The Shorter Catechism

WESTMINSTER ASSEMBLY

Agreed upon by the Assembly of Divines at Westminster · with the proofs from Scripture



Text of The Confession of Faith; the Larger and Shorter Catechisms, with the Scripture Proofs at Large (Edinburgh: Johnstone and Hunter, 1855).

Text in the public domain.

Contents

Questions 1–38 — *The Shorter Catechism* 3

Questions 39–81 13

Questions 82–107 23

Commandments, Prayer, Creed — *The Ten Commandments, the Lord's Prayer, and the Creed* 31

The Shorter Catechism

Questions 1–38

Quest. 1. What is the chief end of man?

Ans. Man's chief end is to glorify God, and to enjoy him for ever.[a]

a *Proofs.* 1 Cor. 10:31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Rom. 11:36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Ps. 73:25–28. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. Ver. 26. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. Ver. 27. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. Ver. 28. But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God, which is contained in the scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.[a]

a *Proofs.* 2 Tim. 3:16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: Eph. 2:20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 1 John 1:3,4. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. Ver. 4. And these things write we unto you, that your joy may be full.

Q. 3. What do the scriptures principally teach?

A. The scriptures principally teach what man is to believe concerning God, and what duty God requires of man.[a]

a *Proofs.* 2 Tim. 1:13. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 2 Tim. 3:16. (See before.)

Q. 4. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.[a]

a *Proofs.* John 4:24. God is a Spirit: and they that worship him must worship him in spirit and in truth. Job 11:7–9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? Ver. 8. It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? Ver. 9. The measure thereof is longer than the earth, and broader than the sea. Ps. 90:2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. James 1:17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Exod. 3:14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Ps. 147:5. Great is our Lord, and of great power: his understanding is infinite. Rev. 4:8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Rev. 15:4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. Exod. 34:6,7. And

the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Ver. 7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Q. 5. Are there more Gods than one?

A. There is but One only, the living and true God.[a]

a *Proofs.* 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, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.[a]

a *Proofs.* 1 John 5:7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 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:

Q. 7. What are the decrees of God?

A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.[a]

a *Proofs.* Eph. 1:4,11. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Ver. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: Rom. 9:22,23. What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: Ver. 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Q. 8. How doth God execute his decrees?

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

Q. 9. 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.[a]

a *Proofs.* Gen. 1, throughout. 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.

Q. 10. 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.[a]

a *Proofs.* Gen. 1:26–28. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Ver. 27. So God created man in his own image, in the image of God created he him; male and female created he them. Ver. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish

the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 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. 11. What are God's works of providence?

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.[a]

a *Proofs.* Ps. 145:17. The LORD is righteous in all his ways, and holy in all his works. Ps. 104:24. O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. Isa. 28:29. This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working. Heb. 1:3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Ps. 103:19. The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. Matt. 10:29–31. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Ver. 30. But the very hairs of your head are all numbered. Ver. 31. Fear ye not therefore, ye are of more value than many sparrows.

Q. 12. What special act of providence did God exercise toward man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.[a]

a *Proofs.* Gal. 3:12. And the law is not of faith: but, The man that doeth them shall live in them. Gen. 2:17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Q. 13. Did our first parents continue in the 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.[a]

a *Proofs.* Gen. 3:6–8,13. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Ver. 7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. Ver. 8. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. Ver. 13. 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. Eccles. 7:29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God.[a]

a *Proofs.* 1 John 3:4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Q. 15. 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 wherein they were created, was their eating the forbidden fruit.[a]

a *Proofs.* Gen. 3:6. (See before.) Gen. 3:12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

Q. 16. 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.[a]

a *Proofs.* Gen. 2:16,17. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: Ver. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Rom. 5:12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 1 Cor. 15:21,22. For since by man came death, by man came also the resurrection of the dead. Ver. 22. For as in Adam all die, even so in Christ shall all be made alive.

Q. 17. Into what estate did the fall bring mankind?

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

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

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.[a]

a *Proofs.* Rom. 5:12,19. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Ver. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Eph. 2:1–3. And you hath he quickened, who were dead in trespasses and sins; Ver. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Ver. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. James 1:14,15. But every man is tempted, when he is drawn away of his own lust, and enticed. Ver. 15. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Matt. 15:19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever.[a]

a *Proofs.* Gen. 3:8,10,24. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. Ver. 10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. Ver. 24. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Eph. 2:2,3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Ver. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Gal. 3:10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Lam. 3:39. Wherefore doth a living man complain, a man for the punishment of his sins? Rom. 6:23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Matt. 25:41,46. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: Ver. 46. And these shall go away into everlasting punishment: but the righteous into life eternal.

