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THE

**SCHOOL AND FAMILY  
CATECHIST:**

OR,

**AN EXPLICATION AND ANALYSIS**

OF THE

*Assembly's Shorter Catechism;*

WITH

**APPROPRIATE PASSAGES OF SCRIPTURE,**

ATTACHED TO EACH DIVISION OF THE ANALYSIS,

PROVING THE DOCTRINE OR PRECEPT, AND SHOWING IT TO  
BE FOUNDED ON THE WORD OF GOD.

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BY THE LATE

REV. WILLIAM SMITH, A. M.  
PREACHER OF THE GOSPEL.

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STEREOTYPED EDITION, IMPROVED.

**GLASGOW:**

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THE  
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## RECOMMENDATION.

*Revision and of nothing p. 14.*

We have great pleasure in giving our testimony in favour of Mr. SMITH's *Shorter Catechism Explained and Analyzed*. The plan on which the work is conducted, in so far as we know, is his own. The explication, while it contains all that is in the explanatory part of Soame's Catechism, is far more fully expressed, and much better arranged. The Analysis possesses great merit, and promises to be particularly useful to Parents and Teachers in examining the young. The whole work reflects great credit on the ability, the sound and extensive acquaintance with Scripture, and the accuracy of expression, of its respected Author; and we trust that, by the blessing of God, all those good effects will flow from it, which he designs by its publication, and which it is so well calculated to produce.

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RECOMMENDATION

We have great pleasure in giving our testimony in favour of Mr. Smith's Study Collection Explained and Handled. The plan on which the work is conducted, in so far as we know, is his own. The explanation, while it contains all that is in the explanatory part of Smith's Catechism, is far more fully exposed, and much better arranged. The Analysis possesses great merit and promises to be particularly useful to Parents and Teachers in examining the young. The whole work reflects great credit on the ability, the sound and extensive acquaintance with Scripture, and the accuracy of expression, of the distinguished Author and was translated by the blessing of God, all those good effects will flow from it which he designs by its publication, and which it is so well calculated to produce.

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## P R E F A C E.

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AN acquaintance with the principles of our holy religion is a matter of high importance, both to our present happiness, and to our future welfare. It is always in a religious community that the best members of society are to be found—whether man be contemplated in the capacity of a magistrate, or of a subject; as filling the higher, or as occupying the more subordinate stations of human life. In those countries where true religion is unknown, or, which amounts to nearly the same thing, where it has little or no hold upon the minds of the people at large, crimes the most shocking, and the most revolting to humanity, are perpetrated without remorse. If, then, a religious life be highly advantageous to us, even as members of civil society, and as beings appointed to act a part on the stage of time, how does it rise in importance, when we consider that it is essentially necessary, and indispensable, to our preparation for eternity, and for entering upon that state of being, in which our everlasting happiness or misery shall, as we are assured, greatly depend upon the habits we have formed in the present life! If we be desirous of reaping the proper fruit, let us take care that the soil be well cultivated, and the seed sown in good time. If we are anxious, that our children should act their part in life in such a manner as to promote their comfort and respectability *here*, and their eternal happiness *hereafter*, let us be careful to have their minds stored, as early as possible, with sentiments of religion and virtue. This is the only sure foundation that we can lay for their future usefulness and comfort in life, and for their welfare in another world. If a religious education is thus important, it must then be evident, that an acquaintance with the principles of religion is indispensably necessary, since without this no real progress can be made in spiritual

knowledge. Hence the evident utility of those publications in which these principles are laid down clearly and distinctly, divested of all extraneous matter.

Among such Manuals, the SHORTER CATECHISM of our National Church, originally composed by the *Westminster Assembly of Divines*, has long, and most deservedly, held a very high place. Although the excellence of this Catechism must be admitted by all who value the religion of the Bible, yet it must also be evident to every one who is conversant with the instruction of youth, that it is written in a style, however masterly in itself, above the comprehension of by far the greater part of children at school. On this account there are many who can repeat the whole Catechism, but who are, nevertheless, in a great degree ignorant of the real nature of its contents. That this is indeed the case, is clear from the numerous expositions and explanations of this Catechism, which have at different times been given to the public.

