

**TWO SHORT
CATECHISMS:**

**WHEREIN THE
PRINCIPLES OF THE
DOCTRINE OF CHRIST,**

**ARE
UNFOLDED AND EXPLAINED.**

By

John Owen.

PREFATORY NOTE

THE FIRST EDITION OF THESE CATECHISMS ISSUED FROM THE PRESS IN 1645.

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

TO MY LOVING NEIGHBORS AND CHRISTIAN FRIENDS.

Brethren,

My heart's desire and request unto God for you is, that you may be saved. I say the truth in Christ also, I lie not, my conscience bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart, for them amongst you who, as yet, walk disorderly, and not as beseemeth the Gospel, little laboring to acquaint themselves with the mystery of godliness; for many walk, of whom I have told you often weeping, and now tell you again with sorrow, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, who mind earthly things. You know, brethren, how I have been amongst you, and in what manner, for these few years past, and how I have kept back nothing (to the utmost of the dispensation to me committed) that was profitable unto you; but have showed you, and taught you publicly and from house to house, testifying to all repentance towards God, and faith towards our Lord Jesus Christ. Now, with what sincerity this has been by me performed, with what issue and success by you received, God the righteous Judge will one day declare; for before him must both you and I appear, to give an account of the dispensation of the glorious Gospel amongst us; — in the meanwhile, the desire of my heart is, to be servant to the least of you in the work of the Lord; and that in any way which I can concede profitable unto you, — either in your persons or your families. Now, amongst my endeavors in this kind, after the ordinance of public preaching the Word, there is not, I conceive, any more needful (as all will grant that know the estate of this place, how taught of late days, how full of grossly ignorant persons) than catechizing; which has caused me to set aside some hours for the compiling of these following, which also I have procured to be printed, merely because the least part of the parish are able to read it in writing; — my intention in them being, principally, to hold out those necessary truths wherein you have been in my preaching more fully instructed. As they are, the use of them I shall briefly present unto you:

1. The Lesser Catechism may be so learned of the younger sort, that they may be ready to answer to every question thereof.
2. The Greater will call to mind much of what has been taught you in public, especially concerning the Person and Offices of Jesus Christ.
3. Out of that you may have help to instruct your families in the Lesser, being so framed, for the most part, that a chapter of the one is spent in unfolding a question of the other.
4. The texts of Scripture quoted are diligently to be sought out and pondered, that you may know indeed whether these things are so.
5. In reading the Word, you may have light into the meaning of many places, by considering what they are produced to confirm.
6. I have been sparing in the doctrine of the Sacraments, because I have already been so frequent in examinations about them.
7. The handling of moral duties I have wholly omitted, because, by God's assistance, I intend for you a brief explication of the Lord's Prayer, and the Ten Commandments, with some articles of the Creed, not unfolded in these, by themselves, by the way of question and answer.

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

Your servant in the work of the Lord,

J.O.

From my Study,

September the last, [1645].

THE LESSER CATECHISM

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

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

Q. What do the Scriptures teach that God is?

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

Q. Is there but one God?

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

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

A. His decrees, and his works. — Chapter 4.

Q. What are the decrees of God concerning us?

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

Q. What are the works of God?

A. Acts or doings of his power, whereby he createth, sustaineth, and governeth all things. — Chapter 6.

Q. What is required from us towards Almighty God?

A. Holy and spiritual obedience, according to his law given unto us — Chapter 7.

Q. Are we able to do this of ourselves?

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

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

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

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

A. Only by Jesus Christ. — Chapter 9.

Q. What is Jesus Christ?

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

Q. What is he unto us?

A. A King, a Priest, and a Prophet. — Chapter 11.

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

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

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

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

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

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

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

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

Q. For whose sake does Christ perform all these?

A. Only for his elect. — Chapter 15.

Q. What is the church of Christ?

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

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

A. By a lively faith. — Chapter 17.

Q. What is a lively faith?

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

Q. How come we to have this faith?

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

Q. Are we accounted righteous for our faith?

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

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

A. Yes; repentance also, and holiness. — Chapter 20.

Q. 2. What is repentance?

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

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

A. Universal obedience to the will of God revealed unto us. — Chapter 20.

Q. What are the privileges of believers?

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

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

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

Q. 2. Which be they?

A. Baptism and the Lord's supper.

Q. What is baptism?

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

Q. What is the Lord's supper?

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

Q. Who have a right unto this sacrament?

A. They only who have an interest in Jesus Christ by faith. — Chapter 24.

Q. What is the communion of saints?

A. A holy conjunction between all God's people, partakers of the same Spirit, and members of the same mystical body. — Chapter 25.

Q. What is the end of all this dispensation?

A. The glory of God in our salvation.

Glory be to God on high!

THE GREATER CATECHISM

CHAPTER 1

OF THE SCRIPTURE.

Ques. 1. What is Christian religion?

Ans. The only way of knowing God aright, and living unto him. John 14:5, 6, 17:3; Acts 4:12. Colossians 1:10; 2 Corinthians 5:15; Galatians 2:19, 20.

Q. 2. Whence is it to be learned?

A. From the holy Scripture only. — Isaiah 8:20; John 5:39.

Q. 3. What is the Scripture?

A. The books of the Old and New Testament, given by inspiration from God, containing all things necessary to be believed and done, that God may be worshipped and our souls saved. Isaiah 8:20; Romans 3:2. 2 Timothy 3:16, 17; Revelation 22:19, 20 Psalm 19:7, 8; Jeremiah 7:13; John 20:31.