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, 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.[a]

a *Proofs.* Eph. 1:4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Rom. 3:20–22. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Ver. 21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Ver. 22. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: Gal. 3:21,22. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. Ver. 22. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.[a]

a *Proofs.* 1 Tim. 2:5,6. For there is one God, and one mediator between God and men, the man Christ Jesus; Ver. 6. Who gave himself a ransom for all, to be testified in due time. John 1:14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Gal. 4:4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Rom. 9:5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Luke 1:35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. Col. 2:9. For in him dwelleth all the fulness of the Godhead bodily. Heb. 7:24,25. But this man, because he continueth ever, hath an unchangeable priesthood. Ver. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. 22. How did Christ, being the Son of God, become man?

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

a *Proofs.* Heb. 2:14,16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Ver. 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Heb. 10:5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: Matt. 26:38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Luke 1:27,31,35,42. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. Ver. 31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. Ver. 35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. Ver. 42. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. Gal. 4:4. (See before.) Heb. 4:15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Heb. 7:26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.[a]

a *Proofs.* Acts 3:21,22. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Ver. 22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Heb. 12:25. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 2 Cor. 13:3. Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. Heb. 5:5–7. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. Ver. 6. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Ver. 7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Heb. 7:25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Ps. 2:6. Yet have I set my king upon my holy hill of Zion. Isa. 9:6,7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Ver. 7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. Matt. 21:5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. Ps. 2:8–11. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ver. 9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Ver. 10. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Ver. 11. Serve the LORD with fear, and rejoice with trembling.

Q. 24. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.[a]

a *Proofs.* 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. 1 Pet. 1:10–12. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Ver. 11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Ver. 12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. John 15:15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. John 20:31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Q. 25. 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, and reconcile us to God; and in making continual intercession for us.[a]

a *Proofs.* Heb. 9:14,28. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Ver. 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 2:17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. 7:24,25. But this man, because he continueth ever, hath an unchangeable priesthood. Ver. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.[a]

a *Proofs.* Acts 15:14–16. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. Ver. 15. And to this agree the words of the prophets; as it is written, Ver. 16. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: Isa. 32:1,2. Behold, a king shall reign in righteousness, and princes shall rule in judgment. Ver. 2. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. 1 Cor. 15:25. For he must reign, till he hath put all enemies under his feet. Ps. 110, throughout.

Q. 27. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.[a]

a *Proofs.* Luke 2:7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. Gal. 4:4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Heb. 12:2,3. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Ver. 3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Isa. 53:2,3. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. Ver. 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Luke 22:44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Matt. 27:46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Phil. 2:8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 1 Cor. 15:3,4. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; Ver. 4. And that he was buried, and that he rose again the third day according to the scriptures: Acts 2:24–27,31. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Ver. 25. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Ver. 26. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Ver. 27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Ver. 31. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Q. 28. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.[a]

a *Proofs.* 1 Cor. 15:4. And that he was buried, and that he rose again the third day according to the scriptures: Mark 16:19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Eph. 1:20. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Acts 1:11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 17:31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. 29. 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 by his Holy Spirit.[a]

a *Proofs.* John 1:11,12. He came unto his own, and his own received him not. Ver. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 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 the Holy Ghost; Ver. 6. Which he shed on us abundantly through Jesus Christ our Saviour;

Q. 30. 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, and thereby uniting us to Christ in our effectual calling.[a]

a *Proofs.* Eph. 1:13,14. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Ver. 14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. John 6:37,39. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. Ver. 39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Eph. 2:8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Eph. 3:17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 1 Cor. 1:9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.[a]

a *Proofs.* 2 Tim. 1:9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Thess. 2:13,14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Ver. 14. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Acts 2:37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Acts 26:18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Ezek. 36:26,27. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Ver. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. John 6:44,45. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. Ver. 45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Phil. 2:13. For it is God which worketh in you both to will and to do of his good pleasure.

