6:4. Hear, O Israel: The LORD our God is one LORD. 1 Cor. 8:4, 6. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.… But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Isa. 45:21–22. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Isa. 44:6. Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

m. Jer. 10:10. But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. John 17:3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 1 Thess. 1:9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God. 1 John 5:20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

n. Matt. 3:16–17. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. 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. 2 Cor. 13:14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

o. John 1:1. In the beginning was the Word, and the Word was with God, and the Word was God. See also Gen. 1:1–3. John 17:5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. John 10:30. I and my Father are one. Ps. 45:6. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. See also Heb. 1:8–9. Acts 5:3–4. 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? 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.

Q. 10. *What are the personal properties of the three persons in the Godhead?*

A. It is proper to the Father to beget the Son,[p] and to the Son to be begotten of the Father,[q] and to the Holy Ghost to proceed from the Father and the Son from all eternity.[r]

Q. 11. *How doth it appear that the Son and the Holy Ghost are God equal with the Father?*

A. The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names,[s] attributes,[t] works,[u] and worship,[w] as are proper to God only.

Rom. 9:5. … whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Col. 2:9. For in him dwelleth all the fulness of the Godhead bodily.

p. Heb. 1:5–6, 8. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.… But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

q. John 1:14, 18. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.… No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

r. John 15:26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. 4:6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

s. Isa. 6:3, 5, 8. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.… Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.… Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. John 12:41. These things said Esaias, when he saw his glory, and spake of him. Acts 28:25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers … 1 John 5:20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Acts 5:3–4. 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? 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.

t. John 1:1. In the beginning was the Word, and the Word was with God, and the Word was God. Isa. 9:6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. John 2:24–25.

Q. 12. *What are the decrees of God?*

A. God's decrees are the wise, free, and holy acts of the counsel of his will,[x] whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time,[y] especially concerning angels and men.

But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man. 1 Cor. 2:10–11. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

u. Col. 1:16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. Gen. 1:2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

w. 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. 2 Cor. 13:14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

x. Isa. 45:6–7. That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. Eph. 1:11. … in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. 11:33. 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! Rom. 9:14–15, 18. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.… Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

y. Ps. 33:11. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. Isa. 14:24. The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. Acts 2:23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Acts 4:27–28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. Rom. 9:22–23. What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Eph. 1:4, 11. … according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.… in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

Q. 13. W*hat hath God especially decreed concerning angels and men?*

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory;[z] and in Christ hath chosen some men to eternal life, and the means thereof:[a] and also, according to his sovereign power, and the unsearchable counsel of his own will, (whereby he extendeth or withholdeth favor as he pleaseth,) hath passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice.[b]

Q. 14. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and

z. 1 Tim. 5:21. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

a. Eph. 1:4–6 … according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Eph. 2:10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2 Thess. 2:13–14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 1 Pet. 1:2. … elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

b. Rom. 9:17–18, 21–22. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.… Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. Matt. 11:25–26. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. 2 Tim. 2:20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 1 Pet. 2:8. … and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

providence,[c] according to his infallible foreknowledge, and the free and immutable counsel of his own will.[d]

Q. 15. *What is the work of creation?*

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world, and all things therein, for himself, within the space of six days, and all very good.[e]

Q. 16. *How did God create angels?*

A. God created all the angels[f] spirits,[g] immortal,[h] holy,[i] excelling

c. 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 Isa. 40:12–31.

d. Eph. 1:11. … in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Ps. 148:8. … fire, and hail; snow, and vapours; stormy wind fulfilling his word. Dan. 4:35. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Acts 4:24–28. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

e. Gen. 1:1. In the beginning God created the heaven and the earth (see entire chapter). Ps. 33:6, 9. By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.… For he spake, and it was done; he commanded, and it stood fast. Heb. 11:3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. 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 Rom. 11:36.

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

g. Ps. 104:4. … who maketh his angels spirits; his ministers a flaming fire.

h. Matt. 22:30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. Luke 20:36. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

i. Matt. 25:31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

in knowledge,[k] mighty in power,[l] to execute his commandments, and to praise his name,[m] yet subject to change.[n]

Q. 17. *How did God create man?*

A. After God had made all other creatures, he created man male and female;[o] formed the body of the man of the dust of the ground,[p] and the woman of the rib of the man,[q] endued them with living, reasonable, and immortal souls;[r] made them after his own image,[s] in knowledge,[t] righteousness, and holiness;[u] having the law of God writ-

k. 2 Sam. 14:17. Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad: therefore the LORD thy God will be with thee. Matt. 24:36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

l. 2 Thess. 1:7. … and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

m. Ps. 91:11–12. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. 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.

n. 2 Pet. 2:4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment …

o. Gen. 1:27. So God created man in his own image, in the image of God created he him; male and female created he them. Matt. 19:4. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female.

p. Gen. 2:7. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

q. Gen. 2:22. And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

r. Gen. 2:7. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Job 35:11. Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? Eccl. 12:7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. Matt. 10:28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Luke 23:43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

s. Gen. 1:26–27. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

t. Col. 3:10. And [ye] have put on the new man, which is renewed in knowledge after the image of him that created him.

ten in their hearts,[w] and power to fulfill it,[x] and dominion over the creatures;[y] yet subject to fall.[z]

Q. 18. *What are God's works of providence?*

A. God's works of providence are his most holy,[a] wise,[b] and powerful preserving[c] and governing[d] all his creatures; ordering them, and

u. Eph. 4:24. … and that ye put on the new man, which after God is created in righteousness and true holiness.

w. Rom. 2:14–15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

x. Eccl. 7:29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

y. Gen. 1:28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Ps. 8:6–8. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

z. Gen. 2:16–17. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 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. 3:6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Eccl. 7:29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

a. Ps. 145:17. The LORD is righteous in all his ways, and holy in all his works. Lev. 21:8. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy.

b. Ps. 104:24. O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. Isa. 28:29. This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

c. Heb. 1:3. … who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Ps. 36:6. Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast. Neh. 9:6. Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

d. Ps. 103:19. The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. See Job 38–41; Ps. 145:14–16.

all their actions,[e] to his own glory.[f]

Q. 19. *What is God's providence towards the angels?*

A. God by his providence permitted some of the angels, willfully and irrecoverably, to fall into sin and damnation,[g] limiting and ordering that, and all their sins, to his own glory;[h] and established the rest in holiness and happiness;[i] employing them all,[k] at his pleasure, in the administrations of his power, mercy, and justice.[l]

Q. 20. *What was the providence of God toward man in the estate in which he was created?*

A. The providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress

e. Matt. 10:29–31. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Gen. 45:7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Ps. 135:6. Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.

f. Rom. 11:36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Isa. 63:14. As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

g. Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. See 2 Pet. 2:4; Heb. 2:16; John 8:44.

h. Job 1:12. And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. Matt. 8:31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. Luke 10:17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

i. 1 Tim. 5:21. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Mark 8:38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Heb. 12:22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

k. Ps. 103:20. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Ps. 104:4. … who maketh his angels spirits; his ministers a flaming fire.

l. Heb. 1:14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? See 2 Kings 19:35.

it, giving him liberty to eat of the fruit of the earth;[m] putting the creatures under his dominion,[n] and ordaining marriage for his help;[o] affording him communion with himself;[p] instituting the Sabbath;[q] entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience,[r] of which the tree of life was a pledge;[s] and forbidding to eat of the tree of the knowledge of good

m. Gen. 2:8, 15–16. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.… And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat.

n. Gen. 1:28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

o. Gen. 2:18. And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. See Matt. 19:3–9; Eph. 5:31.

p. Gen. 1:26–29. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. Gen. 3:8. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

q. Gen. 2:3. 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. Compared with EX. 20:11. 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.

r. Gen. 2:16–17. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 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. Gal. 3:12. And the law is not of faith: but, The man that doeth them shall live in them. Rom. 10:5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

s. Gen. 2:9. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. Gen. 3:22–24. And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the LORD God sent him forth from the garden of Eden, to till the ground

and evil, upon the pain of death.[t]

Q. 21. *Did man continue in that estate wherein God at first created him?*

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God in eating the forbidden fruit; and thereby fell from the estate of innocency wherein they were created.[u]

Q. 22. *Did all mankind fall in that first transgression?*

A. The covenant being made with Adam as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation,[w] sinned in him, and fell with him in that first transgression.[x]

from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

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

u. Gen. 3:6–8, 13. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.… 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. Eccl. 7:29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. 2 Cor. 11:3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

w. Acts 17:26. And [God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Rom. 3:23. For all have sinned, and come short of the glory of God.

x. Gen. 2:16–17. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 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. James 2:10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Compared with Rom. 5:12–20. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed

Q. 23. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.[y]

Q. 24. *What is sin?*

A. Sin is any want of conformity unto, or transgression of, any law of God, given as a rule to the reasonable creature.[z]

Q. 25. *Wherein consisteth the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin,[a] the want of that righteousness wherein

when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound. 1 Cor. 15:21–22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

y. Gen. 3:16–19. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 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; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Rom. 5:12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned … Eph. 2:1. And you hath he quickened, who were dead in trespasses and sins. Rom. 3:16, 23. Destruction and misery are in their ways.… For all have sinned, and come short of the glory of God.

z. Lev. 5:17. And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity. James 4:17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin. 1 John 3:4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. See Gal. 3:10, 12.

a. Rom. 5:12, 19. Wherefore, as by one man sin entered into the world, and

he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually;[b] which is commonly called original sin, and from which do proceed all actual transgressions.[c]

Q. 26. *How is original sin conveyed from our first parents unto their posterity?*

A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin.[d]

Q. 27. *What misery did the fall bring upon mankind?*

A. The fall brought upon mankind the loss of communion with

death by sin; and so death passed upon all men, for that all have sinned … For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. See 1 Cor. 15:22.

b. Rom. 3:10–12. 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 (see verses 13–19). Eph. 2:1–3. And you hath he quickened, who were dead in trespasses and sins: 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. Rom. 5:6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. 8:7–8. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. 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. See Col. 3:10; Eph. 4:24.

c. 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. Ps. 53:1–3. The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one. Matt. 15:19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. See Rom. 3:10–18, 23; Gal. 5:19–21.

d. Ps. 51:5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Job 14:4. Who can bring a clean thing out of an unclean? not one. John 3:6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

God,[e] his displeasure and curse;[f] so as we are by nature children of wrath,[g] bond slaves to Satan,[h] and justly liable to all punishments in

e. Gen. 3:8, 10, 24. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.… And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.… So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. John 8:34, 42, 44. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.… Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.… Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. Eph. 2:12. … 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.

f. Gen. 3:16–19. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 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; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Job 5:7. Yet man is born unto trouble, as the sparks fly upward. 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. Rom. 8:18–23. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 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. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

g. 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. John 3:36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Rom. 1:18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in

this world, and that which is to come.[i]

Q. 28. *What are the punishments of sin in this world?*

A. The punishments of sin in this world are either inward, as blindness of mind,[k] a reprobate sense,[l] strong delusions,[m] hardness of heart,[n] horror of conscience,[o] and vile affections;[p] or outward, as the curse of God upon the creatures for our sakes,[q] and all other evils that befall us in our bodies, names, estates, relations, and employments;[r] together with death itself.[s]

unrighteousness. 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.