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

A. By the testimony of God's Spirit working faith in my heart to close with that heavenly majesty, and clear divine truth, that shineth in them. Matthew 16:17; John 16:13; 1 Thessalonians 2:13; 1 John 2:20, 5:6. Luke 24:32; 1 Corinthians 2:14; Hebrews 4:12; 2 Peter 1:19.

CHAPTER 2

OF GOD.

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

A. First, what he is, or his nature; secondly, what he does, or his works.
Exodus 3:14; Isaiah 45:6; Hebrews 1:1-3, 11:6.

Q. 2. What is God in himself?

A. An Eternal, infinite, etc. incomprehensible Spirit, giving being to all things, and doing with them whatsoever he pleaseth. Deuteronomy 33:27 ; Isaiah 57:15; Revelation 1:8. 1 Kings 8:27; Psalm 139:2-5, Exodus 33:20; 1 Timothy 6:16. Genesis 1:1; Psalm 115:3, 135:6; Isaiah 46:10; John 5:17;

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

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

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

A. First, by his names; secondly, by his attributes or properties. Exodus 3:14, 6:3; Psalm 83:18. Exodus 34:6,7; Matthew 5:48.

Q. 5. What are the names of God?

A. Glorious titles, which he has given himself, to hold forth his excellencies unto us, with some perfections whereby he will reveal himself.
Exodus 3:14, 15, 6:3, 34:6, 7; Genesis 17:1.

Q. 6. What are the attributes of God?

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

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

A. Eternity, infiniteness, Simplicity or purity, all-sufficiency, Perfectness, immutability, life, will, and understanding. Deuteronomy 33:27; Psalm 93:2; Isaiah 57:15; Revelation 1:11. 1 Kings 8:27;

Psalm 139:1-4, 8-10. Exodus 3:14. Genesis 17:1; Psalm 135:4-6.
Job 11:7-9; Romans 11:33-36. Malachi 3:6; James 1:17.
Judges 8:19; 1 Samuel 25:34; 2 Kings 3:14; Ezekiel 14:16; 16:48;
Matthew 16:16; Acts 14:15; 1 Thessalonians 1:9. Daniel 4:35;
Isaiah 46:10; Ephesians 1:5, 11; James 1:18. Psalm 7:8, 139:2,
147:4; Jeremiah 11:20; Hebrews 4:13.

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

A. Goodness, power, justice, mercy, holiness, wisdom, and the like; which he delighteth to exercise towards his creatures, for the praise of his glory. Psalm 119:68; Matthew 19:17. Exodus 15:11; Psalm 62:11; Revelation 19:1. Zephaniah 3:5; Psalm 11:7; Jeremiah 12:1;
Romans 1:32. Psalm 130:7; Romans 9:15; Ephesians 2:4.
Exodus 15:11; Joshua 24:19 Habakkuk 1:13; Revelation 4:8.
Romans 11:33, 16:27.

CHAPTER 3

OF THE HOLY TRINITY.

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

A. One only, in respect of his essence and being but one in three distinct persons, of Father, Son, and Holy Ghost. Deuteronomy 6:4; Matthew 19:17; Ephesians 4:5, 6. Genesis 1:26; 1 John 5:7; Matthew 28:19.

Q. 2. What mean you by person?

A. A distinct manner of subsistence or being, distinguished from the other persons by its own properties. John 5:17; Hebrews 1:3.

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

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

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

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

Q. 5. What of the Holy ghost?

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

Q. 6. Are these three one?

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

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

A. Neither we nor yet the angels of heaven are at all able to dive into these secrets, as they are internally God; but in respect of the outward dispensation of themselves to us by creation, redemption, and sanctification, a knowledge may be attained of these things, saving and heavenly. 1 Timothy 6:16. Isaiah 6:2, 3. Colossians 1:11-14

CHAPTER 4

OF THE WORKS OF GOD; AND, FIRST, OF THOSE THAT ARE INTERNAL AND IMMANENT.

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

A. That they are of two sorts; first, internal, in his counsel, decrees, and purposes, towards his creatures; secondly, external, in his works over and about them, to the praise of his own glory. Acts 15:18; Proverbs 16:4.

Q. 2. What are the decrees of God?

A. Eternal, unchangeable purposes of his will, concerning the being and well-being of his creatures. Micah 5:2; Ephesians 3:9-11; Acts 15:18. Isaiah 14:24, 46:10; Romans 9:11; 2 Timothy 2:19.

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

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

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

A. Election and reprobation. Romans 9:11-13.

Q. 5. What is the decree of election?

A. The eternal, free immutable purpose of God, whereby in Jesus Christ he chooseth unto himself whom he pleaseth out of whole mankind, determining to bestow upon them, for his sake, grace here, and everlasting happiness hereafter, for the praise of his glory, by way of mercy. Ephesians 1:4; Acts 13:48; Romans 8:29, 30. Matthew 11:26. 2 Timothy 2:19. Ephesians 1:4, 5; Matthew 22:14. Romans 9:18-21. John 6:37, 17:6, 9, 11, 24.

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

A. No, in no wise; we are in the same lump with others rejected when separated by his undeserved grace. Romans 9:11, 12; Matthew 11:25; 1 Corinthians 4:7; 2 Timothy 1:9.

Q. 7. What is the decree of reprobation?

A. The eternal purpose of God to suffer many to sin, leave them in their sin, and not giving them to Christ, to punish them for their sin. Romans 9:11, 12, 21, 22; Proverbs 16:4; Matthew 11:25, 26; 2 Peter 2:12; Jude 4

CHAPTER 5.

OF THE WORKS OF GOD THAT OUTWARDLY ARE OF HIM.