Without wishing, in any respect, to depreciate the merits of the productions of those who have preceded me in this department of literature, I think that I may say, without being chargeable with presumption, that some of these expositions are not more adapted to the capacities of the young and the uninformed, than the work they are intended to illustrate. To others of them it may also be objected, that they are by far too large, and embrace too wide a field for being adopted into Schools: that they admit a great deal of extraneous matter, and seem rather to be intended to teach the peculiar tenets of their respective authors, than to explain in a fair unbiassed manner, the language of the Shorter Catechism, and the doctrines which it teaches. For these reasons, several works illustrative of this valuable Manual have been less read than perhaps their intrinsic merits deserve. An explanatory treatise, therefore, which shall contain nothing but what is taught in the Shorter

Catechism, and which shall, at the same time, be of a size that may suit the generality of schools, seems still to be wanted. This is what has been attempted in the following pages.

The work is divided into two parts, arranged in such a manner as to be both exhibited at one view. The first consists of the original questions and answers of the Shorter Catechism at full length, together with an explication of the more difficult terms and phrases, in language more familiar to the minds of the young, and, it is hoped, on that account more adapted to the capacities of those for whom this little work is principally intended. The second part consists of an analysis of the answers in the Shorter Catechism, together with one or more passages of Scripture attached to each division, proving the doctrine or precept, and showing it to be founded on the word of God. To render the labour of committing this part to memory, as easy as possible, I have always endeavoured, when it could be done without hurting perspicuity, to express the different parts of the analysis in the very words of the Shorter Catechism. In selecting the proofs of the various doctrines and precepts, I have always followed the common proof-catechism; a work well known in Scotland, when the passages therein contained suited my plan of analysis; but when this was not the case, which frequently happened, I had recourse to other portions of Scripture better adapted to my purpose.

Should any think the work too heavy for the memories of children beginning to learn the Catechism, I would respectfully suggest the following plan of teaching it, (which, I am inclined to think, may in a great measure obviate the force of that objection,) to those Instructors of youth who may be inclined to adopt it into their seminaries. Let only the questions and answers, together with the explications, be accurately committed to memory, the first time the pupil goes through the book. By the time

that this has been accomplished, he will have become somewhat accustomed to committing to memory, and he will then be more able to master the analysis and proofs, to which he may now be made to apply himself, when revising what he has already learned. By following this method, it is presumed, that it will be found a comparatively easy matter for children to learn even the analysis and proofs, certainly the most difficult part of the work to remember, as the language in which the various doctrines, &c., are expressed, will then be familiar to the mind of the learner. In this way, by God's blessing, a good foundation may be made, for great improvement in religious knowledge in future life.

If any teacher think the catechetical method better suited to the capacities of his pupils, it will be easy for him to throw the various parts of the explication, and even the analysis, into the form of questions, which may be put to the pupil at the time of examination. These questions, however, have not been inserted in the work, as the numerous repetitions which would, upon this plan, have been necessary, would have greatly increased the size of the book, and of course would have heightened its price.

Should this little work, which I now commit into the hands of a liberal and discerning public, by the Divine blessing, be made instrumental in promoting the cause of Religion and piety among the young and the uninformed, I shall consider any labour and attention which I have bestowed upon it, as abundantly rewarded.

WILLIAM SMITH.

GLASGOW, *October, 1823.*

THE  
SCHOOL AND FAMILY  
Catechist.

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

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

EXPLICATION.

*Chief end.*—The principal purpose or design for which man was made, and to which he should, above all things, labour to attain.

*To glorify God.*—To do honour to his name, by loving him, and trusting in him, believing his word, and keeping his commandments.

*To enjoy him for ever.*—To have God's favour, and the influences of his Spirit in this world, and to share in the happiness of his immediate presence in heaven hereafter.

ANALYSIS.

Here we learn that the principal design of every man's being sent into the world is twofold:—

1. *To glorify God.*—1 Cor. x. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

2. *To enjoy God.*—Psalm lxxiii. 25, 26. Whom have I in heaven but thee, and there is none upon earth that I desire besides thee—God is the strength of my heart, and my portion for ever.

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

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

EXPLICATION.

*The Scriptures.*—The writings, or books of the Old

and New Testaments, so called by way of eminence, on account of their great importance.

*To direct.*—To point out the proper method.

#### ANALYSIS.

In this answer there are four things pointed out :—

1. *The necessity of a rule to direct us in glorifying God.*—Acts ii. 37. They said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?

2. *That the Word of God is this rule.*—2 Tim. iii. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

3. *That the Scriptures of the Old and New Testaments are the Word of God.*—Eph. ii. 20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.

4. *That the Word of God is the ONLY rule given to direct us how to glorify and enjoy him.*—Isa. viii. 20. To the law and to the testimony : if they speak not according to this word, it is because there is no light in them.

**Q. 3.** What do the Scriptures principally teach?

**A.** The Scriptures *principally* teach what man is to believe concerning God, and what *duty* God requires of man.

#### EXPLICATION.

*Principally.*—Chiefly, above all other things.

