

TWO SHORT CATECHISMS

by John Owen

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

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

“Come, ye children, hearken to me; I will teach you the fear of the Lord,”
Psalm 34:11

PREFATORY NOTE

The first edition of these Catechisms issued from the press in 1645. Dr. Owen had at that time the charge of the parish of Fordham in Essex, and 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 John 14:5, 6, 17:3; Acts 4:12.

Every one out of this way
 everlastingly damned.
 of knowing God aright,
 The life of religion is in
 the Life.
 and living unto him.

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.

Popish traditions are false lights,
 leading from God.

Q. 3. What is the Scripture?

A.

The books of the Old
 and New Testament,

Isaiah 8:20; Romans 3:2.
 Revelation 22:19, 20.

The authority of the
 Scripture dependeth not on
 the authority of the church,
 as the Papists blaspheme.
 All human inventions
 unnecessary helps in the
 worship of God.
 The word thereof is the sole

directory for faith, worship,
and life.

given by inspiration from
God, containing all things
necessary to be believed and
done, that God may be
worshipped and our souls
saved.

2 Timothy 3:16, 17; 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,

Matthew 16:17; John 16:13;
1 Thessalonians 2:13;
1 John 2:20, 5:6.

This alone persuadeth and
inwardly convinceth the heart
of the divine verity of the
Scripture; other motives,
also, there are from without,
and unanswerable arguments to
prove the truth of them, as,

1. Their antiquity;
2. Preservation from fury;
3. Prophecies in them;
4. The holiness and majesty of their
doctrine agreeable to the nature of God;
5. Miracles;
6. The testimony of the church of all ages;
7. The blood of innumerable martyrs, etc.

working faith in my heart to
close with that heavenly
majesty, and clear divine
truth, that shineth in them.

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.

Deuteronomy 33:27; Isaiah 57:15;
Revelation 1:8.
1 Kings 8:27; Psalm 139:2-5,

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

incomprehensible

Exodus 33:20; 1 Timothy 6:16.

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

Spirit,
giving being to all things,

John 4:24.
Genesis 1:1; Psalm 115:3, 135:6;

and doing with them
whatsoever he pleaseth.

Isaiah 46:10; John 5:17;
Hebrews 1:2.

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.
The divers names of God
signify one and the same
thing, but under diverse
notions in respect of our
conception.

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,

Deuteronomy 33:27; Psalm 93:2;
Isaiah 57:15; Revelation 1:11.

infiniteness,

1 Kings 8:27; Psalm 139:1-4, 8-10.

Simplicity or purity,

Exodus 3:14.

Some of these attributes belong so unto God, as that they are in no sort to be ascribed to any else, — as infiniteness, eternity, etc. Others are after a sort attributed to some of his creatures, in that he communicates unto them some of the effects of them in himself; — as life, goodness, etc. The first of these are motives to humble adoration, fear, self-aborrancy; the other, to faith, hope, love, and confidence, through Jesus Christ.

all-sufficiency,

Genesis 17:1; Psalm 135:4-6.

Perfectness,

Job 11:7-9; Romans 11:33-36.

immutability,

Malachi 3:6; James 1:17.

life,

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.

will,

Daniel 4:35; Isaiah 46:10;

Ephesians 1:5, 11; James 1:18.

and understanding.

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.

<p>Goodness, power,</p>	<p>Psalm 119:68; Matthew 19:17. Exodus 15:11; Psalm 62:11; Revelation 19:1.</p>
	<p>Nothing is to be ascribed unto God, nor imagined of him, but what is exactly agreeable to those his glorious properties These last are no less essential unto God than the former — only we thus distinguish them, because these are chiefly seen in his works.</p>
<p>justice,</p>	<p>Zephaniah 3:5; Psalm 11:7; Jeremiah 12:1; Romans 1:32.</p>
<p>mercy,</p>	<p>Psalm 130:7; Romans 9:15; Ephesians 2:4.</p>
<p>holiness, wisdom, and the like; which he delighteth to exercise towards his creatures, for the praise of his glory.</p>	<p>Exodus 15:11; Joshua 24:19. Habakkuk 1:13; Revelation 4:8. Romans 11:33, 16:27.</p>

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.
 This is that mysterious ark
 that must not be pried into,
 nor the least tittle spoken
 about it, wherein plain
 Scripture goes not before.
 To deny the Deity of any one
 person, is in effect to deny
 the whole Godhead for
 whosoever has not the Son,
 has not the Father.
 This only doctrine remained
 undefiled in the Papacy.