Q. 32. 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, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.[a]

a *Proofs.* 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. Eph. 1:5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 1 Cor. 1:26,30. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: Ver. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.[a]

a *Proofs.* Rom. 3:24,25. Being justified freely by his grace through the redemption that is in Christ Jesus: Ver. 25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; Rom. 4:6–8. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Ver. 7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Ver. 8. Blessed is the man to whom the Lord will not impute sin. 2 Cor. 5:19,21. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Ver. 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. 5:17–19. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Ver. 18. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Ver. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Gal. 2:16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Phil. 3:9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Q. 34. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.[a]

a *Proofs.* 1 John 3:1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. John 1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Rom. 8:17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.[a]

a *Proofs.* 2 Thess. 2:13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Eph. 4:23,24. And be renewed in the spirit of your mind; Ver. 24. And that ye put on the new man, which after God is created in righteousness and true holiness. Rom. 6:4,6. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Ver. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 8:1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Q. 36. 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, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.[a]

a *Proofs.* Rom. 5:1,2,5. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Ver. 2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Ver. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. 14:17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Prov. 4:18. But the path of the just is as the shining light, that shineth more and more unto the perfect day. 1 John 5:13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 Pet. 1:5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.[a]

a *Proofs.* Heb. 12:23. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 2 Cor. 5:1,6,8. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Ver. 6. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: Ver. 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Phil. 1:23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Luke 23:43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. 1 Thess. 4:14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Isa. 57:2. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness. Job 19:26,27. And though after my skin worms destroy this body, yet in my flesh shall I see God: Ver. 27. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.[a]

a *Proofs.* 1 Cor. 15:43. It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: Matt. 25:23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Matt. 10:32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 Cor. 13:12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1 Thess. 4:17,18. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Ver. 18. Wherefore comfort one another with these words.

Questions 39-81

The Shorter Catechism

Q. 39. What is the duty which God requireth of man?

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

a *Proofs.* Mic. 6:8. He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? 1 Sam. 15:22. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

Q. 40. 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.[a]

a *Proofs.* Rom. 2:14,15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Ver. 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) Rom. 10:5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Q. 41. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.[a]

a *Proofs.* Deut. 10:4. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. Matt. 19:17. And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Q. 42. 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 ourselves.[a]

a *Proofs.* Matt. 22:37–40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Ver. 38. This is the first and great commandment. Ver. 39. And the second is like unto it, Thou shalt love thy neighbour as thyself. Ver. 40. On these two commandments hang all the law and the prophets.

Q. 43. 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.[a]

a *Proofs.* Exod. 20:2. I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Q. 44. 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.[a]

a *Proofs.* Luke 1:74,75. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, Ver. 75. In holiness and righteousness before him, all the days of our life. 1 Pet. 1:15–19. But as he which hath called you is holy, so be ye holy in all manner of conversation; Ver. 16. Because it is written, Be ye holy; for I am holy. Ver. 17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Ver. 18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; Ver. 19. But with the precious blood of Christ, as of a lamb without blemish and without spot:

Q. 45. Which is the first commandment?

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

a *Proofs.* Exod. 20:3. Thou shalt have no other gods before me.

Q. 46. 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; and to worship and glorify him accordingly.[a]

a *Proofs.* 1 Chron. 28:9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Deut. 26:17. Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: Matt. 4:10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Ps. 29:2. Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.[a]

a *Proofs.* Ps. 14:1. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. Rom. 1:21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Ps. 81:10,11. I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. Ver. 11. But my people would not hearken to my voice; and Israel would none of me. Rom. 1:25,26. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. Ver. 26. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

Q. 48. 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 displeased with, the sin of having any other god.[a]

a *Proofs.* Ezek. 8:5,6. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. Ver. 6. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. Ps. 44:20,21. If we have forgotten the name of our God, or stretched out our hands to a strange god; Ver. 21. Shall not God search this out? for he knoweth the secrets of the heart.

Q. 49. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.[a]

a *Proofs.* Exod. 20:4–6. 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: Ver. 5. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; Ver. 6. And shewing mercy unto thousands of them that love me, and keep my commandments.

