

Orthodox Catechism

February 19, 2026

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Week 1: Our Only Comfort

Q. 1: What is your only comfort in Life and Death?

A: That both in Soul and¹ Body, whether I live or die², I am not my own, but³ belong wholly unto my most faithful Lord and Saviour Jesus Christ: who by his most precious Blood⁴ fully satisfying for all my Sins, has⁵ delivered me from all the power of the Devil, and so⁶ preserves me, that without the will of my Heavenly Father not so much as an Hair may⁷ fall from my Head; indeed, all things⁸ must serve for my safety: therefore by his Spirit also he⁹ assures me of everlasting Life, and¹⁰ makes me ready and prepared, that from now on I may live to him.

¹ 1 Corinthians 6:19; 1 Thessalonians 5:10

² Romans 14:8

³ 1 Corinthians 3:23

⁴ 1 Peter 1:18-19; 1 John 1:7; 1 John 2:2

⁵ 1 John 3:8; Hebrews 2:14-15

⁶ John 6:39

⁷ Matthew 10:30; Luke 21:18

⁸ Romans 8:28

⁹ 2 Corinthians 1:12; 2 Corinthians 5:5; Ephesians 1:13-14

¹⁰ Romans 8:24-25

Q. 2: How many things are necessary for you to know, that you enjoying this comfort may live and die happily?

A: Three. The first, what is the¹ greatness of my sin and misery. The second, how I am² delivered from all Sin and Misery. The third, what thanks³ I owe unto God for this delivery.⁴

¹ Luke 24:47; 1 Corinthians 6:11; Romans 8:15; Titus 3:3-8

² John 4:41; Romans 3

³ John 17:3

⁴ Ephesians 5:10; 1 Peter 2:9; 1 Peter 3:10-12; Romans 6:11-13; Matthew 5:16; Titus 2:11-12

Week 2: The Knowledge of Misery

Q. 3: Whence do you know your misery?

A: Out of the Law of¹ God.

¹ Romans 3:20; Romans 7:5,13; Romans 5:20

Q. 4: What does the Law of God require of us?

A: That which Christ does summarily teach us, Matthew 22:37,38,39,40. You shall love the Lord your God with all your Heart, and with all your Soul, and with all your Mind, and with all your¹ Strength. This is the first and the great Commandment; and the second is like unto it, You shall love your Neighbour as yourself. On these two Commandments hang the whole Law and the Prophets.²

¹ Matthew 22:37-40

² Luke 10:27

Q. 5: Are you able to keep all these perfectly?

A: No truly: for by nature I am¹ prone to the hatred of God, and of my² Neighbours.

¹ Romans 3:10,23; 1 John 1:8

² Romans 8:7; Ephesians 2:3; Titus 3:3

Week 3: The Origin of Sin

Q. 6: Did God then make man so wicked and perverse?

A: Not so, but rather he made him good, and to his own¹ Images that is, endued with true Righteousness and Holiness, that he might rightly know God his Creator, and heartily love him, and live with him blessed for ever, and that to laud and magnify² him.³

¹ Genesis 1:31

² Genesis 1:26,27

³ 2 Corinthians 3:18; Colossians 3:10; Ephesians 4:24

Q. 7: Whence then ariseth the wickedness of Mans nature?

A: From the fall and disobedience of our first Parents Adam and¹ Eve: hence is our nature so corrupt that we are all conceived and born in² Sin.

¹ Romans 5:12,18,19

² Psalm 51:5; Genesis 5:3

Q. 8: Are we so corrupt that we are not at all apt to do well, and are prone to all vice?

A: Indeed we are, except we are¹ regenerated by the Holy Ghost.

¹ John 3:5; Genesis 6:5; Job 14:4; Job 15:16; Isaiah 53:6

Week 4: God's Justice and Wrath

Q. 9: Does not God then do injury to Man who in the Law requires that of him which he is not able to perform?

A: No; For God had made Man such a one as¹ he might perform it: but Man by the impulse of the² Devil, and his own stubbornness bereaved himself and all his posterity of those Divine Graces.

¹ John 3:5; Ephesians 4:24

² Luke 10:30

Q. 10: Does God leave this stubbornness and falling away of Man unpunished?

A: No: but is angry in most dreadful¹ manner, as well for the sins in which we are born, as also for those which we ourselves commit, and in most just Judgment punishes them with present and everlasting Punishments, as himself pronounces: Cursed be he that confirms not all the words of this Law to do² them.

¹ Romans 5:12

² Deuteronomy 27:26; Galatians 3:10

Q. 11: Is not God therefore merciful?

A: Yes, truly he is¹ merciful; but so, that he is also² just: therefore his Justice requires that sin which is committed against the divine Majesty of God, should also be recompensed with extreme, that is, everlasting Punishment both in Body and Soul.

¹ Exodus 34:6; Psalm 5:4,5,6

² Exodus 20:5; 2 Corinthians 6:14

Week 5: The Need for a Mediator

Q. 12: Are we able to satisfy by ourselves?

A: Not at all. On the contrary, we do every day¹ increase our debt.

¹ Job 9:2,3; Job 15:15; Matthew 6:12

Q. 13: Is there any creature in Heaven or in Earth, which is only a creature, able to satisfy for us?

A: None. For first God will¹ not punish that Sin in any other creature which man has committed: and further, neither can that which is nothing but a creature sustain the wrath of God against sin, and deliver others from it.

¹ Psalm 130:3; Job 4:18; Job 25:5

Q. 14: What manner of Mediator then, and Deliverer must we seek for?

A: Such a one truly as is very Man, and perfectly just, and yet in Power above all creatures, that is, one who also is very¹ God.

¹ 1 Corinthians 15:25; Jeremiah 23:6; Isaiah 53:11; 2
Corinthians 5:14; Hebrews 7:16; Isaiah 7:14; Romans 8:3

Week 6: The Nature of the Mediator

Q. 15: Why is it necessary that he be very Man, and that perfectly just too?

A: Because that the Justice of God requires that the same human nature which has sinned, do itself likewise make recompence for sin: but¹ he that is himself a² sinner, cannot make recompence for others.

¹ Romans 5:12,17

² 1 Peter 3:18; Hebrews 7:26

Q. 16: Why must he also be very God?

A: That he might by the Power of his¹ Godhead sustain in his flesh the burthen of God's wrath,² and might recover and restore unto us that Righteousness and Life which we lost.

¹ Isaiah 55:3,8; Acts 2:24; 1 Peter 3:18

² 1 John 1:2; 1 John 4:9,10; Acts 20:28; John 3:16

Q. 17: And who is that Mediator which is together both very God, and a very perfectly just Man?

A: Even our Lord Jesus¹ Christ, who is made to us of God's Wisdom, Righteousness, Sanctification² \ Redemption.

¹ Matthew 1:23; 1 Timothy 3:16; John 14:16; 1 Timothy 2:5; Luke 2:11

² 1 Corinthians 1:30

Week 7: The Gospel and Election

Q. 18: From where do you know this?

A: Out of the Gospel which God first made known¹ in Paradise, and² afterwards did spread it a broad by the Patriarchs and³ Prophets: shadowed it by Sacrifices and other Ceremonies of the Law; and⁴ lastly accomplished it by his only begotten Son Christ our Lord.

¹ Genesis 3:15

³ John 5:46; Hebrews 10:7

² Genesis 22:18; Genesis 49:10,11; Romans 1:2; Hebrews 1:1; Acts 3:22; Acts 10:43

⁴ Romans 10:4; Galatians 4:4; Hebrews 13:8

Q. 19: Is then Salvation restored by Christ to all men who perished in Adam?

A: Not to all: but to those only who by a true Faith are ingrafted into him¹ and receive his benefits.

¹ John 1:12; John 3:36; Isaiah 53:11; Psalm 2:12; Romans

11:20; Hebrews 4:2; Hebrews 10:39

Week 8: True Faith and the Creed

Q. 20: What is Faith?

A: It is not only a knowledge, by which I surely assent to all things which God¹ has revealed unto us in his Word, but also an² assured trust kindled in³ my heart by the Holy Ghost, through the Gospel, by which I rest my trust in God, being assuredly resolved that: Remission of Sins, everlasting⁴ Righteousness, and life is given not to others only, but to me also, and that freely through the Mercy of God, for⁵ the Merits of Christ alone.

¹ Hebrews 11:13; James 2:19; Galatians 2:20

² Romans 4:16; Romans 5:1; Romans 10:10

³ Romans 1:16; Romans 10:17; 1 Corinthians 1:21; Mark

16:16; Acts 16:14

⁴ Matthew 16:17; John 3:5; Galatians 5:22; Philippians 1:19

⁵ Romans 3:24,25; Acts 10:45

Q. 21: What are those things which are necessary for a Christian man to believe?

A: All things which are promised us in the Gospel: the sum of which is briefly comprised in the Articles of the Catholic and undoubted Faith of all true Christians, commonly called the Creed. I believe in God the Father Almighty, maker of Heaven and Earth; and in Jesus Christ his only Son, our Lord; which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead \ buried, he descended into Hell; the third day he arose again from the dead, and ascended into Heaven, from whence he shall come to judge both the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the Body, and the life everlasting. Amen.

Q. 22: Into how many parts is this Creed divided?

A: Into three: the first of the eternal Father, and our Creation: the second of the Son and our Redemption: the third of the Holy Ghost, and our Sanctification.

Q. 23: Seeing there is but one only substance of God, why do you name those three, the Father, the Son, and the Holy Ghost?

