

1764

W  
106.  
a

8 editions

2.D.14 (li)





BENJAMIN KEACH.

*Printed for & sold by J. Robinson, Horselydown, Southwark.*

*The Baptist-Catechism:*  
O R A  
Brief I N S T R U C T I O N  
I N T H E  
P R I N C I P L E S  
O F  
C H R I S T I A N R E L I G I O N,

Agreeable to the *Confession of Faith*, publish'd  
by the ELDERS and BRETHREN of many  
Baptist Congregations both in *London*, and  
the Country; owning the Doctrines of *Per-*  
*sonal* ELECTION, and *Final* PER-  
SEVERANCE.

To which are added,  
The P R O O F S out of the *Scripture*. In  
Words at Length.

---

The SIXTEENTH EDITION. Corrected.

---

Deut. VI. 6, 7. *And these Words which I command thee this Day shall be in thy Heart. And thou shalt teach them diligently unto thy Children. and shalt talk of them when thou sitest in thine House, &c.*

---

L O N D O N:  
Printed for JOHN ROBINSON, *Horselydown New-Stairs*  
*Southwark*, MDCCLXIV.

---

Price Stitched Three-Pence.

## To the READER.

**H**aving a Desire to shew our near Agreement with many other Christians, of whom we have great Esteem; we some Years since put forth a Confession of our Faith, almost in all Points the same with that of the Assembly and Savoy, which was subscribed by the Elders and Messengers of many Churches, baptised on Profession of their Faith; and do now put forth a short Account of Christian Principles, for the Instruction of our Families, in most Things Agreeing with the shorter Catechism of the Assembly. And this we were the rather induced to, because we have commonly made Use of that Catechism in our Families, and the Difference being not much, it will be more easily committed to Memory



A  
Brief I N S T R U C T I O N  
I N T H E  
P R I N C I P L E S  
O F  
C H R I S T I A N R E L I G I O N.

---

Q U E S T I O N I.

**W** *HQ is the First and Chiefest Being?*  
A. God is the First (a) and Chiefest Being. (b)

a *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 besides me there is no God.

b *Psal. 97. 9.* For thou LORD art high above all the Earth: Thou art exalted far above all Gods.

Q. 2. *Ought every one to believe there is a God?*

A. Every one ought to believe there is a God, (c) and it is their great Sin and Folly who do not. (d)

c *Heb. 11. 6.* But without Faith it is impossible to please him, for he that cometh to God must believe that he is.

d *Pfal.* 14. 1. The Fool hath said in his Heart, There is no God; they are corrupt, they have done abominable Works.

Q. 3. *How may we know there is a God?*

A. The light of Nature in Man, and the Works of GOD, plainly declare there is a GOD, (e) but his Word and Spirit only, do it fully, and effectually for the Salvation of Sinners. (f)

e *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.

*Pfal.* 19. 1, 2. The Heavens declare the Glory of God, and the Firmament sheweth his Handywork. Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge.

f *1 Cor.* 2. 10. But God hath revealed them unto us by his Spirit. For the Spirit searcheth all things; yea, the deep things of God.

*2 Tim.* 3. 15. 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.

Q. 4. *What is the Word of God?*

A. The Holy Scriptures of the Old and New Testament are the Word of God, (g) and the only certain Rule of Faith and Obedience. (h)

g *Job.* 10. 34. 35. Is it not written in your Law, I said ye are Gods? If he call'd them Gods, unto whom the Word of God came, and the Scripture cannot be broken.

*2 Tim.* 3. 16. All Scripture is given by Inspiration of God.

h *Eph.* 2. 20. And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone.

*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.

Q. 5. *May all Men make use of the Holy Scriptures?*

A. All

( 7 )  
A. All Men are not only permitted, (i) but com-  
manded, and exhorted to read. (k) Hear, and under-  
stand the Holy Scriptures. (l)

i Luke 16. 29. They have *Moses* and the Prophets,  
let them hear them.

k John 5. 39. Search the Scriptures.

l Acts 8. 30. Understandest thou what thou readest?

Matth. 15. 10. Hear and understand

Q. 6. *What Things are chiefly contained in the Holy  
Scriptures?*

A. The Holy Scriptures chiefly contain what Man  
ought to believe concerning God, (m) and what Duty  
God requireth of Man. (n)

m 2 Tim. 1. 13. Hold fast the form of sound Words,  
which thou hast heard of me in Faith and Love.

Acts 24. 14. So worship I the God of my Fathers,  
believing all things which are written in the Law and  
the Prophets.

n Mich. 6. 8. He hath shewed thee, O Man, what is  
good, and what doth the Lord require of thee:

Eccles. 12. 13. Fear God, and keep his Command-  
ments; for this is the whole Duty of Man.

Q 7. *What is God?*

A. God is a Spirit, (a) Infinite, (p) Eternal, (q) and  
Unchangeable (r) in his Being, (s) Wisdom, (t) Power, (v)  
Holiness, (w) Justice, (x) Goodness and Truth. (y)

o John 4. 24. God is a Spirit.

p Job 11. 7. Canst thou, by searching, find out God?

Canst thou find out the Almighty unto Perfection?

q Psal. 90. 2. From everlasting to everlasting thou  
art God.

r James 1. 17. The Father of Lights, with whom  
there is no Variableness, neither shadow of turning.

s Exod. 3. 14. And God said unto *Moses*, I am that I  
am; and he said, Thus shalt thou say unto the Chil-  
dren of *Israel*, I Am hath sent me unto you.

t 1 Tim. 1. 17. Now unto the King Eternal, Immor-  
tal, Invisibile, the only wise God.

v Psal. 147. 5. Great is our LORD, and of great  
Power, his Understanding is infinite.

w *Rev.* 4. 8. Holy, holy, holy, LORD God Almighty, which was, and is, and is to come.

x *Psal.* 89. 14. Justice and Judgment are the Habitation of thy Throne.

y *Exod.* 34. 6. 7. The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin, and that will by no means clear the Guilty.

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

A. There is but One only, the Living and True GOD. (z)

z *Deut.* 6. 4. Hear O Israel, the LORD our God is one LORD.

*Jer.* 10. 10. But the LORD is the True God, he is the living God.

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

A. There are three Persons in the Godhead, the Father, the Son, and the Holy Spirit, and these Three are One God, the same in Essence, equal in Power and Glory. (a)

a *1 John* 5. 7. There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.

*Matth.* 28. 19. Go ye therefore, and teach all Nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. 10. *What are the Decrees of God?*

A. The Decrees of God are his eternal Purpose, according to the Council of his Will, whereby, for his own Glory, he hath fore-ordained whatsoever comes to pass. (b)

b *Eph.* 1. 4. 11. According as he hath chosen us in him before the Foundation of the World, 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.* 9. 22. 23. What if God, willing to shew his Wrath, and to make his Power known, endured with much Long-suffering the Vessels of his Wrath fitted to Destruction, and that he might make known the Riches  
of



of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory ?

Q 11. How doth God execute his Decrees ?

A. God executeth his Decrees in the Works of Creation and Providence. (c)

c Rev. 4. 11. Thou hast created all things, and for thy Pleasure they are and were created.