Q. 50. 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.[a]

a *Proofs.* Deut. 32:46. And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. Matt. 28:20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.[a]

a *Proofs.* Deut. 4:15–18. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Ver. 16. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, Ver. 17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, Ver. 18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: Exod. 32:5,8. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. Ver. 8. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. Deut. 12:31,32. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. Ver. 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.[a]

a *Proofs.* Ps. 95:2,3,6. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. Ver. 3. For the LORD is a great God, and a great King above all gods. Ver. 6. O come, let us worship and bow down: let us kneel before the LORD our maker. Ps. 45:11. So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. Exod. 34:13,14. But ye shall destroy their altars, break their images, and cut down their groves: Ver. 14. For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

Q. 53. 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.[a]

a *Proofs.* Exod. 20:7. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.[a]

a *Proofs.* Matt. 6:9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Deut. 28:58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Rev. 15:3,4. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Ver. 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. Mal. 1:11,14. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts. Ver. 14. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen. Ps. 138:1,2. I will praise thee with my whole heart: before the gods will I sing praise unto thee. Ver. 2. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. Job 36:24. Remember that thou magnify his work, which men behold.

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.[a]

a *Proofs.* Mal. 1:6,7,12. A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ver. 7. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. Ver. 12. But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible. Mal. 2:2. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Mal. 3:14. Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

Q. 56. 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 judgment.[a]

a *Proofs.* 1 Sam. 2:12,17,22,29. Now the sons of Eli were sons of Belial; they knew not the LORD. Ver. 17. Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD. Ver. 22. Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. Ver. 29. Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? 1 Sam. 3:13. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. Deut. 28:58,59. If thou wilt not observe to do all the

words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Ver. 59. Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Q. 57. 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 thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself.[a]

a *Proofs.* Deut. 5:12–14. Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Ver. 13. Six days thou shalt labour, and do all thy work: Ver. 14. But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

Q. 59. Which day of the seven hath God appointed to be the weekly sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.[a]

a *Proofs.* 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. Ver. 2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Acts 20:7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Q. 60. 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; and spending the whole time in the publick and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.[a]

a *Proofs.* Exod. 20:8,10. Remember the sabbath day, to keep it holy. Ver. 10. But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: Exod. 16:25–28. And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. Ver. 26. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. Ver. 27. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. Ver. 28. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? Neh. 13:15–19,21,22. In those days saw I 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 victuals. Ver. 16. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Ver. 17. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Ver. 18. Did not your fathers thus, and did not our God bring all

this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. Ver. 19. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. Ver. 21. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. Ver. 22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. Luke 4:16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. Acts 20:7. (See before.) Ps. 92, title. Isa. 66:23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. Matt. 12:1–31. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. And so on to ver. 31.

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.[a]

a *Proofs.* Amos 8:5. Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? Mal. 1:13. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. Acts 20:7,9. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. Ver. 9. And there sat in a window a certain young man named Eutychus, 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. Ezek. 23:38. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. Jer. 17:24–26. And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; Ver. 25. Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. Ver. 26. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. Isa. 58:13. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.[a]

a *Proofs.* Exod. 20:9. Six days shalt thou labour, and do all thy work: Exod. 20:11. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Q. 63. 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.[a]

a *Proofs.* Exod. 20:12. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Q. 64. 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, inferiors, or equals.[a]

a *Proofs.* Eph. 5:21. Submitting yourselves one to another in the fear of God. 1 Pet. 2:17. Honour all men. Love the brotherhood. Fear God. Honour the king. Rom. 12:10. Be kindly affectioned one to another with brotherly love; in honour preferring one another;

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honour and duty which belongeth to every one in their several places and relations.[a]

a *Proofs.* Matt. 15:4–6. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. Ver. 5. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; Ver. 6. And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ezek. 34:2–4. Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ver. 3. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. Ver. 4. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. Rom. 13:8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

Q. 66. 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.[a]

a *Proofs.* Deut. 5:16. Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. Eph. 6:2,3. Honour thy father and mother; (which is the first commandment with promise;) Ver. 3. That it may be well with thee, and thou mayest live long on the earth.

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill.[a]

a *Proofs.* Exod. 20:13. Thou shalt not kill.

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.[a]

a *Proofs.* Eph. 5:28,29. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. Ver. 29. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 1 Kings 18:4. For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.[a]

a *Proofs.* Acts 16:28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 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. 70. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.[a]

a *Proofs.* Exod. 20:14. Thou shalt not commit adultery.