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

A.

To be of himself only the 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, John 10:30; Romans 3:30.

distinguished only in their personal manner of subsistence. 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 1 Timothy 6:16. Isaiah 6:2, 3. We must labor to make out comfort from the proper work of every person towards us. Colossians 1:11-14.

dispensation of themselves to us by creation, redemption, and sanctification, a knowledge may be attained of these things, saving and heavenly.

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.
The purposes and decrees of God, so far as by him revealed, are objects of our faith, and full of comfort.

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.
Farther reasons of Gods decrees than his own will, not to be inquired after.

The changes in the scripture ascribed unto God are only in the outward dispensations and works, variously tending to one infallible event, by him proposed. The Armenians' blasphemy, in saying God sometimes fails of his purposes.

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

A.

Angels and men, for whom 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,

Ephesians 1:4; Acts 13:48;

Romans 8:29, 30.

free,

Matthew 11:26.

immutable purpose of God,

2 Timothy 2:19.

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

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

whereby in Jesus Christ he chooseth unto himself whom he pleaseth out of whole mankind, determining to bestow upon them, for his sake, grace here, and everlasting

Eph 1:4, 5; Matthew 22:14.

Romans 9:18-21.

John 6:37, 17:6, 9, 11, 24.

From the execration of these decrees flows that variety

happiness hereafter, for the praise of his glory, by way of mercy.

and difference we see in the dispensation of the means Of grace, — God sending the Gospel where he has a remnant according to election.

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

A.

No, in no wise; we are in the 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.

The very outward works of God are sufficient to convince men of his eternal power and Godhead, and to leave them inexcusable, if they serve him not.

Q. 2. What is the work of creation?

A.

An act or work of God's 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.

The glory of God is to be

preferred above our own
 either being or well-being,
 as the supreme end of then.
 The approaching unto God in
 his service is the chief
 exaltation of one nature
 above the beasts that perish.

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

A.

Yea, to the uttermost, being 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.

God never allowed, from the beginning, that the will of God and the creature should be the measure of his worship not of honor.

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

Genesis 3:16-18;
 Galatians 3:10, 11, 21;
 Hebrews 7:19, 8:13.

it was made,

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

our nature corrupted,
and all power to do good
utterly lost.

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.
To this providence is to be ascribed all the good we do enjoy, and all the afflictions we undergo.

Fortune, chance, and the like, are names without things, scarce fit to be used among Christians, seeing Providence certainly ruleth all to appointed ends.
No free-will in man exempted either from the eternal decree or the overruling providence of God.

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

A.

Two ways; first, peculiarly towards his church, or elect, in their generations, for whom are all things;

Deuteronomy 32:10; Psalm 17:8; Zechariah 2:8; Matthew 16:18, 19:2, 29; 1 Peter 5:7.

secondly, towards all in a general manner, yet with various and divers dispensations.

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;

Matthew 6:31-33; Romans 8:28; 1 Timothy 6:17; 2 Peter 1:3.

Though the dispensations of God's providence towards his people be various, yet every issue and act of it tends to one certain end, — their good in his glory.

secondly, in ruling and disposing of kingdoms, nations, and persons, for their benefit;
thirdly, in avenging them of their adversaries.

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.

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

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.

This law of God bindeth us on now, not because delivered to the Jews on Mount Horeb, but because written in the hearts of all by the finger of God at the first.

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

A.

Yes, to the uttermost tittle.

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.

After the fall, the law ceased to be a rule of justification, and became a rule for sanctification only. It is of free grace that God giveth power to yield any

obedience, and accepteth at any obedience that is not perfect.