Dan. 4. 33. He doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth.

Q 12. What is the Work of Creation ?

A. The Work of Creation is God's making all Things of Nothing by the Word of his Power, in the Space of Six Days, and all very good. (d)

d Gen. 1. 1. In the beginning God created the Heaven and the Earth.

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.

Gen. 1. 31. And God saw every thing that he had made, and behold it was very good ; and the Evening and the Morning were the Sixth Day.

Q 13. How did God create Man ?

A. God created Man Male and Female, after his own Image, in Knowledge, Righteousness, and Holiness, with Dominion over the Creatures. (e)

e Gen 1. 27, 28. 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.

Col. 3. 10. And have put on the New Man, which is renewed in Knowledge, after the Image of him that created him.

Eph 4. 24. And that ye put on the New Man, which after God is created in Righteousness and true Holiness.

Q 14. What are God's Works of Providence ?

A. God's Work of Providence are his most Holy, (f) Wise, (g) and powerful preserving, (h) and govern-  
ing

ing all his Creatures, and all their Actions. (i)

f *Psal* 145. 17. The LORD is righteous in all his Ways, and holy in all his Works.

g *Isaiab* 28. 29. This also cometh forth from the LORD of Hosts, which is wonderful in Counsel, and excellent in Working.

h *Heb.* 1. 3. Upholding all things by the Word of his Power.

i *Psal.* 103. 19. His Kingdom ruleth over all.

*Mat.* 10. 29. Are not two Sparrows sold for a Farthing? And one of them shall not fall to the Ground without your Father.

Q. 15. *What special Act of Providence did God exercise towards Man in the Estate wherein he was created?*

A. When God had created Man, he entred into a Covenant of Life with him, upon Condition of perfect Obedience, forbidding him to eat of the Tree of Knowledge of Good and Evil, upon Pain of Death. (k)

k *Gal.* 3. 13. And the Law is not of Faith, but the Man that doth them shall live in them.

*Gen.* 2. 17. But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the Day thou eatest thereof thou shalt surely die.

Q. 16. *Did our first Parents continue in that Estate wherein they were created?*

A. Our first Parents being left to the Freedom of their own Will, fell from the Estate wherein they were created, by sinning against God. (l)

l *Eccles.* 7. 29. God made Man upright, but they have sought out many Inventions.

*Rom.* 3. 23. For all have sinned, and come short of the Glory of God.

Q. 17. *What is Sin?*

A. Sin is any want of Conformity unto, or Transgression of the Law of God. (m)

m *1 Job.* 3. 4. Whosoever committeth Sin, transgresseth also the Law; for Sin is the Transgression of the Law?

Q. 18. *What was the Sin whereby our first Parents fell from the Estate wherein they were created?*

A. The Sin whereby our first Parents fell from the Estate

Estate wherein they were created, was their eating the forbidden Fruit. (*n*)

*n* Gen. 3. 6, 12, 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 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.

Q. 19. Did all Mankind fall in Adam's first Transgression?

A. The Covenant being made with *Adam*, not only for himself, but for his Posterity, all Mankind descending from him by ordinary Generation, sinned in him, and fell with him in his first Transgression. (*o*)

*o* Gen. 2. 16, 17. And the Lord God commanded the Man, saying, Of every Tree in the Garden thou may'st freely eat; But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the Day thou eatest thereof thou shalt surely die.

1 Cor. 15. 21, 22. By Man came Death,—in *Adam* all die.

Rom. 5. 12. As by one Man Sin entered into the World, and Death by Sin; so Death passed upon all Men, for that all have sinned.

Q. 20. Into what Estate did the Fall bring Mankind?

A. The Fall brought Mankind into an Estate of Sin and Misery. (*p*)

*p* Psal. 51. 5. Behold I was shapen in Iniquity; and in Sin did my Mother conceive me.

Rom. 5. 17, 18. By one Man's Offence Death reigned by one,—By the Offence of one Man Judgment came upon all Men to Condemnation.

Q. 21. Wherein consists the Sinfulness of that Estate wherinto Man fell?

A. The Sinfulness of that Estate wherinto Man fell consists in the Guilt of *Adam's* first Sin, (*q*) the want of original Righteousness, (*r*) and the Corruption of his whole

whole Nature, which is commonly called Original Sin, (s) together with all actual Transgressions which proceed from it. (t)

q *Rom. 5. 19.* By one Man's Disobedience many were made Sinners.

r *Rom. 3. 10.* There is none Righteous, no not one.

s *Job. 14. 4.* Who can bring a clean thing out of an unclean? not one.

t *Isa. 64. 6.* We are all as an unclean thing.

u *Jam. 1. 14.* Every Man is tempted when he is drawn away of his own Lust, and enticed

*Matth. 15. 19.* For out of the Heart proceed evil Thoughts, Murders, Aculetry, Fornication, Thefts, False-witness, Blasphemies.

Q. 22. *What is the Misery of that Estate whereinto Man fell?*

A. All Mankind, by their fall, lost Communion with God, (u) are under his Wrath, (w) and Curse, (x) and so made liable to all the Miseries of this Life, (y) to Death itself, (z) and to the Pains of Hell for ever. (a)

u *Gen. 3. 8, 24.* Adam and his Wife hid themselves from the Presence of the LORD God amongst the Trees of the Garden. So he drove out the Man.

w *Eph. 2. 3.* And were by Nature Children of Wrath even as others.

x *Gal. 3. 10.* Cursed is every Man that continueth not in all things which are written in the Book of the Law to do them.

y *Job. 14. 1.* Man that is born of a Woman is of few Days, and full of Trouble.

z *Rom. 6. 23.* The Wages of Sin is Death.

a *Matth. 25. 46.* These shall go away into everlasting Punishment.

*Psal. 9. 17.* The Wicked shall be turned into Hell, and all the Nations that forget God.

Q. 23. *Did God leave all Mankind to perish in the Estate of Sin and Misery?*

A. God having out of his meer good Pleasure from all Eternity elected some to everlasting Life, (b) did enter into a Covenant of Grace, to deliver them out of the Estate of Sin and Misery, and to bring them into an Estate of Salvation by a Redeemer. (c) *2. Thes.*

b 2 *Theff.* 2. 13. Because God hath from the beginning chosen you to Salvation.

c *Isa.* 49. 8. I will preserve thee, and give thee for a Covenant of the People.

*Rom.* 5. 21. That as Sin hath reigned unto Death, even so might Grace reign through Righteousness unto Eternal Life, by Jesus Christ our Lord.

Q. 24 *Who is the Redeemer of God's Elect?*

A. The only Redeemer of God's Elect is the Lord Jesus Christ, (d) who being the Eternal Son of God, (e) became Man, (f) and so was, and continueth to be God and Man, in two distinct Natures, (g) and one Person for ever. (h)

d *Gal.* 3. 13. Christ hath redeemed us from the Curse of the Law.

*1 Tim.* 2. 5. For there is one God, and one Mediator between God and Man, the Man Christ Jesus.

e 2 *John* 3. The Lord Jesus Christ, the Son of the Father in Truth.

f *Job.* 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.

g *1 Tim.* 3. 16. God was manifest in the Flesh.