*Duty.*—Something which God requires of us, and which we are bound to perform.

#### ANALYSIS.

By this answer, we are informed, that the Scriptures principally teach us two things :—

1. *What we are to believe concerning God.*—2 Tim. i. 13. Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

2. *What duty God requires of man.*—Psalm. cxix. 105. Thy word is a lamp unto my feet, and a light unto my path.

**Q. 4.** What is God?

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

## EXPLICATION.

*A Spirit.*—A living, thinking substance, without bodily parts, which cannot be seen with the eyes.

*Infinite.*—Without bounds or limits.

*Eternal.*—Without beginning and without end.

*Unchangeable.*—Always the same, without any alteration.

## ANALYSIS.

The knowledge which we here receive, concerning God, consists of ten particulars:—

1. *That God is a Spirit.*—John iv. 24. God is a Spirit.—John i. 18. No man hath seen God at any time.

2. *That he is infinite.*—Job ix, 7. Canst thou by searching find out God?

3. *That he is eternal.*—Psalm xc. 1, 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.

4. *That he is unchangeable.*—Mal. iii, 6. I am the Lord, I change not.—Psalm xxxiii. 11. The counsel of the Lord standeth for ever; the thoughts of his heart to all generations.

5. *That he is infinite, eternal, and unchangeable, in his BEING OR ESSENCE.*—Exod. iii. 14. God said unto Moses, I AM THAT I AM.

6. *That he is so likewise in his wisdom, or that attribute of his nature, by which he knows and directs all things*—Psalm cxlvii. 5. His understanding is infinite.

7. *That he is the same also in his power, or that attribute of his nature, by which he can do every thing that is not sinful or dishonourable.*—Jer. xxxii. 27. Behold I am the Lord, the God of all flesh: is there any thing too hard for me?—Mark x. 27. With God are all things possible.

8. *That the same perfections extend also to the holiness of God, or that attribute of his nature, which shows him to be perfectly free from all sin.*—Rev. xv. 4. O Lord—thou only art holy.—Psalm cxlv. 17. The Lord is righteous in all his ways, and holy in all his works.

9. *That he is equally perfect in his justice, or that attribute of his nature, by which he renders to every creature his due.*—Psalm lxxxix. 14. Justice and judgment are the habitation of thy throne.—Rev. xv. 3. Just and true are thy ways, thou King of saints!

10. *That this is also the case with his goodness and*

truth, or those attributes of his nature, by which he is kind to his creatures, and by which he abhors every thing like deceit and falsehood.—Exod. xxxiv. 6. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.—1 John iv. 8. God is love.

Q. 5. Are there more Gods than one?

A. There is but one only, *the living and true God.*

EXPLICATION.

*Living God.*—God is styled the living God, because He alone is possessed of life in himself, and because he is the Author of that life which is enjoyed by every created being.

*True God.*—God is so called, because he alone is infinitely perfect, and also to distinguish Him from the false gods which the Heathens worship.

ANALYSIS.

In this answer there are two things asserted:—

1. *That there is only one God.*—Deut. vi. 4. Hear, O Israel! the Lord our God is one Lord.

2. *That he is the living, and the true God.*—Jer. x. 10. The Lord is the true God; he is the living God.

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

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

EXPLICATION.

*Three persons in the Godhead.*—Three who are spoken of in the word of God, under the characters of the Father, the Son, and the Spirit; all subsisting in the same divine nature or essence.

*Godhead.*—The divine nature.

*Same in substance.*—Equally possessed of all the attributes or perfections of the divine nature.

*Glory.*—The brightness of the divine excellencies.

ANALYSIS.

The information here received consists of four parts:—

1. *That there are three persons in the Godhead.*—Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2. *That these three distinct subsistencies are but one God.*

1 John v. 7. These three are one.

3. *That they are the same in substance or nature.*—John x. 30. I and my Father are one.—John xv. 26. The Spirit of truth which proceedeth from the Father.

4. *That they are equal in power and glory.*—2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Q. 7. What are the decrees of God?

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

#### EXPLICATION.

*Eternal purpose.*—A design or intention, existing in the Divine mind from eternity, or before the commencement of time.

*Counsel.*—Advice or direction.

*Foreordained whatsoever comes to pass.*—Appointed to accomplish, or to bring about whatever is good, and to permit what is evil.

#### ANALYSIS.

In this answer there are six points of doctrine taught:—

1. *That there are decrees of God.*—Psalm ii. 7. I will declare the decree.