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.

Psalms 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.

This is that which commonly
is called original sin, which
in general denoteth the whole
misery and corruption of our
nature; as, —

1. The guilt of Adam's
actual sin to us imputed;
2. Loss of God's glorious
image, innocency and
holiness;
3. Deriving by propagation
a nature — (1.) Defiled with
the pollution, (2.) Laden
with the guilt, (3.)
Subtitled to the power of
sin;
4. A being exposed to all
temporal miseries, leading to
and procuring death;
5. An alienation from God,
with voluntary obedience to
Satan and lust;
6. An utter disability to
good, or to labor for mercy;
7. Eternal damnation of
body and soul in hell.

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

Divers ways;

first, in that we were all
guilty of the same breach of
covenant with Adam, being all
in him;

John 3:36; Romans 5:12;
Ephesians 2:3.

secondly, our souls with his
were deprived of that
holiness, innocence, and
righteousness wherein they
were at first created;

Genesis 3:10; Eph 4:23, 24;
Colossians 3:10.

thirdly, pollution and
defilement of nature came
upon us; with,

Job 14:4; Psalm 51:7; John 3:6;
Romans 3:13.

fourthly, an extreme

Genesis 6:5; Ephesians 2:1;
Jeremiah 6:16, 13:23;
Romans 8:7.

disability of doing any thing
that is well-pleasing unto
God;

by all which we are made
obnoxious to the curse.

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;

Genesis 2:17; Romans 1:18, 5:12, 17;
Ephesians 2:3.

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

secondly, the loss of the
grace and favor of God;

Genesis 3:24; Ezekiel 16:3-5;
Ephesians 2:13.

thirdly, guilt and horror of
conscience, despair and
anguish here; with,
fourthly, eternal damnation
hereafter.

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.

Psalms 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,

The end of this is Jesus
Christ, to all that fly for
refuge to the hope set before
them.

Being able neither to know,

Acts 8:31, 16:14; 1 Corinthians 2:14;
Ephesians 5:8; John 1:5.

nor will,

Jeremiah 6:16, 13:23; Luke 4:18;
Romans 6:16, 8:7.

nor do any thing that is
spiritually good and pleasing
unto God.

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 the flesh.

Romans 8:3.

This is that great mystery of
godliness that the angels
themselves admire — the most
transcendent expression of
God's infinite love, — the
laying forth of all the
treasure of his wisdom and
goodness.

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

A.

The second person of the
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 1. 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.

1. Though our Savior
Christ be one God with his
Father, he is not one person
with him.
2. Jesus Christ is God and
man in one, — not a God and a
man; God incarnate, — not a
man deified.
3. The essential properties
of either nature remain in
his person theirs still, not
communicated unto the other;
as of the Deity to be
eternal, everywhere; of the
humanity to be born and die.
4. Whatever may be said of
either nature may be said of
the whole person; so God may
be said to die, but not the
Godhead; the man Christ to be
everywhere, but not his
humanity; for his one person
is all this.
5. The monstrous figment of
transubstantiation, or
Christ's corporeal presence
in the sacrament, fully

overthrows our Savior's human nature, and makes him a mere shadow.

6. All natural properties are double in Christ, — as will, etc., still distinct; all personal, as subsistence, single.

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 Tim 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;

Fourthly, General infirmities of
nature.

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;

Psalm 2:6.

Psalm 110:4.

In the exercise of these offices, Christ is also the sole head, husband, God firstborn of the church. Papal usurpation upon these offices of Christ manifests the pope to be the Man of Sin.

thirdly, of Prophet.

Deuteronomy 18:15.

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

A.

No; he only received them for the present dispensation, 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

Psalm 110:3-7.

over his church; secondly,
his power of subduing his
enemies.

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

A.

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

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

first, internal and
spiritual, in converting
their souls unto him, making
them unto himself a willing,

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.

obedient, persevering people;
secondly, eternal and
ecclesiastical, in giving

Matthew 16:19; 1 Corinthians 12:28;
Ephesians 4:8-14;
2 Timothy 3:16, 17;
Revelation 22:18, 19.

perfect laws and rules for
their government, as gathered
into holy societies under
him.