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

A. First, of creation; secondly, of actual providence. Psalm 33:9; Hebrews 1:2, 3.

Q. 2. What is the work of creation?

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

Q. 3. Wherefore did God make man?

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

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

A. Yea, to the uttermost, being created upright in the image of God, in purity, innocence, righteousness, and holiness. Genesis 1:26; Ecclesiastes 7:29; Ephesians 4:24; Colossians 3:10.

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

A. The moral or eternal law of God, implanted in his nature and written in his heart by creation, being the tenor of the covenant between him, sacramentally typified by the tree of knowledge good and evil. Genesis 2:15-17; Romans 2:14, 15; Ephesians 4:24.

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

A. No; the covenant was broken by the sin of Adam, with whom it was made, our nature corrupted, and all power to do good utterly lost. Genesis 3:16-18; Galatians 3:10, 11, 21; Hebrews 7:19, 8:13. Job 14:4; Psalm 51:5. Genesis 6:5; Jeremiah 13:23.

CHAPTER 6

OF GOD'S ACTUAL PROVIDENCE.

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

A. The effectual working of his power, and almighty act of his will, whereby he sustaineth, governeth, and disposeth of all things, men and their actions, to the ends which he has ordained for them. Exodus 4:11; Job 5:10-12, 9:5, 6; Psalm 147:4; Proverbs 15:3; Isaiah 45:6, 7; John 5:17; Acts 17:28; Hebrews 1:3.

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

A. Two ways; first, peculiarly towards his church, or elect, in their generations, for whom are all things; secondly, towards all in a general manner, yet with various and divers dispensations. Deuteronomy 32:10; Psalm 17:8; Zechariah 2:8; Matthew 16:18, 19: 2, 29; 1 Peter 5:7. Genesis 9:5; Psalm 75:6, 7; Isaiah 45:6, 7; Matthew 5:45.

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

A. In three things; — first, in causing and things to work together for their good; secondly, in ruling and disposing of kingdoms, nations, and persons, for their benefit; thirdly, in avenging them of their adversaries. Matthew 6:31-33; Romans 8:28; Timothy 6:17; 2 Peter 1:3. Psalm 105:14,15; Isaiah 44:28; Daniel 2:44; Romans 9:17. Isaiah 60:12; Zechariah 12:2-5; Luke 17:7; Revelation 17:14.

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

A. Yea, he willingly (according to his determinate counsel) suffereth them to be, for the manifestation of his glory, and by them effecteth his own righteous ends. 2 Samuel 12:11, 16:10; 1 Kings 11:31, 22:22; Job 1:21; Proverbs 22:14; Isaiah 10:6, 7; Ezekiel 21:19-21; Amos 7:17; Acts 4:27, 28; Romans 1:24, 9:22; 1 Peter 2:8; Revelation 17:17.

CHAPTER 7

OF THE LAW OF GOD.

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

A. The same which was afterwards written with the finger of God in two tables of stone Mount Horeb, called the Ten Commandments. Romans 2:14, 15.

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

A. Yes, to the uttermost tittle. Matthew 5:17; 1 John 3:4; Romans 3:31; James 2:8-10; Galatians 3.

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

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

Q. 4. Did, then, God give a law which could not be kept?

A. No; when God gave it, we had power to keep it; which since we have lost in Adam. Genesis 1:26; Ephesians 4:19; Romans 5:12.

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

A. For two general ends; first, to be a rule of our duty, or to discover to us the obedience of God required; secondly, lets drive us unto Christ. Psalm 19:7-11; 1 Timothy 1:8, 9. Galatians 3:24.

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

A. Divers ways; as, first, by laying open unto us the utter disability of our nature to do any good; secondly, by charging the wrath and curse of God, due to sin, upon the conscience; thirdly, by bringing the whole soul under bondage to sin, death, Satan, and hell — so making us long and seek for a Savior. Romans 7:7-9; Galatians 3:19. Romans 3:19, 20, 4:15, 5:20; Galatians 3:10. Galatians 3:22; Hebrews 2:15.

CHAPTER 8.

OF THE STATE OF CORRUPTED NATURE.

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

A. By the sin and shameful fall of our first parents. Romans 5:12, 14.

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

A. Divers ways; first, in that we were all guilty of the same breach of covenant with Adam, being all in him; secondly, our souls with his were deprived of that holiness, innocence, and righteousness wherein they were at first created; thirdly, pollution and defilement of nature came upon us; with, fourthly, an extreme disability of doing any thing that is well-pleasing unto God; by all which we are made obnoxious to the curse. John 3:36; Romans 5:12; Ephesians 2:3. Genesis 3:10; Ephesians 4:23, 24; Colossians 3:10. Job 14:4; Psalm 51:7; John 3:6; Romans 3:13. Genesis 6:5; Ephesians 2:1; Jeremiah 6:16, 13:23; Romans 8:7. Genesis 3:17; Galatians 3:10.

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

A. In divers things; first, in the guilt of death, temporal and eternal; secondly, the loss of the grace and favor of God; thirdly, guilt and horror of conscience, despair and anguish here; with, fourthly, eternal damnation hereafter. Genesis 2:17; Romans 1:18, 5:12, 17; Ephesians 2:3. Genesis 3:24; Ezekiel 16:3-5; Ephesians 2:13. Genesis 3:10; Isaiah 48:22; Romans 3:9, 19, Galatians 3:22. Genesis 3:10, 13; John 3:36.