A: Because God¹ has so manifested himself in his Word, that these three distinct Persons are that one true everlasting God.²

¹ Deuteronomy 6:4; Ephesians 4:6; Isaiah 44:6; Isaiah 45:5; 1 Corinthians 8:4

² Isaiah 61:1; Luke 4:18; Psalm 110:1; Matthew 3:16,17;

Matthew 28:19; John 14:26; John 15:26; Titus 3:5,6; Ephesians 2:18; 2 Corinthians 13:14; Galatians 4:6; 1 John 5:7

Week 9: God the Father and Creation

Q. 24: What do you believe when you say, I believe in God the Father Almighty, maker of Heaven and Earth?

A: I believe the everlasting Father of our Lord Jesus Christ¹ who made of nothing Heaven and Earth, with all that are in them; who likewise upholds² and governs them by his eternal Counsel and³ Providence. This God I believe to be my God and Father for Christ's sake; and therefore to trust in him, and rely on him, that I make no doubt but he will provide all⁴ things necessary both for my soul and body; and further, whatsoever evils he sends on me in this troublesome life, he⁵ will turn them to my safety; since he is both able to do it, as being⁶ God Almighty, and willing to do it, as being a bountiful Father.

¹ Genesis 1:1,2; Psalm 33:6; Job 33:4; Acts 4:24; Acts 14:15

² Psalm 104:3; Psalm 115:3; Matthew 10:29; Hebrews 1:3;
Romans 11:36

³ John 1:12; Romans 8:15; Galatians 4:5,6; Ephesians 1:5

⁴ Psalm 55:23; Matthew 6:26; Luke 12:22

⁵ Romans 8:28

⁶ Isaiah 46:4; Romans 10:12; Romans 8:38

Q. 25: What is the Providence of God?

A: The almighty Power of God, everywhere¹ present, by which he does as it were by his hand uphold² and govern Heaven and Earth, with all the Creatures therein, so that those things which grow in the Earth, as likewise rain and drought, fruitfulness and barrenness, meat³ and⁴ drink, health and⁵ sickness, riches and poverty; in a word, all things come not rashly and by chance, but by his fatherly Counsel and Will.

¹ Acts 17:25; Psalm 94:9; Isaiah 29:15; Ezekiel 8:12

² Hebrews 1:2,3

³ Jeremiah 5:24; Acts 14:17

⁴ John 9:3

⁵ Proverbs 22:2

Q. 26: What does this knowledge of the Creation and Providence of God profit us?

A: That in¹ adversity we may be patient² and thankful in prosperity³ and have our greatest hope placed in God our most faithful Father, being sure that there is nothing which⁴ may withdraw us from his love; since all creatures are so in his Power, that without his Will they are⁵ not able not only to do any thing, but not so much as once to move.

¹ Romans 5:3; Job 1:21

² Deuteronomy 8:10; 1 Thessalonians 5:18

³ Romans 5:4,5

⁴ Romans 8:38,39

⁵ Job 1:12; Job 2:6; Proverbs 21:1; Acts 17:27

Week 10: Christ the Saviour

Q. 27: Why is the Son of God called Jesus, that is, a Saviour?

A: Because he saves us from our¹ sins; neither ought any safety to be sought for from any other² nor can elsewhere be found.

¹ Matthew 1:21

² Hebrews 7:25; Acts 4:12

Q. 28: Do they then believe in the only Saviour Jesus, who seek for happiness and safety of the Saints, or of themselves, or elsewhere?

A: No: for although in word they boast themselves of Him as their only Saviour, yet indeed they deny the only¹ Saviour Jesus: for it must needs be that either Jesus is not a perfect Saviour, or that those who embrace him as their Saviour with a true faith, possess all things in him² which are required unto Salvation.

¹ 1 Corinthians 1:13; 1 Corinthians 1:30

2:10; Isaiah 43:11; John 1:16

² Hebrews 12:2; Isaiah 9:6; Colossians 1:19,20; Colossians

Q. 29: Why is he called Christ, that is, anointed?

A: Because he was ordained of the Father, and anointed of the holy Ghost¹ the chief Prophet² and Teacher, who³ has opened unto us the secret Counsel, \ all the will of his Father concerning our Redemption, and the high Priest, who with that one only Sacrifice of his Body⁴ has redeemed us, and does⁵ continually make Intercession to his Father for us; and a King, who rules us by his Word and Spirit, and defends⁶ and maintains that Salvation which he has purchased for us.

¹ Psalm 45:7; Hebrews 1:9; Deuteronomy 18:15; Acts 3:22

⁵ Psalm 2:6; Luke 1:33

² John 1:18; John 15:15; Matthew 11:27

⁶ Matthew 28:18

³ Hebrews 7:21; Hebrews 10:12

⁴ Romans 3:24; Romans 5:9,10

Q. 30: But why are you called a Christian?

A: Because through Faith I am a member of¹ Jesus Christ,² and partaker of his anointing, that both I³ may confess his name, and present myself unto him⁴ a lively Sacrifice of thankfulness, and also may in this life fight against Sin and Satan with free and good conscience, and afterwards enjoy an everlasting Kingdom with Christ.

¹ Acts 11:26; 1 Corinthians 6:15

⁴ Romans 12:1; Apocalypse 5:8; 1 Peter 2:5; 2 Timothy

² 1 John 2:27; Isaiah 59:2; 1 John 2:28

2:12; Romans 6:12,13; Apocalypse 1:6; 1 Timothy 1:18,19

³ Matthew 10:33

Week II: The Only Begotten Son

Q. 31: For what cause is Christ called the only begotten Son of God, when we also are the Sons of God?

A: Because Christ alone is the eternal and natural Son of the¹ eternal Father, and² we are but Sons adopted of the Father by Grace for his sake.

¹ Hebrews 1:2,3; John 3:16

² Romans 8:3; Ephesians 1:6; John 1:12; 1 John 1:3

Q. 32: Why do you call him our Lord?

A: Because he redeeming and ransoming both our Body and Soul from Sin, not with Gold nor Silver, but with his precious Blood, and delivering us from all the Power of the Devil, has set¹ us free to serve him.

¹ 1 Peter 1:18; 1 Corinthians 6:20; Ephesians 1:7; 1 Timothy 2:5,6; Romans 14:9

Week 12: The Incarnation

Q. 33: What do you believe when you say, He was conceived by the Holy Ghost, and born of the Virgin Mary?

A: That the Son of God, who¹ is and continues true and² everlasting³ God, took the⁴ very Nature of man, of the flesh and blood of the Virgin Mary, through the working of the Holy-Ghost, that he might also be the true Seed of David, like unto his Brethren in all things Sin excepted.

¹ Romans 9:5; Isaiah 7:14; Isaiah 9:6; John 5:20; John 20:28

² John 1:14; Galatians 4:4

³ Romans 1:3

⁴ Philippians 2:7; Hebrews 4:15; Hebrews 7:26

Q. 34: What profit do you take by Christ's holy Conception and Nativity?

A: That he is our Mediator, and does cover with his Innocency and perfect Holiness my Sins, in which I was conceived, that they may not come in the Sight of¹ God.²

¹ Hebrews 2:16,17

4:4,5

² Psalm 32:1; 1 Corinthians 1:30; Romans 8:3,4; Galatians

Week 13: The Suffering of Christ

Q. 35: What do you believe when you say he suffered?

A: That he all the time of his life which he lead in the Earth, but especially at the end¹ thereof, sustained the wrath of God, both in body and soul, against the sin of mankind, that he might by his passion, as the² only propitiatory sacrifice, deliver our body and soul from everlasting damnation, and purchase us the favour of God, righteousness, and everlasting life.

¹ 1 Peter 2:4; 1 Peter 3:18; Isaiah 53:12

² 1 John 2:2; 1 John 4:10

Q. 36: For what cause should he suffer under Pilate, as being his Judge?

A: That he being innocent¹ and condemned before a civil Judge² might deliver us from the severe Judgment of God which remained for all men.

¹ Luke 23:14; John 19:4

3:13

² Psalm 69:4; Isaiah 53:4,5; 2 Corinthians 5:21; Galatians

Q. 37: But is there any more in it, that he was fastened to the Cross, than if he had suffered any other kind of death?

A: There is more: for by this I am assured that he took upon himself the curse which did lie on me; for the death of the Cross¹ was accursed of God.

¹ Deuteronomy 21:23; Galatians 3:13

Week 14: The Death and Burial of Christ

Q. 38: Why was it necessary for Christ to humble himself unto death?

A: Because the Justice and Truth of God could by¹ no other means be satisfied for our sins, but by the very death of the² Son of God.

¹ Genesis 2:17

² Hebrews 2:9,14,15; Philippians 2:8

Q. 39: To what end was he buried also?

A: That thereby he might manifest that he¹ was dead indeed.

¹ Acts 13:29; Matthew 27:60; Luke 23:53; John 19:38

Q. 40: But since that Christ died for us, why must we also die?

A: Our death is not a satisfaction for our Sins, but the abolishing of Sin, and our passage¹ into everlasting Life.

¹ John 5:24; Philippians 1:23; Romans 7:24

Q. 41: What other benefit do we receive by the Death of Christ?

A: That by the virtue of his Death our old man is crucified, slain, and¹ buried together with him, (figured out in holy Baptism) that from now on evil lusts and desires may² not reign in us, but we may offer ourselves unto him a Sacrifice of thanksgiving.³

¹ Romans 6:6

² Romans 6:12

³ Romans 12:1

Q. 42: Why is there added, he descended into Hell?

A: That in my greatest pains and most grievous temptations I may support myself with this comfort, that my Lord Jesus Christ¹ has delivered me (by the unspeakable distresses, torments and terrors of his Soul, into which he was plunged both before, and then especially when he hanged on the Cross) from the straits and torments of Hell.