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

i. 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. Lam. 3:39. Wherefore doth a living man complain, a man for the punishment of his sins? Rom. 6:23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Matt. 25:41, 46. 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.... And these shall go away into everlasting punishment: but the righteous into life eternal. Jude 7. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

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

l. Rom. 1:28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

m. 2 Thess. 2:11. And for this cause God shall send them strong delusion, that they should believe a lie.

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

o. Isa. 33:14. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? Gen. 4:13. And Cain said unto the LORD, My punishment is greater than I can bear. Matt. 27:4. ... saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

p. Rom. 1:26. 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.

q. 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.

r. Deut. 28:15. 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

Q. 29. *What are the punishments of sin in the world to come?*

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hellfire forever.[t]

Q. 30. *Doth God leave all mankind to perish in the estate of sin and misery?*

A. God doth not leave all men to perish in the estate of sin and misery,[u] into which they fell by the breach of the first covenant, commonly called the covenant of works;[w] but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the covenant of grace.[x]

command thee this day; that all these curses shall come upon thee, and overtake thee (see verses 16–68).

s. Rom. 6:21, 23. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.… For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

t. 2 Thess. 1:9. … who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Mark 9:43–44, 46, 48. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.… Luke 16:24, 26. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.… And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. See Matt. 25:41, 46; Rev. 14:11; John 3:36.

u. 1 Thess. 5:9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

w. 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. 5:12, 15. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned … But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. Gal. 3:10, 12. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.… And the law is not of faith: but, The man that doeth them shall live in them.

x. Titus 3:4–7. But after that the kindness and love of God our Saviour toward man appeared, 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; which he shed on us abundantly through Jesus Christ our Saviour; that being

Q. 31. *With whom was the covenant of grace made?*

A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.[y]

Q. 32. *How is the grace of God manifested in the second covenant?*

A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a Mediator,[z] and life and salvation by him;[a] and requiring faith as the condition to interest

justified by his grace, we should be made heirs according to the hope of eternal life. Gal. 3:21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. Rom. 3:20–22. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. 2 Thess. 2:13–14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. See Acts 13:48; Eph. 1:4–5.

y. Gal. 3:16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Rom. 5:15. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. See verses 16–21. Isa. 53:10–11. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Isa. 59:20–21. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

z. Gen. 3:15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Isa. 42:6. I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. John 3:16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 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. 1 Tim. 2:5. For there is one God, and one mediator between God and men, the man Christ Jesus.

a. 1 John 5:11–12. And this is the record, that God hath given to us eternal life,

them in him,[b] promiseth and giveth his Holy Spirit[c] to all his elect, to work in them that faith,[d] with all other saving graces;[e] and to enable them unto all holy obedience,[f] as the evidence of the truth of their

and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

b. John 3:16, 36. 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 the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John 1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

c. Isa. 59:21. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. 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? John 14:16–20. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. 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. Rom. 8:9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his (see verses 4, 11, 14–16).

d. 2 Cor. 4:13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. 1 Cor. 12:3, 9. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.… to another faith [is given] by the same Spirit; to another the gifts of healing by the same Spirit. Eph. 2:8–10. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Acts 16:14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 2 Pet. 1:1. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.

e. Gal. 5:22–23. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

f. Ezek. 36:27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Eph. 2:10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before

faith[g] and thankfulness to God,[h] and as the way which he hath appointed them to salvation.[i]

Q. 33. *Was the covenant of grace always administered after one and the same manner?*

A. The covenant of grace was not always administered after the same manner, but the administrations of it under the old testament were different from those under the new.[k]

Q. 34. *How was the covenant of grace administered under the old testament?*

A. The covenant of grace was administered under the old testament, by promises,[l] prophecies,[m] sacrifices,[n] circumcision,[o] the

ordained that we should walk in them.

g. James 2:18, 22. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.… Seest thou how faith wrought with his works, and by works was faith made perfect?

h. 2 Cor. 5:14–15. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

i. Eph. 2:10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Titus 2:14. … who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

k. 2 Cor. 3:6–9. … [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. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. See Heb. 8:7–13.

l. 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. See for example Gen. 3:15; 12:1–3; 15:5.

m. Acts 3:20, 24. And he shall send Jesus Christ, which before was preached unto you.… Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. See for example Isa. 52:13–53:12.

n. Heb. 10:1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. See Lev. 1–7.

o. 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

Passover,[p] and other types and ordinances, which did all foresignify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah,[q] by whom they then had full remission of sin, and eternal salvation.[r]

Q. 35. *How is the covenant of grace administered under the new testament?*

A. Under the new testament, when Christ the substance was exhibited, the same covenant of grace was and still is to be administered in the preaching of the Word,[s] and the administration of the sacraments of baptism[t] and the Lord's Supper;[u] in which grace and

imputed unto them also. See Gen. 17:1–14.

p. 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. 12:14, 17, 24. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.… And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.… And ye shall observe this thing for an ordinance to thee and to thy sons for ever (see entire chapter).

q. Heb. 8:1–2. Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. See chapters 8–10. Heb. 11:13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

r. Gal. 3:7–9, 14. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.… that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

s. Luke 24:47–48. … and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. See Matt. 28:19–20.

t. 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.

u. Matt. 26:28. For this is my blood of the new testament, which is shed for many for the remission of sins. 1 Cor. 11:23–25. 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.

salvation are held forth in more fullness, evidence, and efficacy, to all nations.[w]

Q. 36. *Who is the Mediator of the covenant of grace?*

A. The only Mediator of the covenant of grace is the Lord Jesus Christ,[x] who, being the eternal Son of God, of one substance and equal with the Father,[y] in the fullness of time became man,[z] and so was and continues to be God and man, in two entire distinct natures,

w. Rom. 1:16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 2 Cor. 3:6–9. … [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. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. Heb. 8:6, 10–11. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.… For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 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. See Eph. 3:1–12.

x. 1 Tim. 2:5. For there is one God, and one mediator between God and men, the man Christ Jesus. 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. Acts 4:12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

y. John 1:1, 14, 18. In the beginning was the Word, and the Word was with God, and the Word was God.… And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.… No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 10:30. I and my Father are one. Phil. 2:6. … who, being in the form of God, thought it not robbery to be equal with God. Ps. 2:7. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Matt. 3:17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 17:5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

z. Gal. 4:4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. Matt. 1:23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. See John 1:14.

and one person, forever.[a]

Q. 37. *How did Christ, being the Son of God, become man?*

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul,[b] being conceived by the power of the Holy Ghost in the womb of the virgin Mary, of her substance, and born of her,[c] yet without sin.[d]

a. Luke 1:35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. Acts 1:11. … which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Rom. 9:5. … whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Col. 2:9. For in him dwelleth all the fulness of the Godhead bodily. Heb. 7:24–25. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 13:8. Jesus Christ the same yesterday, and to day, and for ever. See Phil. 2:5–11.

b. John 1:14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Matt. 26:38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Phil. 2:7. … but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Heb. 2:14–17. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. See Luke 2:40, 52; John 11:33.

c. Luke 1:27, 31, 35. … to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.… And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.… And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. Gal. 4:4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

d. Heb. 4:15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Heb. 7:26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. 2 Cor. 5:21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 1 John 3:5. And ye know that he was manifested to take away our sins; and in him is no sin.

Q. 38. *Why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death;[e] give worth and efficacy to his sufferings, obedience, and intercession;[f] and to satisfy God's justice,[g] procure his favor,[h] purchase a peculiar people,[i] give his Spirit to them,[k] conquer all their enemies,[l] and bring them to

e. Acts 2:24–25. … whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Rom. 1:4. … and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Rom. 4:25. … who was delivered for our offences, and was raised again for our justification. Heb. 9:14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

f. Acts 20:28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Heb. 9:14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. 7:25–28. 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. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. See John 17.

g. 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.

h. Eph. 1:6. … to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Matt. 3:17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

i. Titus 2:13–14. … looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

k. Gal. 4:6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. John 15:26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. See John 16:7; 14:26.

l. Luke 1:68–69, 71, 74. Blessed be the Lord God of Israel; for he hath visited

everlasting salvation.[m]

Q. 39. *Why was it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be man, that he might advance our nature,[n] perform obedience to the law,[o] suffer and make intercession for us in our nature,[p] have a fellow feeling of our infirmities;[q] that we might receive the adoption of sons,[r] and have comfort and access with boldness unto the throne of grace.[s]

and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David;… that we should be saved from our enemies, and from the hand of all that hate us;… that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear.

m. Heb. 5:8–9. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him. Heb. 9:11–15. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

n. Heb. 2:16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 2 Pet. 1:4. … whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

o. Gal. 4:4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. Matt. 5:17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Rom. 5:19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Phil. 2:8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

p. Heb. 2:14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. Heb. 7:24–25. But this man, because he continueth ever, hath an unchangeable priesthood. 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.

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

r. Gal. 4:5. … to redeem them that were under the law, that we might receive the adoption of sons.

s. Heb. 4:16. Let us therefore come boldly unto the throne of grace, that we may

Q. 40. *Why was it requisite that the Mediator should be God and man in one person?*

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us,[t] and relied on by us, as the works of the whole person.[u]

Q. 41. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his people from their sins.[w]

Q. 42. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure;[x] and so set apart, and fully furnished with all authority and ability,[y] to execute the offices of prophet,[z] priest,[a]

obtain mercy, and find grace to help in time of need.

t. Matt. 1:21, 23. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.… Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matt. 3:17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Heb. 9:14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

u. 1 Pet. 2:6. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

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

x. Matt. 3:16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. Compared with Acts 10:37–38. That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. John 3:34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. Ps. 45:7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

y. 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. Matt. 28:18–20. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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. Rom. 1:3–4.

and king of his church,[b] in the estate both of his humiliation and exaltation.