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.[a]

a *Proofs.* 1 Cor. 7:2,3,5,34,36. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Ver. 3. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. Ver. 5. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. Ver. 34. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. Ver. 36. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. Col. 4:6. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. 1 Pet. 3:2. While they behold your chaste conversation coupled with fear.

Q. 72. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.[a]

a *Proofs.* Matt. 15:19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: Matt. 5:28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Eph. 5:3,4. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Ver. 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal.[a]

a *Proofs.* Exod. 20:15. Thou shalt not steal.

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.[a]

a *Proofs.* Gen. 30:30. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also? 1 Tim. 5:8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Lev. 25:35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Deut. 22:1–5. 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. Ver. 2. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee

until thy brother seek after it, and thou shalt restore it to him again. Ver. 3. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. Ver. 4. 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. Ver. 5. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God. Exod. 23:4,5. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. Ver. 5. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. Gen. 47:14,20. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. Ver. 20. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.[a]

a *Proofs.* Prov. 21:17. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich. Prov. 23:20,21. Be not among winebibbers; among riotous eaters of flesh: Ver. 21. For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. Prov. 28:19. He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough. Eph. 4:28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.[a]

a *Proofs.* Exod. 20:16. Thou shalt not bear false witness against thy neighbour.

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.[a]

a *Proofs.* Zech. 8:16. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: 3 John 1:12. Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true. Prov. 14:5,25. A faithful witness will not lie: but a false witness will utter lies. Ver. 25. A true witness delivereth souls: but a deceitful witness speaketh lies.

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.[a]

a *Proofs.* 1 Sam. 17:28. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. Lev. 19:16. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. Ps. 15:3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

Q. 79. 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.[a]

a *Proofs.* Exod. 20:17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.[a]

a *Proofs.* Heb. 13:5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 1 Tim. 6:6. But godliness with contentment is great gain. Job 31:29. If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: 1 Tim. 1:5. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: 1 Cor. 13:4–7. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Ver. 5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Ver. 6. Rejoiceth not in iniquity, but rejoiceth in the truth; Ver. 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

Q. 81. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing that is his.[a]

a *Proofs.* 1 Kings 21:4. And Ahab 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 fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. Esth. 5:13. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. 1 Cor. 10:10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Gal. 5:26. Let us not be desirous of vain glory, provoking one another, envying one another. James 3:14,16. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. Ver. 16. For where envying and strife is, there is confusion and every evil work. Rom. 7:7,8. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Ver. 8. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. Rom. 13:9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Deut. 5:21. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

Questions 82-107

The Shorter Catechism

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.[a]

a *Proofs.* Eccles. 7:20. For there is not a just man upon earth, that doeth good, and sinneth not. 1 John 1:8,10. If we say that we have no sin, we deceive ourselves, and the truth is not in us. Ver. 10. If we say that we have not sinned, we make him a liar, and his word is not in us. Gal. 5:17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Gen. 6:5. And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. 8:21. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. Rom. 3:9–21. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; And so on to ver. 21. James 3:2–13. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. And so on to ver. 13.

Q. 83. 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 *Proofs.* Ezek. 8:6,13,15. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. Ver. 13. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Ver. 15. Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. 1 John 5:16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. Ps. 78:17,32,56. And they sinned yet more against him by provoking the most High in the wilderness. Ver. 32. For all this they sinned still, and believed not for his wondrous works. Ver. 56. Yet they tempted and provoked the most high God, and kept not his testimonies:

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.[a]

a *Proofs.* Eph. 5:6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Gal. 3:10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Lam. 3:39. Wherefore doth a living man complain, a man for the punishment of his sins? Matt. 25:41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Q. 85. 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, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.[a]

a *Proofs.* Acts 20:21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Prov. 2:1–5. My son, if thou wilt receive my words, and hide my commandments with thee; Ver. 2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Ver. 3. Yea, if thou criest after knowledge, and liftest up thy voice for understanding; Ver. 4. If thou seekest her as silver, and searchest for her as for hid treasures; Ver. 5. Then shalt thou understand the fear of the LORD, and find the knowledge of God. Prov. 8:33–36. Hear instruction, and be wise, and refuse it not. Ver. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Ver. 35. For whoso findeth me findeth life, and shall obtain favour of the LORD. Ver. 36. But he that sinneth against me wrongeth his own soul: all they that hate me love death. Isa. 55:3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.[a]