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

A. Every one without exception. Psalm 51:5; Isaiah 53:6; Romans 3:9-12; Ephesians 2:3.

Q. 5. And do they continue therein

A. Of themselves they cannot otherwise do, Being able neither to know, nor will, nor do any thing that is spiritually good and pleasing unto God. Acts 8:31, 16:14; 1 Corinthians 2:14; Ephesians 5:8; John 1:5. Jeremiah 6:16, 13:23; Luke 4:18; Romans 6:16, 8:7. John 6:44; 2 Corinthians 3:5.

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

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

CHAPTER 9

OF THE INCARNATION OF CHRIST.

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

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

Q. 2. What way was this?

A. By sending his own Son Jesus Christ in the likeness of sinful flesh, condemning sin in sinful flesh, condemning sin Romans 8:3.

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

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

Q. 4. How did God send him?

A. By causing him to be made flesh of a pure virgin, and to dwell among us, that he might be obedient unto death, the death of the cross. Isaiah 50:6; John 1:14; Luke 1:35; Philippians 2:8; 1 Timothy 3:16.

CHAPTER 10

OF THE PERSON OF JESUS CHRIST.

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

A. Chiefly two things first, his person, or what he is in himself; secondly, his offices, or what he is unto us.

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

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

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

A. Divers ways; *first*, by places of Scripture, speaking of the great God Jehovah in the Old Testament, applied to our Savior in the New; as, Numb. 21:5, 6, in 1 Corinthians 10:9; Psalm 102:25-27, in Hebrews 1:10; Isaiah 6:2-4, in John 12:40,41; Isaiah 8:13,14, in Luke 2:34, Romans 9:33; Isaiah 40:3, 4, in John 1:23; Isaiah 45:22, 23, in Romans 14:11, Philippians 2:10, 11; Malachi 3:1, in Matthew 11:10.

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

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

Fourthly, By the names given unto α ; as, first, of God expressly, John 1:1, 20:28; Acts 20:28; Romans 9:5; Philippians 2:6; Hebrews 1:8; 1 Timothy 3:16; secondly, of the Son of God, John 1:18; Romans 8:3, etc.

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

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

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

A. First, By the prophecies that went before, that so he should be.

Secondly, By the relation of their accomplishment.

Thirdly, By the Scriptures assigning to him those things which are required to a perfect man; as, first, a body, secondly, a soul, and therein, first, a will, secondly, affections, thirdly, endowments,

Fourthly, General infirmities of nature.

Genesis 2:15, 18:18. Matthew 1:1; Romans 1:4; Galatians 4:4. Luke 24:39; Hebrews 2:17, 10:5; 1 John 1:1; Matthew 26:38; Mark 14:34; Matthew 26:39; Mark 3:5; Luke 10:21; Luke 2:52. Matthew 4:2; John 4:6; Hebrews 2:18.

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

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

CHAPTER 11

OF THE OFFICES OF CHRIST; AND, FIRST, OF HIS KINGLY.

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

A. Three; first, of a King; secondly, of Priest; thirdly, of Prophet.
Psalm 2:6. Psalm 110:4. Deuteronomy 18:15.

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

A. No; he only received them for offended might suffer, and make satisfaction, and so he might be every way a fit and sufficient Savior for men. until the work of redemption be perfected. Psalm 110:1; Acts 2:36, 10:42; 1 Corinthians 11:3, 15:27, 28; Philippians 2:9; Hebrews 3:2, 6, 2:7-9.

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

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

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

A. That supreme authority which, Christ's subjects are all for their everlasting good, born rebels, and are he useth towards them, stubborn, until he make them whereof in general there be obedient by his Word and two acts; spirit. first, internal and spiritual, in converting their souls unto him, making them unto himself a willing, obedient, persevering people; secondly, eternal and ecclesiastical, in giving perfect laws and rules for their government, as gathered into holy societies under him. Isaiah 53:12, 59:20, 21; Hebrews 8:10-12; Isaiah 61:1, 2; John 1:16, 12:32; Mark 1:15; Matthew 28:20; 2 Corinthians 10:4, 5. Matthew 16:19; 1 Corinthians 12:28; Ephesians 4:8-14; 2 Timothy 3:16, 17; Revelation 22:18, 19.

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

A. Two also first, internal, by the mighty working of his Word, and the spirit of bondage upon their hearts, convincing, amazing, terrifying their consciences, hardening their spirits for ruin; Secondly, external, in judgements and vengeance, which oftentimes he beginneth in this life, and will continue unto eternity. Psalm 110; John 6:46, 8:59; 9:41; 12:40; 2 Corinthians 10:4-6; 1 Corinthians 5:6; 1 Timothy 1:20. Mark 16:16; Luke 19:27; Acts 13:11; Revelation 17:14.

CHAPTER 12

OF CHRIST'S PRIESTLY OFFICE.

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

A. By the decree, ordination, and will of God his Father, whereunto he yielded voluntary obedience; so that concerning this there was a compact and covenant between them. Psalm 110:4; Hebrews 5:5, 6; 7:17,18. Isaiah 50:4-6; Hebrews 10:5-10. Psalm 2:7, 8; Isaiah 53:8, 10-12; Philippians 2:7, 9; Hebrews 12:2; John 17:2, 4.

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

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

Q. 3. What are the parts of it?

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

Q. 4. What is the oblation of Christ?

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

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

A. Divers ways; first, in that it satisfied the justice of God; secondly, it redeemed us from the power of sin, death, and hell; thirdly, it ratified the new covenant of grace; fourthly, it procured for us grace here, and glory hereafter; by all which means the peace and reconciliation between God and us is wrought. Ephesians 2:14, 15.

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

A. In that for us he underwent the punishment due to our sin. Isaiah 53:4-6; John 10:11; Romans 3:25, 26, 4:25; 1 Corinthians 15:3; 2 Corinthians 5:21; Ephesians 5:2; 1 Peter 2:24.