Q. 43. H*ow doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in his revealing to the

… concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

z. Acts 3:21–22. … 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. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Luke 4:18, 21. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.… And he began to say unto them, This day is this scripture fulfilled in your ears. Heb. 1:1–2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Deut. 18:18. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

a. Heb. 5:5–7. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. Heb. 4:14–15. Seeing then that we have a great high priest, that is passed into 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.

b. Ps. 2:6. Yet have I set my king upon my holy hill of Zion. Luke 1:32–34. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? John 18:37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Matt. 21:5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. Isa. 9:6–7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. Phil. 2:8–11. And being found in fashion as a man, he humbled himself, and became obe-

church,[c] in all ages, by his Spirit and Word,[d] in divers ways of administration,[e] the whole will of God,[f] in all things concerning their edification and salvation.[g]

Q. 44. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God,[h] to be a reconciliation for the sins of his people;[i] and in making continual intercession for them.[k]

dient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

c. John 1:18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

d. 1 Pet. 1:10–12. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

e. Heb. 1:1–2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

f. John 15:15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

g. 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. Eph. 4:11–13. 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: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. John 20:31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

h. Heb. 9:14, 28. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?… So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 10:12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. See Isa. 53.

i. Heb. 2:17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to

Q. 45. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, in calling out of the world a people to himself,[l] and giving them officers,[m] laws,[n] and censures, by which he visibly governs them;[o] in bestowing saving grace upon his elect,[p] rewarding their obedience,[q] and correcting them for their

God, to make reconciliation for the sins of the people. 2 Cor. 5:18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. Col. 1:21–22. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight.

k. Heb. 7:25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 9:24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

l. Acts 15:14–16. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. Gen. 49:10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Ps. 110:3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. John 17:2. … as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

m. 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. 1 Cor. 12:28. 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.

n. Isa. 33:22. For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

o. Matt. 18:17–18. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 1 Cor. 5:4–5. … 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.

p. Acts 5:31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

q. Rev. 22:12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Rev. 2:10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

sins,[r] preserving and supporting them under all their temptations and sufferings,[s] restraining and overcoming all their enemies,[t] and powerfully ordering all things for his own glory,[u] and their good;[w] and also in taking vengeance on the rest, who know not God, and obey not the gospel.[x]

Q. 46. *What was the estate of Christ's humiliation?*

A. The estate of Christ's humiliation was that low condition, wherein he for our sakes, emptying himself of his glory, took upon him the form of a servant,[y] in his conception[z] and birth,[a] life,[b] death,[c]

r. Rev. 3:19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

s. Isa. 63:9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

t. 1 Cor. 15:25. For he must reign, till he hath put all enemies under his feet. Ps. 110:1–2. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

u. Rom. 14:10–11. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

w. Rom. 8:28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

x. 2 Thess. 1:8–9. … in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Ps. 2:8–9. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

y. Phil. 2:6–8. … who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

z. Luke 1:31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

a. Luke 2:7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

b. Gal. 4:4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. 2 Cor. 8:9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. Luke 9:58. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his

and after his death,[d] until his resurrection.[e]

Q. 47. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fullness of time to become the son of man, made of a woman of low estate, and to be born of her; with divers circumstances of more than ordinary abasement.[f]

Q. 48. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the

head. Heb. 2:18. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Isa. 53:3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

c. Ps. 22:1. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? Compared with Matt. 27:46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Isa. 53:10. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 1 John 2:2. And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. Phil. 2:8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

d. Matt. 12:40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 1 Cor. 15:3–4. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.

e. Acts 2:24–27, 31. … whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.… He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

f. John 1:14, 18. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.… No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. Gal. 4:4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. Luke 2:7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

law,[g] which he perfectly fulfilled;[h] and by conflicting with the indignities of the world,[i] temptations of Satan,[k] and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.[l]

Q. 49. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by Judas,[m] forsaken by his disciples,[n] scorned and rejected by the world,[o] condemned by Pilate, and tormented by his persecutors;[p]

g. Gal. 4:4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

h. Matt. 5:17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Rom. 5:19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

i. Ps. 22:6. But I am a worm, and no man; a reproach of men, and despised of the people. Isa. 53:2–3. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Heb. 12:2–3. … looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

k. Matt. 4:1–11. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.… Luke 4:13. And when the devil had ended all the temptation, he departed from him for a season.

l. Heb. 2:17–18. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Heb. 4:15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Isa. 52:13–14. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men.

m. Matt. 27:4. … saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

n. Matt. 26:56. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

o. Isa. 53:2–3. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of God's wrath,[q] he laid down his life an offering for sin,[r] enduring the painful, shameful, and cursed death of the cross.[s]

Q. 50. *Wherein consisted Christ's humiliation after his death?*

A. Christ's humiliation after his death consisted in his being buried,[t] and continuing in the state of the dead, and under the power of death till the third day;[u] which hath been otherwise expressed in these words, *He descended into hell.*

p. Matt. 27:26–50. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.… John 19:34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. See Luke 22:63–64.

q. Luke 22:44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Matt. 27:46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

r. Isa. 53:10. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. Matt. 20:28. … even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. See Mark 10:45.

s. Phil. 2:8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Heb. 12:2. … looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Gal. 3:13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

t. 1 Cor. 15:3–4. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.

u. Ps. 16:10. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Acts 2:24–27, 31. … whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.… He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. Rom. 6:9. … knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. Matt. 12:40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Q. 51. *What was the estate of Christ's exaltation?*

A. The estate of Christ's exaltation comprehendeth his resurrection,[w] ascension,[x] sitting at the right hand of the Father,[y] and his coming again to judge the world.[z]

Q. 52. *How was Christ exalted in his resurrection?*

A. Christ was exalted in his resurrection, in that, not having seen corruption in death, (of which it was not possible for him to be held,[a]) and having the very same body in which he suffered, with the essential properties thereof,[b] (but without mortality, and other common infirmities belonging to this life,) really united to his soul,[c] he rose

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

x. Ps. 68:18. 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. Acts 1:11. … which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Eph. 4:8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

y. Eph. 1:20. … which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Ps. 110:1. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Acts 2:33–34. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand. Heb. 1:3. … who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

z. Acts 1:11. … which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 17:31. … because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. See Matt. 16:27.

a. Acts 2:24, 27. … whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.… because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

b. Luke 24:39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

c. Rom. 6:9. … knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. Rev. 1:18. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

again from the dead the third day by his own power;[d] whereby he declared himself to be the Son of God,[e] to have satisfied divine justice,[f] to have vanquished death, and him that had the power of it,[g] and to be Lord of quick and dead:[h] all which he did as a public person,[i] the head of his church,[k] for their justification,[l] quickening in grace,[m]

d. John 10:18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

e. Rom. 1:4. … and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

f. Rom. 8:34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. 3:25–26. … 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. 9:13–14. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

g. Heb. 2:14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

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

i. 1 Cor. 15:21–22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Isa. 53:10–11. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

k. Eph. 1:20–23. … which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. Col. 1:18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

l. Rom. 4:25. … who was delivered for our offences, and was raised again for our justification.

m. Eph. 2:1, 5–6. And you hath he quickened, who were dead in trespasses and sins.… Even when we were dead in sins, [God] hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Col. 2:12. … buried with him in baptism, wherein

support against enemies,[n] and to assure them of their resurrection from the dead at the last day.[o]

Q. 53. *How was Christ exalted in his ascension?*

A. Christ was exalted in his ascension, in that having after his resurrection often appeared unto and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God,[p] and giving them commission to preach the gospel to all nations,[q] forty days after his resurrection, he, in our nature, and as our head,[r] triumphing over enemies,[s] visibly went up into the highest heavens, there to receive gifts for men,[t] to raise up our affections thither,[u] and

also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

n. 1 Cor. 15:25–27. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. Ps. 2:7–9. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

o. 1 Cor. 15:20. But now is Christ risen from the dead, and become the first-fruits of them that slept. 1 Thess. 4:14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

p. Acts 1:2–3. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

q. 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.

r. John 20:17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Heb. 6:20. … whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

s. Eph. 4:8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

t. Acts 1:9–11. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Eph. 4:7–8. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high,

to prepare a place for us,[w] where himself is, and shall continue till his second coming at the end of the world.[x]

Q. 54. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favor with God the Father,[y] with all fullness of joy,[z] glory,[a] and power over all things in heaven and earth;[b] and doth gather and defend his church, and subdue their enemies; furnisheth his ministers and people with gifts and graces,[c]

he led captivity captive, and gave gifts unto men. Ps. 68:18. 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. Eph. 4:10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. Acts 2:33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

u. 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.

w. John 14:3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

x. 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.

y. Phil. 2:9. Wherefore God also hath highly exalted him, and given him a name which is above every name.

z. Acts 2:28. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Ps. 16:11. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

a. John 17:5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

b. Dan. 7:13–14. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Eph. 1:22. … and hath put all things under his feet, and gave him to be the head over all things to the church. 1 Pet. 3:22. … who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

c. Eph. 4:10–12. (… 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; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Ps. 110:1. The LORD said unto my Lord, Sit thou at my right hand, until I make thine

and maketh intercession for them.[d]

Q. 55. *How doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven,[e] in the merit of his obedience and sacrifice on earth,[f] declaring his will to have it applied to all believers;[g] answering all accusations against them,[h] and procuring for them quiet of conscience, notwithstanding daily failings,[i] access

enemies thy footstool. Heb. 10:12–14. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Ezek. 37:24. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

d. Rom. 8:34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 1 John 2:1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Heb. 7:25. 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.

e. Heb. 9:12, 24. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.… For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

f. Isa. 53:12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Heb. 1:3. … who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

g. John 3:16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 17:9, 20, 24. 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.… Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

h. Rom. 8:33–34. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

i. 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. 1 John 2:1–2. My little children,

with boldness to the throne of grace,[k] and acceptance of their persons[l] and services.[m]

Q. 56. *How is Christ to be exalted in his coming again to judge the world?*

A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men,[n] shall come again at the last day in great power,[o] and in the full manifestation of his own glory, and of his Father's, with all his holy angels,[p] with a shout, with the voice of the archangel, and with the trumpet of God,[q] to judge the world in righteousness.[r]

these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

k. Heb. 4:16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

l. Eph. 1:6. … to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

m. 1 Pet. 2:5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

n. Acts 3:14–15. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

o. Matt. 24:30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 2 Thess. 1:9–10. … who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

p. Luke 9:26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. Matt. 25:31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

q. 1 Thess. 4:16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

r. Acts 17:31. … because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. 2 Thess. 1:6–8. … seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

