

Owen, Two Catechisms.doc
John Owen, Two short Catechisms.

Two short Catechisms: wherein the Principles of the Doctrine of Christ, are unfolded and explained.

Proper for all persons to learn before they be admitted to the sacrament of the Lord's supper; and composed for the use of all congregations in general.

"Come, ye children, hearken to me; I will teach you the fear of the Lord," Ps. 34: 11

Prefatory Note.

The first edition of these Catechisms issued from the press in 1645. Dr Owen had at that time the charge of the parish of Fordham in Essex, and laboured diligently for the instruction and benefit of his flock, by catechising from house to house. The catechisms were prepared in order that he might accomplish these parochial duties with greater efficiency and success. "The Lesser Catechism" is designed for the instruction of children; - "The Greater," for the examination of persons more advanced in years. They are chiefly doctrinal. It was the intention of Owen to have followed up this little work by another Catechism on the Lord's Prayer, the Ten Commandments, and some articles of the Creed. This intention, however, was never fulfilled. These Catechisms on "the Principles of the Doctrine of Christ" are included in this volume, - which embodies all the treatises of Owen directly relating to the second Person of the Trinity, - inasmuch as, according to a statement of the author in the preface, they were intended to remind his people of what he had publicly taught them, "especially concerning the person and offices of Christ." They were among the firsts as the other treatises in this volume are among the last, of our author's publications; and we are thus enabled to mark the undeviating consistency with which, during all the ministrations of his public course, Owen held fast by the great doctrines of the Gospel, - the unsearchable riches of Christ." - Ed.

To my Loving Neighbours and Christian Friends.

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Brethren,

My heart's desire and request unto God for you is, that you may be saved. I say the truth in Christ also, I lie not, my conscience bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart, for them amongst you who, as yet, walk disorderly, and not as beseemeth the Gospel, little labouring to acquaint themselves with the mystery of godliness; for many walk, of whom I have told you often weeping, and now tell you again with sorrow, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, who mind earthly things.

You know, brethren, how I have been amongst you, and in what manner, for these few years past, and how I have kept back nothing (to the utmost of the dispensation to me committed) that was profitable unto you; but have showed you, and taught you publicly and from house to house, testifying to all repentance towards God, and faith towards our Lord Jesus Christ. Now, with what sincerity this has been by me performed, with what issue and success by you received, God the righteous Judge will one day declare; for before him must both you and I appear, to give an account of the dispensation of the glorious Gospel amongst us; - in the meanwhile, the desire of my heart is, to be servant to the least of you in the work of the Lord; and that in any way which I can concede profitable unto you, - either in your persons or your families.

Now, amongst my endeavours in this kind, after the ordinance of public preaching the Word, there is not, I conceive, any more needful (as all will grant that know the estate of this place, how taught of late days, how full of grossly ignorant persons) than catechising; which has caused me to set aside some hours for the compiling of these following, which also I have procured to be printed, merely because the least part of the parish are able to read it in writing; - my intention in them being, principally, to hold out those necessary truths wherein you have been in my preaching more fully instructed. As they are, the use of them I shall briefly present unto you: -

1. The Lesser Catechism may be so learned of the younger sort, that they may be ready to answer to every question thereof.

2. The Greater will call to mind much of what has been taught you in public, especially concerning the Person and Offices of Jesus Christ.

3. Out of that you may have help to instruct your families in the Lesser, being so framed, for the most part, that a chapter of the one is spent in unfolding a question of the other.

4. The texts of Scripture quoted are diligently to be sought out and pondered, that you may know indeed whether these things are so.

5. In reading the Word, you may have light into the meaning of many places, by considering what they are produced to confirm.

6. I have been sparing in the doctrine of the Sacraments, because I have already been so frequent in examinations about them.

7. The handling of moral duties I have wholly omitted, because, by God's assistance, I intend for you a brief explication of the Lord's Prayer, and the Ten Commandments, with some articles of the Creed, not unfolded in these, by themselves, by the way of question and answer.

Now, in all this, as the pains has been mine, so I pray that the benefit may be yours, and the praise His, to whom alone any good that is in this or any thing else is to be ascribed. Now, the God of heaven continue that peace, love, and amity, amongst ourselves, which hitherto has been unshaken, in these divided times, and grant that the sceptre and kingdom of his Son may be gloriously advanced in your hearts, that the things which concern your peace may not be hidden from your eyes in this your day; Which is the daily prayer of

Your servant in the work of the Lord,

J.O.

From my Study,
September the last, [1645].

The Lesser Catechism.

Ques. Whence is all truth concerning God and ourselves to be learned?

Ans. From the holy Scripture, the Word of God. - Chapter 1 of the Greater Catechism.

Q. What do the Scriptures teach that God is?

A. An eternal, infinite, most holy Spirit, giving being to all things, and doing with them whatsoever he pleaseth. - Chap. 2.

Q. Is there but one God?

A. One only, in respect of his essence and being, but one in three distinct persons, of Father, Son, and Holy Ghost. - Chap. 3.

Q. What else is held forth in the Word concerning God, that we ought to know.?

A. His decrees, and his works. - Chap. 4.

Q. What are the decrees of God concerning us?

A. His eternal purposes, of saving some by Jesus Christ, for the praise of his glory, and of condemning others for their sins. - Chap. 5.

Q. What are the works of God?

A. Acts or doings of his power, whereby he createth, sustaineth, and

governeth all things. - Chap. 6.

Q. What is required from us towards Almighty God?

A. Holy and spiritual obedience, according to his law given unto us - Chap. 7.

Q. Are we able to do this of ourselves?

A. No, in no wise, being by nature unto every good work reprobate. - Chap. 7.

Q. How came we into this estate, being at the first created in the image of God, in righteousness and innocency?

A. By the fall of our first parents, breaking the covenant of God, losing his grace, and deserving his curse. - Chap. 8.

Q. By what way may we be delivered from this miserable estate?

A. Only by Jesus Christ. - Chap. 9.

Q. What is Jesus Christ?

A. God and man united in one person, to be a mediator between God and man. - Chap 10.

Q. What is he unto us?

A. A King, a Priest, and a Prophet. - Chap. 11.

Q. Wherein does he exercise his kingly power towards us?

A. In converting us unto God by his Spirit, subduing us unto his obedience, and ruling in us by his grace. - Chap. 12.

Q. In what does the exercise of his priestly office for us chiefly consist?

A. In offering up himself an acceptable sacrifice on the cross, so satisfying the justice of God for our sins, removing his curse from our persons, and bringing us unto him. - Chap. 13.

Q. Wherein does Christ exercise his prophetic office towards us?

A. In revealing to our hearts, from the bosom of his Father, the way and truth whereby we must come unto him. - Chap. 13.

Q. In what condition does Jesus Christ exercise these offices?

A. He did in a low estate of humiliation on earth, but now in a glorious estate of exaltation in heaven. - Chap. 14.

Q. For whose sake does Christ perform all these?

A. Only for his elect. - Chap. 15.

Q. What is the church of Christ?

A. The universal company of God's elect, called to the adoption of children. - Chap. 16.

Q. How come we to be members of this church?

A. By a lively faith. - Chap. 17.

Q. What is a lively faith?

A. An assured resting of the soul upon God's promises of mercy in Jesus Christ, for pardon of sins here and glory hereafter. - Chap. 18.

Q. How come we to have this faith?

A. By the effectual working of the Spirit of God in our hearts, freely calling us from the state of nature to the state of grace. - Chap. 18.

Q. Are we accounted righteous for our faith?

A. No, but only for the righteousness of Christ, freely imputed unto us, and laid hold of by faith. - Chap. 19.

Q. 1. Is there no more required of us but faith only?

A. Yes; repentance also, and holiness. - Chap. 20.

Q. 2. What is repentance?

A. A forsaking of all sin, with godly sorrow for what we have committed. - Chap. 20.

Q. 3. What is that holiness which is required of us?

A. Universal obedience to the will of God revealed unto us. - Chap. 20.

Q. What are the privileges of believers?

A. First, union with Christ; secondly, adoption of children; thirdly, communion of saints; fourthly, right to the seals of the new covenant; fifthly, Christian liberty; sixthly, resurrection of the body to life eternal. - Chap. 21.

Q. 1. What are the sacraments, or seals, of the new covenant?

A. Visible seals of God's spiritual promises, made unto us in the blood of Jesus Christ. - Chap. 22.

Q. 2. Which be they?

A. Baptism and the Lord's supper.

Q. What is baptism?

A. A holy ordinance, whereby, being sprinkled with water according to Christ's institution, we are by his grace made children of God, and have the promises of the covenant sealed unto us. - Chap. 23.

Q. What is the Lord's supper?

A. A holy ordinance of Christ, appointed to communicate unto believers his body and blood spiritually, being represented by bread and wine, blessed, broken, poured out, and received of them. - Chap. 24.