Q. 7. What was that punishment?

A. The wrath of God, the curse of the law, the pains of hell, due to sinners, in body and soul. Genesis 2:17; Deuteronomy 27:15-26; Isaiah 59:2; Romans 5:12; Ephesians 2:3; John 3:36; Hebrews 2:14.

Q. 8. Did Christ undergo all these?

A. Yes; in respect of the greatness and extremity, not the eternity and continuance of those pains; for it was impossible he should be holden of death. Matthew 26:28; Mark 14:33, 34; 15:34; Galatians 3:13; Ephesians 2:16; Colossians 1:20; Hebrews 5:7; Psalm 18:5.

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

A. In that he was not a mere man only, but God also, of infinitely more value than all those who had offended. Romans 5:9; Hebrews 9:26; 1 Peter 3:18.

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

A. First, by paying a ransom to God, the judge and lawgiver, who had condemned us; secondly, by overcoming and spoiling Satan, death, and the powers of hell, that detained us captives. Matthew 20:28; John 6:51; Mark 10:45; Romans 3:25; 1 Corinthians 6:20; Galatians 3:13; Ephesians 1:7; 1 Timothy 2:6; Hebrews 10:9. John 5:24; Colossians 2:13-15; 1 Thessalonians 1:10; Hebrews 2:14; 1 Peter 1:18, 19.

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

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

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

A. By being accompanied with his death; for that, as all other testaments, was to be ratified by the death of the testator. Genesis 22:18; Hebrews 9:16, 8:10-12.

Q. 13. What is this new covenant?

A. The gracious, free, immutable promise of God, made unto all his elect fallen in Adam, to give them Jesus Christ, and in him mercy, pardon, grace, and glory, with a re-stipulation of faith from them unto this promise, and new obedience. Genesis 3:15; Jeremiah 31:31-34, 32:40; Hebrews 8:10-12. Galatians 3:8, 16; Genesis 12:3. Romans 8:32; Ephesians 1:3, 4. Mark 16:16; John 1:12, 10:27, 28.

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

A. By the way of purchase and merit; for the death of Christ deservedly procured of God that he should bless us with all spiritual blessings needful for our coming unto him. Isaiah 53:11, 12; John 17:2; Acts 20:28; Romans 5:17, 18; Ephesians 2:15, 16, 1:4; Philippians 1:29; Titus 2:14; Revelation 1:5, 6.

Q. 15. What is the intercession of Christ?

A. His continual soliciting of God on our behalf, begun here in fervent prayers, continued in heaven by appearing as our advocate at the throne of grace. Psalm 2:8; Romans 8:34; Hebrews 7:25, 9:24, 10:19-21; 1 John 2:1, 2; John 17. in heaven by appearing as our advocate at the throne of grace.

CHAPTER 13

OF CHRIST'S PROPHETICAL OFFICE.

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

A. In his embassy from God to man, revealing from the bosom of his Father the whole mystery of godliness, the way and truth whereby we must come unto God. Matthew 5; John 1:18, 3:32, 9, 14, 14:5, 6, 17:8, 18:37.

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

A. By making known the whole instrumentally, by the Word a saving and spiritual manner. Deuteronomy 18:18; Isaiah 42:6; Hebrews 3:1.

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

A. Divers; as, first, internally and of humiliation or abasement; secondly, of exaltation or glory. writing his law in our hearts; secondly, outwardly and instrumentally, by the Word preached. Jeremiah 31:31-34; 2 Corinthians 3:3; 1 Thessalonians 4:9; Hebrews 8:10. John 20:31; 1 Corinthians 12:28; Ephesians 4:8-13; 2 Peter 1:21.

CHAPTER 14

OF THE TWO-FOLD ESTATE OF CHRIST.

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

A. In a two-fold estate; first, of humiliation or abasement; secondly, of exaltation or glory. Philippians 2:8-10.

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

A. In three things; first, in his incarnation, or being born of woman; secondly, this obedience, or fulfilling the whole law, moral and ceremonial; thirdly, in his passion, or enduring all sorts of miseries, even death itself.

Luke 1:35; John 1:14; Romans 1:3; Galatians 4:4; Hebrews 2:9, 14. Matthew 3:15, 5:17; Luke 2:21; John 8:46; 2 Corinthians 5:21; 1 Peter 1:19; 1 John 3:5. Isaiah 53:6; Hebrews 2:9; 1 Peter 2:21.

Q. 3. Wherein consists his exaltation?

A. In, first, his resurrection; secondly, ascension; thirdly, sitting at the right hand of God; — by all which he was declared to be the Son of God with power. Matthew 28:18; Romans 1:4, 6:4; Ephesians 4:9; Philippians 2:9, 10; 1 Timothy 3:16.

CHAPTER 15

OF THE PERSONS TO WHOM THE BENEFITS OF CHRIST'S OFFICES DO BELONG.

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

A. Only to his elect. John 17:9; Isaiah 63:9; Hebrews 3:6, 10:21.

Q. 2. Died he for no other?

A. None, in respect of his Father's eternal purpose, and his own intention of removing wrath from them, and procuring grace and glory for them.

Acts 20:28; Matthew 20:28, 26:28; Hebrews 9:28; John 11:51, 52; Isaiah 53:12; John 3:16, 10:11-13,15; Ephesians 5:25; Romans 8:32, 34; Galatians 3:13; John 6:37, 39; Romans 4:25; 2 Corinthians 5:19, 20.

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

A. Everlasting torments for their sins; their portion in their own place.

Mark 16:16; John 3:36; Matthew 25:41; Acts 1:25.