Q. 57. *What benefits hath Christ procured by his mediation?*

A. Christ, by his mediation, hath procured redemption,[s] with all other benefits of the covenant of grace.[t]

Q. 58. *How do we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us,[u] which is the work especially of God the Holy Ghost.[w]

Q. 59. *Who are made partakers of redemption through Christ?*

A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it;[x] who are in

s. 1 Tim. 2:5–6. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Heb. 9:12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Eph. 1:7. … in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

t. 2 Cor. 1:20. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Eph. 1:3–6. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 2 Pet. 1:3–4. … according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

u. John 1:11–12. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

w. Titus 3:4–7. But after that the kindness and love of God our Saviour toward man appeared, 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; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. John 16:14–15. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. See John 3:3–8.

x. Eph. 1:13–14. …in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the

time by the Holy Ghost enabled to believe in Christ according to the gospel.[y]

Q. 60. *Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?*

A. They who, having never heard the gospel,[z] know not Jesus Christ,[a] and believe not in him, cannot be saved,[b] be they never so diligent to frame their lives according to the light of nature,[c] or the

redemption of the purchased possession, unto the praise of his glory. John 6:37, 39. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.… And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John 10:15–16. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

y. Rom. 10:17. So then faith cometh by hearing, and hearing by the word of God. 1 Cor. 2:12–16. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 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. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. Eph. 2:8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Rom. 8:9, 14. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.… For as many as are led by the Spirit of God, they are the sons of God.

z. 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?

a. 2 Thess. 1:8–9. … in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Eph. 2:12. … 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. John 1:10–12. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

b. John 8:24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. John 3:18. 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.

c. 1 Cor. 1:20–24. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in

laws of that religion which they profess;[d] neither is there salvation in any other, but in Christ alone,[e] who is the Savior only of his body the church.[f]

Q. 61. *Are all they saved who hear the gospel, and live in the church?*

A. All that hear the gospel, and live in the visible church, are not saved; but they only who are true members of the church invisible.[g]

the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

d. John 4:22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. Rom. 9:31–32. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone. Phil. 3:4–9. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 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.

e. Acts 4:12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

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

g. John 12:38–40. … that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. Rom. 9:6. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. Matt. 22:14. For many are called, but few are chosen. 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. Rom. 11:7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. 1 Cor. 10:2–5. And [our fathers] were all baptized unto Moses in the cloud and in the sea; and 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.

Q. 62. *What is the visible church?*

A. The visible church is a society made up of all such as in all ages and places of the world do profess the true religion,[h] and of their children.[i]

Q. 63. *What are the special privileges of the visible church?*

A. The visible church hath the privilege of being under God's

h. 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. 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. Rom. 15:9–12. … and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Rev. 7:9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Ps. 2:8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. 22:27–31. All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD's: and he is the governor among the nations. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this. Ps. 45:17. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever. 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. Isa. 59:21. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

i. 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. Acts 2:39. 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. 11:16. For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. Gen. 17:7. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

special care and government;[k] of being protected and preserved in all ages, notwithstanding the opposition of all enemies;[l] and of enjoying the communion of saints, the ordinary means of salvation,[m]

k. Isa. 4:5–6. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. 1 Tim. 4:10. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. Eph. 4:11–13. 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: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

l. Ps. 115:1–2, 9. Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God?… O Israel, trust thou in the LORD: he is their help and their shield. Isa. 31:4–5. For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it. Zech. 12:2–4, 8–9. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.… In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. Matt. 16:18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

m. Acts 2:39, 42. 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.… And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 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. 12:12–13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 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.

and offers of grace by Christ to all the members of it in the ministry of the gospel, testifying, that whosoever believes in him shall be saved,[n] and excluding none that will come unto him.[o]

Q. 64. *What is the invisible church?*

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.[p]

Q. 65. *What special benefits do the members of the invisible church enjoy by Christ?*

A. The members of the invisible church by Christ enjoy union and communion with him in grace and glory.[q]

n. 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. Rom. 9:4. … who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. 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 22:16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts 2:21. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. See Joel 2:32. Rom. 10:10–13, 17. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.… So then faith cometh by hearing, and hearing by the word of God.

o. Matt. 11:28–29. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. John 6:37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

p. Eph. 1:10. … that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him. Eph. 1:22–23. … and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. John 10:16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. John 11:52. … and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Eph. 5:23, 27, 32. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.… that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.… This is a great mystery: but I speak concerning Christ and the church.

q. John 17:21. … that they all may be one; as thou, Father, art in me, and I in

Q. 66. *What is that union which the elect have with Christ?*

A. The union which the elect have with Christ is the work of God's grace,[r] whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband;[s] which is done in their effectual calling.[t]

Q. 67. *What is effectual calling?*

A. Effectual calling is the work of God's almighty power and grace,[u] whereby (out of his free and special love to his elect, and from

thee, that they also may be one in us: that the world may believe that thou hast sent me. Eph. 2:5–6. Even when we were dead in sins, [God] hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. John 17:24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 1 John 1:3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. John 1:16. And of his fulness have all we received, and grace for grace. Eph. 3:16–19. … 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. Phil. 3:10. … that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. Rom. 6:5–6. 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.

r. Eph. 2:6–7. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

s. Eph. 1:22. … and hath put all things under his feet, and gave him to be the head over all things to the church. 1 Cor. 6:17. But he that is joined unto the Lord is one spirit. John 10:28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Eph. 5:23, 30. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.… For we are members of his body, of his flesh, and of his bones. 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. Eph. 3:17. … that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love …

t. 1 Pet. 5:10. 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. 1 Cor. 1:9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

u. Ezek. 37:9, 14. Then said he unto me, Prophesy unto the wind, prophesy,

nothing in them moving him thereunto[w]) he doth, in his accepted time, invite and draw them to Jesus Christ, by his Word and Spirit;[x]

son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.… and [I] shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD. John 5:25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. Eph. 1:18–20. … 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, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. 2 Tim. 1:8–9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

w. Titus 3:4–5. But after that the kindness and love of God our Saviour toward man appeared, 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. 2:4–5, 7–9. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) … that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. Rom. 9:11. … (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) … Deut. 9:5. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

x. John 3:5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 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. 2 Cor. 5:20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 2 Cor. 6:1–2. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) John 6:44–45. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Acts 16:14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the

savingly enlightening their minds,[y] renewing and powerfully determining their wills,[z] so as they (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein.[a]

Q. 68. *Are the elect only effectually called?*

A. All the elect, and they only, are effectually called;[b] although

Lord opened, that she attended unto the things which were spoken of Paul. 2 Thess. 2:13–14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

y. 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. 1 Cor. 2:10, 12. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.… Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 2 Cor. 4:6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 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.

z. Ezek. 11:19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. Ezek. 36:26–27. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. John 6:45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

a. Eph. 2:5. Even when we were dead in sins, [God] hath quickened us together with Christ, (by grace ye are saved;) … Phil. 2:13. For it is God which worketh in you both to will and to do of his good pleasure. Deut. 30:6. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. 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. 11:28–30. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. 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.

b. Acts 13:48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

others may be, and often are, outwardly called by the ministry of the Word,[c] and have some common operations of the Spirit;[d] who, for their willful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.[e]

Q. 69. *What is the communion in grace which the members of the invisible church have with Christ?*

A. The communion in grace which the members of the invisible church have with Christ, is their partaking of the virtue of his media-

c. Matt. 22:14. For many are called, but few are chosen. Acts 8:13, 20–21. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.… But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

d. Matt. 7:22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Matt. 13:20–21. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 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.

e. John 12:38–40. … that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. Acts 28:25–27. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. John 6:64–65. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 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. Heb. 10:29. 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

tion, in their justification,[f] adoption,[g] sanctification, and whatever else, in this life, manifests their union with him.[h]

Q. 70. *What is justification?*

A. Justification is an act of God's free grace unto sinners,[i] in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight;[k] not for anything wrought in them, or done by them,[l] but only for the perfect obedience and full satisfaction of Christ,

covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 1 John 2:19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

f. Rom. 8:30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

g. Eph. 1:5. … having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

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

i. Rom. 3:22, 24–25. … even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.… being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Rom. 4:5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

k. Jer. 23:6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Rom. 4:6–8. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. 2 Cor. 5:19, 21. … to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.… For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. 3:22, 24–25, 27–28. … even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.… 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.… Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.

l. Titus 3:5, 7. 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.… that being justified by his grace, we should be made heirs according to

by God imputed to them,[m] and received by faith alone.[n]

Q. 71. *How is justification an act of God's free grace?*

A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified;[o] yet inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them, and did provide this surety, his own only Son,[p] imputing his righteousness to

the hope of eternal life. Eph. 1:7. … in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

m. Rom. 4:6–8, 11. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.… 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. Rom. 5:17–19. … (For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

n. Acts 10:43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Gal. 2:16. … knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 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.

o. Rom. 5:8–10, 19. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.… For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

p. 1 Tim. 2:5–6. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Heb. 10:10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Matt. 20:28. … even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Dan. 9:24, 26. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.… And after threescore and two weeks shall Messiah

them,[q] and requiring nothing of them for their justification but faith,[r] which also is his gift,[s] their justification is to them of free grace.[t]

Q. 72. *What is justifying faith?*

A. Justifying faith is a saving grace,[u] wrought in the heart of a

be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Isa. 53:4–6, 10–12. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.… Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Heb. 7:22. … by so much was Jesus made a surety of a better testament. Rom. 8:32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 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.

q. 2 Cor. 5:21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. 4:6, 11. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.… 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.

r. Rom. 3:24–25. … 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.

s. Eph. 2:8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

t. Eph. 1:7. … in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Rom. 3:24–25. … 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.

u. Heb. 10:39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

sinner by the Spirit[w] and Word of God,[x] whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition,[y] not only assenteth to the truth of the promise of the gospel,[z] but receiveth and resteth upon Christ and his righteousness, therein held forth, for pardon of sin,[a] and for the accepting and accounting of his person

w. 2 Cor. 4:13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. Eph. 1:17–19. … 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, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. 1 Cor. 12:3. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. 1 Pet. 1:2. … elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

x. Rom. 10:14–17. 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? 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! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. 1 Cor. 1:21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

y. 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? John 16:8–9. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me. Rom. 6:6. … 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. Eph. 2:1. And you hath he quickened, who were dead in trespasses and sins. Acts 4:12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

z. Eph. 1:13. … in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise. Heb. 11:13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

a. John 1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Acts 16:31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 10:43. To him give all the prophets witness, that through his name whosoever believeth in

righteous in the sight of God for salvation.[b]