Q. Who have a right unto this sacrament?

A. They only who have an interest in Jesus Christ by faith. - Chap. 24.

Q. What is the communion of saints?

A. A holy conjunction between all God's people, partakers of the

same Spirit, and members of the same mystical body. - Chap. 25.

Q. What is the end of all this dispensation?

A. The glory of God in our salvation.

Glory be to God on high!

The Greater Catechism.

Chap. 1 - Of The Scripture.

Ques. 1. What is Christian religion?

Ans.

The only way John 14: 5, 6, 17: 3; Acts 4:
12.

Every one out of this way
everlastingly damned.

of knowing God aright, The life of religion is in
the Life.

and living unto him. Col. 1: 10; 2 Cor. 5: 15;
Gal. 2: 19, 20.

Q. 2. Whence is it to be learned?

A.

From the holy Scripture only. Isa. 8: 20; John 5: 39.

Popish traditions are false
lights, leading from God.

Q. 3. What is the Scripture?

A.

The books of the Old Isa. 8: 20; Rom. 3: 2.
and New Testament, Rev. 22: 19, 20.

The authority of the
Scripture dependeth not on
the authority of the church,
as the Papists blaspheme.

All human inventions
unnecessary helps in the
worship of God.

The word thereof is the sole
directory for faith, worship,

and life.

given by inspiration from 2 Tim. 3: 16, 17; Ps. 19: 7, God, containing all things 8; Jer. 7: 13; John 20: 31. necessary to be believed and done, that God may be worshipped and our souls saved.

Q. 4. How know you them to be the word of God?

A.

By the testimony of God's Matt. 16: 17; John 16: 13; 1 Spirit,

Thess. 2: 13; 1 John 2: 20, 5: 6.

This alone persuadeth and inwardly convinceth the heart of the divine verity of the Scripture; other motives, also, there are from without, and unanswerable arguments to prove the truth of them, as,
- 1. Their antiquity; 2. Preservation from fury; 3. Prophecies in them; 4. The holiness and majesty of their doctrine agreeable to the nature of God; 5. Miracles; 6. The testimony of the church of all ages; 7. The blood of innumerable martyrs, &c.

working faith in my heart to Luke 24: 32; 1 Cor. 2: 14; close with that heavenly Heb. 4: 12; 2 Pet. 1: 19. majesty, and clear divine truth, that shineth in them.

Chap. 2 - Of God.

Q. 1. What do the Scriptures teach concerning God?

A.

First, what he is, or his Exod. 3: 14; Isa. 45: 6; Heb. nature; secondly, what he 1: 1-3, 11: 6. does, or his works.

Q. 2. What is God in himself?

A.

An Eternal, Deut. 33:27; Isa. 57:15; Rev. 1:8.
infinite, 1 Kings 8: 27; Ps. 139: 2-5,

&c.
The perfection of God's being
is known of us chiefly by
removing all imperfections.
Hence the abominable vanity
of idolaters, and of the
blasphemous Papists, that
picture God.

incomprehensible Exod. 33: 20; 1 Tim. 6: 16.

Let us prostrate ourselves in
holy adoration of that which
we cannot comprehend.

Spirit, John 4:24.
giving being to all things, Gen. 1: 1; Ps. 115: 3, 135:
and doing with them 6; Isa. 46: 10; John 5: 17;
whatsoever he pleaseth. Heb. 1: 2.

Q. 3. Do we here know God as he is?

A.

No, his glorious being is not Exod. 33: 23; 1 Cor. 13: 12.
of us, in this life, to be
comprehended.

Q. 4. Whereby is God chiefly made known unto us in the Word?

A.

First, by his names; Exod. 3: 14, 6: 3; Ps. 83:
18.

secondly, by his attributes Exod. 34: 6,7; Matt. 5: 48.
or properties.

Q. 5. What are the names of God?

A.

Glorious titles, which he has Exod. 3: 14, 15, 6: 3, 34: 6,
given himself, to hold forth 7; Gen. 17: 1.

his excellencies unto us, The divers names of God
with some perfections whereby signify one and the same
he will reveal himself. thing, but under diverse
notions in respect of our
conception.

Q. 6. What are the attributes of God?

A.

His infinite perfections in Rev. 4: 8-11.
being and working.

Q. 7. What are the chief attributes of his being?

A.

Eternity, Deut. 33: 27; Ps. 93: 2; Isa.
57: 15; Rev. 1: 11.

infiniteness, I Kings 8: 27; Ps. 139: 1-4,
 8-10.
 Simplicity or purity, Exod. 3: 14.
 Some of these attributes belong so unto God, as that they are in no sort to be ascribed to any else, - as infiniteness, eternity, &c. Others are after a sort attributed to some of his creatures, in that he communicates unto them some of the effects of them in himself; - as life, goodness, &c.
 The first of these are motives to humble adoration, fear, self-abhorrency; the other, to faith, hope, love, and confidence, through Jesus Christ.
 all-sufficiency, Gen. 17: 1; Ps. 135: 4-6.
 Perfectness, Job 11: 7-9; Rom. 11: 33-36.
 immutability, Mal. 3: 6; James 1: 17.
 life, Judges viii 19; 1 Sam. 25: 34; 2 Kings iii 14; Ezek. 14: 16, 16: 48; Matt. 16: 16; Acts 14: 15; 1 Thess. 1: 9.
 will, Dan. 4: 35; Isa. 46: 10; Eph. 1: 5, 11; James 1: 18.
 and understanding. Ps. 7: 8, 139: 2, 147: 4; Jer. 11: 20; Heb. 4: 13.

Q. 8. What are the attributes which usually are ascribed to him in his works, or the acts of his will?

A.
 Goodness, Ps. 119: 68; Matt. 19: 17.
 power, Exod. 15: 11; Ps. 62: 11; Rev. 19: 1.
 Nothing is to be ascribed unto God, nor imagined of him, but what is exactly agreeable to those his glorious properties
 These last are no less essential unto God than the former - only we thus distinguish them, because these are chiefly seen in his works.
 justice, Zeph. 3: 5; Ps. 11: 7; Jer. 12: 1; Rom. 1: 32.
 mercy, Ps. 130: 7; Rom. 9: 15; Eph.

2: 4.

holiness, Exod. 15: 11; Josh. 24: 19.
wisdom, Hab. 1: 13; Rev. 4: 8.
and the like; which he Rom. 11: 33, 16: 27.
delighteth to exercise
towards his creatures, for
the praise of his glory.

Chap. 3 - Of the Holy Trinity.

Q. 1. Is there but one God to whom these properties do belong?

A.

One only, in respect of his Deut. 6: 4; Matt. 19: 17; Eph
essence and being, 4: 5, 6.
but one in three distinct Gen. 1: 26; 1 John 5: 7;
persons, of Father, Son, and Matt. 28: 19.
Holy Ghost.

Q. 2. What mean you by person?

A.

A distinct manner of John 5: 17; Heb. 1: 3.
subsistence or being, This is that mysterious ark
distinguished from the other that must not be pried into,
persons by its own nor the least tittle spoken
properties. about it, wherein plain
Scripture goes not before.
To deny the Deity of any one
person, is in effect to deny
the whole Godhead for
whosoever has not the Son,
has not the Father.
This only doctrine remained
undefiled in the Papacy.

Q. 3. What is the distinguishing property of the person of the
Father?

A.

To be of himself only the John 5: 26, 27; Eph. 1: 3.
fountain of the Godhead.

Q. 4. What is the property of the Son?

A.

To be begotten of his Father Ps. 2: 7; John 1: 14, 3: 16.
from eternity.

Q. 5. What of the Holy ghost?

A.

To proceed from the Father John 14: 17, 16: 14, 15: 26,
and the Son. 20: 22.

Q. 6. Are these three one?

A.
One every way, in nature, John 10: 30; Rom. 3: 30.
will, and essential
properties,
distinguished only in their John 15: 26; 1 John 5: 7.
personal manner of
subsistence.

Q. 7. Can we conceive these things as they are in themselves?

A.
Neither we 1 Tim. 6: 16.
nor yet the angels of heaven Isa. 6: 2, 3.
are at all able to dive into We must labour to make out
these secrets, as they are comfort from the proper work
internally God; of every person towards us.
but in respect of the outward Col. 1: 11-14.
dispensation of themselves to
us by creation, redemption,
and sanctification, a
knowledge may be attained of
these things, saving and
heavenly.

Chap. 4. - Of the Works of God; and, First, of those that are
Internal and Immanent.

Q. 1. What do the Scriptures teach concerning the works of God?

A.
That they are of two sorts; Acts 15: 18; Prov. 16: 4.
first, internal, in his The purposes and decrees of
counsel, decrees, and God, so far as by him
purposes, towards his revealed, are objects of our
creatures; secondly, faith, and full of comfort.
external, in his works over
and about them, to the praise
of his own glory.