2. *That these decrees and God's eternal purpose, are the same.*—Eph. iii. 11. According to the eternal purpose which he purposed in Christ Jesus our Lord.

3. *That the decrees of God are according to counsel or advice.*—Ps. xxxiii. 11. The counsel of the Lord standeth for ever.

4. *That the counsel or advice which God follows is that of his own will.*—Eph. i. 5. Having predestinated us—according to the good pleasure of his own will.

5. *That God, by his decrees, hath foreordained whatsoever comes to pass, or whatever happens in the world.*—Eph. i. 11. Who worketh all things after the counsel of his own will.

6. *That God has done all this for his own glory.*—Prov. xvi. 4. The Lord hath made all things for himself.

Q. 8. How doth God execute his decrees?

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

## EXPLICATION.

*God executeth his decrees.*—God fulfils, causes to happen, or brings to pass, his purposes, desigus or intentions.

## ANALYSIS.

This answer shows that God performs his purposes in two ways:—

1. *In the works of Creation.*—Rev. iv. 11. Thou hast created all things, and for thy pleasure they are and were created.

2. *In his works of Providence.*—Dan. iv. 35. He doeth according to his will in the army of heaven, and among the inhabitants of the earth.

Q. 9. What is the work of Creation ?

A. The work of Creation is God's making all things of nothing, by *the word of his power, in the space of six days, and all very good.*

## EXPLICATION.

*The word of his power.*—God's powerful word, by which he spake every thing into being.

*In the space of six days.*—During the time, or within the compass of six days.

## ANALYSIS.

Here we have five points of information:—

1. *That God is the Creator of all things.*—Gen. 1. 1. In the beginning God created the heavens and the earth.

2. *That he made all things of nothing.*—Heb. xi. 3. Things which are seen were not made of things which do appear.

3. *That God made all things by his powerful word.*—Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God.

4. *That he made all things in six days.*—Gen. 1. 31. God saw every thing that he had made,—and the evening and the morning were the sixth day.

5. *That all things, when made by God, were very good.*—Gen. i. 31. God saw every thing that he had made; and behold it was very good.

Q. 10. How did God create Man ?

A. God created man, male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures.

## EXPLICATION.

*Created.*—Made or formed.

*Male and Female.*—Man and Woman.

*After his own Image.*—After God's likeness or resemblance.

*With dominion over the Creatures.*—Having power, or authority, over the beasts of the field, the birds of the air, and the fishes of the sea.

## ANALYSIS.

In this answer there are four things taught :—

1. *That God made man male and female.*—Gen. i. 27. God created man—male and female created he them.

2. *That man was made after the image or likeness of God.*—Gen. i. 27. God created man in his own image.

3. *That God's image consists in knowledge, righteousness, and true holiness.*—Col. iii. 10. And have put on the new man, which is renewed in knowledge, after the image of him that created him.—Eph. iv. 24. The new man, which, after God, is created in righteousness and true holiness.

4. *That man, when first created, had dominion over the creatures.*—Gen. i. 28. And God blessed them, and said unto them, Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Q. 11. What are God's works of Providence ?

A. God's works of Providence are his most holy, wise, and powerful *preserving* and *governing* all his creatures and all their actions.

## EXPLICATION.

*Preserving his creatures.*—Keeping by his mighty power every living being from returning to nothing.

*Governing all his creatures.*—God's keeping them in order, and making them obedient to his authority.

*Governing all their actions.*—Directing all the doings and motions of his creatures, so as to prevent them from running into confusion.

## ANALYSIS.

Here we are taught that God's Providence consists of two parts :—

1. *The preservation of his creatures.*—Heb. i. 3. Upholding all things by the word of his power.

2. *His governing his creatures and their actions.*—Psalm ciii. 19. His kingdom ruleth over all.—Matth. x. 29.

Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father.

In the answer to this question, too, Divine Providence is shown, as to its properties, to be

1. *Most holy*.—Psalm cxlv. 17. The Lord is—holy in all his works.

2. *Most wise*.—Psalm civ. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all.

3. *Most powerful*.—Dan. iv. 35. He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

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

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

#### EXPLICATION.

*He entered into a covenant of life*.—That is, God made an agreement with Adam, in which he promised to give everlasting life to him and his descendants, if they continued obedient.

*Upon condition of perfect obedience*.—This shows, that the promise of everlasting life, above-mentioned, would not be performed, unless man continued to keep all God's commandments perfectly, without sinning.

*Forbidding him to eat*.—Commanding him not to eat.