Q. 73. *How doth faith justify a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it,[c] nor as if the grace of faith, or any act thereof, were imputed to him for his justification;[d] but only as it is an instrument by which he receiveth and applieth Christ and his righteousness.[e]

Q. 74. *What is adoption?*

A. Adoption is an act of the free grace of God,[f] in and for his only Son Jesus Christ,[g] whereby all those that are justified are received into the number of his children,[h] have his name put upon

him shall receive remission of sins. Zech. 3:8–9. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

b. 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. Acts 15:11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

c. Gal. 3:11. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. Rom. 3:28. Therefore we conclude that a man is justified by faith without the deeds of the law.

d. Rom. 4:5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. 10:10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

e. John 1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. 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. Gal. 2:16. … knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

f. 1 John 3:1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

g. Eph. 1:5. … having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Gal. 4:4–5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

h. John 1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Rom. 8:15–16. For ye have

them,[i] the Spirit of his Son given to them,[k] are under his fatherly care and dispensations,[l] admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow heirs with Christ in glory.[m]

Q. 75. *What is sanctification?*

A. Sanctification is a work of God's grace, whereby they whom God hath, before the foundation of the world, chosen to be holy, are in time, through the powerful operation of his Spirit[n] applying the

not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

i. Num. 6:24–27. The LORD bless thee, and keep thee: the LORD make his face shine upon thee, and be gracious unto thee: the LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them. Amos 9:12. … that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. 2 Cor. 6:18. … and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Rev. 3:12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

k. Gal. 4:6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

l. Ps. 103:13. Like as a father pitieth his children, so the LORD pitieth them that fear him. Prov. 14:26. In the fear of the LORD is strong confidence: and his children shall have a place of refuge. Matt. 6:32. … (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. Heb. 12:5–7, 11. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?… Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

m. Heb. 6:12. … that ye be not slothful, but followers of them who through faith and patience inherit the promises. Rom. 8:17. … and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 1 Pet. 1:3–4. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

n. Ezek. 36:27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Phil. 2:13. For it is God which worketh in you both to will and to do of his good pleasure. 2 Thess. 2:13. But

death and resurrection of Christ unto them,[o] renewed in their whole man after the image of God;[p] having the seeds of repentance unto life, and all other saving graces, put into their hearts,[q] and those graces so stirred up, increased, and strengthened,[r] as that they more and more die unto sin, and rise unto newness of life.[s]

we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Eph. 1:4. … according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. 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.

o. Rom. 6:4–6. 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. Col. 3:1–3. 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. For ye are dead, and your life is hid with Christ in God. Phil. 3:10. … that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

p. 2 Cor. 5:17. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. Eph. 4:23–24. … and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. 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.

q. Acts 11:18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. 1 John 3:9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

r. Jude 20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. Heb. 6:11–12. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. Eph. 3:16–19. … 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. Col. 1:10–11. … that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.

s. Ezek. 36:25–27. Then will I sprinkle clean water upon you, and ye shall be

Q. 76. *What is repentance unto life?*

A. Repentance unto life is a saving grace,[t] wrought in the heart of a sinner by the Spirit[u] and Word of God,[w] whereby, out of the sight and sense, not only of the danger,[x] but also of the filthiness and

clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Rom. 6:4, 6, 12–14. 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.… Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. 2 Cor. 7:1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 1 Pet. 2:24. … who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. Gal. 5:24. And they that are Christ's have crucified the flesh with the affections and lusts.

t. 2 Tim. 2:25. … in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. Acts 11:18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

u. 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.

w. Acts 11:18, 20–21. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.… And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

x. Ezek. 18:28, 30, 32. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.… Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.… For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye. Luke 15:17–18. 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. Hos. 2:6–7. Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she

odiousness of his sins,[y] and upon the apprehension of God's mercy in Christ to such as are penitent,[z] he so grieves for[a] and hates his sins,[b] as that he turns from them all to God,[c] purposing and endeavoring

shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.

y. Ezek. 36:31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Isa. 30:22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Phil. 3:7–8. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

z. Joel 2:12–13. Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Ps. 51:1–4. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Luke 15:7, 10. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.… Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. 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?

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

b. 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.

c. Luke 1:16–17. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 1 Thess. 1:9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from

constantly to walk with him in all the ways of new obedience.[d]

Q. 77. *Wherein do justification and sanctification differ?*

A. Although sanctification be inseparably joined with justification,[e] yet they differ, in that God in justification imputeth the righteousness of Christ;[f] in sanctification his Spirit infuseth grace, and enableth to the exercise thereof;[g] in the former, sin is pardoned;[h] in

idols to serve the living and true God. 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. Ezek. 14:6. Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. 1 Kings 8:47–48. Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name.

d. 2 Chron. 7:14. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Ps. 119:57–64. Thou art my portion, O LORD: I have said that I would keep thy words. I entreated thy favour with my whole heart: be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments. The bands of the wicked have robbed me: but I have not forgotten thy law. At midnight I will rise to give thanks unto thee because of thy righteous judgments. I am a companion of all them that fear thee, and of them that keep thy precepts. The earth, O LORD, is full of thy mercy: teach me thy statutes. Matt. 3:8. Bring forth therefore fruits meet for repentance. 2 Cor. 7:10. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. Luke 1:6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

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

f. Rom. 4:6, 8. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, … Blessed is the man to whom the Lord will not impute sin.

g. Ezek. 36:27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Heb. 9:13–14. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

the other, it is subdued:[i] the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation;[k] the other is neither equal in all,[l] nor in this life perfect in any,[m] but growing up to perfection.[n]

Q. 78. *Whence ariseth the imperfection of sanctification in believers?*

A. The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit; whereby they are often foiled with temptations, and fall into many sins,[o] are hindered in all their

h. Rom. 3:24–25. … 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.

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

k. Rom. 8:33–34. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

l. 1 John 2:12–14. I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 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.

m. 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.

n. 2 Cor. 7:1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Phil. 3:12–14. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

o. Rom. 7:18, 23. 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

spiritual services,[p] and their best works are imperfect and defiled in the sight of God.[q]

Q. 79. *May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of grace?*

A. True believers, by reason of the unchangeable love of God,[r] and his decree and covenant to give them perseverance,[s] their inseparable union with Christ,[t] his continual intercession for them,[u]

not.… 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. See Mark 14:66–72. Gal. 2:11–12. 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.

p. Heb. 12:1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

q. Isa. 64:6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Ex. 28:38. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord. Gal. 5:16–18. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 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. But if ye be led of the Spirit, ye are not under the law.

r. Jer. 31:3. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

s. 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. 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. 2 Sam. 23:5. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

t. 1 Cor. 1:8–9. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

u. Heb. 7:25. 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. Luke 22:32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

and the Spirit and seed of God abiding in them,[w] can neither totally nor finally fall away from the state of grace,[x] but are kept by the power of God through faith unto salvation.[y]

Q. 80. *Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?*

A. Such as truly believe in Christ, and endeavor to walk in all good conscience before him,[z] may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made,[a] and bearing witness with their spirits that

w. 1 John 3:9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1 John 2:27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

x. Jer. 32:40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. John 10:28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

y. 1 Pet. 1:5. … who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

z. 1 John 2:3. And hereby we do know that we know him, if we keep his commandments. Heb. 10:19–23. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 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. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)

a. 1 Cor. 2:12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 1 John 3:14, 18–19, 21, 24. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.… My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.… Beloved, if our heart condemn us not, then have we confidence toward God.… And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. 1 John 4:13, 16. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.… And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Heb. 6:11–12. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.

they are the children of God,[b] be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation.[c]

Q. 81. *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace and salvation not being of the essence of faith,[d] true believers may wait long before they obtain it;[e] and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions;[f] yet are they

b. Rom. 8:15–16. 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. The Spirit itself beareth witness with our spirit, that we are the children of God.

c. 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. Heb. 6:19–20. … which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. See 2 Pet. 1:5–11.

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

e. 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. 88:1–3, 6–7, 9–10, 13–15. 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.… Thou hast laid me in the lowest pit, in darkness, in the deeps. 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.… But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee. LORD, why castest thou off my soul? why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.

f. Ps. 77:1–12. 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.… 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. I will remember the works of the LORD: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Ps. 51:8, 12. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.… Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Ps. 31:22. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplica-

never left without such a presence and support of the Spirit of God as keeps them from sinking into utter despair.[g]

Q. 82. *What is the communion in glory which the members of the invisible church have with Christ?*

A. The communion in glory which the members of the invisible church have with Christ, is in this life,[h] immediately after death,[i] and at last perfected at the resurrection and day of judgment.[k]

Q. 83. *What is the communion in glory with Christ which the members of the invisible church enjoy in this life?*

A. The members of the invisible church have communicated to

tions when I cried unto thee. Ps. 22:1. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? Eph. 4:30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Luke 22:31–34. 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. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

g. 1 John 3:9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. Ps. 73:15, 23. If I say, I will speak thus; behold, I should offend against the generation of thy children.... Nevertheless I am continually with thee: thou hast holden me by my right hand. 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. 1 Pet. 4:12–14. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you.

h. 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.

i. Luke 23:43. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

k. 1 Thess. 4:17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

them in this life the firstfruits of glory with Christ, as they are members of him their head, and so in him are interested in that glory which he is fully possessed of;[l] and, as an earnest thereof, enjoy the sense of God's love,[m] peace of conscience, joy in the Holy Ghost, and hope of glory;[n] as, on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the beginning of their torments which they shall endure after death.[o]

Q. 84. *Shall all men die?*

A. Death being threatened as the wages of sin,[p] it is appointed unto all men once to die;[q] for that all have sinned.[r]

Q. 85. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it;[s] so

l. Eph. 2:5–6. Even when we were dead in sins, [God] hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

m. Rom. 5:5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 2 Cor. 1:22. … who hath also sealed us, and given the earnest of the Spirit in our hearts.

n. 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. Rom. 14:17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 2 Pet. 3:18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

o. Gen. 4:13. And Cain said unto the LORD, My punishment is greater than I can bear. Matt. 27:4. … saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. Heb. 10:27. … but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Rom. 2:9. … tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. Mark 9:44. … where their worm dieth not, and the fire is not quenched.

p. Rom. 6:23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

q. Heb. 9:27. And as it is appointed unto men once to die, but after this the judgment …

r. Rom. 5:12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned …

s. 1 Cor. 15:26, 55–57. The last enemy that shall be destroyed is death.… O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and

that, although they die, yet it is out of God's love,[t] to free them perfectly from sin and misery,[u] and to make them capable of further communion with Christ in glory, which they then enter upon.[w]