¹ Isaiah 53:10; Matthew 27:46

Week 15: The Resurrection and Ascension

Q. 43: What does the Resurrection of Christ profit us?

A: First, by his Resurrection he vanquished death, that he¹ might make us partakers of that Righteousness which he had gotten us by his death. Again, we are now also stirred up by his Power to a new Life. Lastly, the Resurrection of our head, Christ, is a² Pledge unto us of our glorious Resurrection.³

¹ 1 Corinthians 15:6; 1 Corinthians 15:4,5,6; Romans 4:25;

³ 1 Corinthians 15:12; Romans 8:11

1 Peter 1:3

² Romans 6:4; Colossians 3:1; Ephesians 2:5

Q. 44: How understand you that he ascended into Heaven?

A: That Christ, his Disciples looking on, was¹ taken up from the Earth into Heaven, and yet still is there for our sakes, and will be until he come again to judge the quick and² the dead.³

¹ Acts 1:9; Mark 16:19; Luke 24:51

8:34; Ephesians 4:10; Colossians 3:1

² Hebrews 4:14; Hebrews 7:25; Hebrews 9:11; Romans

³ Acts 1:11; Matthew 24:30

Week 16: Christ in Heaven

Q. 45: Is not Christ with us then until the end of the World, as he has promised?

A: Christ is true God, and true Man, and so according to his Manhood is not now on Earth, but according to his Godhead, his Majesty, his Grace, and¹ Spirit is at no time from us.²

¹ Matthew 28:20; Matthew 26:11; John 16:18; John 17:11;
Acts 3:21

² John 14:17; John 16:13; Ephesians 4:8

Q. 46: Are not by this means the two natures in Christ pulled asunder, if his Humanity be not wherever his Divinity is?

A: No; for since his Divinity is incomprehensible, and¹ every where present, it follows necessarily that it is beyond the bounds of his human Nature which he took unto him, and yet is nevertheless in it, and abides personally united to it.²

¹ Acts 7:38,44; Acts 17:27; Jeremiah 23:24

² Colossians 2:9; Matthew 28:6

Q. 47: What Fruit does the Ascension of Christ into Heaven bring unto us?

A: First that¹ he makes Intercession to his Father in Heaven for us; next that we have our Flesh in Heaven, that we may be confirmed thereby, as by a sure Pledge, that it shall come to pass that he who is our Head² will lift us up, his Members, unto him: thirdly, that³ he sends us his Spirit instead of a Pledge between

him and us, by whose forcible working we seek after not earthly but heavenly things, where he himself⁴ is sitting at the Right-Hand of God.

¹ 1 John 2:1,2; Romans 8:34

² John 14:2; John 20:17; Ephesians 2:6

³ John 14:16; John 16:7; 2 Corinthians 5:5

⁴ Colossians 3:1; Philippians 3:20

Week 17: Christ at the Right Hand of God

Q. 48: Why is it further said, he sits at the Right-Hand of God?

A: Because Christ therefore is ascended into Heaven, to¹ show there that he is the Head of his Church, by whom the Father governs all things.²

¹ Ephesians 1:20; Ephesians 5:23; Colossians 1:18

² Matthew 28:18; John 5:22

Q. 49: What profit is this Glory of our Head Christ unto us?

A: First, that through his Holy Spirit¹ he pours upon us his Members heavenly Graces, then that he shields and defends us by his Power against all our Enemies.²

¹ Ephesians 4:16

² Psalm 2:9; Psalm 110:2; John 10:28; Ephesians 4:8

Q. 50: What Comfort have you by the coming of Christ again to judge the quick and the dead?

A: That in all my Miseries and Persecutions, I look with my¹ Head lifted up, for the very same who before yielded himself unto the Judgment of God for² me, and took away all Malediction from me, to come Judge from Heaven to throw all his and my Enemies into everlasting Pains; but to translate me with all his chosen unto himself, into Celestial Joys, and everlasting Glory.³

¹ Luke 21:28; Romans 8:23; Philippians 3:20; Titus 2:13

² 2 Thessalonians 1:6,7; 1 Thessalonians 4:16; Matthew

25:41

³ Matthew 25:34

Week 18: The Holy Spirit and the Church

Q. 51: What do you believe concerning the Holy Ghost?

A: First, that He is true and Coeternal God, with the¹ eternal Father, and the Son; secondly, that he is² also given unto me, to make³ me, through a true Faith, Partaker of Christ and all his Benefits, to⁴ comfort me, and to abide with me for ever.⁵

¹ Genesis 1:2; Isaiah 48:16; 1 Corinthians 3:16; 1 Corinthians 6:19; Acts 5:3,4

² Matthew 28:19; 2 Corinthians 1:2

³ Galatians 3:14; 1 Peter 1:2; 1 Corinthians 6:17

⁴ Acts 9:31

⁵ John 14:16; 1 Peter 4:14

Q. 52: What do you believe concerning the Holy and Catholic Church of Christ?

A: I believe that the Son¹ of God does from² the beginning of the³ World to the End thereof, gather,⁴ defend, and preserve unto himself by his Spirit and Word, out of whole Mankind, a Company chosen to everlasting Life, and agreeing in true Faith; and that I am a lively Member of that Company, and so shall remain for ever.

¹ Isaiah 59:21; Ephesians 5:26

² Acts 2:4,41; Ephesians 4:3,4,5,6

³ Matthew 16:18

⁴ 1 John 3:21; 2 Corinthians 13:5

Q. 53: What mean those words, The Communion of Saints?

A: First, that all and every one who believes, are in¹ common Partakers of Christ and all his Graces, as being his Members; and then that every one ought readily and cheerfully to bestow the Gifts and Graces which they have received to the common Benefit and Safety of all.²

¹ 1 John 1:3; Romans 8:32; 1 Corinthians 1:2; 1 Corinthians
13:21; 1 Corinthians 6:17

² 1 Corinthians 12:21; Philippians 2:4,5,6

Week 19: Forgiveness, Resurrection, and Everlasting Life

Q. 54: What do you believe concerning Remission of Sins?

A: That God, for the Satisfaction made by Christ,¹ has put out all the² Remembrance of my Sins, and also of that Corruption within me with which I must fight all my lifetime, and does freely endow me with the Righteousness of Christ, that I come not at any³ time into Judgment.

¹ 1 John 2:2; 2 Corinthians 5:19,21

7:24,25; Romans 8:1,2,3

² Jeremiah 31:34; Psalm 103:3,4; Psalm 10:11; Romans

³ John 3:18

Q. 55: What Comfort have you by the Resurrection of the Flesh?

A: That not only my Soul, after it shall depart out of my Body, shall¹ immediately be taken up to Christ, but that this my Flesh also, being raised up by the Power of Christ, shall be again united to my Soul, and shall be made like to the glorious Body of Christ.²

¹ Luke 23:43; Philippians 1:23

3:21

² 1 Corinthians 15:53; Job 19:25,26; 1 John 3:2; Philippians

Q. 56: What Comfort do you take of the Article of everlasting Life?

A: That since¹ as I feel already in my Heart the beginning of everlasting Life, it shall at length come to pass that after this Life I shall enjoy full and perfect Bliss, in which I may magnify God for ever, which Blessedness truly neither Eye has seen, nor Ear heard, neither has any Man in thought conceived it.²

¹ 2 Corinthians 5:1,2,3

² 1 Corinthians 2:9; John 17:3

Week 20: Justification by Faith

Q. 57: But when you believe all these things, what profit comes thence unto you?

A: That I am righteous in Christ before God, and an Heir¹ of eternal Life.

¹ Romans 1:17; John 3:36; Romans 3:4,22,24,25,28; Romans 5:1; Galatians 2:16; Ephesians 2:8,9

Q. 58: How are you righteous before God?

A: Only by Faith in Christ Jesus. So that although my Conscience accuse me that I have grievously trespassed against all the Commandments of God, and have not¹ kept one of them, and further am as yet² prone to all Evil, yet notwithstanding if³ I embrace these Benefits of Christ with a true Confidence and Persuasion of mind, the full and⁴ perfect Satisfaction, Righteousness and Holiness of Christ, without any⁵ Merit of Mine, of the⁶ mere Mercy⁷ of God is⁸ imputed and given unto me, and that so, as if neither I had committed any Sin, neither any Corruption did stick unto me; indeed, as if I myself had perfectly accomplished that Obedience which Christ accomplished for me.⁹

¹ Romans 3:9

² Romans 7:23

³ Romans 3:22; John 3:18

⁴ Titus 3:5; Ephesians 2:8,9

⁵ 1 John 2:2

⁶ Romans 3:24; Deuteronomy 9:5,6; Ezekiel 36:22

⁷ 1 John 2:1

⁸ Romans 4:4,5; 2 Corinthians 5:19

⁹ 2 Corinthians 5:21

Q. 59: Why do you affirm that you are made Righteous by Faith only?

A: Not because I please God through the Worthiness of mere Faith, but because only the Satisfaction, Righteousness and Holiness of Christ is my Righteousness before God, and¹ I cannot take hold of it, or apply it unto myself any other way than by Faith.²

¹ 1 Corinthians 1:30

² 1 Corinthians 2:2; 1 John 5:10

Week 21: Good Works and Grace

Q. 60: Why cannot our good Works be Righteousness, or some part of Righteousness before God?

A: Because that Righteousness which must stand fast before the Judgment of God, must be in all Points perfect¹ and agreeable to the Law of God. Now our Works, even the best of them, are imperfect in this Life, and defiled with Sin.²

¹ Galatians 3:10; Deuteronomy 27:26

² Isaiah 64:6

Q. 61: How is it that our good Works merit nothing, since God promises that he will give a Reward for them both in this Life, and in the Life to come?