Q. 4. For whom does he make intercession?

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

CHAPTER 16

OF THE CHURCH.

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

A. His church. Acts 20:28; Ephesians 5:32.

Q. 2. What is the church of Christ?

A. The whole company of God's elect, called elect, called by the Word and Spirit, out of their natural condition, to the dignity of his children, and united unto Christ their head, by faith, in the bond of the Spirit. Acts 2:47; 1 Timothy 5:21; Hebrews 12:22-24. Romans 1:5, 6, 9:11,24; 1 Corinthians 4:15; 2 Timothy 1:9. Acts 16:14; John 3:8; 1 Corinthians 4:15; 1 Peter 1:23; Hebrews 8:10. Ephesians 2:11-13; Colossians 1:13; Hebrews 2:14, 15; 1 Peter 2:9. John 17:21; Ephesians 2:18-22.

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

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

Q. 4. What is the church militant?

A. That portion of God's elect which, in their generation, cleaveth unto Christ by faith, and fighteth against the world, flesh, and devil. Ephesians 6:11, 12; Hebrews 11:13, 14, 12:1, 4.

Q. 5. What is the church triumphant?

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

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

A. No; essentially they are but one, differing only in some outward administrations. Ephesians 2:11-16; 1 Corinthians 10:3; Galatians 4:26, 27; Hebrews 11:16, 26, 40.

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

A. No; unless the decree of God may be changed, and the promise of Christ fail.
Matthew 16:18, 28:20; John 14:16; John 17; 1 Timothy 3:15; 2 Timothy 2:19.

CHAPTER 17.

OF FAITH.

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

A. By a lively justifying faith, of his Father the whole mystery of godliness, the way and truth whereby we must come unto God. Christ, the head thereof. Acts 2:47, 13:48; Hebrews 11:6, 12:22,23, 4:2; Romans 5:1,2; Ephesians 2:13,14.

Q. 2. What is a justifying faith?

A. A gracious resting upon the free promises of God in Jesus Christ for mercy, with a firm persuasion of heart that God is a reconciled Father unto us in the Son of his love. 1 Timothy 1:16; Job 13:15, 9:25; Romans 4:5. Hebrews 4:16; Romans 8:38,39; Galatians 2:20; 2 Corinthians 5:20,21.

Q. 3. Have all this faith?

A. None but the elect of God. Titus 1:1; John 10:26; Matthew 13:11; Acts 13:48; Romans 8:30.

Q. 4. Do not, then, others believe that make profession?

A. Yes; with, first, historical faith, or a persuasion that the things written in the Word are true; secondly, temporary faith, which has some joy of the affections, upon unspiritual grounds, in the things believed. James 2:19. Matthew 13:20; Mark 6:20; John 2:23,24; Acts 8:13.

CHAPTER 18

OF OUR VOCATION, OR GOD'S CALLING US.

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

A. It is freely bestowed upon us and wrought in us by the Spirit of God, in our vocation or calling. John 6:29,44; Ephesians 2:8, 9; Philippians 1:29; 2 Thessalonians 1:11.

Q. 2. What is our vocation, or this calling of God?

A. The free, gracious act of Almighty God, whereby in Jesus Christ he calleth and translateth us from the state of nature, sin, wrath, and corruption, into the state of grace and union with Christ, by the mighty, effectual working of his preaching of the Word. Colossians 1:12,13; 2 Timothy 1:9; Deuteronomy 30:6; Ezekiel 36:26; Matthew 11:25, 26; John 1:13, 3:3, 8; Ephesians 1:19; Colossians 2:12; 1 Corinthians 4:7; James 1:18; 2 Peter 2:20; Acts 16:14.

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

A. Nothing at all, being merely church are outwardly called by the Word, none effectually but the elect. church are outwardly called by the Word, none effectually but the elect. in ourselves we have no ability to any thing that is spiritually good. Matthew 7:18, 10:20; John 1:13, 15:5; 1 Corinthians 12:3, 2:5; 2 Corinthians 3:5; Ephesians 2:1, 8; Romans 8:26; Philippians 1:6.

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

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

CHAPTER 19

OF JUSTIFICATION.

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

A. No, but merely by the imputation of the righteousness of Christ apprehended and applied by faith; for which alone the Lord accepts us as holy and righteous. Isaiah 43:25; Romans 3:23-26, 4:5.

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

A. The gracious, free act of imputation of the righteousness of Christ apprehended and applied by faith; for which alone the Lord accepts us as holy and righteous. righteousness of Christ to a believing sinner, and for that speaking peace unto his conscience, in the pardon of his sin, pronouncing him to be just and accepted before him. Genesis 15:6; Acts 13:38, 39; Luke 18:14; Romans 3:24, 26, 28, 4:4-8; Galatians 2:16.

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

A. No; for of themselves they can neither satisfy his justice, fulfill his law, nor endure his trial. Psalm 130:3,4, 143:2; Isaiah 64:6; Luke 17:10.

CHAPTER 20

OF SANCTIFICATION.

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

A. Yes; repentance, and holiness or new obedience. Acts 20:21; Matthew 3:2; Luke 13:3. 2 Timothy 2:19; 1 Thessalonians 4:7; Hebrews 12:14.

Q. 2. What is repentance?

A. Godly sorrow for every known sin committed against God, with a firm purpose of heart to cleave unto him for the to cleave unto him for the quickening of all graces, to walk before him in newness of life. 2 Corinthians 7:9-11; Acts 2:37; Psalm 51:17. Psalm 34:14; Isaiah 1:16, 17; Ezekiel 18:27, 28; Acts 14:15. Ephesians 4:21-24; Romans 6:12, 13, 18, 19, 8:1; 2 Corinthians 5:17; Galatians 6:15.