*Rom.* 9. 5. Whose are the Fathers, and of whom, as concerning the Flesh, Christ came, who is over all, God blessed for ever.

h *Col.* 2. 9. In him dwelleth all the Fulness of the God-head bodily.

*Heb.* 7. 24. But this Man because he continueth ever.

Q. 25. *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, (i) and a reasonable Soul, (k) being conceived by the Power of the Holy Spirit, in the Womb of the Virgin *Mary*, and born of her, (l) yet without Sin. (m)

j *Heb.* 2. 14. For as much then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same.

*Heb.* 10. 5. A Body hast thou prepared me,

k *John.* 12. 27. Now is my Soul troubled.

**l** *Luke 1. 31, 35.* Behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus. The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee, therefore that holy Thing which shall be born unto thee, shall be called, The Son of God.

**m** *Heb. 4. 15.* But was in all Points tempted like as we are, yet without Sin.

*Heb. 7. 26.* Such an High-priest became us, who is holy, harmless, undefiled, separate from Sinners.

**Q. 26.** *What Offices doth Christ execute as our Redeemer?*

**A.** Christ as our Redeemer executeth the Offices of a Prophet, [n] of a Priest, [o] and of a King, [p] both in his Estate of Humiliation and Exaltation.

**n** *Acts 3. 22.* 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.

**o** *Heb. 5. 6.* Thou art a Priest for ever after the Order of Melchizedeck.

**p** *Psal. 2. 6.* Yet have I set my King upon my holy Hill of Zion.

**Q. 27.** *How doth Christ execute the Office of a Prophet?*

**A.** Christ executeth the Office of a Prophet in revealing to us, [q] by his Word, [r] and Spirit [s] the Will of God for our Salvation.

**q** *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.

**r** *John 15. 15.* All things that I have heard of my Father, I have made known unto you.

**s** *John 14. 26.* The Comforter, which is the Holy Ghost whom the Father will send in my Name, he shall teach you all things.

**Q. 28.** *How doth Christ execute the Office of a Priest?*

**A.** Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to satisfy Divine Justice [t] and reconcile us to God, [u] and in making continual Intercession for us, [w]

*Heb.*

t *Heb.* 9. 28. Christ was once offered to bear the Sins of many.

*Eph.* 5. 2. Hath given himself an offering and a sacrifice to God.

u *Heb.* 2. 17. In all things it becometh 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.

w *Heb.* 7. 25. He is able to save them to the uttermost that come to God by him, seeing he ever liveth to make Intercession for them.

Q 29. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in subduing us to himself(x) in ruling(y) and defending us(z) and in restraining(a) and conquering all his and our enemies(b)

x *Psal.* 110. 3. Thy People shall be willing in the Day of thy Power.

y *Matt.* 2. 6. For out of thee shall come a Governor, that shall rule my People *Israel*.

z *Zach.* 9. 15. The LORD of Hosts shall defend them.

a *Psal.* 76. 10. The Wrath of Man shall praise thee, the remainder of Wrath shalt thou restrain.

b *1 Cor.* 15. 25. For he must reign till he hath put all his Enemies under his Feet.

Q 30. Wherein did Christ's Humiliation consist?

A. Christ's Humiliation consisted in his being born, and that in a low condition (c) made under the Law, (d) undergoing the Miseries of this Life, (e) the Wrath of God, (f) and the cursed death of the Cross, (g) in being buried, (h) and continuing under the Power of Death for a time (i).

c *Luke* 2. 7. And she brought forth her first-born Son, and wrapped him in swaddling-clothes, and laid him in a Manger.

d *Gal.* 4. 4. God sent forth his Son made of a Woman, made under the Law.

e *Isa.* 53. 3. He is despised and rejected of Men, a Man of Sorrows, and acquainted with Grief.

f *Luke* 22. 44. And being in Agony, he prayed more earnestly, and his Sweat was as it were great Drops of blood falling down to the Ground. *Matt.*

*Matth.* 27. 46. Jesus cried with a loud Voice, My God, my God, why hast thou forsaken me?

g *Phil.* 2. 8. He humbled himself, and became obedient to Death, even the Death of the Cross.

h *1 Cor.* 15. 4. And that he was buried.

i *Matth.* 12. 40. As *Jowar* 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. 31. *Wherein consisteth Christ's Exaltation?*

A. Christ's Exaltation consisteth in his rising again from the dead on the third Day, (k) in ascending up into Heaven, (l) in sitting at the right hand of God the Father, (m) and in coming to judge the World at the last Day. (n)

k *1 Cor.* 15. 4. And that he rose again the third Day according to the Scriptures.

l *Acts* 1. 11. 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.

m *Eph.* 1. 20. And set him on his own Right-hand in the heavenly Places.

*Mark* 16. 19. After the Lord had spoken unto them, he was received up into Heaven, and set on the Right-hand of God.

n *Acts* 17. 31. He hath appointed a Day, in 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.

Q. 32. *How are we made partakers of the Redemption purchased by Christ?*

A. We are made Partakers of the Redemption purchased by Christ, by the effectual application of it to us, (o) by his Holy Spirit. (p)

o *Gal.* 4. 5. To redeem them that were under the Law, that we might receive the Adoption of Sons.

p *Tit.* 3. 5. 6. 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



of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.

Q. 33. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us, (r) and thereby uniting us to Christ in our effectual Calling. (s)

r *Eph. 2. 8.* By Grace ye are saved through faith, and that not of yourselves, it is the Gift of God.

s *Eph. 3. 17.* That Christ may dwell in your Hearts by Faith.

*1 Cor. 1. 9.* God is faithful, by whom ye were called into the Fellowship of his Son Jesus Christ.

Q. 34. *What is effectual Calling?*

A. Effectual Calling is the Work of God's Spirit, (t) whereby convincing us of our Sin (u) and Misery, (w) enlightening our Minds in the Knowledge of Christ, (x) and renewing our Wills, (y) he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel. (z)

t *2 Tim. 1. 9.* Who hath saved us, and called us with an holy Calling.

u *John 16. 8.* When he is come, he will reprove the World of Sin.

w *Acts 2. 37.* When they heard this, they were pricked in their Hearts, and said unto Peter and to the rest of the Apostles, Men and Brethren, what shall we do?

x *Acts 26. 18.* To open their Eyes and to turn them from Darkness to Light, and from the Power of Satan unto God.

y *Ezek. 36. 26.* 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.

z *John 6. 44, 45.* No Man can come to me, except the Father which hath sent me, draw him. Every Man that hath heard and learned of the Father, cometh unto me.