Q. 86. *What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?*

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is, in that their souls are then made perfect in holiness,[x] and received into the highest heavens,[y] where they behold the face of God in light and

the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Heb. 2:15. And deliver them who through fear of death were all their lifetime subject to bondage. John 11:25–26. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?

t. Isa. 57:1–2. The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness. 2 Kings 22:20. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

u. Rev. 14:13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Eph. 5:27. … that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

w. Luke 23:43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. Phil. 1:23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

x. Heb. 12:23. … to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. Acts 7:55, 59. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.… And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

y. 2 Cor. 5:1, 6, 8. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.… Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.… We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Phil. 1:23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. 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. Eph. 4:10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. Luke 23:43. And Jesus said unto him, Verily I

glory,[z] waiting for the full redemption of their bodies,[a] which even in death continue united to Christ,[b] and rest in their graves as in their beds,[c] till at the last day they be again united to their souls.[d] Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day.[e]

Q. 87. *What are we to believe concerning the resurrection?*

A. We are to believe, that at the last day there shall be a general resurrection of the dead, both of the just and unjust:[f] when they that are then found alive shall in a moment be changed; and the selfsame bodies of the dead which were laid in the grave, being then again

say unto thee, To day shalt thou be with me in paradise.

z. 1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 Cor. 13:12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

a. Rom. 8:23. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Ps. 16:9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

b. 1 Thess. 4:14, 16. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.… For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

c. Isa. 57:2. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

d. Job 19:26–27. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

e. Luke 16:23–24. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Acts 1:25. … that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. Jude 6–7. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

f. Dan. 12:2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Acts 24:15. And [I] have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

united to their souls forever, shall be raised up by the power of Christ.[g] The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body;[h] and the bodies of the wicked shall be raised up in dishonor by him, as an offended judge.[i]

Q. 88. *What shall immediately follow after the resurrection?*

A. Immediately after the resurrection shall follow the general and final judgment of angels and men;[k] the day and hour whereof no

g. Job 19:26. And though after my skin worms destroy this body, yet in my flesh shall I see God. 1 Cor. 15:51–53. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Thess. 4:15–17. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. John 5:28–29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Rom. 8:11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

h. 1 Cor. 15:21–23, 42–44. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.… So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. Phil. 3:21. … who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

i. John 5:27–29. And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Matt. 25:33. And he shall set the sheep on his right hand, but the goats on the left.

k. Eccl. 12:14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. 2 Pet. 2:4, 6–7, 14–15. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment … and turning the cities of Sodom

man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.[l]

Q. 89. *What shall be done to the wicked at the day of judgment?*

A. At the day of judgment, the wicked shall be set on Christ's left hand,[m] and, upon clear evidence, and full conviction of their own consciences,[n] shall have the fearful but just sentence of condemnation pronounced against them;[o] and thereupon shall be cast out from the favorable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever.[p]

and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked … having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness. Matt. 25:46. And these shall go away into everlasting punishment: but the righteous into life eternal. 2 Cor. 5:10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Rom. 14:10, 12. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.… So then every one of us shall give account of himself to God.

l. Matt. 24:36, 42, 44. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.… Watch therefore: for ye know not what hour your Lord doth come.… Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Mark 13:35–37. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

m. Matt. 25:33. And he shall set the sheep on his right hand, but the goats on the left.

n. Rom. 2:15–16. (… which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

o. Matt. 25:41–43. 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: 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.

p. Luke 16:26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us,

Q. 90. *What shall be done to the righteous at the day of judgment?*

A. At the day of judgment, the righteous, being caught up to Christ in the clouds,[q] shall be set on his right hand, and there openly acknowledged and acquitted,[r] shall join with him in the judging of reprobate angels and men,[s] and shall be received into heaven,[t] where they shall be fully and forever freed from all sin and misery;[u] filled with inconceivable joys,[w] made perfectly holy and happy both in body and soul, in the company of innumerable saints and holy angels,[x] but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity.[y] And

that would come from thence. 2 Thess. 1:8–9. … in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

q. 1 Thess. 4:17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Cor. 15:42–43. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power.

r. Matt. 25:33. And he shall set the sheep on his right hand, but the goats on the left. Matt. 10:32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

s. 1 Cor. 6:2–3. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?

t. Matt. 25:34, 46. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.… And these shall go away into everlasting punishment: but the righteous into life eternal.

u. Eph. 5:27. … that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Rev. 14:13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

w. Ps. 16:11. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

x. Heb. 12:22–23. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

y. 1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Rom. 8:29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among

this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

Having Seen What the Scriptures Principally Teach Us to Believe concerning God, It Follows to Consider What They Require as the Duty of Man

Q. 91. W*hat is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will.[z]

Q. 92. *What did God at first reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, besides a special command not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.[a]

many brethren. 1 Cor. 13:12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1 Thess. 4:17–18. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

z. Deut. 29:29. The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. 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? 1 John 5:2–3. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. Rom. 12:1–2. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 1 Sam. 15:22. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

a. Gen. 1:26–27. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. Rom. 2:14–15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean

Q. 93. *What is the moral law?*

A. The moral law is the declaration of the will of God to mankind, directing and binding everyone to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body,[b] and in performance of all those duties of holiness and righteousness which he oweth to God and man:[c] promising life upon the fulfilling, and threatening death upon the breach of it.[d]

Q. 94. *Is there any use of the moral law to man since the fall?*

A. Although no man, since the fall, can attain to righteousness and life by the moral law;[e] yet there is great use thereof, as well

while accusing or else excusing one another. Rom. 10:5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. 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.

b. Deut. 5:1–3, 31, 33. And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.… But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.… Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess. Luke 10:26–27. 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. 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. Eph. 4:24. … and that ye put on the new man, which after God is created in righteousness and true holiness.

c. Luke 1:75. … in holiness and righteousness before him, all the days of our life. Acts 24:16. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. 1 Pet. 1:15–16. But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.

d. Rom. 10:5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. Gal. 3:10, 12. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.… And the law is not of faith: but, The man that doeth them shall live in them. Rom. 5:12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned …

e. Rom. 8:3. For what the law could not do, in that it was weak through the flesh,

common to all men, as peculiar either to the unregenerate, or the regenerate.[f]

Q. 95. *Of what use is the moral law to all men?*

A. The moral law is of use to all men, to inform them of the holy nature and will of God,[g] and of their duty, binding them to walk accordingly;[h] to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives;[i] to humble them in the sense of their sin and misery,[k] and thereby help them to a clearer sight of the need they have of Christ,[l] and of the perfection

God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Gal. 2:16. … knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

f. 1 Tim. 1:8. But we know that the law is good, if a man use it lawfully.

g. Rom. 1:20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. 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. Lev. 20:7–8. Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. And ye shall keep my statutes, and do them: I am the LORD which sanctify you. Rom. 7:12. Wherefore the law is holy, and the commandment holy, and just, and good.

h. 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? 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. 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.

i. Ps. 19:11–12. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Rom. 3:20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Rom. 7:7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

k. Rom. 3:9, 23. 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.… For all have sinned, and come short of the glory of God.

l. Gal. 3:21–22, 24. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness

of his obedience.[m]

Q. 96. *What particular use is there of the moral law to unregenerate men?*

A. The moral law is of use to unregenerate men, to awaken their consciences to flee from wrath to come,[n] and to drive them to Christ;[o] or, upon their continuance in the estate and way of sin, to leave them inexcusable,[p] and under the curse thereof.[q]

Q. 97. *What special use is there of the moral law to the regenerate?*

A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works,[r] so as thereby

should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.… Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

m. Rom. 10:4. For Christ is the end of the law for righteousness to every one that believeth.

n. Ps. 51:13. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. 1 Tim. 1:9–11. … knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 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; according to the glorious gospel of the blessed God, which was committed to my trust.

o. Gal. 3:24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

p. Rom. 1:20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Rom. 2:15. … which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

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

r. Rom. 6:14. For sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. 7:4, 6. 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.… But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. Gal. 4:4–5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Col. 2:13–14. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

they are neither justified[s] nor condemned;[t] yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good;[u] and thereby to provoke them to more thankfulness,[w] and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.[x]

s. Rom. 3:20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

t. Gal. 5:23. … meekness, temperance: against such there is no law. Rom. 8:1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

u. Rom. 7:24–25. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Gal. 3:13–14. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Rom. 8:3–4. 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: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Acts 13:38–39. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

w. Luke 1:68–69, 74–75. Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David.… that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. Col. 1:12–14. … giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins. Rom. 6:14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

x. Deut. 30:19–20. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them. Rom. 7:22. For I delight in the law of God after the inward man. Rom. 12:2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Titus 2:11–14. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying un-

Q. 98. *Where is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the Ten Commandments, which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone;[y] and are recorded in the twentieth chapter of Exodus: the four first commandments containing our duty to God, and the other six our duty to man.[z]

godliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 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.

y. Deut. 4:13. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. Deut. 10:4. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. Ex. 34:1–4. And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. Rom. 13:8–10. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 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. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. James 2:8, 10–12. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.… 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. So speak ye, and so do, as they that shall be judged by the law of liberty.

z. Matt. 22:37–40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Matt. 19:17–19. And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

Q. 99. *What rules are to be observed for the right understanding of the Ten Commandments?*

A. For the right understanding of the Ten Commandments, these rules are to be observed:

1. That the law is perfect, and bindeth everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.[a]
2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.[b]
3. That one and the same thing, in divers respects, is required or

a. Ps. 19:7. The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. James 2:10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Matt. 5:21–22. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 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.

b. Rom. 7:14. For we know that the law is spiritual: but I am carnal, sold under sin. Deut. 6:5. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. Matt. 22:37–39. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. Matt. 5:21–22, 27–28, 33–34, 37–39, 43–44. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 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.… Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.… Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne.… But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.… Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

forbidden in several commandments.[c]

4. That as, where a duty is commanded, the contrary sin is forbidden;[d] and, where a sin is forbidden, the contrary duty is commanded:[e] so, where a promise is annexed, the contrary threatening is included;[f] and, where a threatening is annexed, the contrary promise is included.[g]

c. Col. 3:5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. 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? Prov. 1:19. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof. 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.

d. Isa. 58:13. 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. Deut. 6:13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Matt. 4:9–10. And [the devil] saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 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. 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.

e. Matt. 5:21–25. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 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. 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. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 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.

f. Ex. 20:12. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. 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.