Q. 3. Can we do this of ourselves?

A. No; it is a special gift and grace of God, which he bestoweth on whom he pleaseth Leviticus 20:8; Deuteronomy 30:6; Ezekiel 11:19,20; 2 Timothy 2:25; Acts 11:18.

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

A. In its performance according to the Gospel rule, with faith and assured hope of divine mercy. Psalm 51; 1 John 2:1,2; 2 Corinthians 7:10,11; Acts 2:38; Matthew 26:75.

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

A. That universal, sincere obedience to the whole will of God, in our hearts, minds, wills, and actions, whereby we are in some measure made conformable to Christ, our head. Psalm 119:9; 1 Samuel 15:22; John 14:15; Romans 6:19; Hebrews 12:14; Titus 2:12; 2 Peter 1:5-7; Isaiah 1:16,17. 1 Chronicles 28:9; Deuteronomy 6:5; Matthew 22:37. Romans 8:29; 1 Corinthians 11:1; Ephesians 2:21; Colossians 3:1-3; 2 Timothy 2:11, 12.

Q. 6. Is this holiness or obedience in us perfect?

A. Yes, in respect of all the parts of it, but not in respect of the degrees wherein God requires it. 2 Kings 20:3; Job 1:1; Matthew 5:48; Luke 1:6; 2 Corinthians 7:1; Ephesians 4:24; Titus 2:12. Isaiah 64:6; Psalm 130:3; Exodus 28:38; Philippians 3:12.

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

A. Yes, from them whose persons he accepteth and justifieth freely in Jesus Christ
Romans 12:1; Philippians 4:18; Hebrews 13:16; 1 John 3:22; Ephesians 1:6.

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

A. Internal, in the quickening of all graces, purging act of all graces, purging act
frequent prayers, alms, and all manner of righteousness. Hebrews 9:14; Ephesians
3:16, 17; Romans 2:29, 6:12. Matthew 5:20; Romans 8:1,2; Ephesians 4:22, 23;
Titus 2:12.

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

A. No; all their performances in this kind are but abominable sins before the Lord.
Proverbs 15:8; John 9:31; Titus 1:15; Hebrews 11:6.

CHAPTER 21

OF THE PRIVILEGES OF BELIEVERS.

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

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

Q. 2. What is our union with Christ?

A. An holy, spiritual conjunction unto him, as our head, husband, and foundation, whereby we are made partakers of the same Spirit with him, and derive all good things from him. 1 Corinthians 12:12; John 15:1, 2, 5-7, 17:23. Ephesians 4:15, 5:23; Colossians 1:18. 2 Corinthians 11:2; Ephesians 5:25-27; Revelation 21:9. Matthew 16:18; Ephesians 2:20-22; 1 Peter 2:4-7. Romans 8:9, 11; Galatians 4:6; Philippians 1:19. John 1:12, 16; Ephesians 1:3.

Q. 3. What is our adoption?

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

Q. 4. How come we to know this?

A. By the especial working of the Holy Spirit in our hearts, sealing unto us the promises of God, and raising up our souls to an assured expectation of the promised inheritance. Romans 8:15, 17; Ephesians 4:30; 1 John 3:1; Romans 8:19,23; Titus 2:13.

Q. 5. What is our Christian liberty?

A. An holy and spiritual freedom from the slavery of sin, the bondage of death and hell, the curse of the law, Jewish ceremonies, and thralldom of conscience, purchased for us by Jesus Christ, and revealed to us by the Holy Spirit. Galatians 5:1. John 8:32, 34, 36; Romans 6:17, 18; Isaiah 61:1; 1 John 1:7; 2 Corinthians 5:21. Romans 8:15; Hebrews 2:15; 1 Corinthians 15:55, 57. Galatians 3:13; Ephesians 2:15, 16; Galatians 4:5; Romans 8:1. Acts 15:10,11; Galatians 3,4,5. 2 Corinthians 1:24; 1 Corinthians 7:23; 1 Peter 2:16. 1 Corinthians 2:12.

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

A. Yes, as a covenant, or as it has any thing in it bringing into bondage, — as the curse, power, dominion, and rigid exaction of obedience; but not as it is a rule of life and holiness. Jeremiah 31:31-33; Romans 7:1-3, 6:14; Galatians 3:19,24; Romans 8:2; Galatians 5:18. Matthew 5:17; Romans 3:31, 7:13, 22, 25.

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

A. No; being ordained of God, and commanding for him, we owe them act lawful obedience. Romans 13:1-4; 1 Timothy 2:1,2; 1 Peter 2:13-15.

CHAPTER 22

OF THE SACRAMENTS OF THE NEW COVENANT IN PARTICULAR, A HOLY RIGHT WHEREUNTO IS THE FOURTH PRIVILEGE OF BELIEVERS.

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

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

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

A. Not by any real essential conveying of spiritual grace by corporeal means, but by the way of promise, oblation, and covenant, confirming the grace wrought in us by the Word and Spirit. Hebrews 4:2; 1 Corinthians 10; Romans 4:11, 1:17; Mark 16:16; Ephesians 5:26. confirming the grace wrought in us by the Word and Spirit.

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

A. Accidentally only, in things concerning the outward matter and form, as their number, quality, clearness of signification, and the like, — not essentially, in the things signified, or grace confirmed. 1 Corinthians 10:1,2, 3, etc.; John 6:35; 1 Corinthians 5:7; Philippians 3:3; Colossians 2:11.

CHAPTER 23

OF BAPTISM.