Q. 35. *What Benefits do they that are effectually called partake of in this Life?*

A. They that are effectually called do in this Life

partake of Justification, (a) Adoption, (b) Sanctification, (c) and the several Benefits which in this Life do either accompany or flow from them. (d)

- a *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.
- b *Galat. 3. 26.* Ye are all the Children of God, by Faith in Christ Jesus.
- c *1 Cor. 6. 11.* Ye are washed, ye are sanctified.
- d *1 Cor. 1. 30.* Of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

*Q. 36. What is Justification?*

A. Justification is an Act of God's free Grace (e) wherein he pardoneth all our Sins, (f) and accepteth us as righteous in his sight, (g) only for the Righteousness of Christ imputed to us, (h) and received by Faith alone. (i)

- e *Rom. 3. 24.* Being justified freely by his Grace, through the Redemption that is in Christ Jesus.
- f *Eph. 1. 7.* In whom we have Redemption through his Blood; the Forgiveness of Sins, according to the Riches of his Grace.
- g *2 Cor. 5. 21.* For he hath made him sin for us, who knew no Sin, that we might be made the Righteousness of God in him.
- h *Rom. 4. 6.* *David* also describeth the Blessedness of the Man unto whom God imputeth Righteousness without Works.
- i *Rom. 3. 22.* Even the Righteousness of God, which is by Faith of Jesus Christ.
- Phil. 3. 9.* Not having my own Righteousness, which is of the Law, but that which is through the Faith of Christ.

*Q. 37. What is Adoption?*

A. Adoption is an Act of God's free Grace, (k) whereby we are received into the Number, and have a Right to all the Priviledges of the Sons of God. (l)

- k *1 John 3. 1.* Behold what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God.

*John*

*John* 1. 12. 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. 17. And if Children, then Heirs, Heirs of God, and Joint-Heirs with Christ.

Q. 38. *What is Sanctification?*

A. Sanctification is the Work of God's free Grace, (m) whereby we are renewed in the whole Man, after the Image of God, (n) and are enabled more and more to die unto Sin, and live unto Righteousness. (o)

m *2 Theff* 2. 13. God hath from the beginning chosen you to Salvation, through Sanctification of the Spirit.

n *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.

o *Rom.* 6. 11. Likewise reckon yourselves to be dead indeed unto Sin, but alive unto God.

Q. 39. *What are the Benefits which in this Life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The Benefits which in this Life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of God's Love, Peace of Conscience, (p) Joy in the Holy Spirit, (q) Increase of Grace (r) and Perseverance therein to the End. (s)

p *Rom.* 5. 1, 2, 5. 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 the Hope of the Glory of God. And hope maketh not ashamed, because the Love of God is shed abroad in our Hearts, through the Holy Ghost which is given unto us.

q *Rom.* 14. 17. The Kingdom of God is not Meat and Drink, but Righteousness and Peace, and Joy in the Holy Ghost.

r *Prov.* 4. 18. The Path of the Just is as the shining Light, that shineth more and more unto the perfect Day.

s *1 Pet.* 1. 5. Who are kept by the Power of God, through Faith unto Salvation.

Q 40. *What Benefits do Believers receive from Christ at their Death?*

A. The Souls of Believers are at their Death made perfect in Holiness, (t) and do immediately pass into Glory (u) and their Bodies being still united to Christ (w) do rest in their Graves (x) 'till the Resurrection. (y)

t *Heb.* 12. 23. And to the Spirit of just Men made perfect.  
u *Phil.* 1. 23. Having a Desire to depart, and to be with Christ.

2 *Cor.* 5. 8. To be absent from the Body, and to be present with the Lord.

w 1 *Theff.* 4. 14. Them also which sleep in Jesus, will God bring with him.

x *Isa.* 57. 2. He shall enter into Peace, they shall rest in their Beds, each one walking in their Uprightness.

y *Job* 19. 26. And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God.

Q. 41. *What Benefits do Believers receive from Christ at the Resurrection?*

A. At the Resurrection believers being raised up in Glory, (z) shall be openly acknowledged and acquitted in the Day of Judgment, (a) and made perfectly blessed both in Soul and Body, in the full Enjoyment of God, (b) to all Eternity. (c)

z 1 *Cor.* 15. 43. It is sown in Dishonour, it is raised in Glory.

a *Matth.* 10. 32. Whosoever shall confess Me before Men, him also will I confess before my Father which is in Heaven.

*Acts* 3. 19. That your Sins may be blotted out, when the Times of refreshing shall come from the Presence of the Lord.

b 1 *John* 3. 2. When he shall appear, we shall be like him; for we shall see him as he is.

c 1 *Theff.* 4. 17. And so shall we ever be with the Lord.

Q. 42. *But what shall be done to the Wicked at their Death?*

A. The Souls of the Wicked shall at their Death be cast into the Torments of Hell, (d) and their Bodies lie in their Graves till the Resurrection, and Judgment of the Great Day. (e)

d *Luke* 16. 22, 23, 24. The rich Man also died, and was buried,

( 21 )  
buried, and in Hell he lift up his Eyes, being in Torments. 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.

e *Psal. 49. 14* Like Sheep they are laid in the Grave, Death shall feed on them.

Q 43. *What shall be done to the Wicked at the Day of Judgment?*

A. At the Day of Judgment, the Bodies of the Wicked being raised out of their Graves, shall be sentenced together with their Souls to unspeakable Torments with the Devil and his Angels for ever. (f)

f *Dan, 12. 2.* Many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt.

*John 5. 28. 29.* All that are in the Graves shall hear his Voice, and shall come forth; and they that have done Good unto the Resurrection of Life; and they that have done Evil unto the Resurrection of Damnation.

2 *Thess. 1. 9.* Who shall be punished with everlasting Destruction.

*Matt. 25. 41.* Depart, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.

Q 44. *What is the Duty which God requireth of Man?*

A. The Duty which God requireth of Man is Obedience to his revealed Will. (g)

g *Mich. 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?

*Psal. 119. 4.* Thou hast commanded us to keep thy Precepts diligently.

Q 45. *What did God at first reveal to Man for the Rule of his Obedience?*

A. The Rule which God at first revealed to Man for his Obedience was the Moral Law. (h)

h *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 to them.

themselves; which shew the Work of the Law written in their Hearts.

Q 46. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the Ten Commandments. (i)

*Deut. 10. 4.* And he wrote on the Tables according to the first Writing, the Ten Commandments.

i *Matt. 19. 17.* If thou wilt enter into Life, keep the Commandments.

Q 47. *What is the Sum of the Ten Commandments?*

A. The Sum of the Ten Commandments is, to love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as our selves. (k)

k *Mat. 22. 37, 38, 39, 40.* 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 thy self. On these two Commandments hang all the Law and the Prophets.

Q 48. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in these Words, (I am the LORD thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage) *Exod. 20. 2.*

Q 49. *What doth the Preface to the Ten Commandments teach us?*

A. The Preface to the Ten Commandments teacheth us, that because God is the LORD, and our God, and Redeemer, therefore we are bound to keep all his Commandments. (n)

n *Deut. 11. 1.* Thou shalt love the LORD thy God, and keep his Charge, and his Statutes, and his Judgments, and his Commandments alway.

*Luke 1. 74, 75.* That we being delivered out of the Hands of our Enemies, might serve him without Fear, in Holiness and Righteousness before him all the Days of our Lives.