*Tree of knowledge of good and evil*.—A tree that grew in the midst of the garden of Eden was so called, because Adam by eating of its fruit, when God commanded him not to do it, knew at once both the good which he had lost, and the evil which he had brought upon himself and his descendants.

*Upon the pain of death*.—That is, Adam and his descendants, or all mankind, were to be punished with death, if ever they should break God's commandments by sinning against him.

#### ANALYSIS.

In this answer we are taught five things:—

1. *That God made a covenant, or agreement, with Adam.*

—Hos. vi. 7. They, like men, (or like Adam,) have transgressed the covenant.—See also Gen. ii. 16, 17.

2. *That this covenant was a covenant of life.*—Rom. vii. 10. The commandment was ordained to life.

3. *That the condition of this covenant, (or terms of this agreement,) was perfect obedience.*—Rom. x. 5. The man which doeth those things shall live by them.

4. *That man was forbidden to eat of the tree of knowledge of good and evil.*—Gen. ii. 17. But of the tree of the knowledge of good and evil thou shalt not eat of it.

5. *That the punishment threatened for breaking that covenant was death.*—Gen. ii. 17. In the day thou eatest thereof thou shalt surely die.

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents being left to the *freedom of their own will*, fell from the *estate wherein they were created*, by sinning against God.

EXPLICATION.

*Freedom of their own will.*—At full liberty to do as they pleased.

*Estate wherein they were created.*—The state or condition in which God first placed them.

ANALYSIS.

Here we have three points of information:—

1. *That our first parents were left to the freedom of their own will.*—Gen. iii. 6. When the woman saw that the tree was good for food, and that it was pleasant to the eyes, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

2. *That they fell from the estate wherein they were created.*—Gen. iii. 8. And Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.

3. *That our first parents fell by sinning against God.*—Eccles. vii. 29. God hath made man upright; but they have sought out many inventions.

Q. 14. What is sin?

A. Sin is any *want of conformity unto, or transgression of, the law of God.*

EXPLICATION.

*Want of conformity unto the law.*—Not being or doing what the law of God requires.

*Transgression of the law.*—Doing what is forbidden by the law, or what God commands us not to do.

## ANALYSIS.

In this answer we are taught two things:—

1. *That even the want of conformity to the law of God is sin.*—Rom. viii. 7. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

2. *That actual transgression of the law is also sin.*—1 John iii. 4. Sin is the transgression of the law.

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating *the forbidden fruit*.

## EXPLICATION.

*The forbidden fruit.*—The fruit of the tree of knowledge of good and evil, of which God commanded our first parents not to eat.

## ANALYSIS.

In this answer we learn:—

*That the first actual crime committed by our first parents was the eating of the forbidden fruit.*—Gen. iii. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

Q. 16. Did all mankind fall in Adam's first transgression?

A. *The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him and fell with him in his first transgression.*

## EXPLICATION.

*The covenant made with Adam.*—The agreement which God made with Adam, in which he promised to give him everlasting life, if he continued to keep all his commandments without sinning.

*His posterity.*—Adam's own children, and their children to the end of the world.

*Descending from him.*—Proceeding or coming from him.

*By ordinary generation.*—In the natural or usual way, in which all mankind come into the world.

*First transgression.*—Adam's first sin.

## ANALYSIS.

The doctrines contained in this answer are three in number:—

1. *That the covenant made with Adam, was intended both for himself and his posterity.*—Rom. v. 13, 14. Sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.

2. *That all mankind, descending from Adam by ordinary generation, sinned in him, and fell with him.*—Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—1 Cor. xv. 22. In Adam all die.

3. *That it was only in Adam's first transgression, that mankind sinned and fell.*—Rom. v. 18. By the offence of one, judgment came upon all men unto condemnation.

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

A. *The fall brought mankind into an estate of sin and misery.*

## EXPLICATION.

*The fall.*—Adam's first sin is so called, because by it he lost his innocence, and thus fell from God's favour.

*Estate of misery.*—A state of fear, misfortune, pain, sickness, distress, and death, without any thing like perfect happiness.

## ANALYSIS.

Here we are taught two things:—

1. *That the state into which man has fallen, (or our present state,) is one of sin.*—Eccles. vii. 20. For there is not a just man upon earth, that doeth good, and sinneth not.

2. *That it is also a state of misery.*—Gal. iii. 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

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

A. The sinfulness of that estate whereinto man fell, consists in the *guilt of Adam's first sin*, the

want of *original righteousness*, and the *corruption* of his whole nature, which is commonly called *original sin*, together with all *actual transgressions* which *proceed from it*.