A: That Reward is not given of merit, but of Grace.¹

¹ Luke 17:10

Week 22: Gratitude and Conversion

Q. 62: But does not this Doctrine make Men careless and profane?

A: No, For neither can it be but they who are incorporated into Christ through Faith, should bring forth the¹ Fruits of Thankfulness.

¹ Matthew 7:18; John 15:5

Q. 63: Seeing then that only Faith makes us Partakers of Christ and his Benefits, whence does it proceed?

A: From the Holy Ghost¹ who kindles it in our Hearts by the preaching of the Gospel, and other Ordinances, and confirms it by the use of the Sacraments.²

¹ Ephesians 2:8; Ephesians 6:23; John 3:5; Philippians 1:29

² Matthew 28:19,20; 1 Peter 1:22,23

Week 23: The Sacraments

Q. 64: What are the Sacraments?

A: They are sacred Signs, and Seals, set before our Eyes, and ordained of God for this cause, that he may declare and seal by them the Promise of his Gospel unto us, namely, that he gives freely Remission of Sins, and Life everlasting, not only to his all in general, but to every one in particular that believes, for the only Sacrifice of Christ which he accomplished upon the Cross.¹

¹ Genesis 17:11; Romans 4:11; Deuteronomy 30:6; Leviticus 6:25; Hebrews 9:8,9; Ezekiel 20:12; Isaiah 6:6,7; Isaiah 54:9,10

Q. 65: Do not then both the Word and Sacraments tend to that End, as to lead our Faith unto the Sacrifice of Christ finished on the Cross as to the only ground of our Salvation?

A: It is even so; for the Holy Ghost teaches us by the Gospel, and assures us by the Sacraments, that the Salvation of all of us stands in the only Sacrifice of Christ offered for us upon the Cross.¹

¹ Romans 6:3; Galatians 3:17

Q. 66: How many Sacraments has Christ ordained in the new Testament?

A: Two: Baptism, and the Lord's Supper.

Week 24: Baptism: Its Nature and Subjects

Q. 67: What is Baptism?

A: Immersion or dipping of the Person in Water in the Name of the Father, Son, and Holy Ghost, by such who are duly qualified by Christ.¹

¹ Matthew 3:16; John 3:23; Acts 8:38,39; Romans 6:4

Q. 68: Who are the proper Subjects of this Ordinance?

A: Those who do actually profess Repentance towards God, Faith in, and Obedience to our Lord Jesus Christ.¹

¹ Acts 2:38; Acts 8:36,37

Q. 69: Are no Infants to be baptized?

A: None whatsoever; for we have neither Precept nor Example for that Practice in all the Book of God.

Q. 70: Does the Scripture any where expressly forbid the Baptizing of Infants?

A: It is sufficient that the Divine Oracle commands the baptizing of Believers, unless we will make ourselves wiser than what is written. Nadab and Abihu were not forbidden to offer strange Fire, yet for so doing they incurred God's Wrath, because they were commanded to take Fire from the Altar.¹

¹ Matthew 28:18,19; Mark 16:16; Leviticus 9:24; Leviticus 10:16

Week 25: Baptism: The Covenant Argument

Q. 71: Should the Infant Seed of Believers under the Gospel be baptized, as the Infant Seed of Abraham under the Law was circumcised?

A: No; For Abraham had a Command then from God to circumcise his Infant Seed; but Believers have no Command to baptize their Infants Seed under the Gospel.¹

¹ Genesis 17:9,10,11,12

Q. 72: Are the Infants of Believers in the Covenant of Grace so as to warrant their Baptism, as Abraham's Infant Seed was circumcised under the Law?

A: By the Infants of Believers being in the Covenant of Grace, it must either be meant absolutely or conditionally; and neither warrants their Baptism.

Q. 73: Are the Infants of Believers in the Covenant absolutely?

A: If so, then there is no total and final Apostasy of any Infant Seed of Believers from the Covenant, but all must be saved.¹

¹ Jeremiah 32:38,39,40; John 10:28

Q. 74: Are the Infants of Believers in the Covenant conditionally?

A: If conditionally, on consideration that when they come to years of maturity, they by true Faith, Love, and Holiness of life, taking hold of God's Covenant of Grace, shall have the Privileges of it; then what real spiritual privilege have the Infant-Seed of Believers, as such, more than the Infant Seed of Unbelievers, if they live also to years of maturity, and by true Faith and Love take hold of God's Covenant? I further demand, whether the Seal of the Covenant do not under those considerations belong as much to the Children of Unbelievers as to the Children of Believers? Indeed, and more too, under consideration the Infant Seed of the Unbeliever should take hold of God's Covenant, and the Believers Infant-Seed do not; as often this is seen to the sorrow of many Godly Parents.¹ Suppose all the Infant Seed of Believers absolutely in the Covenant of Grace; yet Believers under the Gospel ought no more to Baptize their Infant-Seed, than Lot to circumcise himself or his Infant-Seed, if he had had Males as well as Females, even though he was closely related to Abraham, indeed a Believer, and in the Covenant of Grace too: since Circumcision was limited to Abraham and to his Family.

¹ Isaiah 56:3,4,5,6,7,8; Acts 10:34,35; John 3:16

Q. 75: If Infants of Believers are in the Covenant either conditionally or absolutely, should they not gain access to the Lord's Supper as well?

A: Indeed, by the same rule we must also bring Infants to the Lord's Table, since the same qualifications are required to the due performance of Baptism, as there is to the Lord's Supper. Yet those who baptize Infants will not bring them to the Lord's Table; and if there is no warrant for the one, neither is there warrant for the other.¹

¹ Acts 2:41,42

Week 26: Baptism: Abraham's Covenant and Circumcision

Q. 76: What was the nature of the Covenant made with Abraham?

A: It was twofold: temporal and spiritual.¹

¹ Galatians 4:22,23,24,28

Q. 77: What was the temporal part of the Covenant?

A: God promised Abraham's Seed should enjoy the Land of Canaan, and have plenty of outward blessings, so sealed this Promise by Circumcision. It was also a distinguishing character of the Jews being God's People from all the Nations of the Gentiles, which as yet were not the Seed of Abraham: but when the Gentiles came to believe, and by Faith became the People of God as well as the Jews, then Circumcision, that distinguishing Mark, ceased; and the character of being the Children of God now, is Faith in Christ, and Circumcision of the Heart.¹

¹ Genesis 15:18; Genesis 17:6,9,10,11; Genesis 12:6,7; Genesis 13:15,16,17; Genesis 15:16; John 1:12; Romans 2:28,29; Philippians 3:3

Q. 78: What was the spiritual part of the Covenant?

A: God promised to be a God to Abraham, and all his Spiritual-Seed in a peculiar manner, whether they were circumcised or uncircumcised, which believed as Abraham the Father of the Faithful did. And this was signified in God's accepting such as his People which were not of Abraham's Seed, but bought with his Money, and this Promise was sealed to Abraham by Circumcision, that through Jesus Christ (whom Isaac typified) the Gentiles, the Uncircumcision which believed, should have their Faith counted for Righteousness, as Abraham's was before he was circumcised.¹

¹ Genesis 17:19,21; Genesis 21:10; Galatians 4:30; 4:9,10,11,12,13,14
Acts 2:39; Romans 9:7,8; Galatians 3:16; Romans

Q. 79: Does Circumcision then warrant Infant Baptism?

A: Whatever pretence there may be for the Infants of Believers to be Baptized first, as their being the Seed of Believers; or secondly, their being in the Covenant; or thirdly, that the Infant-Seed of Abraham a Believer, was circumcised; all this avails nothing: for Circumcision was limited to such a Family, the Family of Abraham, all others, though Believers, were excluded; also limited to such a day, the eighth day, and whatever pretence might be made, it was not to be done before nor after; limited also to such a Sex, the Male, not the Female; which if Baptism came in the room of Circumcision, and is the Seal of the Covenant under the Gospel, as Circumcision was under the Law, none but the Males must be Baptized, because none but the Males were Circumcised; but as under the Law respecting Circumcision, so now under the Gospel respecting Baptism, it depends purely upon the will of the Law-giver, at what season, upon what Persons and terms Baptism is to be administered; unto which Prophet we shall all do well to hearken, Acts 3:22.¹

¹ Galatians 3:26,27,28

Week 27: Baptism: Its Spiritual Meaning

Q. 80: What is it to be washed with the Blood and Spirit of Christ?

A: It is to receive of God Forgiveness of Sins freely, for the Blood of Christ which he shed for us in his Sacrifice upon the Cross; and also to be renewed by the Holy Ghost, and through his sanctifying of us to become Members of Christ, that we may more and more die to Sin, and live holily and without blame.¹

¹ Hebrews 12:24; 1 Peter 1:2; Apocalypse 1:5; Zechariah 13:1; Ezekiel 36:25; John 1:33; John 3:5; 1 Corinthians 5:11; 1 Corinthians 12:13; Romans 6:4; Colossians 2:12

Q. 81: Where does Christ promise us that he will as certainly wash us with his Blood and Spirit, as we are washed with the Water of Baptism?