Q 50. *Which is the first Commandment?*

A, The

A. The First Commandment is, (Thou shalt have no other Gods but me.) (o)

o *Exod. 20. 3.*

Q 51. *What is required in the first Commandment?*

A. The First Commandment requireth us to know and acknowledge God to be the only true God, and our God, (p) and to worship and glorify him accordingly. (q)

p 1 *Chron. 28. 9.* And thou *Solomon*, my Son, know thou the God of thy Fathers.

*Deut. 26. 17.* Thou hast avouched the LORD this Day to be thy God.

q *Psal. 29. 2.* Give up to the Lord the Glory due unto his Name, worship the Lord in the Beauty of Holiness.

*Matt. 4. 10* Thou shalt worship the Lord thy God, and him only shalt thou serve.

Q 52. *What is forbidden in the First Commandment?*

A. The first Commandment forbiddeth the denying, (r) or not worshipping the True God as God, (s) and our God, (t) and the giving that Worship and Glory to any other, which is due unto him alone. (u)

r *Jesb. 24. 27.* It shall be therefore a Witness unto you, lest ye deny your God.

s *Rom. 1. 20, 21.* So that they are without Excuse, because that when they knew God, they glorified him not as God.

t *Isaiab 59. 13.* And departing away from our God.

u *Rom. 1. 25.* Who changed the Truth of God into a Lye, and worshipped and served the Creature more than the Creator, who is blessed for ever.

Q 53. *What are we specially taught by these Words (Before me) in the First Commandment?*

A. These Words (Before me) in the First Commandment teach us, that God, who seeth all Things, taketh Notice of, and is much displeas'd with the Sin of having any other God. (w)

w *Psal. 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?

Q 54. *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. (x)

x Exod. 20. 4, 5, 6

Q. 55. *What is required in the Second Commandment?*

A. The Second Commandment requireth the receiving, observing, and keeping pure, and entire all such religious Worship and Ordinances, as God hath appointed in his Word. (y)

y Deut. 32. 46. 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

Matt. 28. 20. Teaching them to observe all Things whatsoever I have commanded you.

Deut. 12. 32. What Thing soever I command you, observe to do it, thou shalt not add thereto nor diminish from it.

Q. 56. *What is forbidden in the Second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by Images, (z) or any other Way, not appointed in his Word. (a)

z Deut. 4. 15, 16 Take ye therefore good heed unto yourselves, for ye saw no Manner of Similitude in the Day that the Lord spake to you in Horeb, lest you corrupt yourselves, and make you a graven Image.

a Col. 2. 21, 22. (Touch not, taste not, handle not, which all are to perish with the using) after the Commandments and Doctrines of Men.

Q. 57. *What are the Reasons annexed to the Second Commandment?*

A. The Reasons annexed to the Second Commandment are God's Sovereignty over us (b) his Propriety  
in



in us, (c) and the Zeal he hath to his own Worship. (d)  
b *Pfal.* 95. 2, 3. Let us come before his Presence with  
Thanksgiving, and make a joyful Noise unto him with  
Psalms; for the Lord is a great God, and a great King  
above all Gods.

c *Pfal.* 45. 11. He is thy Lord, and worship thou him.

d *Exod.* 34. 14. Thou shalt worship no other God; for  
the Lord whose Name is Jealous, is a Jealous God.

Q. 58. *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. (e)

e *Exod.* 20. 7.

Q. 59. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and  
reverent use of God's Names, (f) Titles, (g) Attributes,  
(h) Ordinances, (i) Word, (k) and Works. (l)

f *Matth.* 6. 9. Our Father which art in Heaven hal-  
lowed be thy Name.

*Psal.* 111. 9. Holy and Reverend is his Name.

g *Deut.* 28. 58. That thou mayest fear this glorious  
and fearful Name, THE LORD THY GOD.

*Psal.* 68. 4. Extol him that rideth upon the Hea-  
ven, by his Name, JAH.

h *Deut.* 32. 3, 4. Because I will publish the Name of  
the Lord, ascribe ye Greatness unto our God, a God of  
Truth and without Iniquity, just and right is he.

i *Eccles.* 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.

k *Psal.* 138. 2. I will worship towards thy holy Tem-  
ple, and praise thy Name for thy loving Kindness and  
for thy Truth; for thou hast magnified thy Word  
above all thy Name.

l *Job.* 36. 24. Remember that thou magnify his Work  
which Men behold.

Q. 60. *What is forbidden in the Third Commandment?*

A. The third Commandment forbiddeth all pro-  
phaning and abusing of any thing whereby God maketh  
himself known. (m) *Mal.*

m *Mal.* 1. 6, 7. If I be a Father, where is mine Honour? If I be a Master, where is my Fear? Saith the LORD of Hosts unto you, O ye Priests that despise my Name: And ye say, Wherein have we despised thy Name? Ye offer polluted Bread upon my Altar; and ye say, Wherein have we polluted thee? In that ye say, The Table of the Lord is contemptible.

Q 61. *What is the Reason annexed to the Third Commandment?*

A. The Reason annexed to the Third Commandment, is, that however the Breakers of this Commandment may escape Punishment from Men, yet the Lord our God will not suffer them to escape his righteous Judgments. (n.)

n *Deut.* 28. 58, 59. If thou wilt not observe to do all the Words of this Law—then the Lord will make thy Plagues wonderful.

*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.

Q. 62. *Which is the Fourth Commandment?*

A. The fourth Commandment is, (Remember the Sabbath Day, to keep it holy: Six Days shalt thou labour, and do all thy Work; but the Seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor the Stranger that is within thy Gates: For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Sabbath-day; wherefore the Lord blessed the Sabbath day, and hallowed it. (o)

o *Exod.* 20. 8, 9, 10, 11.

Q. 63. *What is required in the Fourth Commandment?*

A. The Fourth Commandment requireth the keeping holy to God one whole Day in Seven, to be a Sabbath to himself (p)

p *Levit.* 19. 30. Ye shall keep my Sabbath, and reverence my Sanctuary, I am the Lord.

*Deut.* 5. 12. Keep the Sabbath to sanctify it, as the Lord thy God hath commanded thee. *Which*

Q. 64. Which Day of the Seven hath God appointed to be the Weekly Sabbath?

A. Before the Resurrection of Christ, God appointed the Seventh Day of the Week to be the Weekly Sabbath, (q) and the First Day of the Week ever since, to continue to the End of the World, which is the Christian Sabbath. (r)

q *Exod. 31. 15.* Six Days may Work be done, but in the Seventh is the Sabbath of Rest, holy to the LORD, whosoever doth any Work in the Sabbath-day, he shall surely be put to death.

r *John 20. 19.* 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.

*Acts 20. 7.* And upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them.

*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 lay by him in store as God hath prospered him.

*Rev. 1. 10.* I was in the Spirit upon the Lord's Day.

Q 65. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that Day, even from such worldly Employments and Recreations as are lawful on other Days, (s) and spending the whole Time in the publick and private Exercises of God's Worship, (t) except to much as is to be taken up in the Works of Necessity and Mercy. (u)

s *Levit. 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.

*Isa. 58. 13.* If thou turn away thy Foot from the Sabbath, from doing my 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.