g. Jer. 18:7–8. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against

5. That what God forbids, is at no time to be done;[h] what he commands, is always our duty;[i] and yet every particular duty is not to be done at all times.[k]
6. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.[l]

whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. Ex. 20:7. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Ps. 15:1, 4–5. LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?… 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. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved. Ps. 24:4–5. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

h. Job 13:7–8. Will ye speak wickedly for God? and talk deceitfully for him? Will ye accept his person? will ye contend for God? 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. Job 36:21. Take heed, regard not iniquity: for this hast thou chosen rather than affliction. Heb. 11:25. … choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

i. Deut. 4:8–9. And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons. Luke 17:10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

k. Matt. 12:7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

l. Matt. 5:21–22, 27–28. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 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.… Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 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. 15:4–6. 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. 1 Thess. 5:22. Abstain from all appearance of evil. Jude 23. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Gal. 5:26. Let us not be desirous of vain glory, provoking one

7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places.[m]
8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them;[n] and to take heed of partaking with others in what is forbidden them.[o]

Q. 100. *What special things are we to consider in the Ten Commandments?*

A. We are to consider, in the Ten Commandments, the preface, the substance of the commandments themselves, and several reasons annexed to some of them, the more to enforce them.[p]

Q. 101. *What is the preface to the Ten Commandments?*

A. The preface to the Ten Commandments is contained in these words, *I am the* LORD *thy God, which have brought thee out of the land of*

another, envying one another. Col. 3:21. Fathers, provoke not your children to anger, lest they be discouraged.

m. 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. 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. Gen. 18:19. 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. Josh. 24:15. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. 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. Heb. 10:24–25. And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

n. 2 Cor. 1:24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

o. 1 Tim. 5:22. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. Eph. 5:11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

p. As an example, Eph. 6:1–3. Children, obey your parents in the Lord: for this is right. 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.

Egypt, out of the house of bondage.[q] Wherein God manifesteth his sovereignty, as being JEHOVAH, the eternal, immutable, and almighty God;[r] having his being in and of himself,[s] and giving being to all his words[t] and works:[u] and that he is a God in covenant, as with Israel of old, so with all his people;[w] who, as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thraldom;[x] and that therefore we are bound to take him for our God alone, and to keep all his commandments.[y]

Q. 102. *What is the sum of the four commandments which contain our duty to God?*

A. The sum of the four commandments containing our duty to God is, to love the Lord our God with all our heart, and with all our

q. Ex. 20:2. Cf. Deut. 5:6. I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

r. Isa. 44:6. Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

s. Ex. 3:14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

t. Ex. 6:3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

u. Acts 17:24, 28. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.… For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

w. Gen. 17:7. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Rom. 3:29. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also.

x. Luke 1:74–75. … that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. Gal. 5:1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

y. 1 Pet. 1:15–19. But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: 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. Lev. 18:30. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God. Lev. 19:37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

soul, and with all our strength, and with all our mind.[z]

Q. 103. *Which is the first commandment?*

A. The first commandment is, *Thou shall have no other gods before me.*[a]

Q. 104. *What are the duties required in the first commandment?*

A. The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God;[b] and to worship and glorify him accordingly,[c] by thinking,[d] meditating,[e] remembering,[f] highly esteeming,[g] honoring,[h]

z. Luke 10:27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. Matt. 22:37–40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

a. Ex. 20:3. Cf. Deut. 5:7. Thou shalt have none other gods before me.

b. 1 Chron. 28:9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Deut. 26:7. And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression. Isa. 43:10. Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. See Jer. 14:22.

c. Ps. 95:6–7. O come, let us worship and bow down: let us kneel before the LORD our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand.… 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. Ps. 29:2. Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

d. Mal. 3:16. Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

e. Ps. 63:6. … when I remember thee upon my bed, and meditate on thee in the night watches.

f. Eccl. 12:1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

g. Ps. 71:19. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!

h. 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?

adoring,[i] choosing,[k] loving,[l] desiring,[m] fearing of him;[n] believing him;[o] trusting,[p] hoping,[q] delighting,[r] rejoicing in him;[s] being zealous for him;[t] calling upon him, giving all praise and thanks,[u] and yielding all obedience and submission to him with the whole man;[w] being careful in all things to please him,[x] and sorrowful when in anything he is offended;[y] and walking humbly with him.[z]

i. Isa. 45:23. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. See Ps. 96.

k. Josh. 24:15, 22. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.... And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.

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

m. Ps. 73:25. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

n. Isa. 8:13. Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

o. Ex. 14:31. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

p. Isa. 26:4. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength.

q. Ps. 130:7. Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption.

r. Ps. 37:4. Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

s. Ps. 32:11. Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

t. Rom. 12:11. [Be] not slothful in business; fervent in spirit; serving the Lord. See Num. 25:11.

u. 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.

w. Jer. 7:23. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. James 4:7. Submit yourselves therefore to God. Resist the devil, and he will flee from you.

x. 1 John 3:22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

y. Ps. 119:136. Rivers of waters run down mine eyes, because they keep not thy law. Jer. 31:18. 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.

Q. 105. *What are the sins forbidden in the first commandment?*

A. The sins forbidden in the first commandment are, atheism, in denying or not having a God;[a] idolatry, in having or worshiping more gods than one, or any with or instead of the true God;[b] the not having and avouching him for God, and our God;[c] the omission or neglect of anything due to him, required in this commandment;[d] ignorance,[e] forgetfulness,[f] misapprehensions,[g] false opinions,[h] unworthy

z. 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?

a. Ps. 14:1. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. Eph. 2:12. … 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.

b. Jer. 2:27–28. Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. 1 Thess. 1:9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.

c. Ps. 81:10–11. I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. See Rom. 1:21.

d. Isa. 43:22–24. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

e. Jer. 4:22. For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. Hos. 4:1, 6. Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.… My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

f. Jer. 2:32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

g. Acts 17:23, 29. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.… Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by

and wicked thoughts of him;[i] bold and curious searching into his secrets;[k] all profaneness,[l] hatred of God;[m] self-love,[n] self-seeking,[o] and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part;[p] vain credulity,[q] unbelief,[r] heresy,[s] misbelief,[t] distrust,[u] despair,[w] incorrigibleness,[x] and insensibleness under judgments,[y]

art and man's device.

h. Isa. 40:18. To whom then will ye liken God? or what likeness will ye compare unto him?

i. Ps. 50:21. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

k. Deut. 29:29. The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

l. Titus 1:16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. Heb. 12:16. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

m. Rom. 1:30. … backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents.

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

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

p. 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. Col. 3:2, 5. Set your affection on things above, not on things on the earth.… Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. See 1 Sam. 2:29.

q. 1 John 4:1. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

r. Heb. 3:12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

s. Gal. 5:20. … idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. Titus 3:10. A man that is an heretick after the first and second admonition reject.

t. Acts 26:9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

u. Ps. 78:22. … because they believed not in God, and trusted not in his salvation.

w. Gen. 4:13. And Cain said unto the LORD, My punishment is greater than I can bear.

x. Jer. 5:3. O LORD, are not thine eyes upon the truth? thou hast stricken them,

hardness of heart,[z] pride,[a´] presumption,[b´] carnal security,[c´] tempting of God;[d´] using unlawful means,[e´] and trusting in lawful means;[f´] carnal delights and joys;[g´] corrupt, blind, and indiscreet zeal;[h´] lukewarmness,[i´] and deadness in the things of God;[k´] estranging ourselves, and apostatizing from God;[l´] praying, or giving any religious worship, to saints, angels, or any other creatures;[m´] all compacts and

but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

y. Isa. 42:25. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

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

a´. Jer. 13:15. Hear ye, and give ear; be not proud: for the LORD hath spoken.

b´. 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.

c´. Zeph. 1:12. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

d´. Matt. 4:7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

e´. 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.

f´. Jer. 17:5. Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

g´. 2 Tim. 3:4. … traitors, heady, highminded, lovers of pleasures more than lovers of God.

h´. Gal. 4:17. They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. Rom. 10:2. For I bear them record that they have a zeal of God, but not according to knowledge. See John 16:2; Luke 9:54–55.

i´. Rev. 3:16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

k´. Rev. 3:1. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

l´. Ezek. 14:5. That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Isa. 1:4–5. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

m´. Hos. 4:12. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a

consulting with the devil,[n´] and hearkening to his suggestions;[o´] making men the lords of our faith and conscience;[p´] slighting and despising God and his commands;[q´] resisting and grieving of his Spirit,[r´] discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us;[s´] and ascribing the praise of any good we either are, have, or can do, to fortune,[t´] idols,[u´] ourselves,[w´]

whoring from under their God. Acts 10:25–26. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. Rev. 19:10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. 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. Col. 2:18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Rom. 1:25. … who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

n´. Lev. 20:6. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. See 1 Sam. 28:7, 11; 1 Chron. 10:13–14.

o´. 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?

p´. 2 Cor. 1:24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. See Matt. 23:9.

q´. Deut. 32:15. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. Prov. 13:13. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. See 2 Sam. 12:9.

r´. Acts 7:51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Eph. 4:30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

s´. Job 1:22. In all this Job sinned not, nor charged God foolishly. Ps. 73:2–3. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. See verses 13–15, 22.

t´. 1 Sam. 6:7–9. Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Bethshemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

or any other creature.[x´]

Q. 106. *What are we specially taught by these words* before me *in the first commandment?*

A. These words *before me* or before my face, in the first commandment, teach us, that God, who seeth all things, taketh special notice of, and is much displeased with, the sin of having any other God: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation:[y] as also to persuade us to do as in his sight, whatever we do in his service.[z]

Q. 107. *Which is the second commandment?*

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the* LORD *thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.*[a]

Luke 12:19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

u´. Dan. 5:23. But [thou, O Belshazzar] hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

w´. Deut. 8:17. … and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. See Dan. 4:30.

x´. Hab. 1:16. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.

y. Ps. 44:20–21. If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart. See Deut. 30:17–18; Ezek. 8:5–6, 12.

z. 1 Chron. 28:9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

a. Ex. 20:4–6. Cf. Deut. 5:8–10. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

Q. 108. *What are the duties required in the second commandment?*

A. The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his Word;[b] particularly prayer and thanksgiving in the name of Christ;[c] the reading, preaching, and hearing of the Word;[d] the administration and receiving of the sacraments;[e] church government and discipline;[f] the

b. Deut. 12:32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Deut. 32:46–47. And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it. Matt. 28:20. … 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 Tim. 6:13–14. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ. See Acts 2:42.

c. 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. Eph. 5:20. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

d. Deut. 17:18–19. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: 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. Acts 15:21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. 2 Tim. 4:2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. James 1:21–22. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. Acts 10:33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

e. 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. See 1 Cor. 11:23–30.

f. Matt. 18:15–17. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Matt. 16:19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in

ministry and maintainance thereof;[g] religious fasting;[h] swearing by the name of God,[i] and vowing unto him:[k] as also the disapproving, detesting, opposing all false worship;[l] and, according to each one's place and calling, removing it, and all monuments of idolatry.[m]

Q. 109. *What are the sins forbidden in the second commandment?*

A. The sins forbidden in the second commandment are, all devising,[n] counseling,[o] commanding,[p] using,[q] and anywise approving,

heaven. 1 Cor. 12:28. 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. See 1 Cor. 5.

g. 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. 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 1 Cor. 9:7–15.

h. Joel 2:12–13. Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. 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.