A: In the Institution of Baptism, whose words are these: Go, teach all Nations, baptizing them in the Name of the Father, the Son, and the Holy Ghost: he that shall believe, and be baptized, shall be saved; but he that will not believe, shall be damned. This Promise is repeated again when Scripture calls Baptism the washing of the New-birth, and forgiveness of Sins.¹

¹ Matthew 28:19; Mark 16:16; Titus 3:5; Acts 22:16

Q. 82: Is then the outward Baptism of Water the washing away of Sins?

A: No; for the Blood of Christ alone cleanses us from all Sin.¹

¹ 1 Peter 3:21; Ephesians 5:25,26; 1 John 1:7; 1 Corinthians 6:11

Q. 83: Why then does the Holy Ghost call Baptism the washing of the New-birth, and forgiveness of Sins?

A: God speaks to not without great cause, to wit, not only to teach us that as the filth of our Body is purged by Water, so our Sins also are purged by the Blood and Spirit of Christ, but much more to assure us by this divine Token and Pledge, that we are as verily washed from our Sins with the inward washing, as we are washed by the outward and visible Water.¹

¹ Apocalypse 1:5; Apocalypse 7:14; 1 Corinthians 6:11; Mark 16:16; Galatians 3:17

Week 28: The Lord's Supper: Institution and Meaning

Q. 90: How are you in the Lord's Supper admonished and warranted that you are Partaker of that only Sacrifice of Christ offered on the Cross, and of all his Benefits?

A: Because Christ has commanded me and all the Faithful to eat of this Bread broken, and to drink of this Cup, distributed in Remembrance of him, with this Promise adjoined, first, that his Body was as certainly broken and offered for me upon the Cross, and his Blood shed for me, as I behold with my Eyes the Bread of the Lord broken unto me, and the Cup communicated unto me; and further, that my Soul is no less assuredly fed to everlasting life with his Body, which was crucified for me, and his Blood which was shed for me, than I receive and taste by the Mouth of my Body, the Bread and Wine, the Signs of the Body and Blood of our Lord, received at the Hand of the Minister.¹

¹ Matthew 26:27,28; Mark 14:22,23,24; Luke 22:16,20; 1
Corinthians 10:16,17; 1 Corinthians 11:23,24,25; 1 Corin-
thians 12:13

Q. 91: What is it to eat the Body of Christ?

A: It is not only to embrace, by an assured Confidence of Mind, the whole Passion and Death of Christ, and thereby to obtain Forgiveness of Sins, and everlasting Life, but also by the Holy Ghost, who dwells both in Christ and us, so more and more to¹ be united to his sacred Body, that though he be² in Heaven, and we on Earth, yet nevertheless we are Flesh of his Flesh, and Bone of his³ Bones: and as all the Members of the Body are quickened by one Soul; so are we also quickened and⁴ guided by one and the same Spirit.⁵

¹ John 6:35,40,47,48,50,51,53,54

3:24; 1 John 4:13; John 14:23

² John 6:56

⁵ John 6:56,57,58; John 15:1,2,3,4,5,6; Ephesians 4:15,16

³ Acts 3:21; Acts 1:9; 1 Corinthians 11:26

⁴ Ephesians 5:29,30,32; 1 Corinthians 6:15,17,19; 1 John

Q. 92: Where has Christ promised that he will as certainly give his Body and Blood so to be eaten and drunken, as they eat this Bread broken, and drink this Cup?

A: In the Institution of the Supper, whose Words are these. Our Lord Jesus Christ in the Night that he was betrayed, took Bread, and when he had given thanks, he brake it, and said, Take, eat, this is my Body which is broken for you: this do in Remembrance of me. Likewise also he took the Cup, when he had supped, and said, This Cup, is the new Testament in my Blood; this do as often as ye shall drink it in Remembrance of me: for as often as ye shall eat this Bread, and drink this Cup, ye shew the Lords Death till he come.¹ This Promise, is repeated by St. Paul where he says, The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? the Bread which we break, is it not the Communion of the Body of Christ? for we that are many, are one Bread, and one Body, because we are all Partakers of one Bread.²

¹ 1 Corinthians 11:23; Matthew 26:26; Mark 14:22; Luke 22:19; Exodus 24:8; Hebrews 9:20; Exodus 13:9

² 1 Corinthians 10:16,17

Week 29: The Lord's Supper: Against the Mass

Q. 93: Are then the Bread and Wine made the very Body and Blood of Christ?

A: No, truly; but as the Water of Baptism is not turned into the Blood of Christ, but is only a Sign and Pledge of those things that are sealed to us in Baptism; so neither is the Bread of the Lords Supper the very Body of Christ, although according to the manner of Sacraments, and that Form of Speaking of them which is usual unto the Holy Ghost, the Bread is called the Body of Christ.¹

¹ 1 Corinthians 10:16,17; Matthew 26:28; Mark 14:24; 1 Corinthians 10:16; 1 Corinthians 11:26; Genesis 17:10; Exodus 12:26,27,43,48; Exodus 13:9; Acts 7:8; Exodus 24:8;

Leviticus 16:10; Isaiah 6:6,7; Titus 3:5; Acts 22:16; 1 Peter 3:21; 1 Corinthians 10:4

Q. 94: Why then does Christ call Bread his Body, and the Cup his Blood, or the new Testament in his Blood; and St. Paul calls Bread and Wine the Communion of the Body and Blood of Christ?

A: Christ, not without great Consideration, speaks so, namely, not only to teach us that as the Bread and Wine sustain the Life of the Body, so also his crucified Body, and Blood shed, are indeed the Meat and Drink of our Souls, by which they are nourished to eternal Life; but much more that by this visible Sign and Pledge, he may assure us that we are as truly Partakers of his Body and Blood, through the working of the¹ Holy Ghost, as we do perceive by the Mouth of our Body, these holy Signs in Remembrance of him; and further also, that his Sufferings and Obedience is so certainly ours, as though we ourselves had suffered Punishments for our Sins, and had satisfied God.²

¹ John 6:51,55,56

² 1 Corinthians 10:16,17

Q. 95: What Difference is there between the Supper of the Lord, and the Popish Mass?

A: The Supper of the Lord testifies unto us, that we have perfect Forgiveness of all our Sins, for the only Sacrifice of Christ, which himself once fully wrought on the Cross; then also that we by Faith are grafted into Christ, who now according to his human Nature is only in Heaven at the Right-Hand of his Father, and there will be worshipped of us. But in the Mass it is denied that the quick and the dead have Remission of Sins, for the only Passion of Christ, except Christ also be daily offered for them by their Sacrificers: Further, also it is taught, that Christ is bodily under the Forms of Bread and Wine, and therefore is to be worshipped in them: and so the very Foundation of the Mass is nothing else but an utter denial of that only Sacrifice and Passion of Christ Jesus, and an accursed Idolatry.¹

¹ Hebrews 7:27; Hebrews 9:12,26,28; Hebrews 10:10,12,14; John 19:30; Matthew 26:28; Luke 22:19,20; 1 Corinthians 6:17; 1 Corinthians 10:16; 1 Corinthians 11:13;

Hebrews 1:3,6,8; John 4:21,22,23; John 20:17; Luke 24:51; Acts 7:55,56; Colossians 3:1; Philippians 3:20; 1 Thessalonians 1:9,10

Week 30: The Lord's Supper: Worthy Participation

Q. 96: Who are to come unto the Table of the Lord?

A: They only, who are truly sorrowful they have offended God by their Sins, and yet trust that those Sins are pardoned them for Christ's sake; and what other Infirmities they have, that those are covered by his Passion and Death; who also desire more and more to go forward in Faith and Integrity of life: but Hypocrites, and them which do not truly repent, do eat and drink Damnation to themselves.¹

¹ 1 Corinthians 10:21; 1 Corinthians 11:28

Q. 97: Are they also to be admitted to the Lords Supper who in Confession and Life declare themselves to be Infidels, profane, and ungodly?

A: No; For by that means the Ordinance of God is profaned, and the Wrath of God is stirred up against the whole Assembly, therefore the Church by the Commandment of Christ and his Apostles, inspired by the Holy Ghost, using the Keys of the Kingdom of Heaven, ought to drive them from this Supper till they shall repent and change their Manners.¹

¹ 1 Corinthians 11:20,34; Isaiah 1:11; Isaiah 66:3; Jeremiah 7:21; Psalm 50:16

Week 31: Church Discipline and the Keys

Q. 99: You told us but now, that those who in Confession and Life declare themselves to be Infidels, profane and ungodly, should by the Keys of the Kingdom of Heaven be driven from this Supper: what are the Keys of the Kingdom of Heaven?