*Psal.*

*Plal. 92. the Title* A Psalm or Song for the Sabbath day.  
*Iſa. 66. 23.* From one Sabbath to another, ſhall all  
 Fleſh come to worſhip before me ſaith the Lord.

u *Matth. 12. 11, 12.* What Man ſhall there be among  
 you, that ſhall have one Sheep, and if it fall into a  
 Pit on the Sabbath-day, will he not lay hold on it  
 and liſt it out? How much then is a Man better than  
 a Shee? Wherefore it is lawful to do well on the  
 Sabbath-day.

Q. 66. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the O-  
 miſſion or careleſs Performance of the Duties re-  
 quired, (w) and the profaning the Day by Idleneſs,  
 (x) or doing that which is in itſelf ſinful, (y) or by un-  
 neceſſary Thoughts, Words, or Works, about worldly  
 Employments or Recreations. (z)

w *Exek. 22. 26.* Her Priests have violated my Law,  
 and prophaned mine holy things, they have put no  
 Difference between the Holy and Profane—and have  
 hid their Eyes from my Sabbaths.

x *Acts 20. 9.* And there ſat in the Window a certain  
 young Man named *Eutichus*, being fallen into a deep  
 Sleep; and as *Paul* was long preaching he ſunk down  
 with Sleep, and fell down from the third Loft, and  
 was taken up dead.

y *Exek. 23. 38.* They have deſiled my Sanctuary in  
 the ſame Day, and have prophaned my Sabbath.

z *Neb. 13. 15, 17.* In thoſe Days I ſaw in *Judah*,  
 ſome treading Wine-preſſes on the Sabbath, and  
 bringing in Sheaves, and lading Aſſes; as alſo Wine,  
 Grapes and Figs, and all manner of Burdens, which  
 they brought into *Jeruſalem* on the Sabbath-day, and I  
 teſtified againſt them in the Day wherein they ſold Vic-  
 tuals—then I contended with the Nobles of *Judah*, and  
 ſaid unto them, What evil Thing is this that ye do,  
 and prophane 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?

Q. 67. *What are the Reaſons annexed to the Fourth  
 Commandment?* The

A. The Reasons annexed to the Fourth Commandment are, God's allowing us Six Days in the Week for our own lawful Employments, (a) his challenging a special Propriety in the seventh, (b) his own Example. (c) and his blessing the Sabbath Day. (d)

a *Exod.* 34. 21. Six Days thou shalt work, but on the Seventh Day thou shalt rest

b *Exod.* 35. 2. Six Days Work shall be done, but on the Seventh Day there shall be to you an holy Day, a Sabbath of Rest to the Lord.

c *Exod.* 31. 16, 17. The Children of *Israel* shall keep the Sabbath, to observe the Sabbath throughout their Generations—it is a Sign between me and the Children of *Israel* for ever, for in Six Days the Lord made Heaven and Earth, and on the Seventh Day, he rested, and was refreshed.

d *Gen.* 2. 3. And God blessed the Seventh Day, and sanctified it.

Q. 68. 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. (c)

e *Exod.* 20. 12.

Q. 69. What is required in the Fifth Commandment?

A. The Fifth Commandment requireth the preserving the Honour, and performing the Duties belonging to every one in their several Places and Relations, as Superiors, (f) Inferiors, (g) or Equals. (h)

f *1 Pet.* 2. 17. Honour all Men, love the Brotherhood, fear God, honour the King.

*Rom.* 13. 1. Let every Soul be subject to the higher Powers.

g *Eph.* 5. 21, 22. Submit yourselves one to another, in the Fear of God. Wives submit yourselves unto your Husbands, as unto the Lord.

*Eph.* 6. 1, 5, 9. Children obey your Parents in the Lord—Servants be obedient to them that are your Masters according to the Flesh—and ye Masters do the same thing unto them.

*Coloss.* 3. 19. Husbands love your Wives, and be not bitter against them.

*Rom.*

**h** *Rom. 12. 10.* Be kindly affectionate one to another, with brotherly Love, in Honour preferring one another.

*Q. 70. What is forbidden in the Fifth Commandment?*

**A.** The Fifth Commandment forbiddeth the neglecting of (i) or doing any thing against the Honour and Duty which belongeth to every one in their several Places and Relations (k)

**i** *Deut. 21. 18, 19, 20, 21.* If a Man have a stubborn and a 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 they shall say unto the Elders of his City, This our Son is stubborn and rebellious, and 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.

*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.

**k** *Rom. 13. 7, 8.* Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour; Owe no Man any thing, but to love one another.

*Q. 71. What is the Reason annexed to the Fifth Commandment?*

**A.** The Reason annexed to the Fifth Commandment, is a Promise of long Life and Prosperity (as far as it shall serve for God's Glory and their own Good) to all such as keep this Commandment. (l)

**l** *Eph. 6. 2, 3.* Honour thy Father and thy Mother, (which is the first Commandment with Promise) that it may be well with thee, and that thou mayst live long on the Earth.

*Q. 72. Which is the Sixth Commandment?*

**A.** The Sixth Commandment is, (Thou shalt not kill.)

**m** (m) *Exod. 20. 13.*

*Q. 73. What is required in the Sixth Commandment?*

**A.** The Sixth Commandment requireth all lawful Endeavours to preserve our own Life, (n) and the Life of others. (o)

*Eph.*

n *Eph. 5. 28, 29.* So ought Men to love their Wives as their own Bodies. For no Man ever yet hated his own Flesh, but nourisheth and cherisheth it.

*Job. 2. 4.* Skin for Skin, yea, all that a Man hath will he give for his Life.

o *Psal. 82. 3, 4.* Defend the Poor and Fatherless, deliver the Poor and Needy.

*Prov. 24. 11.* If thou forbear to deliver them that are drawn unto Death, and ready to be slain.

Q. 74. *What is forbidden in the Sixth Commandment?*

A. The Sixth Commandment absolutely forbiddeth the taking away of our own Life, [p] or the Life of our Neighbour unjustly, or whatsoever tendeth thereto. (q)

p *Acts 16. 28.* Paul cried with a loud Voice, saying, Do thyself no harm.

q *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. 75. *Which is the Seventh Commandment?*

A. The Seventh Commandment is, [Thou shalt not commit Adultery.] (r)

r *Exod. 20. 14.*

Q 76. *What is required in the Seventh Commandment?*

A. The Seventh Commandment requireth the Preservation of our own [s] and our Neighbour's Chastity, [t] in Heart, [u] Speech, [w] and Behaviour. [x]

s *1 Cor. 7. 2.* To avoid Fornication, let every Man have his own Wife, and let every Woman have her own Husband.

t *1 Cor. 6. 18.* Flee Fornication.

u *2 Tim. 2. 22.* Flee youthful Lusts.

*Matth. 5. 28.* Whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart.

w *Col. 4. 6.* Let your Speech be always with Grace, seasoned with Salt.

x *1 Pet. 3. 2.* While they behold your chaste Conversation coupled with Fear.