Q. 2. What are the decrees of God?

A.
Eternal, Mic. 5: 2; Eph. 3: 9-11; Acts
15: 18.
unchangeable Isa. 14: 24, 46: 10; Rom. 9:
11; 2 Tim. 2: 19.

purposes of his will, Farther reasons of Gods concerning the being and decrees than his own will, well-being of his creatures. not to be inquired after.

The changes in the scripture ascribed unto God are only in the outward dispensations and works, variously tending to one infallible event, by him proposed.

The Armenians' blasphemy, in saying God sometimes fails of his purposes.

Q. 3. Concerning which of his creatures chiefly are his decrees to be considered?

A.

Angels and men, for whom 1 Tim. 5: 21; Jude 6. other things were ordained.

Q. 4. What are the decrees of God concerning men?

A.

Election and reprobation. Rom. 9: 11-13.

Q. 5. What is the decree of election?

A.

The eternal, Eph. 1: 4; Acts 13: 48; Rom. 8: 29, 30.

free, Matt. 11: 26.

immutable purpose of God, 2 Tim. 2: 19.

The decree of election is the fountain of all spiritual graces, for they are bestowed only on the elect.

In nothing does natural corruption more exalt itself against God, than in opposing the freedom of his grace in his eternal decrees.

whereby in Jesus Christ he Eph 1: 4, 5; Matt. 22: 14.

chooseth unto himself whom he

pleaseth

out of whole mankind, Rom. 9: 18-21.

determining to bestow upon John 6: 37, 17: 6, 9, 11, 24.

them, for his sake, grace From the execration of these

here, and everlasting decrees flows that variety

happiness hereafter, for the and difference we see in the

praise of his glory, by the dispensation of the means Of

way of mercy. grace, - God sending the

Gospel where he has a remnant according to election.

Q. 6. Doth any thing in us move the Lord thus to choose us from amongst others?

A.

No, in no wise; we are in the Rom. 9: 11, 12; Matt. 11: 25; same lump with others 1 Cor. 4: 7; 2 Tim. 1: 9. rejected when separated by his undeserved grace.

Q. 7. What is the decree of reprobation?

A.

The eternal purpose of God to Rom. 9: 11, 12, 21, 22; Prov. suffer many to sin, leave 16: 4; Matt. 11: 25, 26; 2 them in their sin, and not Pet. 2: 12; Jude 4. giving them to Christ, to punish them for their sin.

Chap. 5. - Of the Works of God that outwardly are of Him.

Q. 1. What are the works of God that outwardly respect his creatures?

A.

First, of creation; secondly, Ps. 33: 9; Heb. 1: 2, 3. of actual providence. The very outward works of God are sufficient to convince men of his eternal power and Godhead, and to leave them inexcusable, if they serve him not.

Q. 2. What is the work of creation?

A.

An act or work of God's Gen. 1: 1; Exod. 20: 11; almighty power, whereby of Prov. 16: 4. nothing, in six days, he created heaven, earth, and the sea, with all things in them contained.

Q. 3. Wherefore did God make man?

A.

For his own glory in his Gen. 1: 26, 27, 2: 16, 17; service and obedience. Rom. 9: 23.

The glory of God is to be preferred above our own either being or well-being, as the supreme end of then. The approaching unto God in

his service is the chief
exaltation of one nature
above the beasts that perish.

Q. 4. Was man able to yield the service and worship that God required of him?

A.

Yea, to the uttermost, being Gen. 1: 26; Eccles. 7: 29; created upright in the image Eph. 4: 24; Col. 3: 10. of God, in purity, innocence, righteousness, and holiness.

Q. 5. What was the rule whereby man was at first to be directed in his obedience?

A.

The moral or eternal law of Gen. 2: 15-17; Rom. 2: 14, God, implanted in his nature 15; Eph. 4: 24. and written in his heart by God never allowed, from the creation, being the tenor of beginning, that the will of the covenant between God and the creature should be the him, sacramentally typified measure of his worship not by the tree of knowledge of honour. good and evil.

Q. 6. Do we stand in the same covenant still, and have we the same power to yield obedience unto God?

A.

No; the covenant was broken Gen. 3: 16-18; Gal. 3: 10,11, by the sin of Adam, with whom 21; Heb. 7: 19, 8: 13.

it was made, Though we have all lost our right unto the promise of the first covenant, yet all not restored by Christ are under the commination and curse thereof.

our nature corrupted, Job 14: 4; Ps. 51: 5. and all power to do good Gen. 6: 5; Jer. 13: 23. utterly lost.

Chap. 6. - Of God's actual Providence.

Q. 1. What is God's actual providence?

A.

The effectual working of his Exod. 4: 11; Job 5: 10-12, 9: power, and almighty act of 5, 6; Ps. 147: 4; Prov. 15: his will, whereby he 3; Isa. 45: 6, 7; John 5: 17; sustaineth, governeth, and Acts 17: 28; Heb. 1: 3.

disposeth of all things, men To this providence is to be and their actions, to the ascribed all the good we do ends which he has ordained enjoy, and all the for them. afflictions we undergo.

Fortune, chance, and the like, are names without things, scarce fit to be used among Christians, seeing Providence certainly ruleth all to appointed ends.

No free-will in man exempted either from the eternal decree or the overruling providence of God.

Q.2. How is this providence exercised towards mankind?

A.

Two ways; first, peculiarly Deut. 32: 10; Ps. 17: 8; towards his church, or elect, Zech. 2: 8; Matt. 16: 18, 19: in their generations, for 2, 29; 1 Pet. 5: 7.

whom are all things;

secondly, towards all in a Gen. 9: 5; Ps. 75: 6, 7; Isa.

general manner, yet with 45: 6, 7; Matt. 5: 45.

various and divers

dispensations.

Q. 3. Wherein chiefly consists the outward providence of God towards his church?

A.

In three things; - first, in Matt. 6: 31-33; Rom. 8: 28; 1

causing and things to work Tim. 6: 17; 2 Pet. 1: 3.

together for their good; Though the dispensations of

God's providence towards his

people be various, yet every

issue and act of it tends to

one certain end, - their good

in his glory.

secondly, in ruling and Ps. 105: 14,15; Isa. 44: 28;

disposing of kingdoms, Dan. 2: 44; Rom. 9: 17.

nations, and persons, for

their benefit;

thirdly, in avenging them of Isa. 60: 12; Zech. 12: 2-5;

their adversaries. Luke 17: 7; Rev. 17: 14.

Q. 4. Does God rule also in and over the sinful actions of wicked men?

A.

Yea, he willingly (according 2 Sam. 12: 11, 16: 10; 1

to his determinate counsel) Kings 11: 31, 22: 22; Job 1:

suffereth them to be, for the 21; Prov. 22: 14; Isa. 10: 6,

manifestation of his glory, 7; Ezek. 21: 19-21; Amos 7:

and by them effecteth his own 17; Acts 4: 27, 28; Rom. 1: 24, 9: 22; 1 Pet. 2: 8; Rev. 17: 17.

Almighty God allows how in bring light out of darkness, good out of evil, the salvation of his elect out of Judas's treachery, the Jews' cruelty, and Pilate's injustice.

Chap. 7. Of the Law of God.

Q 1. Which is the law that God gave man at first to fulfil?

A.

The same which was afterwards Rom. 2: 14, 15. written with the finger of God in two tables of stone on Mount Horeb, called the Ten Commandments. This law of God bindeth us now, not because delivered to the Jews on Mount Horeb, but because written in the hearts of all by the finger of God at the first.

Q. 2. Is the observation of this law still required of us?

A.

Yes, to the uttermost tittle. Matt. 5: 17; 1 John 3: 4; Rom. 3: 31; James 2: 8-10; Gal. 3.

Q. 3. Are we able of ourselves to perform it?

After the fall, the law ceased to be a rule of justification, and became a rule for sanctification only. It is of free grace that God giveth power to yield any obedience, and accepteth at any obedience that is not perfect.

A.

No, in no wise; the law is spiritual, but we are carnal. 1 Kings 8: 46; Gen. 6: 5; John 15: 5; Rom. 7: 14, 8: 7; 1 John 1: 8.

Q4. Did, then, God give a law which could not be kept?

A.

No; when God gave it, we had power to keep it; which since we have lost in Adam. Gen. 1: 26; Eph. 4: 19; Rom. 5: 12.

Q. 5. Whereto, then, does the law now serve?

A.

For two general ends;

first, to be a rule of our Ps. 19: 7-11; 1 Tim. 1: 8, 9.

duty, or to discover to us

the obedience of God

required;

secondly, lets drive us unto Gal. 3: 24.

Christ.

Q 6. How does the law drive us unto Christ?

A.

Divers ways; as,

first, by laying open unto us Rom. 7: 7-9; Gal. 3: 19.

the utter disability of our

nature to do any good;

secondly, by charging the Rom. 3: 19, 20, 4: 15, 5: 20;

wrath and curse of God, due Gal. 3: 10.

to sin, upon the conscience;

thirdly, by bringing the Gal. 3: 22; Heb. 2: 15.

whole soul under bondage to

sin, death, Satan, and hell,

- so making us long and seek

for a Saviour.