Q. 1. Which are these sacraments?

A. Baptism and the Lord's supper.

Q. 2. What is baptism?

A. An holy action, appointed of Christ, whereby being sprinkled with water in the name of the whole Trinity, by a lawful minister of the church, we are admitted into the family of God, and have the benefits of the blood of Christ confirmed unto us. Matthew 28:19; Mark 16:15, 16. Acts 2:41, 8:37. Acts 2:38,39; John 3:5; Romans 6:3-5; 1 Corinthians 12:13.

Q. 3. To whom does this sacrament belong?

A. Unto all to whom the promise of the covenant is made; that is, to believers, and to their seed. Acts 2:39; Genesis 17:11,12; Acts 16:15; Romans 4:10,11; 1 Corinthians 7:14.

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

A. Inasmuch as it is a seal of that promise which gives pardon of all to believers. Acts 2:39; Romans 4:11, 12.

CHAPTER 24.

OF THE LORD'S SUPPER.

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

A. An holy action instituted and appointed by Christ, to set forth his death, and communicate unto us spiritually his body and blood by faith, being represented by bread and wine, blessed by his word, and prayer, broken, poured out, and received of believers. Matthew 26:26-28; Luke 22:14-20; 1 Corinthians 11:23-25. Luke 22:19; 1 Corinthians 11:25, 26. Mark 14:22-24; 1 Corinthians 11:24, 25; John 6:63. 1 Corinthians 11:23, 25. 1 Corinthians 11:24; Matthew 26:26. Matthew 26:26; Mark 14:22; Luke 22:19.

Q. 2. When did Christ appoint this sacraments?

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

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

A. From the word, practice, and actions of our Savior, at its institution.

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

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

Q. 5. What were the words of Christ?

A. First, of command, — “Take, eat;” secondly, of promise, — “This is my body;” thirdly, of institution for perpetual use, — “This do,” etc. 1 Corinthians 11:24-26.

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

A. Those only have a true right to the signs who by faith in have an holy interest in Christ, the thing signified. 1 Corinthians 11:27-29; John 6:63.

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

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

CHAPTER 25

OF THE COMMUNION OF SAINTS, THE FIFTH PRIVILEGE OF BELIEVERS.

Q. 1. What is the communion of saints?

A. An holy conjunction between all God's people, wrought by their participation of the same Spirit, whereby we are all made members of that one body whereof Christ is head. Song of Solomon 6:9; Jeremiah 32:39; John 17:22; 1 Corinthians 12:12; Ephesians 4:3-6, 13; 1 John 1:3, 6, 7.

Q. 2. Of what sort is this union?

A. First, spiritual and internal, in the enjoyment of the same Spirit and graces, — which is the union of the Hebrews church catholic; secondly, external and ecclesiastical, in the same outward ordinances, — which is the union of particular congregations. 1 Corinthians 12:12,13; Ephesians 2:16, 19-22; 1 Corinthians 10:17; John 17:11, 21, 22; John 10:16; 1:11. 1 Corinthians 1:10,11; Romans 12:5; 1 Corinthians 12:27,28; Ephesians 4:11-13; Philippians 2:2; Colossians 3:15; 1 Peter 3:8.

CHAPTER 26

OF PARTICULAR CHURCHES.

Q. 1. What are particular churches?

A. Peculiar assemblies of professors in one place, under officers of Christ's institution, enjoying the ordinances of God, and leading lives be seeming their holy calling. Acts 11:26; 1 Corinthians 4:17, 11:22; 2 Corinthians 1:1. Acts 20:17,28, 14:23; 2 Corinthians 8:23; Hebrews 13:17. 1 Corinthians 3:6; Revelation 2:1-3. 2 Thessalonians 3:5, 6, 11; Galatians 6:16; Philippians 3:17; 1 Thessalonians 2:12.

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

A. First, pastors or doctors, to teach and exhort; secondly, elders, to assist in rule and government; thirdly, deacons, to provide for the poor. Romans 12:7, 8; Ephesians 4:11; 1 Corinthians 12:28. Romans 12:8; 1 Timothy 5:17. Acts 6:2, 3.

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

A. That they be faithful in the ministry committed unto them; sedulous in dispensing the Word; watching for the good of the souls committed to them; going before them in an example of all godliness and holiness of life.

1 Corinthians 4:2; Acts 20:18-20. 2 Timothy 2:15, 4:1-5. Titus 1:13; 1 Timothy 4:15, 16. Titus 2:7; 1 Timothy 4:12; Matthew 5:16; Acts 24:16.

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

A. Obedience to their message and ministry; honor and love to their persons; maintenance to them and their families. 2 Corinthians 5:20; Romans 6:17; Hebrews 13:17; 2 Thessalonians 3:14; Romans 16:19; 2 Corinthians 10:4-6. 1 Corinthians 4:1; Galatians 4:14; 1 Timothy 5:17,18. Luke 10:7; James 5:4; 1 Timothy 5:17, 18; 1 Corinthians 9:9-13.

CHAPTER 27

OF THE LAST PRIVILEGE OF BELIEVERS, BEING THE DOOR OF ENTRANCE INTO GLORY.

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

A. An act of the mighty power of God's Holy Spirit, applying unto us the virtue of Christ's resurrection, etc.; whereby, at the last day, he will raise our whole bodies from the dust, to be united again unto our souls in everlasting happiness. Job 19:25-27; Psalm 16:9-11; Isaiah 26:19; Ezekiel 37:2,3; Daniel 12:2; 1 Corinthians 15:16, Revelation 20:12, 13.

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

A. The glory of God in our eternal salvation.

*To Him be all glory and honor for
evermore! Amen.*