Q 77. *What is forbidden in the Seventh Commandment?*

A. The Seventh Commandment forbiddeth all unchaste Thoughts,

- Thoughts, [y] Words, [z] and Actions. [a]
- y *Job* 31. 1. I have made a Covenant with mine Eyes, why then should I think upon a Maid ?
- z *Eph.* 5. 4. Neither Filthiness nor foolish Talking, nor Jesting, which are not convenient.
- Rom.* 13. 13. Let us walk honestly, as in the Day, not in Rioting and Drunkenness, not in Chambering and Wantonness.
- Eph.* 5. 3. Fornication and Uncleanness, let it not be named amongst you.
- Q. 78. Which is the Eighth Commandment ?
- A. The Eighth Commandment is, [Thou shalt not steal]
- b [b] *Exod.* 20. 15.
- Q. 79. What is required in the Eighth Commandment ?
- A. The Eighth Commandment requireth the lawful procuring and furthering the Wealth and outward Estate of ourselves, [c] and others. [d]
- c *Gen.* 30. 30. And now, when shall I provide for mine own House ?
- Prov.* 27. 23. Be thou diligent to know the State of thy Flocks, and look well to thy Herds.
- d *Levit.* 25. 35. If thy Brother be waxen poor, and fallen in Decay with thee, then thou shalt relieve him, yea, though he be a Stranger.
- Deut.* 22. 1, 3, 4. Thou shalt not see thy Brother's Ox or his Sheep go astray, and hide thyself from them : Thou shalt in any case bring them again unto thy Brother—In the like manner shalt thou do with his Ass, and so shalt thou do with his Rayment, and with all lost Things of thy Brother's, which he hath lost, and thou hast found—Thou shalt not see thy Brother's Ass or his Ox fall down by the way and hide thyself from them, Thou shalt surely help him to lift them up again.
- Q. 80. What is forbidden in the Eighth Commandment ?
- A. The Eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own [e] or our Neighbour's Wealth, and outward Estate. [f]
- e *1 Tim.* 5. 8. If any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel.



*Prov.* 28. 19. He that tilleth the Land shall have Plenty of Bread : But he that followeth after vain Persons hath Poverty enough.

f *Prov.* 23. 20. 21. Be not amongst Wine-bibbers— and the Glutton shall come to Poverty ; and Drowsi-ness shall cloath a Man with Rags.

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

Q 81. Which is the Ninth Commandment ?

A. The Ninth Commandment is, (Thou shalt not bear false Witness against thy Neighbour). [g]

g *Exod.* 20. 16.

Q 82. What is required in the Ninth Commandment ?

A. The Ninth Commandment requireth the main-  
taining and promoting of Truth between Man and  
Man [h] and of our own [i] and our Neighbour's  
good Name, [k] especially in Witness-bearing [l]

h *Zeck.* 8. 16. Speak ye every Man the Truth to his Neighbour.

i *Ecl.* 7. 1. A good Name is better than precious Ointment.

k *John* 12. *Demetrius* hath a good Report of all Men, and of the Truth itself, yea, and we also bear Record.

l *Prov.* 14. 5. 25. A faithful Witness will not lye—a true Witness delivereth Souls.

Q 83. What is forbidden in the Ninth Commandment ?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to Truth [m] or injurious to our own, [n] or our Neighbour's good Name. [o]

m *Eph.* 4. 25. Putting away Lying, speak every Man Truth with his Neighbour.

n *Prov.* 10. 7. The Memory of the Just is blessed ; but the Name of the Wicked shall rot.

*Prov.* 22. 1. A good Name is rather to be chosen than great Riches.

o *Psal.* 15. 3. He that backbiteth not with his Tongue, nor doth Evil to his Neighbour, nor taketh up a Re-  
proach against his Neighbour.

Q. 84. Which is the Tenth Commandment?

A. The Tenth Commandment is, (Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant; nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.) [p]

p Exod. 20. 17.

Q. 85. What is required in the Tenth Commandment?

A. The Tenth Commandment requireth full Contentment with our own Condition [q] with a right and charitable Frame of Spirit towards our Neighbour, and all that is his. [r]

q Heb. 13. 5. Let your Conversation be without Covetousness, and be content with such things as you have.

r 1 Tim. 6. 6. Godliness and Contentment is great Gain.

r Rom. 12. 15. Rejoice with them that do rejoice, and weep with them that weep.

1 Cor. 13. 4. 7. Charity suffereth long, and is kind, Charity envieth not—beareth all things, believeth all things, hopeth all things, endureth all things.

Q. 86. What is forbidden in the Tenth Commandment?

A. The tenth Commandment forbiddeth all Discontentment with our own Estate, [s] envying or grieving at the good of our Neighbour, [t] and all inordinate Motions and Affections to any thing that is his. [u]

s 1 Cor. 10. 10. Neither murmur ye as some of them also murmured, and were destroyed of the Destroyer.

t Matth. 20. 15. Is thine Eye evil, because I am good? James 5. 9. Grudge not one against another.

u 1 Kings 21. 4. And Abab came into his House heavy and displeased, because of the Word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the Inheritance of my Father's.

Col. 3. 5. Mortify therefore your Members, which are upon the Earth, Fornication, Uncleaness, Inordinate Affection, evil Concupiscence, and Covetousness, which is Idolatry.

Q. 87. Is any Man able perfectly to keep the Commandments of God?

A. No mer? Man since the Fall is able in this Life per-

perfectly to keep the Commandments of God, [w] but doth daily break them in Thought, [x] Word, [y] or Deed. [z]

w Eccles. 7. 20. There is not a just Man upon Earth, that doth Good and sinneth not.

x John 1. 8. If we say, we have no Sin, we deceive ourselves, and the Truth is not in us.

y Gen. 6. 5. And God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thought of his Heart was only evil continually.

z James 3. 8. The Tongue can no Man tame, it is an unruly Evil, full of deadly Poison.

z James 3. 2. In many Things we offend all.

Q 88. Are all Transgressions of the Law equally heinous?

A. Some Sins in themselves, and by reason of several Aggravations, are more heinous in the Sight of God than others. [a]

a Ezek. 8. 13. Turn thee yet again, and thou shalt see greater Abominations that they do.

John 19. 11. He that delivered me unto thee, hath the greater Sin.

1 John 5. 16. There is a Sin unto Death.

Q 89. What doth every Sin deserve?

A. Every Sin deserveth God's Wrath and Curse, both in this Life, and that which is to come. [b]

b 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.

Prov. 3. 33. The Curse of the LORD is in the House of the Wicked.

Psal. 11. 6. Upon the Wicked he shall rain Snares, Fire and Brimstone, and an horrible Tempest: This shall be the Portion of their Cup.

Rev. 21. 8. The Fearful and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their Part in the Lake which burneth with Fire and Brimstone, which is the second Death.

Q 90. What doth God require of us, that we may escape his Wrath and Curse, due to us for Sin?

A. To escape the Wrath and Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ, [c] Repentance unto Life, [d] with the diligent Use of all the outward Means whereby Christ communicateth to us the Benefits of Redemption. [e]

c *Acts* 16. 30, 31. Sirs! What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved.

d *Acts* 17. 30. And the Times of this Ignorance God winked at, but now commandeth all Men every where to repent.

e *Prov.* 2. 3, 4, 5. 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 Treasure, then shalt thou understand the Fear of the Lord, and find the Knowledge of God.