a *Proofs.* Heb. 10:39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. John 1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Isa. 26:3,4. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Ver. 4. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength: Phil. 3:9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: Gal. 2:16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.[a]

a *Proofs.* Acts 11:18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. Acts 2:37,38. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Ver. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Joel 2:12. Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: Jer. 3:22. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God. Jer. 31:18,19. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. Ver. 19. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Ezek. 36:31. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. 2 Cor. 7:11. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. Isa. 1:16,17. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Ver. 17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Q. 88. 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, sacraments, and prayer; all which are made effectual to the elect for salvation.[a]

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

Q. 89. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.[a]

a *Proofs.* Neh. 8:8. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. 1 Cor. 14:24,25. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: Ver. 25. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. Acts 26:18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Ps. 19:8. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. Acts 20:32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Rom. 15:4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 2 Tim. 3:15–17. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Ver. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: Ver. 17. That the man of God may be perfect, throughly furnished unto all good works. Rom. 10:13–17. For whosoever shall call upon the name of the Lord shall be saved. Ver. 14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Ver. 15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Ver. 16. But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? Ver. 17. So then faith cometh by hearing, and hearing by the word of God. Rom. 1:16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Q. 90. 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 thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.[a]

a *Proofs.* Prov. 8:34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. 1 Pet. 2:1,2. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, Ver. 2. As newborn babes, desire the sincere milk of the word, that ye may grow thereby: Ps. 119:18. Open thou mine eyes, that I may behold wondrous things out of thy law. Heb. 4:2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. 2 Thess. 2:10. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. Ps. 119:11. Thy word have I hid in mine heart, that I might not sin against thee. Luke 8:15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. James 1:25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.[a]

a *Proofs.* 1 Pet. 3:21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Matt. 3:11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 1 Cor. 3:6,7. I have planted, Apollos watered; but God gave the increase. Ver. 7. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 1 Cor. 12:13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Q. 92. What is a sacrament?

A. A sacrament is an holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.[a]

a *Proofs.* Gen. 17:7,10. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Ver. 10. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. Exod. 12, throughout. 1 Cor. 11:23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, Baptism, and the Lord's supper.[a]

a *Proofs.* Matt. 28:19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Matt. 26:26–28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. Ver. 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; Ver. 28. For this is my blood of the new testament, which is shed for many for the remission of sins.

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.[a]

a *Proofs.* Matt. 28:19. (See before.) Rom. 6:4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Gal. 3:27. For as many of you as have been baptized into Christ have put on Christ.

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.[a]

a *Proofs.* Acts 8:36,37. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? Ver. 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Acts 2:38. Then Peter said unto them, Repent,

and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38,39. (See before.) Gen. 17:10. (See before.) Col. 2:11,12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Ver. 12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 1 Cor. 7:14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

Q. 96. What is the Lord's supper?

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.[a]

a *Proofs.* 1 Cor. 11:23–26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: Ver. 24. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. Ver. 25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. Ver. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Q. 97. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.[a]

a *Proofs.* 1 Cor. 11:28,29. But let a man examine himself, and so let him eat of that bread, and drink of that cup. Ver. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 2 Cor. 13:5. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 1 Cor. 11:31. For if we would judge ourselves, we should not be judged. 1 Cor. 10:16,17. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Ver. 17. For we being many are one bread, and one body: for we are all partakers of that one bread. 1 Cor. 5:7,8. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Ver. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. 11:28,29. (See before.)

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.[a]

a *Proofs.* Ps. 62:8. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. 1 John 5:14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: John 16:23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Ps. 32:5,6. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. Ver. 6. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Dan. 9:4. And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; Phil. 4:6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called The Lord's prayer.[a]

a *Proofs.* 1 John 5:14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: Matt. 6:9–13. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Ver. 10. Thy kingdom come. Thy will be done in earth, as it is in heaven. Ver. 11. Give us this day our daily bread. Ver. 12. And forgive us our debts, as we forgive our debtors. Ver. 13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. Luke 11:2–4. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Ver. 3. Give us day by day our daily bread. Ver. 4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer (which is, Our Father which art in heaven) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.[a]

a *Proofs.* Matt. 6:9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Rom. 8:15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Luke 11:13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? Acts 12:5. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. 1 Tim. 2:1,2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; Ver. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

Q. 101. What do we pray for in the first petition?

A. In the first petition (which is, Hallowed be thy name) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.[a]

a *Proofs.* Matt. 6:9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Ps. 67:2,3. That thy way may be known upon earth, thy saving health among all nations. Ver. 3. Let the people praise thee, O God; let all the people praise thee. Ps. 83, throughout.