Chap. 8. - Of the State of Corrupted Nature.

Q. 1. How came this weakness and disability upon us?

A.

By the sin and shameful fall Rom. 5: 12, 14.

of our first parents. This is that which commonly

is called original sin, which
in general denoteth the whole
misery and corruption of our
nature; as, -

1. The guilt of Adam's
actual sin to us imputed;
2. Loss of God's glorious
image, innocency and
holiness;
3. Deriving by propagation
a nature - (1.) Defiled with
the pollution, (2.) Laden
with the guilt, (3.)
Subtitled to the power of
sin;
4. A being exposed to all
temporal miseries, leading to

- and procuring death;
- 5. An alienation from God,
with voluntary obedience to
Satan and lust;
- 6. An utter disability to
good, or to labour for mercy;
- 7. Eternal damnation of
body and soul in hell.

Q. 2. Wherein did that hurt us, their posterity?

A.

Divers ways;

first, in that we were all John 3: 36; Rom. 5: 12; Eph.
guilty of the same breach of 2: 3.
covenant with Adam, being all
in him;

secondly, our souls with his Gen. 3:10; Eph 4: 23, 24;
were deprived of that Col. 3: 10.

holiness, innocence, and
righteousness wherein they
were at first created;

thirdly, pollution and Job 14: 4; Ps. 51: 7; John 3:
defilement of nature came 6; Rom. 3: 13.

upon us; with,

fourthly, an extreme Gen. 6:5; Eph. 2: 1; Jer. 6:
disability of doing any thing 16, 13: 23; Rom. 8: 7.
that is well-pleasing unto

God;

by all which we are made Gen. 3: 17; Gal. 3: 10.
obnoxious to the curse.

Q. 3. Wherein does the curse of God consist?

A.

In divers things;

first, in the guilt of death, Gen. 2: 17; Rom. 1: 18, 5:
temporal and eternal; 12, 17; Eph. 2: 3.

All that a natural man has on
this side hell is free mercy.

secondly, the loss of the Gen. 3: 24; Ezek. 16: 3-5;
grace and favour of God; Eph 2: 13.

thirdly, guilt and horror of Gen. 3: 10; Isa. 48: 22; Rom.
conscience, despair and 3: 9, 19, Gal. 3: 22.

anguish here; with,

fourthly, eternal damnation Gen. 3: 10, 13; John 3: 36.
hereafter.

Q. 4. Are all men born in this estate?

A.

Every one without exception. Ps. 51: 5; Isa. 53: 6; Rom.
3: 9-12; Eph. 2: 3.

Q. 5. And do they continue therein?

A.

Of themselves they cannot. The end of this is Jesus otherwise do, Christ, to all that fly for refuge to the hope set before them.

Being able neither to know, Acts 8: 31, 16: 14; 1 Cor. 2: 14; Eph. 5:8; John 1: 5.

nor will, Jer. 6: 16, 13: 23; Luke 4: 18; Rom. 6: 16, 8: 7.

nor do any thing that is John 6: 44; 2 Cor. 3: 5. spiritually good and pleasing unto God.

Q. 6. Have they, then, no way of themselves to escape the curse and wrath of God?

A.

None at all; they can neither satisfy his justice, nor fulfil his law.

Chap. 9. - Of the Incarnation of Christ.

Q. 1. Shall all mankind, then, everlastingly perish?

A.

No; God, of his free grace, John 3: 16; Isa. 53: 6. has prepared a way to redeem and save his elect.

Q. 2. What way was this?

A.

By sending his own Son Jesus Rom. 8: 3.

Christ in the likeness of This is that great mystery of sinful flesh, condemning sin godliness that the angels in the flesh. themselves admire - the most

transcendent expression of God's infinite love, - the laying forth of all the treasure of his wisdom and goodness.

Q. 3. Who is this you call his own Son?

A.

The second person of the John 1: 14; Rom. 1: 3; Gal. Trinity, coeternal and of the 4: 4; 1 John 1: 1. one Deity with his Father.

Q. 4. How did God send him?

A. By causing him to be made flesh of a pure virgin, and to dwell among us, that he might be obedient unto death, the death of the cross.

Chap. 10. - Of the Person of Jesus Christ.

Q. 1. What does the Scripture teach us of Jesus Christ?

A.

Chiefly two things
1. Though our Saviour first, his person, or what he is in himself; secondly, his offices, or what he is unto us.

1. Though our Saviour first, his person, or what he is in himself; secondly, his offices, or what he is unto us.
2. Jesus Christ is God and man in one, - not a God and a man; God incarnate, - not a man deified.
3. The essential properties of either nature remain in his person theirs still, not communicated unto the other; as of the Deity to be eternal, everywhere; of the humanity to be born and die.
4. Whatever may be said of either nature may be said of the whole person; so God may be said to die, but not the Godhead; the man Christ to be everywhere, but not his humanity; for his one person is all this.
5. The monstrous figment of transubstantiation, or Christ's corporeal presence in the sacrament, fully overthrows our Saviour's human nature, and makes him a mere shadow.
6. All natural properties are double in Christ, - as will, &c., still distinct; all personal, as subsistence, single.

Q. 2. What does it teach of his person?

A.

That he is truly God, and John 1: 14; Heb. 2: 14, 15; perfect man, partaker of the Eph. 4: 5; 1 Tim 2: 5; 1 John natures of God and man in one 1: 1. person, between whom he is a Mediator.

Q. 3. How prove you Jesus Christ to be truly God?

A.

Divers ways; first, by places of Scripture, speaking of the great God Jehovah in the Old Testament, applied to our Saviour in the New; as, Numb. 21: 5, 6, in 1 Cor. 10: 9; Ps. 102: 25-27, in Heb. 1:10; Isa. 6: 2-4, in John 12: 40,41; Isa. 8:13,14, in Luke 2: 34, Rom. 9: 33; Isa. 40: 3, 4, in John 1: 23; Isa. 45: 22, 23, in Rom. 14: 11, Phil. 2: 10, 11; Mal. 3: 1, in Matt. 11: 10.

Secondly, By the works of the Deity ascribed unto him; as, first, of creation, John 1: 3; 1 Cor. 8: 6; Heb. 1: 2; secondly, of preservation in providence, Heb. 1: 3; John 5: 17; thirdly, miracles.

Thirdly, By the essential attributes of God being ascribed unto him; as, first, immensity, Matt. 28: 20; John 14: 23; Eph. 3: 17; secondly, eternity, John 1: 1; Rev. 1: 11; Mic. 5: 2; thirdly, immutability, Heb. 1: 11, 12; fourthly, omniscience, John 21: 17; Rev. 2: 23; fifthly, majesty and glory equal to his Father, John 5: 23; Rev. 5: 13; Phil. 1: 2, 2: 6, 9, 10.

Fourthly, By the names given unto him; as, first, of God expressly, John 1: 1, 20: 28; Acts 20: 28; Rom. 9: 5; Phil. 2: 6; Heb. 1: 8; 1 Tim. 3: 16; secondly, of the Son of God, John 1: 18; Rom. 8: 3, &c.

Q. 4. Was it necessary that our Redeemer should be God?

A.

Yes; that he might be able to Isa 43: 25, 53: 6; Dan. 9: save to the uttermost, and to 17, 19. satisfy the wrath of his Father, which no creature could perform.

Q. 5. How prove you that he was a perfect man?

A.

First, By the prophecies that went Gen. 2: 15, 18: 18. before, that so he should be.

Secondly, By the relation of their Matt. 1: 1; Rom. 1: 4; Gal. accomplishment. 4: 4.

Thirdly, By the Scriptures assigning to him those things which are required to a perfect man; as,

first, a body, Luke 24: 39; Heb. 2: 17, 10: 5; 1 John 1: 1;

secondly, a soul, Matt. 26: 38; Mark 14: 34;

and therein, Matt. 26: 39;
 first, a will,
 secondly, affections, Mark 3: 5; Luke 10: 21;
 thirdly, endowments, Luke 2: 52.
 Fourthly, General infirmities of Matt. 4: 2; John 4: 6; Heb.
 nature. 2: 18.

Q. 6. Wherefore was our Redeemer to be man?

A.

That the nature which had Heb. 2: 10-17.
 offended might suffer, and
 make satisfaction, and so he
 might be every way a fit and
 sufficient Saviour for men.

Chap. 11. - Of the Offices of Christ; and, First, of His Kingly.

Q. 1. How many are the offices of Jesus Christ?

A.

Three; first, of a King; Ps. 2: 6.
 secondly, of Priest; Ps. 110: 4.

In the exercise of these
 offices, Christ is also the
 sole head, husband, God
 firstborn of the church.

Papal usurpation upon these
 offices of Christ manifests
 the pope to be the Man of
 Sin.

thirdly, of Prophet. Deut. 18: 15.

Q. 2. Hath he these offices peculiar by nature?

A.