## EXPLICATION.

*Guilt of Adam's first sin.*—By this we are to understand, that all mankind are justly exposed to punishment, that is, to sorrow and to sufferings on account of Adam's first sin, because he was then answerable, by his agreement with God, not only for himself, but for all his descendants.

*Original righteousness.*—That holiness and purity of nature, or those good inclinations and desires, which Adam had when God made him.

*Corruption.*—Wickedness.

*Original sin.*—Those evil inclinations and desires, which every one, since the fall, brings with him into the world.

*Actual transgressions.*—The sins which we every day commit, either in our thoughts, in our words, or in our works.

*Proceed from it.*—Which arise, or spring, from original sin.

## ANALYSIS.

The doctrines contained in this answer are five in number:—We are here taught, that the sinfulness of our present state consists,

1. *In the guilt of Adam's first sin.*—Rom. v. 19. By one man's disobedience many were made sinners.

2. *In the want of original righteousness.*—Rom. iii. 10. There is none righteous, no, not one.

3. *In the corruption of our whole nature.*—Psal. liii. 3. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

We are further informed,

4. *That this general corruption of our nature is commonly called Original Sin.*

5. *That our actual transgressions, which also greatly contribute to the sinfulness of our present state, proceed from our original sin.*—Matth. xv. 19, 20. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man; but to eat with unwashed hands defileth not a man.

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

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

EXPLICATION.

*Communion with God.*—That friendly intercourse, or fellowship, or correspondence, with God, which our first parents had before they sinned.

*Under God's wrath.*—To have God angry with us every day.

*Under the curse of God.*—To be condemned, or given up, by the law of God, to everlasting punishment in the world to come.

*Liable to all the miseries in this life.*—Exposed, or subjected to pain, sickness, poverty, and distress of every kind, both of body and mind.

*Pains of Hell.*—The dreadful punishments which wicked men shall be made to suffer after death.

ANALYSIS.

In this answer we have six particulars, of great importance for us to know:—

1. *That mankind by the fall lost communion with God.*—Gen. iii. 8. And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.—Isa. lix. 2. Your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear.

2. *That they are all under God's wrath and curse.*—Eph. ii. 3. And were by nature the children of wrath.—Gal. iii. 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

3. *That, from being under God's wrath and curse, mankind are liable to all the miseries of this life.*—Gen. iii. 17. Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

4. *That on the same account, they are also liable, or subject to death.*—Rom. vi. 23. The wages of sin is death.

5. *That they are likewise liable to, or in danger of, the pains of hell.*—Psal. ix. 17. The wicked shall be turned into hell.

6. *We are here also taught that the pains of hell shall last*

for ever.—Matt. xxv. 46. These shall go away into everlasting punishment.—2 Thess. i. 9. Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

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

A. God having out of his *mere good pleasure*, from all eternity, elected some to everlasting life, did enter into a *covenant of grace*, to deliver them out of the estate of sin and misery, and to bring them into an *estate of salvation* by a *Redeemer*.

#### EXPLICATION.

*Mere good pleasure*.—Purely from God's will or choice, and on no other account.

*From all eternity*.—Before the beginning of time.

*Elected*.—Made choice of some, or took them from among the rest of mankind.

*Covenant of Grace*.—That merciful arrangement, or agreement, entered into by the Father for the Godhead, and the Lord Jesus Christ on the part of man, to save a certain number of mankind from everlasting misery. It is sometimes also called the New Covenant, or the Gospel.

*Estate of salvation*.—A state of repentance, or hatred of sin, and a love of holiness, here, ending in everlasting happiness in Heaven.

*Redeemer*.—One who saves, or delivers from slavery and misery, either by paying a price, or by using force.

#### ANALYSIS.

In the answer before us, there are seven particulars, or points of doctrine stated:

1. *That God hath elected or chosen, some of mankind to everlasting life*.—2 Thess. ii. 13. We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

2. *That God has done this out of his mere good pleasure*.—2 Tim. i. 9. Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.

3. *That he did it from all eternity.*—Eph. i. 4. He hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.

4. *That as a consequence of this election, or choice, God entered into a covenant.*—Psal. lxxxix. 3. I have made a covenant with my chosen.

5. *That this covenant is a covenant of grace.*—Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God.

6. *That the design of this covenant was, 1st, to deliver those whom God had chosen, from the estate of sin and misery.*—Matth. i. 21. He shall save his people from their sins.—1 Thess. i. 10. Jesus who delivered us from the wrath to come. 2dly, *To bring them into a state of salvation.*—Tit. iii. 5. He, (that is, God our Saviour,) saved us by the washing of regeneration, and renewing of the Holy Ghost.