A: Preaching of the Gospel and Ecclesiastical Discipline, by which Heaven is opened to the Believers, and is shut against the Unbelievers.¹

¹ Matthew 16:19; Matthew 18:18

Q. 100: How is the Kingdom of Heaven opened and shut by preaching of the Gospel?

A: When by the Commandment of Christ it is publicly declared to all and every one of the Faithful, that all their Sins are pardoned them of God for the Merit of Christ, so often as they embrace by a lively Faith the Promise of the Gospel: but on the contrary is denounced to all Infidels and Hypocrites, that so long the Wrath of God does lie on them, as they persist in their Wickedness, according to which Testimony of the Gospel God will judge them, as well in this life as in the life to come.¹

¹ Job 20:21,22,23; Matthew 16:19; John 12:48

Q. 101: How is the Kingdom of Heaven opened and shut by Ecclesiastical Discipline?

A: When according to the Commandments of Christ, they who in Name are Christians, but in their Doctrine and life show themselves Aliens from Christ, after they have been some time admonished, will not depart from their Error, Heresies, or Wickedness, are made known unto the Church; and if neither then they obey the Churches Admonition, are by the same Church kept from the Sacrament, and shut out by Authority received from Christ, from the Congregation¹ or Church, and by God himself out of the Kingdom of Heaven. And again, if they profess and declare an amendment of life, nothing to the contrary being to be proved upon strict scrutiny and search, are again to² be received in Love \ Tenderness as Members of Christ and his Church.³

¹ Romans 12:7,8,9; 1 Corinthians 12:28

nians 3:14,15

² Matthew 18:15,16,17; 1 Corinthians 5:3,4,5; 2 Thessalo-

³ 2 Corinthians 2:6,7,10,11

Week 32: Gratitude and Conversion

Q. 102: Whereas we are delivered from all our Sins and Miseries without any Merit of ours, by the Mercy of God, only for Christ's sake; for what cause are we to do good Works?

A: Because, after that Christ has redeemed us with his Blood, he renews us also by his Spirit to the Image of himself, that we receiving so great Benefits, should show ourselves all our lifetime thankful to¹ God, and honour him; secondly that every one of us be² assured of his Faith by his Fruit; and lastly, that by our good Conversation we may³ win others to Christ.⁴

¹ Romans 6:1,3; Romans 12:1,2; 1 Peter 2:5,9; 1 Corinthians 6:20

² 1 Peter 2:12

³ 2 Peter 1:10; Matthew 7:17,18; Galatians 5:22

⁴ 1 Peter 3:1,2; Matthew 5:16

Q. 103: Cannot they then be Saved which be unthankful, and remain still careless in their Sins, and are not converted from their Wickedness to God?

A: By no means; for as the Scripture bears Witness, neither unchaste Persons, nor Idolaters, nor Adulterers, nor Thieves, nor Covetous nor Drunkards, nor Slanderers, nor Robbers, shall enter in to the Kingdom of God.¹

¹ 1 Corinthians 6:9,10; Ephesians 5:5,6; 1 John 3:14,15

Q. 104: Of what Parts consists the Conversion of Man unto God?

A: It consists of the mortifying of the old Man, and a quickening of the new Man.¹

¹ Romans 6:4,5,6; Ephesians 4:22,23,24; Colossians 3:5,8,9,10; 1 Corinthians 5:7; 2 Corinthians 7:11

Week 33: The Old and New Man

Q. 105: What is the mortifying of the old Man?

A: To be truly and heartily sorry that you have offended God by your Sins, and daily more and more hate and eschew them.¹

¹ Romans 8:13; Joel 2:13; Hosea 5:5

Q. 106: What is the quickening of the new Man?

A: True Joy in God through Christ, and an earnest Desire to order your Life according to God's Will and to¹ do all good Works.²

¹ Romans 5:1; Romans 14:17; Isaiah 57:15

² Romans 6:10,11; Galatians 2:20

Q. 107: What are good Works?

A: Those only which are done by a true Faith, according¹ to God's Law, and are² referred only to his Glory, and not those which are imagined by us as seeming to us to be right and good, or which³ are delivered and commanded by Men.⁴

¹ Romans 14:23

² 1 Samuel 15:22; Ephesians 2:10

³ 1 Corinthians 10:31

⁴ Deuteronomy 11:32; Ezekiel 20:18,19; Isaiah 29:13;
Matthew 15:9

Week 34: The Law of God

Q. 108: Which is the Law of God?

A: The Decalogue, or ten Commandments.¹

¹ Exodus 20; Deuteronomy 5

Q. 109: How are these Commandments divided?

A: Into two Tables, of which the former delivers in four Commandments, how we ought to behave ourselves towards God: the latter delivers in six Commandments, what duties we¹ owe unto our Neighbours.²

¹ Exodus 34:28; Deuteronomy 4:13; Deuteronomy 10:3,4

² Matthew 22:37,38,39

Week 35: The Preface to the Commandments

Q. 110: What is the Preface to the ten Commandments?

A: I am JEHOVAH; the Lord your God, which brought you out of the Land of Egypt, out of the House of Bondage.

Q. 111: What learn we from this Preface?

A: Three things: first he shows to whom the right of all Rule belongs, that is, to God himself, for I am (says he) JEHOVAH. Secondly, he says, he is the God of his People, that through the Promise of his Bountifulness he might allure them to obey him. Thirdly, he says, which brought you out of the Land of Egypt; as if he should say, I am he who have manifested myself unto you and bestowed all those Blessings upon you, therefore you are bound to show Thankfulness and Obedience unto me.¹

¹ Exodus 20:2

Q. 112: Do these things belong unto us?

A: They do so, because they do figuratively comprehend and imply all the Deliverances of the Church; and further, also this was a Type of our wonderful Deliverance achieved by Christ.

Week 36: The First Commandment

Q. 113: What is the first Commandment?

A: You shall have no other Gods before me.

Q. 114: What does God require in the first Commandment?

A: That as dearly as I cherish the Salvation of my own Soul, so earnestly should I shun and fly all Idolatry, Sorcery, Enchantments, Superstition, praying to Saints, or any other Creatures, and should rightly acknowledge the only and true God, trust in him alone, submit and subject myself unto him with all Humility, and Patience, look for all good things from him alone, and lastly with the entire Affection of my Heart love, reverence, and worship him, so that I am ready to renounce and forsake all Creatures rather than to commit the least thing that may be against his Will.¹

¹ 1 Corinthians 6:9,10; 1 Corinthians 10:7,14; Leviticus 19:31; Deuteronomy 18:11; Matthew 4:10; Apocalypse 19:10; Apocalypse 22:8,9; Job 17:3; Jeremiah 17:5; Hebrews 10:36; Colossians 1:11; Romans 5:3,4; 1 Corin-

ans 10:10; Philippians 2:14; 1 Peter 5:5,6; Psalm 10:4; Isaiah 45:7; John 1:17; Deuteronomy 6:5; Matthew 22:37; Deuteronomy 6:2; Psalm 111:10; Matthew 4:20; Matthew 5:29; Matthew 10:37,38

Q. 115: What is Idolatry?

A: It is in Place of that one God, or besides that one true God who has manifested himself in his Word and Works, to make or imagine, and account any other thing in which you place your Hope and Confidence.¹

¹ Philippians 3:19; Ephesians 5:5; Galatians 4:8; Ephesians

2:12; 1 John 2:23; John 5:23

Week 37: The Second Commandment

Q. 116: What is the second Commandment?

A: You shall make to you no graven Image, nor the Likeness of any thing which is in Heaven above, or in the Earth beneath, nor in the Waters under the Earth: you shall not bow down to them, nor worship them, for I the Lord your God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and show Mercy to thousands of them which love me, and keep my Commandments.

Q. 117: What does this second Commandment require?

A: That we should not express or represent God by any Image or shape and figure, or worship him any otherwise then he has commanded himself in¹ his Word to be worshipped.²

¹ Deuteronomy 4:15; Isaiah 40:18; Romans 1:23; Acts 17:29

² 1 Samuel 15:23; Deuteronomy 12:30; Matthew 15:9

Week 38: Images and Worship

Q. 118: May there then at all any Images or Resemblances of things be made?

A: God neither ought, nor can be represented by any means: and for the Creatures, although it be lawful to express them, yet God forbids notwithstanding their Images to be made or had, as thereby to worship or honour either them, or God by them:¹

¹ Exodus 23:24; Exodus 34:13,14,17; Numbers 33:52; 16:22; 2 Kings 18:4
Deuteronomy 7:5; Deuteronomy 12:13; Deuteronomy

Q. 119: But may not Images be tolerated in Churches, which may serve for Books unto the common People?

A: No; for 'tis not seemly that we should be wiser then God, who will have his Church to be taught by the lively preaching of his Word, and not with¹ dumb Images.²

¹ 2 Timothy 3:16,17; 2 Peter 1:19
² Jeremiah 10:8; Habakkuk 2:18,19

Week 39: The Third Commandment

Q. 120: What is the third Commandment?

A: You shall not take the Name of the Lord your God in vain; for the Lord will not hold him guiltless that takes his Name in vain.

Q. 121: What does God decree in the third Commandment?

A: That not only by cursing or perjury, but also by¹ rash swearing we should not use his Name despitefully, or unreverently, neither should by silence nor connivance be Partakers of these horrible Sins in others, but that² we use the sacred and holy Name of God ever with great Devotion and Reverence, that he may be worshipped and honoured by us with a true and³ steadfast Confession⁴ and Invocation of his Name; and lastly, in all our Words and Actions whatsoever.⁵

¹ Leviticus 24:11; Leviticus 19:12

² Matthew 5:37; James 5:12

³ 1 Timothy 2:8

⁴ Romans 2:24; 1 Timothy 6:1; Colossians 3:16,17

⁵ Matthew 10:32

Q. 122: Is it then so grievous a Sin by swearing, or cursing, to take the Name of God in vain, as that God is also angry with them who insofar as it lies within them do not forbid or hinder it?