No; he only received them for Ps. 110: 1; Acts 2: 36, 10:
 the present dispensation, 42; 1 Cor. 11: 3, 15: 27, 28;
 until the work of redemption Phil. 2: 9; Heb. 3: 2, 6, 2:
 be perfected. 7-9.

Q. 3. Wherein does the kingly office of Christ consist?

A.

In a two-fold power; first, Ps. 110: 3-7.
 his power of ruling in and
 over his church; secondly,
 his power of subduing his
 enemies.

Q. 4. What is his ruling power in and over his people?

A.

That supreme authority which, Christ's subjects are all for their everlasting good, born rebels, and are he useth towards them, stubborn, until he make them whereof in general there be obedient by his Word and two acts;

spirit.
Christ has not delegated his kingly power of law-making for his church to any here below.

first, internal and spiritual, in converting their souls unto him, making them unto himself a willing, obedient, persevering people; secondly, eternal ecclesiastical, in giving perfect laws and rules for their government, as gathered into holy societies under him.

Q. 5. How many are the acts of his kingly power towards his enemies?

A.

Two also

first, internal, by the mighty working of his Word and the spirit of bondage upon their hearts, The end of Christ in convincing, amazing, exercising his kingly power terrifying their consciences, over his enemies, is the hardening their spirits for glory of the gospel and the ruin;

good of his people.
Secondly, external, in judgements and vengeance, which oftentimes he beginneth in this life, and will continue unto eternity.

Chap. 12. - Of Christ's Priestly Office.

Q. 1. By what means did Jesus Christ undertake the office of an eternal priest?

A.

By the decree, ordination, and will of God his Father, whereunto he yielded voluntary obedience; so that concerning this there

was a compact and covenant 10-12; Phil. 2: 7, 9; Heb. 12: 2; John 17: 2, 4.
between them.

Q. 2. Wherein does his execration of this office consist?

A.

In bringing his people unto Heb. 2: 10, 4: 16, 7: 25.
God.

Q. 3. What are the parts of it?

A.

First, oblation; Heb. 9: 14.
secondly, intercession. Heb. 7: 25.

Against both these the
Papists are exceedingly
blasphemous; against the one,
by making their mass a
sacrifice for sins, - the
other, by making saints
mediators of intercession.

Q. 4. What is the oblation of Christ?

A.

The offering up of himself Isa. 53: 10,12; John 3: 16,
upon the altar of the cross, 11: 51, 17: 19; Heb. 9:
an holy propitiatory 13,14.
sacrifice for the sins of all
the elect throughout the
world;
as also, the presentation of Heb. 9: 24.
himself for us in heaven,
sprinkled with the blood of
the covenant.

Q. 5. Whereby does this oblation do good unto us?

A.

Divers ways; Eph 2: 14, 15.

first, in that it satisfied
the justice of God;
secondly, it redeemed us from
the power of sin, death, and
hell;
thirdly, it ratified the new
covenant of grace;
fourthly, it procured for us
grace here, and glory
hereafter;
by all which means the peace
and reconciliation between
God and us is wrought.

Q. 6. How did the oblation of Christ satisfy God's justice for our sin?

A.

In that for us he underwent Isa. 53: 4-6; John 10:11; the punishment due to our Rom. 3: 25, 26, 4: 25; 1 Cor. sin. 15: 3; 2 Cor. 5: 21; Eph. 5:

2; 1 Pet. 2: 24.

Christ's undergoing punishment for us was,

1 first, typified by the old sacrifices;

2 secondly, foretold in the first promise;

3 thirdly, made lawful and valid in itself, - first, by God's determination, the supreme lawgiver; secondly, his own voluntary undergoing it; thirdly, by a relaxation of the law in regard of the subject punished; -

4 fourthly, beneficial to us, because united to us; as, first, our head; secondly, our elder brother; thirdly, our sponsor or surety; fourthly, our husband; fifthly, our God, or Redeemer, &c.

Q. 7. What was that punishment?

A. The wrath of God, the Gen. 2: 17; Deut. 27: 15-26; curse of the law, the pains Isa. 59: 2; Rom. 5: 12; Eph of hell, due to sinners, in 2: 3; John 3: 36; Heb. 2: 14. body and soul.

No change in all these, but what necessarily follows the charge of the persons sustaining.

Q. 8. Did Christ undergo all these?

A.

Yes; in respect of the Matt. 26: 28; Mark 14: 33, greatness and extremity, not 34; 15: 34; Gal. 3: 13; Eph the eternity and continuance 2: 16; Col. 1: 20; Heb. 5: 7; of those pains; for it was Ps. 18: 5.

impossible he should be The death that Christ holden of death.

underwent was eternal in its own nature and tendency, - not so to him, because of his holiness, power, and the unity of his person.

9. How could the punishment of one satisfy for the offence of all?

A.

In that he was not a mere man Rom. 5: 9; Heb. 9: 26; 1 Pet. only, but God also, of 3: 18.

infinitely more value than He suffered not as God, but all those who had offended. he suffered who was God.

Q. 10. How did the oblation of Christ redeem from death and hell?

A.

First, by paying a ransom to Matt. 20: 28; John 6: 51; God, the judge and lawgiver, Mark 10: 45; Rom. 3: 25; 1 who had condemned us; Cor. 6: 20; Gal. 3: 13; Eph

1: 7; 1 Tim. 2: 6; Heb. 10:

9.

We are freed from the anger of God, by a perfect rendering to the full value of what he required, - from the power of Satan, by absolute conquest on our behalf.

secondly, by overcoming and John 5: 24; Col. 2: 13-15; 1 spoiling Satan, death, and Thess. 1: 10; Heb. 2: 14; 1 the powers of hell, that Pet. 1: 18, 19. detained us captives.

Q. 11. What was the ransom that Christ paid for us?

A.

His own precious blood. Acts 20: 28; 1 Pet. 1: 19.

Q. 12. How was the new covenant ratified in his blood?

A.

By being accompanied with his Gen. 22: 18; Heb. 9: 16, 8: death; for that, as all other 10-12.

testaments, was to be The new covenant is Christ's ratified by the death of the legacy, in his last will unto testator.

his people, - the eternal inheritance of glory being conveyed thereby.

Q. 13. What is this new covenant?

A.

The gracious, free, immutable Gen. 3: 15; Jer. 31: 31-34, promise of God, made unto all 32: 40; Heb. 8: 10-12.

his elect fallen in Adam,

to give them Jesus Christ, Gal. 3: 8, 16; Gen. 12: 3.

and in him mercy, pardon, Rom. 8: 32; Eph. 1: 3, 4.

grace, and glory,

with a re-stipulation of Mark 16: 16; John 1: 12, 10:
faith from them unto this 27, 28.
promise, and new obedience.

Q. 14. How did Christ procure for us grace, faith, and glory?

A.

By the way of purchase and Isa. 53: 11, 12; John 17: 2;
merit; for the death of Acts 20: 28; Rom. 5: 17, 18;
Christ deservedly procured of Eph. 2: 15, 16, 1: 4; Phil.
God that he should bless us 1: 29; Tit. 2: 14; Rev. 1: 5,
with all spiritual blessings 6.

needful for our coming unto The death of Christ was
him.

satisfactory in respect of
the strict justice of God,
meritorious in respect of the
covenant between him and his
Father.

All these holy truths are
directly denied by the
blasphemous Socinians; and by
the Papists, with their
merits, masses, penance, and
purgatory, by consequent,
overthrown.

Q. 15. What is the intercession of Christ?

A.

His continual soliciting of Ps. 2: 8; Rom. 8: 34; Heb. 7:
God on our behalf, begun here 25, 9: 24, 10: 19-21; 1 John
in fervent prayers, continued 2: 1, 2; John 17.

in heaven by appearing as our To make saints our
advocate at the throne of intercessors, is to renounce
grace.

Jesus Christ from being a
sufficient Saviour.

Chap. 13. - Of Christ's Prophetical Office.

Q. 1. Wherein does the prophetical office of Christ consist?

A.

In his embassy from God to Matt. 5; John 1: 18, 3: 32,
man, revealing from the bosom 9, 14, 14: 5, 6, 17: 8, 18:
of his Father the whole 37.

mystery of godliness, the way Christ differed from all
and truth whereby we must other prophets; first, in his
come unto God.

sending, which was
immediately from the bosom of
his Father; secondly, his
assistance, which was the
fulness of the Spirit;

thirdly, his manner of teaching, - with authority.

Q. 2. How does he exercise this office towards us?

A.

By making known the whole Deut. 18: 18; Isa. 42: 6; doctrine of truth unto us in Heb. 3: 1.

a saving and spiritual To accuse his Word of manner. imperfection, in doctrine or discipline, is to deny him a perfect prophet, or to have borne witness unto all truth.

Q. 3. By what means does he perform all this?

A.