7. *That this deliverance is wrought by a Redeemer.*—Prov. xxiii. 11. Their Redeemer is mighty; he shall plead their cause with thee.

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

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

#### EXPLICATION.

*God's elect.*—Those whom God has chosen for his own people.

*Jesus.*—He was so called, from his being the Saviour of his people.

*Christ.*—Anointed, or appointed, of God.

*Eternal Son of God.*—This teaches, that the Lord *Jesus Christ* was with the Father from eternity, or before the beginning of time, and must therefore be God equal with him.

#### ANALYSIS.

The information here given respecting the Lord *Jesus Christ*, may be divided into seven particulars:—

1. *We are first taught that the Lord Jesus Christ is the Redeemer of God's chosen ones.*—1 Tim. ii. 5. There is one God, and one Mediator between God and men, the man *Christ Jesus*.

2. *That the Lord Jesus Christ is the ONLY Redeemer.*—Acts iv. 12. Neither is there salvation in any other.

3. *That Jesus Christ is the eternal Son of God.*—John vi. 69. We believe, and are sure, that thou art Christ, the Son of the living God.—Heb. i. 8. Unto the Son he saith, Thy throne, O God, is for ever and ever.

4. *That Jesus Christ became man.*—John i. 14. The Word was made flesh, and dwelt among us.

5. *That he was and still continues to be both God and man, in two distinct natures.*—Rom. ix. 5. Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.

6. *That the Lord Jesus Christ though possessing two distinct natures has but one person.*—Isa. ix. 6. For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace.

7. *That he will continue thus to be God and man for ever.*—Rev. i. 18. I (says Christ, am he that liveth, and was dead, and behold I am alive for evermore.

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

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

#### ANALYSIS.

Here we are taught four things:—

1. *That Christ the Son of God became man, by taking to himself both a true body and a reasonable soul.*—Heb. ii. 14. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same.—Matth. xxvi. 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death.

2. *That Christ, as man, was conceived by the power of the Holy Ghost.*—Luke i. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.

3. *That he was born of the Virgin Mary*—Isa. vii. 14.

Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.—Luke ii. 7. And she (the virgin Mary) brought forth her first-born son.

4. *That he was without sin.*—Heb. vii. 26. Such an High Priest became us, who is holy, harmless, undefiled, and separate from sinners.

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

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

#### EXPLICATION.

*Our Redeemer.*—He who delivers, or saves, us from the slavery and misery of sin.

*Offices of Christ.*—Certain public charges, or employments, to which he was set apart, or appointed, by God the Father.

*Executeth the offices of a prophet, &c.*—That is, Christ performs, or does the duties, or works, of a prophet, priest, &c.

*Estate of humiliation.*—The state of poverty and of suffering, in which Christ lived, while in this world.

*Estate of exaltation.*—That high and glorious state in heaven, in which Christ now is.

#### ANALYSIS.

Here we are informed of five things:—

1. *That Christ executeth the office of a prophet.*—Acts iii. 22. Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things, whatsoever he shall command you.

2. *That he executeth the office of a priest.*—Heb. v. 6. Thou art a priest for ever after the order of Melchizedek.

3. *That he executeth the office of a king.*—Psal. ii. 6. Yet have I set my king upon my holy hill of Zion.

4. *That these offices are all executed by Christ, as our Redeemer.*

5. *That these offices were executed by him, both in his estate of humiliation and exaltation.*

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

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

## EXPLICATION.

*Revealing.*—Making known what was formerly concealed or unknown.

*By his word.*—By the preaching of his Gospel, or the reading of the Scriptures. (See Q. 89.)

*For our salvation.*—To deliver us from the pains of hell, and to bring us to heaven.

## ANALYSIS.

In this answer there are four particulars:—

1. *That Christ, as a prophet, reveals to us the will of God.*—John i. 18. No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared him.

2. *That this revelation is made by his word.*—Psal. cxlvii. 19. He showeth his word unto Jacob, his statutes and his judgments unto Israel,

3. *That it is also made by his Spirit.*—1 Cor. ii. 12. Now we have received—the Spirit, which is of God, that we might know the things that are freely given to us of God.—John xiv. 26. The Holy Ghost—shall teach you all things.

4. *That this revelation of God's will is made for our salvation.*—John xx. 31. These are written that ye might believe;—and that believing, ye might have life through his name.

Q. 25. How doth Christ execute the office of a priest?

*A. Christ executeth the office of a priest, in his once offering up himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.*

## EXPLICATION.

*A priest.*—A person appointed by the law of Moses, to offer sacrifices to God, and to pray to him in behalf of the people.