Q. 102. What do we pray for in the second petition?

A. In the second petition (which is, Thy kingdom come) we pray, That Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.[a]

a *Proofs.* Matt. 6:10. Thy kingdom come. Thy will be done in earth, as it is in heaven. Ps. 68:1,18. Let God arise, let his enemies be scattered: let them also that hate him flee before him. Ver. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. Rev. 12:10,11. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. Ver. 11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 2 Thess. 3:1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: Rom. 10:1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. John 17:9,20. I pray for them: I pray not for the world, but for them which thou hast given me; for

they are thine. Ver. 20. Neither pray I for these alone, but for them also which shall believe on me through their word; Rev. 22:20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Q. 103. What do we pray for in the third petition?

A. In the third petition (which is, Thy will be done in earth, as it is in heaven) we pray, That God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.[a]

a *Proofs.* Matt. 6:10. Thy kingdom come. Thy will be done in earth, as it is in heaven. Ps. 67, throughout. Ps. 119:36. Incline my heart unto thy testimonies, and not to covetousness. Matt. 26:39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. 2 Sam. 15:25. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation: Job 1:21. And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. Ps. 103:20,21. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Ver. 21. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition (which is, Give us this day our daily bread) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.[a]

a *Proofs.* Matt. 6:11. Give us this day our daily bread. Prov. 30:8,9. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Ver. 9. Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain. Gen. 28:20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 1 Tim. 4:4,5. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: Ver. 5. For it is sanctified by the word of God and prayer.

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition (which is, And forgive us our debts, as we forgive our debtors) we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.[a]

a *Proofs.* Matt. 6:12. And forgive us our debts, as we forgive our debtors. Ps. 51:1,2,7,9. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Ver. 2. Wash me throughly from mine iniquity, and cleanse me from my sin. Ver. 7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Ver. 9. Hide thy face from my sins, and blot out all mine iniquities. Dan. 9:17–19. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. Ver. 18. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. Ver. 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. Luke 11:4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. Matt. 18:35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition (which is, And lead us not into temptation, but deliver us from evil) we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.[a]

a *Proofs.* Matt. 6:13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. Matt. 26:41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 2 Cor. 12:7,8. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. Ver. 8. For this thing I besought the Lord thrice, that it might depart from me.

Q. 107. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer (which is, For thine is the kingdom, and the power, and the glory, for ever, Amen) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And, in testimony of our desire, and assurance to be heard, we say, Amen.[a]

a *Proofs.* Matt. 6:13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. Dan. 9:4,7–9,16–19. And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; Ver. 7. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. Ver. 8. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. Ver. 9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; Ver. 16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Ver. 17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. Ver. 18. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. Ver. 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. 1 Chron. 29:10–13. Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. Ver. 11. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Ver. 12. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Ver. 13. Now therefore, our God, we thank thee, and praise thy glorious name. 1 Cor. 14:16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? Rev. 22:20,21. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. Ver. 21. The grace of our Lord Jesus Christ be with you all. Amen.

The Ten Commandments, the Lord's Prayer, and the Creed

Annexed to the Shorter Catechism

The Ten Commandments. Exod. 20.

God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. 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.

III. 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.

IV. 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 thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. 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.

The Lord's Prayer. Matt. 6.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors.

And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

The Creed.

I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell;† the third day he arose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholick church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

† *Author's note.* i. e. Continued in the state of the dead, and under the power of death, till the third day.

So much of every question, both in the Larger and Shorter Catechism, is repeated in the answer, as maketh every answer an entire proposition or sentence in itself; to the end the learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgment, commonly called The Apostles Creed, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed itself; yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed canonical scripture, as the Ten Commandments, and the Lord's Prayer, (much less a prayer, as ignorant people have been apt to make both it and the Decalogue,) but because it is a brief sum of the Christian faith, agreeable to the word of God, and anciently received in the churches of Christ.