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

A.

Two also

first, internal, by the

Psalms 110; John 6:46, 8:59;

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.

9:41; 12:40; 2 Corinthians 10:4-6;
1 Corinthians 5:6; 1 Timothy 1:20.
The end of Christ in
exercising his kingly power
over his enemies, is the
glory of the gospel and the
good of his people.

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,

Psalm 110:4;

Hebrews 5:5, 6; 7:17,18.

and will of God his Father,

Isaiah 50:4-6; Hebrews 10:5-10.

whereunto he yielded
voluntary obedience;

so that concerning this there
was a compact and covenant
between them.

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 execration 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;

Hebrews 9:14.

secondly, intercession.

Hebrews 7:25.

Against both these the
Papists are exceedingly
blasphemous; against the one,
by making their mass a
sacrifice for sins, — the

other, by making saints
mediators of intercession.

Q. 4. What is the oblation of Christ?

A.

The offering up of himself
upon the altar of the cross,
an holy propitiatory
sacrifice for the sins of all
the elect throughout the
world;

Isaiah 53:10,12; John 3:16,
11:51, 17:19; Hebrews 9:13, 14.

as also, the presentation of
himself for us in heaven,
sprinkled with the blood of
the covenant.

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.

Christ's undergoing punishment for us was,

1. first, typified by the old sacrifices;
2. secondly, foretold in the first promise;
3. thirdly, made lawful and valid in itself, — first, by God's determination, the supreme lawgiver; secondly, his own voluntary undergoing it; thirdly, by a relaxation of the law in regard of the subject punished; —
4. fourthly, beneficial to us, because united to us; as, first, our head; secondly, our elder brother; thirdly, our sponsor or surety; fourthly, our husband; fifthly, our God, or Redeemer, etc.

Q. 7. What was that punishment?

A. The wrath of God, the

curse of the law, the pains of hell, due to sinners, in

Genesis 2:17; Deuteronomy 27:15-26; Isaiah 59:2; Romans 5:12; Ephesians 2:3; John 3:36; Hebrews 2:14.

body and soul.

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

Q. 8. Did Christ undergo all these?

A.

Yes; in respect of the 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.

The death that Christ underwent was eternal in its own nature and tendency, — not so to him, because of his holiness, power, and the unity of his person.

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.

He suffered not as God, but He suffered who was God.

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

A.

First, by paying a ransom to God, the judge and lawgiver, who had condemned us;

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.

We are freed from the anger

of God, by a perfect rendering to the full value of what he required, — from the power of Satan, by absolute conquest on our behalf.

secondly, by overcoming and spoiling Satan, death, and the powers of hell, that detained us captives.

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.
The new covenant is Christ's legacy, in his last will unto his people, — the eternal inheritance of glory being conveyed thereby.

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,

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.

with a re-stipulation of faith from them unto this promise, and new obedience.

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.

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

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

Q. 15. What is the intercession of Christ?

A.

His continual solliciting 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.

To make saints our intercessors, is to renounce Jesus Christ from being a sufficient Savior.

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.

Christ differed from all other prophets; first, in his sending, which was immediately from the bosom of his Father; secondly, his assistance, which was the fullness of the Spirit; thirdly, his manner of teaching, — with authority.

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

A.

By making known the whole doctrine of truth unto us in a saving and spiritual manner.

Deuteronomy 18:18; Isaiah 42:6; Hebrews 3:1.

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

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

A.

Divers; as,

first, internally and

3:3;

effectually, by his Spirit

writing his law in our

hearts;

secondly, outwardly and

instrumentally, by the Word

preached.

Jeremiah 31:31-34; 2 Corinthians

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.

The humiliation of Christ shows us what we must here do and suffer, his exaltation, what we may hope for.

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

The only way to heaven is by the cross.

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

A.

In three things;

first, in his incarnation, or being born of woman;

14.

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,

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.

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

None that he died for shall
ever die.