*Prov.* 8. 34, 35. 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.

Q. 91. *What is Faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving Grace, [f] whereby we receive, [g] and rest upon him alone for Salvation, as he is offered to us in the Gospel. [h]

f *Heb.* 10. 39. We are not of them who draw back unto Perdition, but of them that believe to the Saving of the Soul.

g *John* 1. 12. As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.

h *Phil.* 3. 9. And he found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.

Q. 92. *What is Repentance unto Life?*

A. Repentance unto Life is a saving Grace, [i] whereby a Sinner, out of a true Sense of his Sins, [k] and Apprehension of the Mercy of God in Christ, [l] doth with Grief and Hatred of his Sin, turn from it unto God, [m] with full purpose of, and endeavour after, new Obedience. [n]

*Acts* 11. 18. Then hath God also to the Gentiles granted Repentance unto Life

k *Acts* 2. 37. 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?

l *Joel* 2. 13. Rent your Hearts 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.

m *Jer.* 31. 18, 19. 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 I was instructed, I smote upon my Thigh; I was ashamed, yea, even confounded, because I did bear the Reproach of my Youth.

n *Psal.* 119. 59, 60. I thought on my Ways, and turned my Feet unto thy Testimonies: I made haste and delayed not to keep thy Commandments.

Q. 93. What are the outward means whereby Christ communicateth to us the Benefits of Redemption?

A. The outward and ordinary Means, whereby Christ communicateth to us the Benefits of Redemption, are his Ordinances, especially the Word, Baptism, the Lord's Supper, and Prayer; all which means are made effectual to the Elect for Salvation. [o]

o *Acts* 2. 41, 42. Then they that gladly received the Word were baptized. And the same Day there were added unto them about three thousand Souls, and they continued stedfastly in the Apostle's Doctrine, Fellowship, and in breaking of Bread, and in Prayers.

*Psal.* 92. 13, 14. Those that be planted in the House of the Lord, shall flourish in the Courts of our God: They shall bring forth Fruit in old Age, they shall be fat and flourishing.

Q. 94. How is the Word made effectual to Salvation?

A. The Spirit of God maketh the Reading, [p] but especially the Preaching of the Word, an effectual means of convincing and converting Sinners, [q] and of building them up in Holiness and Comfort, [r] thro' Faith unto Salvation. [s]

p *Nehem.* 8. 8. They read in the Book of the Law of God distinctly. C 3 *Psal.*

*Pfal.* 19. 7. The Law of the Lord is perfect, converting the Soul. The Testimony of the Lord is sure, making wise the Simple.

9 *Pfal.* 51. 13. Then will I teach Transgressors thy Ways, and Sinners shall be converted unto thee.

*Rom.* 10. 14. 17. How shall they believe in him of whom they have not heard?--Faith cometh by hearing.

r *Act.* 20. 32. 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.

1 *Cor.* 14. 3. He that prophesieth speaketh unto Men to Edification, and Exhortation, and Comfort.

s *Rom.* 1. 16. I am not ashamed of the Gospel of Christ, for it is the Power of God unto Salvation to every one that believeth.

Q. 95. *How is the Word to be read and heard, that it may become effectual to Salvation?*

A. That the Word may become effectual to Salvation, we must attend thereto with Diligence, [t] Preparation, [u] and Prayer, [w] receive it with Faith, [x] and Love, [y] lay it up in our Hearts, [z] and practise it in our Lives. [a]

t *1 Tim.* 4. 13. Give Attendance to Reading.

o *Heb.* 2. 1. We ought to give the more earnest heed to the Things which we have heard.

u *1 Pet.* 2. 1, 2. Wherefore laying aside all Malice, and all Guile and Hypocrisies, and Envies, and all Evil speakings; as new-born Babes desire the sincere Milk of the Word, that ye may grow thereby.

w *Pfal.* 119. 18. Open thou mine Eyes, that I may behold wondrous Things out of thy Law.

x *Heb.* 4. 2. The Word preached did not profit them, not being mixed with Faith in them that heard it.

y *2 Thess.* 2. 10. They received not the Love of the Truth, that they might be saved.

z *Pfal.* 119. 11. Thy Word have I hid in my Heart, that I might not sin against thee.

a *James* 1. 25. But whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a for-

forgetful Hearer, but a Doer of the Word, this Man shall be blessed in his Deed.

Q. 96. How do Baptism and the Lord's Supper become effectual means of Salvation?

A. Baptism and the Lord's Supper become effectual means of Salvation, not for any Virtue in them, or in him that doth administer them, [b] but only by the Blessing of Christ, [c] and the working of the Spirit in those that by Faith receive them. [d]

b. 1 Cor. 3. 7. So then, neither is he that planteth any thing, neither he that watereth: But God that giveth the Increase.

c. 1 Pet. 3. 21. The like Figure whereunto even Baptism doth also now save us (not putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ.

c. 1 Cor. 3. 6. I have planted, Apollos watered, but God gave the Increase.

d. 1 Cor. 12. 13. 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.

Q. 97. What is Baptism?

A. Baptism is an Ordinance of the New Testament, instituted by Jesus Christ, [e] to be unto the Party baptized a Sign of his Fellowship with him, in his Death, and Burial, and Resurrection, [f] of his being ingrafted into him, [g] of Remission of Sins, [h] and of his giving up himself unto God thro' Jesus Christ, to live and walk in newness of Life. [i]

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.

f. Rom. 6. 3. Know you not that so many of us as were baptized into Jesus Christ, were baptized unto his Death.

g. Col. 2. 12. Buried with him in Baptism, wherein also you are risen with him.

g. Galat. 3. 27. As many of you as have been baptized into Christ, have put on Christ.

h. Mark 1. 4. John did baptize in the Wilderness, and

preach the Baptism of Repentance for the Remission of Sins.

*Acts* 22. 16. And now why tarriest thou? Arise and be baptized; and wash away the Sins, calling on the Name of the Lord.

*Rom.* 6. 4, 5. 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.

Q. 98. To whom is Baptism to be administered?

A. Baptism is to be administered to all those who actually profess Repentance towards God, [k] Faith in, and Obedience to our Lord Jesus Christ, and to none other.

*Acts* 2. 38. Then Peter said unto them, Repent and be baptized every one of you.

*Matt.* 3. 6. And were baptized of him in Jordan, confessing their Sins.

*Mark* 16. 16. He that believeth and is baptized shall be saved.

*Acts* 8. 12, 36, 37. 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—See, here is Water, what doth hinder me to be baptized? And Philip said, If thou believest with all thy Heart, thou mayest.

*Acts* 10. 47, 48. Can any Man forbid Water, that those should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord.

Q. 99. Are the Infants of such as are professing Believers to be baptized?

A. The Infants of such as are professing Believers are not to be baptized, because there is neither Command or Example in the Holy Scripture, or certain Consequence from them to baptize such. [m]

*Exod.* 23. 13. And in all things that I have said unto you, be circumspect.

*Prov.* 30. 6. Add thou not unto his Words, lest he reprove thee, and thou be found a Lyar.

Q. 100.