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

k. Ps. 76:11. Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared. Isa. 19:21. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it. See Ps. 116:14, 18.

l. Acts 17:16–17. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Ps. 16:4. Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

m. Deut. 7:5. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. Isa. 30:22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

n. Num. 15:39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring.

any religious worship not instituted by God himself;[r] the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever;[s] all worshiping of it,[t] or God in it or by

o. Deut. 13:6–8. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

p. Hos. 5:11. Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. Mic. 6:16. For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

q. 1 Kings 11:33. Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. 1 Kings 12:33. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

r. Deut. 12:30–32. Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Lev. 10:1–2. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD. Jer. 19:5. They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind.

s. Deut. 4:15–16. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female. See verses 17–19. Acts 17:29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Rom. 1:21–23, 25. … because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the

it;[u] the making of any representation of feigned deities,[w] and all worship of them, or service belonging to them;[x] all superstitious devices,[y] corrupting the worship of God,[z] adding to it, or taking from it,[a] whether invented and taken up of ourselves,[b] or received by tradition from others,[c] though under the title of antiquity,[d] custom,[e]

uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.… who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

t. Gal. 4:8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. See Dan. 3:18.

u. Ex. 32:5. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.

w. Ex. 32:8. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

x. 1 Kings 18:26, 28. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.… And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. See Isa. 65:11.

y. Acts 17:22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. Col. 2:21–23 … (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

z. Mal. 1:7–8, 14. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. 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.

a. Deut. 4:2. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

b. Ps. 106:39. Thus were they defiled with their own works, and went a whoring with their own inventions.

c. Matt. 15:9. But in vain they do worship me, teaching for doctrines the commandments of men.

d. 1 Pet. 1:18. … 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.

e. Jer. 44:17. But we will certainly do whatsoever thing goeth forth out of our

devotion,[f] good intent, or any other pretense whatsoever;[g] simony;[h] sacrilege;[i] all neglect,[k] contempt,[l] hindering,[m] and opposing the worship and ordinances which God hath appointed.[n´]

own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

f. Isa. 65:3–5. … a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. Gal. 1:13–14. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

g. 1 Sam. 13:11–12. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. 1 Sam. 15:21. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

h. Acts 8:18–19. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

i. Rom. 2:22. Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Mal. 3:8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

k. Ex. 4:24–26. And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision.

l. Matt. 22:5. But they made light of it, and went their ways, one to his farm, another to his merchandise. Mal. 1:7, 13. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.… Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

m. Matt. 23:13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

n´. Acts 13:44–45. And the next sabbath day came almost the whole city

Q. 110. *What are the reasons annexed to the second commandment, the more to enforce it?*

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, *For I the* LORD *thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments;*[o] are, besides God's sovereignty over us, and propriety in us,[p] his fervent zeal for his own worship,[q] and his revengeful indignation against all false worship, as being a spiritual whoredom;[r] accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations;[s] and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto

together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. See 1 Thess. 2:15–16.

o. Ex. 20:5–6.

p. Ps. 45:11. So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. Rev. 15:3–4. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. See Ps. 95:2–3, 6–7; Ex. 19:5; Isa. 54:5.

q. Ex. 34:13–14. But ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God.

r. 1 Cor. 10:20–22. But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 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. Do we provoke the Lord to jealousy? are we stronger than he? Ezek. 16:26–27. Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger. Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way. See Jer. 7:18–20; Deut. 32:16–20.

s. Hos. 2:2–4. Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they be the children of whoredoms.

many generations.[t]

Q. 111. *Which is the third commandment?*

A. The third commandment is, *Thou shalt not take the name of the* LORD *thy God in vain; for the* LORD *will not hold him guiltless that taketh his name in vain.*[u]

Q. 112. *What is required in the third commandment?*

A. The third commandment requires, that the name of God, his titles, attributes,[w] ordinances,[x] the Word,[y] sacraments,[z] prayer,[a] oaths,[b] vows,[c] lots,[d] his works,[e] and whatsoever else there is whereby he makes

t. Deut. 5:29. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

u. Ex. 20:7. Cf. Deut. 5:11. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

w. Matt. 6:9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Deut. 28:58. 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 … Ps. 68:4. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. See Ps. 29:2; 1 Chron. 29:10–13; Rev. 15:3–4.

x. Eccl. 5:1. 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. Luke 1:6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. See Mal. 1:11, 14.

y. Ps. 138:2. 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.

z. 1 Cor. 11:24–25, 28–29. 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.… 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.

a. 1 Tim. 2:8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

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

c. Eccl. 5:2, 4–6. 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.… 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

himself known, be holily and reverently used in thought,[f] meditation,[g] word,[h] and writing;[i] by an holy profession,[k] and answerable conversation,[l] to the glory of God,[m] and the good of ourselves,[n] and others.[o]

Q. 113. *What are the sins forbidden in the third commandment?*

A. The sins forbidden in the third commandment are, the not using of God's name as is required;[p] and the abuse of it in an ignorant,[q] vain,[r] irreverent, profane,[s] superstitious,[t] or wicked men-

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?

d. Acts 1:24, 26. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.… And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

e. Job 36:24. Remember that thou magnify his work, which men behold.

f. Mal. 3:16. Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

g. Ps. 8:1, 3–4. O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.… When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?

h. Ps. 105:2, 5. Sing unto him, sing psalms unto him: talk ye of all his wondrous works.… Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth. See Col. 3:17.

i. Ps. 102:18. This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

k. 1 Pet. 3:15. But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. Mic. 4:5. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

l. Phil. 1:27. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.

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

n. Jer. 32:39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.

o. 1 Pet. 2:12. … having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

p. Mal. 2:2. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

q. Acts 17:23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly

tioning or otherwise using his titles, attributes,[u] ordinances,[w] or works,[x]

worship, him declare I unto you.

r. Prov. 30:9. … 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.

s. Mal. 1:6–7, 12. 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? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.… But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible. Mal. 3:14. Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

t. 1 Sam. 4:3–5. And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. Jer. 7:4, 9–10, 14, 31. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.… 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?… Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.… And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Col. 2:20–22. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?

u. 2 Kings 18:30, 35. Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.… Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand? Ex. 5:2. And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. Ps. 139:20. For they speak against thee wickedly, and thine enemies take thy name in vain.

w. Ps. 50:16–17. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee.

x. 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.

by blasphemy,[y] perjury;[z] all sinful cursings,[a] oaths,[b] vows,[c] and lots;[d] violating of our oaths and vows, if lawful,[e] and fulfilling them, if of

y. 2 Kings 19:22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. Lev. 24:11. And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) …

z. Zech. 5:4. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof. Zech. 8:17. 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.

a. 1 Sam. 17:43. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. 2 Sam. 16:5. And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came.

b. 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. Jer. 23:10. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

c. Deut. 23:18. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God. Acts 23:12, 14. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.… And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

d. Est. 3:7. In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. Est. 9:24. Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them. Ps. 22:18. They part my garments among them, and cast lots upon my vesture.

e. Ps. 24:4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. Ezek. 17:16, 18–19. As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.… Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

things unlawful;[f] murmuring and quarreling at,[g] curious prying into,[h] and misapplying of God's decrees[i] and providences;[k] misinterpreting,[l]

f. Mark 6:26. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 1 Sam. 25:22, 32–34. So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.… And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me: and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

g. Rom. 9:14, 19–20. What shall we say then? Is there unrighteousness with God? God forbid.… Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

h. Deut. 29:29. The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

i. Rom. 3:5, 7. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) … For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? Rom. 6:1–2. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?

k. Eccl. 8:11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Eccl. 9:3. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. See Ps. 39.

l. Matt. 5:21–22, 27–28, 31–35, 38–39, 43–44. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 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.… Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.… It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 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. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.… Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to

misapplying,[m] or anyway perverting the Word, or any part of it,[n] to profane jests,[o] curious or unprofitable questions, vain janglings, or the maintaining of false doctrines;[p´] abusing it, the creatures, or anything contained under the name of God, to charms,[q´] or sinful lusts

him the other also.… Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

m. Ezek. 13:22. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life …

n. 2 Pet. 3:16. … as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. See Matt. 22:24–31.

o. Isa. 22:13. And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. Jer. 23:34, 36, 38. And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.… And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.… But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD …

p´. 1 Tim. 1:4, 6–7. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.… From which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. 1 Tim. 6:4–5, 20. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.… O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. 2 Tim. 2:14. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Titus 3:9. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

q´. Deut. 18:10–14. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do. Acts 19:13. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil

and practices;[r´] the maligning,[s´] scorning,[t´] reviling,[u´] or anywise opposing of God's truth, grace, and ways;[w´] making profession of religion in hypocrisy, or for sinister ends;[x´] being ashamed of it,[y´] or a

spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

r´. 2 Tim. 4:3–4. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. 1 Kings 21:9–10. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die. Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. See Rom. 13:13–14.

s´. Acts 13:45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 1 John 3:12. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

t´. Ps. 1:1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 Pet. 3:3. … knowing this first, that there shall come in the last days scoffers, walking after their own lusts.

u´. 1 Pet. 4:4. … wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.

w´. Acts 13:45–46, 50. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.… But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. Acts 4:18. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 1 Thess. 2:16. … 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. Heb. 10:29. 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? See Acts 19:9.

x´. 2 Tim. 3:5. … having a form of godliness, but denying the power thereof: from such turn away. Matt. 23:14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. See Matt. 6:1–2, 5, 16.

y´. Mark 8:38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

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.

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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.[l]

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

rebellion[n] 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] reproving, 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 ourselves[n] 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 rentest 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 suretiship 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. 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 innocency;[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 forbad 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 shall 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 restest 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 preachest 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 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 reproved 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 rejoice 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?

God[i] 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. W*hat 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*,[t]) 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 dealeth 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, tenderhearted, 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.