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

Q. 2. Died he for no other?

A.

None, in respect of his Father's eternal purpose, and his own intention of removing wrath from them, and Romans 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; 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,

The elect angels belong to this church.

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

No mention in Scripture of any church in purgatory.

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

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

called
of God,
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.

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

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

A.
 No; unless the decree of God
 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, whereby we are united unto 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.

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

Q. 2. What is a justifying faith?

A.

A gracious resting upon the free promises of God in Jesus Christ for mercy, Faith is in the understanding, in respect of its being and subsistence, — in the will and heart, in respect of its effectual working.

1 Timothy 1:16; Job 13:15, 9:25; Romans 4:5.

with a firm persuasion of heart that God is a

Hebrews 4:16; Romans 8:38,39; Galatians 2:20; 2 Corinthians 5:20,21.

reconciled Father unto us in the Son of his love.

Q. 3. Have all this faith?

A.

None but the elect of God.

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

John 6:29,44; Ephesians 2:8, 9;
Philippians 1:29;
2 Thessalonians 1:11.

Spirit of God, in our
vocation or calling.

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.
Our effectual calling is the
first effect of our
Spirit in the everlasting election.
We have no actual interest in
nor right unto Christ, until
we are thus called.

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

A.
 Nothing at all, being merely wrought upon by the free grace and Spirit of God, when 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. They who so boast of the strength of free-will in the work of our conversion are themselves an example what it is being given up to so vile an error, — destitute of the grace of God.

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

A.
 All within the pale of the 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.

Legal and evangelical justification differ; first, on the part of the persons to be justified, — the one requiring a person legally and perfectly righteous, — the other a believing sinner; secondly, on the part of God, who in the one is a severe, righteous judge, — in the other, a merciful, reconciled Father; thirdly, in the sentence, which in the one acquitteth, as having done nothing amiss, — in the other, as having all amiss pardoned.

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

A.

The gracious, free act of God, imputing the righteousness of Christ to a believing sinner, and for that speaking peace unto his conscience, in the pardon of his sin, pronouncing him to be just and accepted before him.

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

4:7;

obedience.

Acts 20:21; Matthew 3:2; Luke 13:3.
2 Timothy 2:19; 1 Thessalonians

Hebrews 12:14.

Q. 2. What is repentance?

A.

Godly sorrow for every known
sin committed against God,

2 Corinthians 7:9-11; Acts 2:37;
Psalm 51:17.

Repentance includeth, first,
alteration of the mind into a
hatred of sin, before loved;
secondly, sorrow of the
affections for sin committed;
thirdly, change of the
actions arising from both.
Repentance is either legal,
servile, and terrifying, from
the spirit of bondage; or
evangelical, filial, and
comforting, from the spirit
of free grace and liberty,
which only is available.

with a firm purpose of heart
to cleave unto him for the
future,
in the killing of sin, the
quickenings of all graces, to
walk before him in newness of
life.

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
Corinthians
to the Gospel rule, with
faith and assured hope of
divine mercy.

Psalm 51; 1 John 2:1,2; 2
7:10,11; Acts 2:38; Matthew 26:75.

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

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

A.

That universal, sincere
obedience to the whole will
of God,

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.

All faith and profession,
without this holiness, is
vain and of no effect.
True faith can no more be
without true holiness than
true fire without heat.

in our hearts, minds, wills,
and actions,
whereby we are in some
measure made conformable to

Christ, our head.

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,

2 Kings 20:3; Job 1:1;
Matthew 5:48; Luke 1:6; 2
Corinthians 7:1; Ephesians 4:24;
Titus 2:12.

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

but not in respect of the
degrees wherein God requires
it.

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.

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

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

A.

Internal, in the quickening of all graces, purging act sins;

and external, in fervent and 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. Particular precepts are innumerable.

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

A.

No; all their performances in this kind are but abominable sins before the Lord.

Proverbs 15:8; John 9:31; Titus 1:15; Hebrews 11:6. The best duties of unbelievers are but white sins.