A: Surely most grievous: for neither is there any Sin greater, or more offending God, than the contempt of his sacred Name; therefore also he would have this Sin to be punished with Death.¹

¹ Leviticus 5:1; Leviticus 24:15,16

Week 40: Oaths and Swearing

Q. 123: May a Man swear religiously and lawfully, by the Name of God?

A: He may, when either the lawful Magistrate exacts it, or otherwise necessity requires it: by this means the Faith and Truth of any Man, or thing to be ratified and established, by which both the Glory of God may be advanced, and the safety of others procured: for this kind of Swearing is ordained by God's Word, and therefore was well¹ used of the Fathers both in the old and new Testament.²

¹ Deuteronomy 6:13; Deuteronomy 10:20; Isaiah 48:1; 1 Kings 1:29; Romans 1:9
Hebrews 6:16

² Genesis 21:24; Genesis 31; Joshua 9:15,19; 2 Samuel 3:35;

Q. 124: Is it lawful to swear by Saints, or other Creatures?

A: No. For a lawful Oath is an Invocation of God, by which we desire that he, as the only searcher of Hearts, bear Witness unto the Truth, and punish the Swearer if he wittingly swear falsely: but this Honour¹ agrees to no Creature.²

¹ 2 Corinthians 1:23

² Matthew 5:33,34,35,36; James 5:12

Week 41: The Fourth Commandment

Q. 125: What is the fourth Commandment?

A: Remember that you keep holy the Sabbath Day: six Days shall you labor, and do all that you have to do, but the seventh Day is the Sabbath of the Lord your God, in it you shall do no manner of Work, You, nor your Son, nor your Daughter, your Man-Servant, nor your Maid-Servant, nor your Cattle, nor the Stranger that is within your Gates: for in six Days the Lord made Heaven, and Earth, the Sea, and all that in them is, and rested the seventh day, and hallowed it.

Q. 126: What are we taught by the fourth Commandment?

A: That one Day in seven be kept in the worship of God, which under the old Testament was the last Day of the Week, but under the Gospel changed to the first Day of the Week, and this Lord's Day to be spent in private and public Devotion, as hearing the Word diligently, practicing the Gospel-Sacraments zealously, and doing Deeds of Charity consciously, and resting from servile Works, cases of necessity excepted, this being the laudable Practice of the holy Apostles, who best knew the Mind of Christ as to the time of Worship; neither do we find in all the new Testament, that any Gospel Church in the Apostles times did set any other Day apart solemnly to worship God, save the first Day: and well might they so do, for if Israel, the natural Seed of Abraham, was to keep the seventh Day, to keep up the Remembrance of their Deliverance out of temporal Bondage, how much more are we bound to keep the first Day in Remembrance of Christ's Deliverance of us from eternal Bondage?¹

¹ Psalm 40:9,10; Acts 2:42,46; 1 Corinthians 14:19,29,31;
Acts 20:7; 1 Corinthians 11:33; 1 Timothy 2:1,2,3,8,9; 1

Corinthians 14:16; 1 Corinthians 16:1,2; Isaiah 60:23; John
20:19,26; Apocalypse 1:10; Deuteronomy 5:15

Week 42: The Fifth Commandment

Q. 127: What is the fifth Commandment?

A: Honour your Father and Mother, that your days may be long in the Land which the Lord your God gives you.

Q. 128: What does God enjoin us in the fifth Commandment?

A: That we yield due honour, love, and faithfulness for our Parents, and so to all who bear Rule over us, and submit ourselves with such obedience as is meet to their faithful Commandments and chastisements; and further also by that our patience¹ we bear and suffer their manners, ever thinking with ourselves that God² will govern and guide us by their hand.³

¹ Ephesians 6:1,2,5; Colossians 3:20,22,23,24; Ephesians 5:22; Proverbs 1:8; Proverbs 4:1; Proverbs 15:20; Proverbs 20:20; Exodus 21:17; Romans 13:1

² Proverbs 23:22; Genesis 9:25; 1 Peter 2:18

³ Ephesians 6:4,9; Galatians 3:19,21; Romans 13:1; Matthew 22:21

Week 43: The Sixth Commandment

Q. 129: What is the sixth Commandment?

A: You shall do no Murder.

Q. 130: What does God exact in the sixth Commandment?

A: That neither in thought nor in gesture, much less in deed, I reproach, or hate, or harm, or kill my Neighbour, either by myself, or by another, but cast away¹ all desire of revenge; furthermore, that I hurt not myself, nor cast myself² wittingly into any Danger. Therefore also, that Murder might not be committed, he³ has armed the Magistrate with the Sword.⁴

¹ Matthew 5:21,22; Genesis 9:6; Matthew 26:52

⁴ Genesis 9:6; Exodus 21:14; Matthew 26:52; Romans 13:4

² Ephesians 4:26; Romans 12:19; Matthew 18:35

³ Romans 13:14; Colossians 2:23; Matthew 4:7

Q. 131: But this Commandment seems to forbid Murder only?

A: But in forbidding Murder, God does further teach, that he hates the Root, namely, Anger;¹ Envy;² Hatred, and Desire of Revenge; and³ does account them all for Murder.⁴

¹ James 1:20; Galatians 5:20,21

⁴ 1 John 3:15

² Romans 1:29

³ 1 John 2:9,11

Q. 132: Is it enough then that we kill no Man, in such sort as has been said?

A: No; for when God condemns Anger, Envy, Hatred, he requires that we love our Neighbour as ourselves and that we¹ use Humanity, Lenity, Courtesy, Patience,² and Mercy towards him, and³ turn away from him as much as we may whatsoever may be hurtful unto him; in a word, that we be so affected in Mind as that we⁴ stick not to do good also unto our Enemies.

¹ Matthew 22:39; Matthew 7:12

5:7; Luke 6:36

² Romans 12:10; Ephesians 4:2; Galatians 6:1,2

⁴ Exodus 23:5; Matthew 5:45; Romans 12:20

³ Galatians 6:1,2; Matthew 5:5; Romans 12:18; Matthew

Week 44: The Seventh Commandment

Q. 133: What is the seventh Commandment?

A: You shall not commit Adultery.

Q. 134: What is the meaning of the seventh Commandment?

A: That God has in Execration all Turpitude and Filthiness, and therefore we also¹ must utterly hate, and detest it, and contrary-wise, live temperately, modestly, and² chastly, whether we³ live in holy Wedlock, or in single life.⁴

¹ Leviticus 18:27,28

² Jude 22,23

³ 1 Thessalonians 4:3,4

⁴ Hebrews 13:4; 1 Corinthians 7:4

Q. 135: Forbids God nothing else in this Commandment but actual Adultery, and such kinds of uncleanness?

A: Yes, for since both our Body and Soul are the Temples of the Holy Ghost, God will have us to possess both in Purity and Holiness, and therefore Deeds, Gestures, Words,¹ Thoughts, filthy Lusts, and whatsoever entices a Man unto these, all these God² wholly forbids.³

¹ Ephesians 5:31; 1 Corinthians 6:18,20

² Matthew 5:27,28

³ Ephesians 5:18; Job 31:1; Psalm 39:1

Week 45: The Eighth Commandment

Q. 136: What is the eighth Commandment?

A: You shall not steal.

Q. 137: What does God forbid in the eighth Commandment?

A: Not only those Thefts and¹ Robberies, which the Magistrate punishes, but by the name of Theft he comprehends whatsoever Evil, Schemes, Tricks, and Devices, by which we seek after other Mens Goods, and endeavour with force, or with some show of Right, to² convey them over unto ourselves; of which sort are³ false Weights, false Measures⁴ uneven Measures, deceitful Merchandise, counterfeit Coin,⁵ Usury, or any other way or means of furthering our Estate, which God has forbidden: to these we may add all⁶ Covetousness, and the manifold waste and⁷ abusing of Gods Gifts.⁸

¹ 1 Corinthians 6:10

² 1 Corinthians 5:10

³ Luke 3:14; 1 Thessalonians 4:6

⁴ Proverbs 11:1; Proverbs 16:11

⁵ Ezekiel 45:9; Deuteronomy 25:13

⁶ Psalm 15:5; Luke 6:35

⁷ 1 Corinthians 6:10

⁸ Proverbs 5:15

Q. 138: What are those things which God here commands?

A: That to my Power, I help and further the Welfare and Profit of my Neighbour, and that I so deal with him as I would desire to be dealt with myself, and that I do my own Work plainly and faithfully, that I may thereby help others who are distressed with any need or Calamity.¹

¹ Matthew 7:12; Ephesians 4:28

Week 46: The Ninth Commandment

Q. 139: What is the ninth Commandment?

A: You shall not bear false Witness against your Neighbour.

Q. 140: What does the ninth Commandment exact?

A: That I bear no false Witness against any Man,¹ neither falsify any Man's words, neither backbite² nor reproach any Man, nor³ condemn any rashly, or unheard, but avoid, and⁴ shun with all carefulness all kind of Lies, and Deceits, as the proper Works of the Devil, except I mean to stir⁵ up against me the most grievous Wrath of God; and that in Judgments and other Affairs, I follow the Truth, and freely and constantly profess the matter as it indeed is, and moreover defend and increase as much as in me lies, the good Name and Estimation of others.⁶

¹ Proverbs 19:5,9; Proverbs 21:28; Psalm 15:3

² Romans 1:29,30

³ Matthew 7:1; Luke 6:37

⁴ John 8:44

⁵ Proverbs 12:22; Proverbs 13:5

⁶ Ephesians 4:24; 1 Peter 4:8

Week 47: The Tenth Commandment and the Law's Purpose

Q. 141: What is the tenth Commandment?

A: You shall not covet your Neighbours House, nor his Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his. Exodus 20:17.