Divers; as,

first, internally and Jer. 31: 31-34; 2 Cor. 3: 3; effectually, by his Spirit 1 Thess. 4: 9; Heb. 8: 10.

writing his law in our hearts;

secondly, outwardly and John 20: 31; 1 Cor. 12: 28; instrumentally, by the Word Eph. 4: 8-13; 2 Pet. 1:21. preached.

Chap. 14. - Of the Two-fold Estate of Christ.

Q. 1. In what estate or condition does Christ exercise these offices?

A.

In a two-fold estate; first, Phil. 2: 8-10.

of humiliation or abasement; The humiliation of Christ secondly, of exaltation or shows us what we must here do glory.

and suffer, his exaltation, what we may hope for.

The first of these holds forth his mighty love to us; the other his mighty power in himself

The only way to heaven is by the cross.

Q. 2. Wherein consisteth the state of Christ's humiliation?

A.

In three things;

first, in his incarnation, or Luke 1: 35; John 1: 14; Rom. being born of woman; 1: 3; Gal. 4: 4; Heb. 2: 9, 14.

secondly, this obedience, or Matt. 3: 15, 5: 17; Luke 2:

fulfilling the whole law, 21; John 8: 46; 2 Cor. 5: 21; moral and ceremonial; 1 Pet. 1: 19; 1 John 3: 5. thirdly, in his passion, or Isa. 53: 6; Heb. 2: 9; 1 Pet. enduring all sorts of 2: 21. miseries, even death itself.

Q. 3. Wherein consists his exaltation?

A.

In, first, his resurrection; Matt. 28: 18; Rom. 1: 4, 6: secondly, ascension; thirdly, 4; Eph. 4: 9; Phil. 2: 9, 10; sitting at the right hand of 1 Tim. 3: 16.

God; - by all which he was declared to be the Son of God with power.

Chap. 15. - Of the Persons to whom the Benefits of Christ's Offices do belong.

Q. 1. Unto whom do the saving benefits of what Christ performeth, in the execution of his offices, belong?

A.

Only to his elect. John 17: 9; Isa. 63: 9; Heb. 3: 6, 10: 21.

Christ giveth life to all that world for whom he gave his life.

None that he died for shall ever die.

To say that Christ died for every man universally, is to affirm that he did no more for the elect than the reprobates, - for them that are saved than for them that are damned; which is the Arminian blasphemy.

Q. 2. Died he for no other?

A.

None, in respect of his Acts 20: 28; Matt. 20:28, Father's eternal purpose, and 26:28; Heb. 9: 28; John 11: his own intention of removing 51,52; Isa. 53:12; John 3:16, wrath from them, and 10:11-13,15; Eph. 5:25; Rom. procuring grace and glory for 8: 32, 34; Gal. 3: 13; John them. 6: 37, 39; Rom. 4: 25; 2 Cor.

5: 19, 20.

Q. 3. What shall become of them for whom Christ died not?

A.

Everlasting torments for Mark 16: 16; John 3: 36;
their sins; their portion in Matt. 25: 41; Acts 1: 25.
their own place.

Q. 4. For whom does he make intercession?

A.

Only for those who from John 17; Heb. 7: 24, 25.
eternity were given him by
his Father.

Chap. 16. - Of the Church.

Q. 1. How are the elect called, in respect of their obedience unto
Christ, and union with him?

A.

His church. Acts 20: 28; Eph. 5: 32.

Q. 2. What is the church of Christ?

A.

The whole company of God's The elect angels belong to
elect, this church.

No distance of time or place
breaks the unity of this
church: heaven and earth,
from the beginning of the
world unto the end, are
comprised in it.

No mention in Scripture of
any church in purgatory.

This is the catholic church;
- though that term be not to
be found in the Word in this
sense, the thing itself is
obvious.

The pope, challenging unto
himself the title of the head
of the catholic church, is
blasphemously rebellious
against Jesus Christ.

called Acts 2: 47; 1 Tim. 5: 21;
Heb. 12: 22-24.

of God, Rom. 1: 5, 6, 9:11,24; 1 Cor.
4: 15; 2 Tim. 1: 9.

by the Word and Spirit, Acts 16: 14; John 3: 8; 1
Cor. 4: 15; 1 Pet. 1: 23;
Heb. 8: 10.

out of their natural Eph. 2: 11-13; Col. 1: 13;
condition, to the dignity of Heb. 2: 14, 15; 1 Pet. 2: 9.
his children,

and united unto Christ their head, by faith, in the bond of the Spirit. John 17: 21; Eph. 2: 18-22.

Q. 3. Is this whole church always in the same state?

A.
No; one part of it is militant, the other triumphant.

Q. 4. What is the church militant?

A.
That portion of God's elect Eph. 6: 11, 12; Heb. 11: 13, 14, 12: 1, 4. cleaveth unto Christ by faith, and fighteth against the world, flesh, and devil.

Q5. What is the church triumphant?

A.
That portion of God's people Eph. 5: 27; Rev. 3: 21, 14: 13. who, having fought their fight and kept the faith, are now in heaven, resting from their labours.

Q. 6. Are not the church of the Jews before the birth of Christ, and the church of the Christians since, two churches?

A.
No; essentially they are but Eph. 2: 11-16; 1 Cor. 10: 3; one, differing only in some outward administrations. Gal. 4: 26, 27; Heb. 11: 16, 26, 40.

This is that ark out of which
whosoever is shall surely
perish.

Q. 7. Can this church be wholly overthrown on the earth?

A.
No; unless the decree of God Matt. 16:18, 28:20; John 14:16; John 17; 1 Tim. 3: 15; promise of Christ fail. 2 Tim. 2: 19.

Chap. 17. - Of Faith.

Q. 1. By what means do we become actual members of this church of God?

A.
By a lively justifying faith, Acts 2:47, 13:48; Heb. 11:6,

whereby we are united unto 12:22,23, 4:2; Rom. 5:1,2;
Christ, the head thereof. Eph. 2:13,14.

Of this faith the Holy Spirit
is the efficient cause, the
Word, the instrumental; - the
Law indirectly, by
discovering our misery; the
Gospel immediately, by
holding forth a Saviour.

Q. 2. What is a justifying faith?

A.

A gracious resting upon the 1 Tim. 1: 16; Job 13: 15,
free promises of God in Jesus 19:25; Rom. 4: 5.

Christ for mercy, Faith is in the
understanding, in respect of
its being and subsistence, -
in the will and heart, in
respect of its effectual
working.

with a firm persuasion of Heb. 4:16; Rom. 8: 38,39;
heart that God is a Gal. 2:20; 2 Cor. 5: 20,21.
reconciled Father unto us in
the Son of his love.

Q. 3. Have all this faith?

A.

None but the elect of God. Tit. 1: 1; John 10: 26; Matt.
13: 11; Acts 13: 48; Rom. 8:
30.

Q4. Do not, then, others believe that make profession?

A.

Yes; with, first, historical James 2: 19.

faith, or a persuasion that
the things written in the
Word are true;

secondly, temporary faith, Matt. 13: 20; Mark 6: 20;
which has some joy of the John 2: 23,24; Acts 8: 13.
affections, upon unspiritual
grounds, in the things
believed.

Chap. 18. - Of our Vocation, or God's Calling us.

Q. 1. How come we to have this saving faith?

A.

It is freely bestowed upon us John 6: 29,44; Eph. 2: 8, 9;
and wrought in us by the Phil. 1: 29; 2 Thess. 1: 11.

Spirit of God, in our vocation or calling.

Q2. What is our vocation, or this calling of God?

A.

The free, gracious act of Col. 1:12,13; 2 Tim. 1:9; Almighty God, whereby in Deut. 30:6; Ezek. 36:26; Jesus Christ he calleth and Matt. 11:25, 26; John 1:13, translateth us from the state 3:3, 8; Eph. 1: 19; Col. 2: of nature, sin, wrath, and 12; 1 Cor. 4: 7; James 1: 18; corruption, into the state of 2 Pet. 2: 20; Acts 16: 14.

grace and union with Christ, Our effectual calling is the by the mighty, effectual first effect of our working of his Spirit in the everlasting election. preaching of the Word. We have no actual interest in nor right unto Christ, until we are thus called.

Q. 3. What do we ourselves perform in this change, or work of our conversion?

A.

Nothing at all, being merely Matt. 7: 18, 10: 20; John 1: wrought upon by the free 13, 15:5; 1 Cor. 12:3, 2:5; 2 grace and Spirit of God, when Cor. 3:5; Eph 2:1,8; Rom. in ourselves we have no 8:26; Phil. 1:6.

ability to any thing that is They who so boast of the spiritually good. strength of free-will in the work of our conversion are themselves an example what it is being given up to so vile an error, - destitute of the grace of God.

Q. 4. Does God thus call all and every one?

A.

All within the pale of the Matt. 22: 14; Rom. 8: 30. church are outwardly called by the Word, none effectually but the elect.

Chap. 19. - Of Justification.

Q. 1. Are we accounted righteous and saved for our faith, when we are thus freely called?

A.