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,

1 Corinthians 12:12;
 John 15:1, 2, 5-7, 17:23.

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

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

as our head,

Ephesians 4:15, 5:23;

husband,

Colossians 1:18.

2 Corinthians 11:2;

Ephesians 5:25-27;

Revelation 21:9.

and foundation,

Matthew 16:18; Ephesians 2:20-22;

1 Peter 2:4-7.

whereby we are made partakers
of the same Spirit with him,
and derive all good things
from him.

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 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.

This is that great honor and
dignity of believers, which
exalts them to a despising
all earthly thrones.

Q. 5. What is our Christian liberty?

A.

An holy and spiritual freedom

Galatians 5:1.

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

from the slavery of sin,

John 8:32, 34, 36; Romans 6:17, 18; Isaiah 61:1; 1 John 1:7; 2 Corinthians 5:21.

the bondage of death and

Romans 8:15; Hebrews 2:15; 1 Corinthians 15:55, 57.

hell,

the curse of the law,

Galatians 3:13; Ephesians 2:15, 16; Galatians 4:5; Romans 8:1.

Jewish ceremonies,

Acts 15:10,11; Galatians 3,4,5.

and thralldom of conscience,

2 Corinthians 1:24;

1 Corinthians 7:23; 1 Peter 2:16.

1 Corinthians 2:12.

purchased for us by Jesus

Christ, and revealed to us by

the Holy Spirit.

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

A.

Yes, as a covenant, or as it has any thing in it bringing into bondage, — as the curse, power, dominion, and rigid exaction of obedience;

Jeremiah 31:31-33;
Romans 7:1-3, 6:14;
Galatians 3:19,24; Romans 8:2;
Galatians 5:18.
Nothing makes men condemn the law as a rule, but hatred of that universal holiness which it does require.

but not as it is a rule of life and holiness.

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.
Rule and authority are as necessary for human society as fire and water for our lives.

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, obsignation, 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.

This is one of the greatest mysteries of the Roman magic and juggling that corporeal elements should have a power to forgive sins, and confer spiritual grace.

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

A.

Accidentally only, in things
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,

Matthew 28:19; Mark 16:15, 16.
Not the want, but the contempt of this sacrament, is damnable.

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

we are admitted into the family of God, and have the benefits of the blood of Christ confirmed unto us.

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,

Matthew 26:26-28; Luke 22:14-20;
1 Corinthians 11:23-25.

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

to set forth his death,

Luke 22:19; 1 Corinthians 11:25, 26.

and communicate unto us

Mark 14:22-24;

spiritually his body and

1 Corinthians 11:24, 25; John 6:63.

blood by faith,

1 Corinthians 11:23, 25.

being represented by bread

and wine,

1 Corinthians 11:24; Matthew 26:26.

blessed by his word, and

prayer,

Matthew 26:26; Mark 14:22;

broken, poured out, and

Luke 22:19.

received of believers.

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

Q. 2. When did Christ appoint this sacraments?

A.

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

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

A.

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

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.
God's promise, which it does confirm, — union with Christ, whereof it is a seal, — and obedience to the right use of the ordinance itself, — are required of all receivers.

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

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

A.

Yes; all the spiritual change 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.

Cant. 6:9; Jeremiah 32:39;
John 17:22; 1 Corinthians 12:12;
Ephesians 4:3-6, 13;
1 John 1:3, 6, 7.

By virtue of this, we partake in all the good and evil of the people of God throughout the world.

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,

Acts 11:26; 1 Corinthians 4:17, 11:22; 2 Corinthians 1:1.

Every corruption does not presently unchurch a people. Unholiness of fellow-worshippers defileth not God's ordinances.

under officers of Christ's institution, enjoying the ordinances of God, and leading lives be seeming their holy calling.

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;

Romans 12:7, 8; Ephesians 4:11; 1 Corinthians 12:28.

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

secondly, elders, to assist

Romans 12:8; 1 Timothy 5:17.

in rule and government;
thirdly, deacons, to provide
for the poor.

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.

The resurrection of the flesh hereafter is a powerful motive to live after the Spirit here.

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.