Q. 142: What does the tenth Commandment forbid?

A: That our Hearts be not at any time moved by the least Desire or Cogitation against any Commandment of God, but that continually and from our Heart we detest all Sin, and on the contrary delight in all Righteousness.¹

¹ Romans 7:7

Q. 143: But can they who are converted to God, perfectly observe, and keep these Commandments?

A: No, but even the holiest Men as long they live, have only small Beginnings of this Obedience, yet so that they¹ begin with a sincere and earnest desire and endeavour to live not according to some only, but according to all the Commandments of God.²

¹ Romans 7:14,15; Ecclesiastes 7:22

² Romans 7:22; James 2:10

Q. 144: Why will God then have his Law to be so exactly and severely preached, since there is no Man in this life able to keep it?

A: First, That all our lifetime we more \ more acknowledge the great proneness of our Nature to Sin, and so much the more¹ greedily desire remission of Sins, and Righteousness in Christ. Secondly, That we be doing of this always, and always thinking of it, and so implore and crave of the Father the² Grace of his Holy Spirit, by which we may daily more and more be renewed to the Image and likeness of God, until at length after we are departed out of this life we may joyfully attain unto that Perfection which is promised unto us.³

¹ 1 John 1:9; Psalm 22:5

² Romans 7:24

³ 1 Corinthians 9:24; Philippians 3:12,13,14

Week 48: Prayer: Its Necessity and the Lord's Prayer

Q. 145: Why is Prayer necessary for Christians?

A: Because it is the chief part of that thankfulness which God requires of us, and also because God gives them only his Grace and Holy Spirit, who with sincere groanings beg them continually of him and yield him thanks for them.¹

¹ Matthew 7:7,8; Luke 11:9,13; Matthew 13:12; Psalm 50:15

Q. 146: What is required unto that Prayer which shall please God, and be heard of him?

A: That we ask of the only true God, who has manifested himself in his Word, all things which he has commanded to be¹ asked of him with a true affection and desire of our Heart, and through an inward² feeling of our need and³ misery cast ourselves down prostrate in the presence of his Divine Majesty, and⁴ build ourselves on this sure foundation, that we though unworthy, yet for Christ's sake are⁵ certainly heard of God, even as he has promised us in his Word.⁶

¹ John 4:22

² Romans 8:26; 1 John 5:14

³ John 4:23,24; Psalm 145:18

⁴ Psalm 2:11; Psalm 34:19; Isaiah 66:2

⁵ Romans 10:14; Romans 8:15,16; James 1:6

⁶ John 14:13; John 15:16; John 16:23; Daniel 9:17,18,19; Psalm 7:7,8; Psalm 143:1

Q. 147: What are those things which he commands us to ask of him?

A: All things necessary both for Soul and Body, which our Lord Jesus Christ has comprised in that Prayer, which himself has taught us.¹

¹ Matthew 6:13; James 1:17

Q. 148: What Prayer is that?

A: Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil: for thine is the Kingdom, the Power, and the Glory, for ever and ever, Amen.

Q. 149: Are Christians tied to this very Form of Prayer?

A: We are not; our Lord here delivers to his Church a brief Sum of those things which we are to ask of God, but yet Christ will have us also to descend unto specials, and to ask particular Benefits: for this Form prescribed is nothing else but a Set or Course of certain Headings or Categories, to which all Benefits both corporal and spiritual may be referred; but yet all particulars of Prayer must agree \ correspond with this general Form, although we are not tied to this Form, as appears from James 1:5, where the Apostle exhorts the Saints, if any did lack Wisdom, they should ask of God, which gives to all liberally, but these as touching the Words, are not in the Form of Prayer particularly expressed, though they are included. Besides, we have Examples of Prayer both in the old and new Testament, which are not the very Form here expressed, even though all they asked was comprehended in this Prayer; therefore the Form of Prayer delivered unto us by Christ, is wholly a thing indifferent.

Week 49: Our Father in Heaven

Q. 150: Why does Christ teach us to call God our Father?

A: That immediately, at the very Entrance and Beginning of the Prayer, he might stir up in us such a Reverence, and Confidence of God as is meet for the Sons of God, which must be the ground and foundation of our Prayer, namely, that God through Christ is made our Father, and will much less deny us these things which we ask of him with a true Faith, than our earthly Parents deny unto us earthly things.¹

¹ Matthew 7:9,10; Luke 11:11

Q. 151: Why is that added, which art in Heaven?

A: That we conceive not basely nor terrenly of God's Heavenly Majesty, and also that we¹ look for, and expect from his Omnipotency whatsoever things are necessary for our Soul and Body.²

¹ Jeremiah 23:24; Acts 17:24,25,27

² Romans 10:12

Q. 152: What is the first Petition?

A: Hallowed be thy Name; that is, grant us, first to know thee right, and worship, praise,¹ and magnify thy Almightyness, Goodness, Justice, Mercy and Truth, shining in all thy Works; and further also to direct our whole Life, Thoughts, Words, and Works to this end, that thy most Holy Name be not reproach'd by us, but rather be² renowned with Honour, and Praises.³

¹ John 17:3; Jeremiah 9:23,24; Jeremiah 31:33,34; Matthew 16:17; James 1:5; Psalm 119:105

² Psalm 119:137,138; Luke 1:45,46; Psalm 145:8,9,17; Exodus 34:5,6,7; Psalm 143:1,2,5,10,11,12; Jeremiah 31:3;

Jeremiah 32:18,19,40,41; Jeremiah 33:11,20; Matthew 19:17; Romans 3:3,4; Romans 11:22,23; 2 Timothy 2:19

³ Psalm 115:1; Psalm 71:8

Week 50: Your Kingdom Come, Your Will Be Done

Q. 153: What is the second Petition?

A: Thy Kingdom come; that is, rule for us so by thy Word and Spirit, that we may humble and Submit ourselves more and more unto thee. Also preserve and increase thy¹ Church; destroy the Works of the Devil, and all Power that lifts up itself against thy Majesty; make all those Councils frustrate, and void, which are² taken against thy Word, until at length thou³ reign fully and perfectly, when thou shalt be all⁴ in all.⁵

¹ Matthew 6:33; Psalm 119:5; Psalm 143:10

² Psalm 122:6,7

³ Psalm 51:18; 1 John 3:8; Romans 16:20

⁴ Apocalypse 22:17,20; Romans 8:22,23

⁵ 1 Corinthians 15:28

Q. 154: What is the third Petition?

A: Thy Will be done in Earth, as it is in Heaven. That is, grant that we, and all Men, renouncing and forsaking our own Will, may readily, and without any¹ grudging, obey thy Will, which is only holy; and that so every one of us may² faithfully perform that Duty and Charge which thou has committed unto us, even as the blessed Angels do³ in Heaven.⁴

¹ Matthew 16:24; Titus 2:12

² Luke 22:42

³ 1 Corinthians 7:24

⁴ Psalm 103:20,21

Week 51: Daily Bread and Forgiveness

Q. 155: What is the fourth Petition?

A: Give us this Day our daily bread; that is, give unto us all things which are needful for this Life, that by them we may acknowledge and confess thee to be the only Fountain from whence all good things flow; and all our Care and Industry, and even your own Gifts to be unprofitable¹ and harmful unto us unless you bless them; therefore grant that turning our Trust away from all Creatures, we² place and rest it in thee alone.³

¹ Psalm 145:15,16; Psalm 104:4; Matthew 6:25

Deuteronomy 8:3; Psalm 27:13

² Acts 17:27,28; Acts 14:16,17; 1 Corinthians 15:58;

³ Psalm 62:11

Q. 156: What is the fifth Petition?

A: Forgive us our Trespases, as we forgive them that trespass against us. That is, even for the Blood of Christ do not impute unto us most miserable and wretched sinners all our Offences, neither that Corruption which still clings unto us, even as we also feel this Testimony of thy Grace in our Hearts, that we steadfastly purpose sincerely from¹ our Hearts, to pardon and forgive all those who have offended us.²

¹ Psalm 51:1; Psalm 143:2

² Matthew 6:14

Week 52: Temptation, Deliverance, and Amen

Q. 157: What is the sixth Petition?

A: Lead us not into Temptation, but deliver us from Evil. That is, because we ourselves are so feeble and weak by Nature, that we cannot stand so much as one Moment or Instant; and our most deadly Enemies¹ Satan, the² World, and our own³ Flesh do incessantly assault and attack us, uphold thou us, and establish and strengthen us by the might of thy Spirit, that we may not in this spiritual⁴ Combat yield as vanquished, but may so long firmly withstand them, until at length⁵ we get the full and perfect Victory.⁶

¹ John 15:5; Psalm 103:14

² 1 Peter 5:8; Ephesians 6:12

³ John 15:19

⁴ Romans 7:23; Galatians 5:17

⁵ Matthew 26:41; Mark 13:33

⁶ 1 Thessalonians 3:13; 1 Thessalonians 5:23

Q. 158: How do you conclude this Prayer?

A: For thine is the Kingdom, the Power, and the Glory for ever. That is, we ask and crave all these things of thee, because since thou art both our King, and art Almighty, thou art both willing and able to give them all unto us; and these things we therefore ask, that out of them, not unto us, but unto thy holy Name all Glory¹ may flow.²

¹ Romans 10:11,12; 2 Peter 2:9

² Psalm 115:1; Jeremiah 33:8,9

Q. 159: What does this word Amen mean?

A: That the thing is sure, and out of doubt; for my Prayer is much more certainly heard of God, than I feel in my Heart that I sincerely desire this.¹

¹ 2 Corinthians 1:20; 2 Timothy 2:13