No, but merely by the Isa. 43: 25; Rom. 3:23-26, imputation of the 4:5.

righteousness of Christ, Legal and evangelical apprehended and applied by justification differ; first, faith; for which alone the Lord accepts us as holy and be justified, - the one righteous.

requiring a person legally and perfectly righteous, - the other a believing sinner; secondly, on the part of God, who in the one is a severe, righteous judge, - in the other, a merciful, reconciled Father; thirdly, in the sentence, which in the one acquitteth, as having done nothing amiss, - in the other, as having all amiss pardoned.

Q. 2. What, then, is our justification or righteousness before God?

A.

The gracious, free act of Gen. 15: 6; Acts 13: 38, 39; God, imputing the righteousness of Christ to a believing sinner, and for that speaking peace unto his conscience, in the pardon of his sin, pronouncing him to be just and accepted before him.

Q. 3. Are we not, then, righteous before God by our own works?

A.

No; for of themselves they can neither satisfy his justice, fulfil his law, nor endure his trial.

Chap. 20. - Of Sanctification.

Q. 1. Is there nothing, then, required of us but faith only?

A.

Yes; repentance, Acts 20: 21; Matt. 3: 2; Luke 13: 3. and holiness or obedience. 2 Tim. 2: 19; 1 Thess. 4: 7; Heb. 12: 14.

Q. 2. What is repentance?

A.

Godly sorrow for every known sin committed against God, 2 Cor. 7: 9-11; Acts 2: 37; Ps. 51: 17.

Repentance includeth, first, alteration of the mind into a hatred of sin, before loved; secondly, sorrow of the affections for sin committed; thirdly, change of the actions arising from both.

Repentance is either legal, servile, and terrifying, from the spirit of bondage; or evangelical, filial, and comforting, from the spirit of free grace and liberty, which only is available.

with a firm purpose of heart Ps. 34: 14; Isa. 1: 16, 17; to cleave unto him for the future, Ezek. 18:27,28; Acts 14: 15. in the killing of sin, the Eph. 4: 21-24; Rom. 6:12,13, quickening of all graces, to 18,19, 8:l; 2 Cor. 5: 17; walk before him in newness of life. Gal. 6: 15.

Q. 3. Can we do this of ourselves?

A.

No; it is a special gift and grace of God, which he bestoweth on whom he pleaseth Lev. 20:8; Deut. 30:6; Ezek. 11:19,20; 2 Tim. 2:25; Acts 11:18.

Q. 4. Wherein does the being of true repentance consist, without which it is not acceptable?

A.

In its performance according to the Gospel rule, with faith and assured hope of

divine mercy. Every part of Popish repentance - viz., contrition, confession, and satisfaction - was performed by Judas.

Q. 5. What is that holiness which is required of us?

A.

That universal, sincere obedience to the whole will of God, Ps. 119:9; 1 Sam. 15: 22; John 14: 15; Rom. 6: 19; Heb. 12: 14; Tit. 2: 12; 2 Pet. 1:

5-7; Isa. 1:16,17.

All faith and profession, without this holiness, is vain and of no effect.

True faith can no more be
without true holiness than
true fire without heat.

in our hearts, minds, wills, I Chron. 28:9; Deut. 6: 5;
and actions, Matt. 22:37.

whereby we are in some Rom. 8: 29; 1 Cor. 11: 1;
measure made conformable to Eph. 2:21; Col. 3:1-3; 2 Tim.
Christ, our head. 2:11, 12.

Q6. Is this holiness or obedience in us perfect?

A.

Yes, in respect of all the 2 Kings 20: 3; Job 1: 1;
parts of it, Matt. 5: 48; Luke 1: 6; 2

Cor. 7: 1; Eph. 4: 24; Tit.
2: 12.

Merit of works in
unprofitable servants, no way
able to do their duty, is a
Popish miracle.

but not in respect of the Isa 64: 6; Ps. 130: 3; Exod.
degrees wherein God requires 28:38; Phil. 3:12.
it.

Q. 7. Will God accept of that obedience which falls so short of what
he requireth?

A.

Yes, from them whose persons Rom. 12: 1; Phil. 4: 18; Heb.
he accepteth and justifieth 13: 16; 1 John 3: 22; Eph.
freely in Jesus Christ. 1:6.

In Christ are our persons
accepted freely, and for him
our obedience.

Q. 8. What are the parts of this holiness?

A.

Internal, in the quickening Heb. 9: 14; Eph. 3: 16, 17;
of all graces, purging act Rom. 2:29, 6:12.

sins;

and external, in fervent and Matt. 5: 20; Rom. 8:1,2; Eph
frequent prayers, alms, and 4: 22, 23; Tit. 2:12.

all manner of righteousness. Particular precepts are
innumerable.

Q. 9. May not others perform these duties acceptably, as well as
those that believe?

A.

No; all their performances in Prov. 15:8; John 9:31; Tit.
this kind are but abominable 1:15; Heb. 11:6.

sins before the Lord. The best duties of
unbelievers are but white

sins.

Chap. 21. - Of the Privileges of Believers.

Q. 1. What are the privileges of those that thus believe and repent?

A.

First, union with Christ; secondly, adoption of children; thirdly, Christian liberty; fourthly, a spiritual, holy right to the seals of the new covenant; fifthly, communion with all saints; sixthly, resurrection of the body unto life eternal.

Q. 2. What is our union with Christ?

A.

An holy, spiritual conjunction unto him, 1 Cor. 12:12; John 15:1,2,5-7, 17:23.

By virtue of this union, Christ suffereth in our afflictions; and we fill up in our bodies what remaineth as his.

From Christ, as head of the church, we have spiritual life, sense, and motion, or growth in grace; secondly, as the husband of the church, love and redemption; thirdly, as the foundation thereof, stability and perseverance.

as our head, Eph. 4:15, 5:23; Col. 1:18.
husband, 2 Cor. 11:2; Eph. 5: 25-27;
Rev. 21:9.

and foundation, Matt. 16:18; Eph. 2:20-22; 1
Pet. 2:4-7.

whereby we are made partakers of the same Spirit with him, Rom. 8:9,11; Gal. 4:6; Phil. 1:19.

and derive all good things from him. John 1:12,16; Eph. 1:3.

Q. 3. What is our adoption?

A.

Our gracious reception into the family of God, as his children, and co-heirs with Christ. John 1: 12; Rom. 8:15,17; Gal. 4:5; Eph. 1:5.

Q. 4. How come we to know this?

A.

By the especial working of Rom. 8:15,17; Eph. 4:30; 1

the Holy Spirit in our hearts, sealing unto us the promises of God, and raising up our souls to an assured dignity of believers, which expectation of the promised inheritance. This is that great honour and exalts them to a despising all earthly thrones.

Q. 5. What is our Christian liberty?

A.

An holy and spiritual freedom Gal. 5: 1.

Our liberty is our inheritance here below, which we ought to contend for, against all opposers.

from the slavery of sin, John 8: 32,34,36; Rom. 6:17,18; Isa. 61:1; 1 John 1: 7; 2 Cor. 5: 21.

the bondage of death and hell, Rom. 8:15; Heb. 2:15; 1 Cor. 15:55,57.

the curse of the law, Gal. 3:13; Eph. 2:15,16; Gal. 4:5; Rom. 8:1.

Jewish ceremonies, Acts 15:10,11; Gal. 3,4,5.

and thralldom of conscience, 2 Cor. 1:24; 1 Cor. 7: 23; 1 Pet. 2: 16.

purchased for us by Jesus 1 Cor. 2:12.

Christ, and revealed to us by the Holy Spirit.

Q. 6. Are we, then, wholly freed from the moral law?

A.

Yes, as a covenant, or as it has any thing in it bringing into bondage, - as the curse, Jer. 31: 31-33; Rom. 7:1-3, 6:14; Gal. 3:19,24; Rom. 8: 2; Gal. 5: 18.

power, dominion, and rigid Nothing makes men condemn the exaction of obedience; law as a rule, but hatred of that universal holiness which it does require.

but not as it is a rule of life and holiness. Matt. 5: 17; Rom. 3:31, 7:13,22,25.

Q. 7. Are we not freed by Christ from the magistrate's power and human authority?

A.

No; being ordained of God, Rom. 13:1-4; 1 Tim. 2:1,2; 1 and commanding for him, we owe them act lawful Rule and authority are as obedience. Pet. 2:13-15.

necessary for human society as fire and water for our lives.

Chap. 22. - Of the Sacraments of the New Covenant in particular, - a holy right whereunto is the Fourth Privilege of Believers.

Q. 1. What are the seals of the New Testament?

A.

Sacraments instituted of Mark 16:16; John 3:5; Acts Christ to be visible seals 2:38, 22:16; Rom. 4:11; 1 and pledges, whereby God in Cor. 10:2-4, 11:26-29. him confirmeth the promises of the covenant to all believers, re-stipulating of them growth in faith and obedience.

Q. 2. How does God by these sacraments bestow grace upon us?

A.

Not by any real essential Heb. 4:2; 1 Cor. 10; Rom. conveying of spiritual grace 4:11, 1:17; Mark 16:16; Eph. by corporeal means, but by 5: 26. the way of promise, This is one of the greatest obsignation, and covenant, mysteries of the Roman magic confirming the grace wrought and juggling that corporeal in us by the Word and Spirit. elements should have a power to forgive sins, and confer spiritual grace.

Q. 3. How do our sacraments differ from the sacraments of the Jews?

A.

Accidentally only, in things 1 Cor. 10:1,2, 3, &c.; John concerning the outward matter 6:35; 1 Cor. 5: 7; Phil. 3:3; and form, as their number, Col. 2:11. quality, clearness of signification, and the like, - not essentially, in the things signified, or grace confirmed.

Chap. 23. - Of Baptism.

Q. 1. Which are these sacraments?

A.

Baptism and the Lord's supper.

Q. 2. What is baptism?

A.

An holy action, appointed of Matt. 28:19; Mark 16:15,16. Christ, whereby being Not the want, but the

sprinkled with water in the contempt of this sacrament,
name of the whole Trinity, by is damnable.

a lawful minister of the It is hard to say whether the
church,

error of the Papists,
requiring baptism of
absolute, indispensable
necessity to the salvation of
every infant, or that of the
Anabaptists, debarring them
from it altogether, be the
most uncharitable.

we are admitted into the Acts 2:41, 8:37.

family of God,

and have the benefits of the Acts 2:38,39; John 3:5; Rom.

blood of Christ confirmed 6:3-5; 1 Cor. 12: 13.

unto us.

Q. 3. To whom does this sacrament belong?

A.

Unto all to whom the promise Acts 2:39; Gen. 17:11,12;

of the covenant is made; that Acts 16:15; Rom. 4:10,11; 1

is, to believers, and to Cor. 7:14.

their seed.

Q. 4. How can baptism seal the pardon of all sins to us, all our
personal sins following it?

A.

Inasmuch as it is a seal of Acts 2: 39; Rom. 4: 11, 12.

that promise which gives

pardon of all to believers.

Chap. 24. - Of the Lord's Supper.

Q. 1. What is the Lord's supper?

A.

An holy action instituted and Matt. 26: 26-28; Luke 22: 14-

appointed by Christ, 20; 1 Cor. 11: 23-25.

Baptism is the sacrament of
our new birth, this of our
farther growth in Christ.

to set forth his death, Luke 22:19; 1 Cor. 11: 25,

26.

and communicate unto us Mark 14: 22-24; 1 Cor. 11:

spiritually his body and 24,25; John 6: 63.

blood by faith,

being represented by bread I Cor. 11: 23, 25.

and wine,

blessed by his word, and 1 Cor. 11: 24; Matt. 26: 26.

prayer,

broken, poured out, and Matt. 26:26; Mark 14:22; Luke

received of believers. 22:19.

No part of Christian religion was ever so vilely contaminated and abused by profane wretches, as this pure, holy, plain action and institution of our Saviour: witness the Popish horrid monster of transubstantiation, and their idolatrous mass.

Q. 2. When did Christ appoint this sacraments?

A.

On the night wherein he was 1 Cor. 11: 23. betrayed to suffer.

Q. 3. Whence is the right use of it to be learned?

A.

From the word, practice, and Whatever is more than these, actions of our Saviour, at is of our own. its institution.

Q. 4. What were the actions of our Saviour to be imitated by us?

A.

First, blessing the elements Matt. 26: 26; Mark 14: 22; by prayer; secondly, breaking Luke 22:19,20; 1 Cor. 11: 23, the bread, and pouring out 24. the wine; thirdly, distributing them to the receivers, sitting in a table-gesture.

Q. 5. What were the words of Christ?

A.

First, of command, - "Take, 1 Cor. 11: 24-26. eat;" secondly, of promise, - "This is my body;" thirdly, of institution for perpetual use, - "This do," &c.

Q. 6. Who are to be receivers of this sacrament?

A.

Those only have a true right 1 Cor. 11: 27-29; John 6: 63. to the signs who by faith Faith in God's promise, which have an holy interest in it does confirm, - union with Christ, the thing signified. Christ, whereof it is a seal, - and obedience to the right use of the ordinance itself,

- are required of all receivers.
There is not any one action pertaining to the spiritual nature of this sacrament, not any end put upon it by Christ, - as, first, the partaking of his body and blood; secondly, setting forth his death for us; thirdly, declaring of our union with him and his, - but requires faith, grace, and holiness, in the receivers.

Q. 7. Do the elements remain bread and wine still, after the blessing of them?

A.

Yes; all the spiritual change John 6: 63; 1 Cor. 10:4, is wrought by the faith of 11:29. the receiver, not the words of the giver: to them that believe, they are the body and blood of Christ.

Chap. 25. - Of the Communion of Saints, - the Fifth Privilege of Believers.

Q. 1. What is the communion of saints?

A.

An holy conjunction between Cant. 6: 9; Jer. 32: 39; John all God's people, wrought by 17: 22; 1 Cor. 12: 12; Eph their participation of the 4:3-6,13; 1 John 1:3,6,7. same Spirit, whereby we are By virtue of this, we partake all made members of that one in all the good and evil of body whereof Christ is the the people of God throughout head. the world.

Q. 2. Of what sort is this union?

A.

First, spiritual and 1 Cor. 12:12,13; Eph 2:16, internal, in the enjoyment of 19-22; 1 Cor. 10: 17; John the same Spirit and graces, - 17: 11,21,22; John 10:16; which is the union of the Heb. 1: 11. church catholic;
secondly, external and I Cor. 1:10,11; Rom. 12:5; 1 ecclesiastical, in the same Cor. 12: 27,28; Eph 4: 11-13; outward ordinances, - which Phil. 2: 2; Col. 3: 15; 1 is the union of particular Pet. 3: 8. congregations.

Chap. 26. - Of Particular Churches.

Q. 1. What are particular churches?

A.

Peculiar assemblies of Acts 11: 26; 1 Cor. 4:17,
professors in one place, 11:22; 2 Cor. 1:1.

Every corruption does not
presently unchurch a people.

Unholiness of fellow-
worshippers defileth not
God's ordinances.

under officers of Christ's Acts 20:17,28, 14:23; 2 Cor.
institution, 8:23; Heb. 13:17.

enjoying the ordinances of 1 Cor. 3: 6; Rev. 2: 1-3.

God,

and leading lives be seeming 2 Thess. 3:5,6,11; Gal. 6:16;

their holy calling. Phil. 3:17; 1 Thess. 2:12.

Q. 2. What are the ordinary officers of such churches?

A.

First, pastors or doctors, to Rom. 12: 7, 8; Eph. 4: 11; 1
teach and exhort; Cor. 12: 28.

Ministers are the bishops of
the Lord; lord-bishops came
from Rome.

secondly, elders, to assist Rom. 12: 8; 1 Tim. 5: 17.

in rule and government;

thirdly, deacons, to provide Acts 6:2,3.

for the poor.

Q. 3. What is required of these officers, especially the chiefest,
or ministers?

A.

That they be faithful in the 1 Cor. 4: 2; Acts 20:18-20.

ministry committed unto them;

sedulous in dispensing the 2 Tim. 2: 15, 4: 1-5.

Word;

watching for the good of the Tit. 1: 13; 1 Tim. 4: 15, 16.

souls committed to them;

going before them in an Tit. 2: 7; 1 Tim. 4: 12;

example of all godliness and Matt. 5: 16; Acts 24: 16.

holiness of life.

Q. 4. What is required in the people unto them?

A.

Obedience to their message 2 Cor. 5: 20; Rom. 6: 17;

and ministry; Heb. 13: 17; 2 Thess. 3: 14;

Rom. 16: 19; 2 Cor. 10: 4-6.

honour and love to their I Cor. 4: 1; Gal. 4:14; 1
persons; Tim. 5:17,18.

maintenance to them and their Luke 10: 7; James 5: 4; 1
families. Tim. 5: 17, 18; 1 Cor. 9:

9-13.

Chap. 27. - Of the Last Privilege of Believers, - being the Door of
Entrance into Glory.

Q. 1. What is the resurrection of the flesh?

A.

An act of the mighty power of Job 19:25-27; Ps. 16: 9-11;
God's Holy Spirit, applying Isa. 26: 19; Ezek. 37:2,3;
unto us the virtue of Dan. 12: 2; 1 Cor. 15: 16,
Christ's resurrection, &c; Rev. 20:12,13.

whereby, at the last day, he The resurrection of the fresh
will raise our whole bodies hereafter is a powerful
from the dust, to be united motive to live after the
again unto our souls in Spirit here.
everlasting happiness.

Q. 2. What is the end of this whole dispensation?

A.

The glory of God in our eternal salvation.

To Him be all glory and honour for evermore! Amen.

End.

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