*Offering up himself.*—Giving up, or resigning himself.

*A sacrifice.*—An offering for sin. In general, a sacrifice signifies some living creature slain, and offered up to God, to satisfy for the offences committed by those for whom it was offered.

*To satisfy divine justice.*—To make amends, or to answer to God, for the dishonour done to his infinite Majesty, by the sins of mankind.

*To reconcile.*—To join again in friendship those who have differed. To bring us back again to the favour of God.

*Intercession.*—One pleading or praying for another.

#### ANALYSIS.

In this answer are contained five particulars:—

1. *We are taught, first, that Christ, as a priest, offered himself in sacrifice.*—Heb. ix. 26. He appeared to put away sin by the sacrifice of himself.

2. *That this sacrifice was only offered once.*—Heb. ix. 28. Christ was once offered to bear the sins of many.

3. *That it was offered to divine justice.*—Eph. v. 2. Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour.

4. *That the design of this sacrifice was to reconcile us to God.*—Heb. ii. 17. In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people.

5. *That Christ makes continual intercession for his people.*—Heb. vii. 25. He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

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

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

#### EXPLICATION.

*Subduing us to himself.*—Changing our hearts from a love of sin, to a love of holiness, and giving us minds inclined to obey his laws.

*Ruling and defending us.*—Directing us by his laws, and guiding us by his Spirit, in the ways of holiness; and preventing us by his power, from being again brought under the bondage of sin and Satan, as in former times.

*Restraining all his and our enemies.*—Over-ruling them in all their plans, disappointing their wicked designs, and confining their malice and ill-will within due bounds.

*Conquering all his and our enemies.*—Depriving them entirely of all their power, and punishing them when he thinks fit according to their deservings.

## ANALYSIS.

Here we have five points of information :—

1. *That Christ in executing the office of a king, subdues his people to himself.*—Psal. cx. 3. Thy people shall be willing in the day of thy power.

2. *That he rules over them.*—Isa. xxxiii. 22. The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.

3. *That as a king he also defends them.*—Isa. xlix. 25, 26. Thus saith the Lord, I will contend with him that contendeth with thee, and I will save thy children: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty one of Jacob.—Zech. ii. 5. I, saith the Lord, will be unto her a wall of fire.

4. *That Christ likewise restrains all his and our enemies.*—Psal. lxxvi. 10. Surely, the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.

5. *That in executing his kingly office, he also conquers, or overcomes all his and our enemies.*—1 Cor. xv. 26. He must reign, till he hath put all enemies under his feet.

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

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

## EXPLICATION.

*A low condition.*—A poor and mean state in this world.

*Under the law.*—Obliged to do all that the law of God requires, and to satisfy all its demands.

*The miseries of this life.*—Reproach, temptation, hunger, thirst, weariness, sweating, bleeding, &c., even all the ills of life that are without sin.

*The wrath of God.*—The anger of God, which the sins of men had kindled.

*Cursed death of the cross.*—So called, because the Scriptures declare every one "cursed, that is hanged

on a tree;" and because it was both a shameful, and an exceedingly painful death.

*Under the power of death for a time.*—Being dead for some time,

#### ANALYSIS.

Here we learn that Christ's humiliation consisted of seven parts, or steps:—

1. *His being born, and that in a low condition.*—Luke ii. 7. She brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger.

2. *His being made under the law.*—Gal. iv. 4. God sent forth his Son—made under the law.

3. *His undergoing the miseries of this life.*—Isaiah liii. 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief.

4. *His suffering the wrath of God.*—Matth. xxvii. 46. And about the ninth hour, Jesus cried with a loud voice, My God, my God, why hast thou forsaken me?—Psal. lxxxix. 38. Thou hast been wroth with thine Anointed.

5. *His submitting to the cursed death of the Cross.*—Phil. ii. 8. He humbled himself, and became obedient unto death, even the death of the cross.

6. *His being buried.*—Matth. xxvii. 59, 60. When Joseph had taken the body (of Jesus) he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock.

7. *His remaining for a time under the power of death.*—1 Cor xv. 4. He was buried, and rose again the third day, according to the Scriptures.

Q. 28. Wherein consisteth Christ's exaltation?

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

#### EXPLICATION.

*Ascending into heaven.*—Going up to heaven, returning to "that glory which Christ had with the Father, before the world was."

*Sitting at the right hand of God.*—Being raised to the highest place of honour and dignity in the heavenly state,

and having power over all things given to him by God the Father.

*To judge the world.*—To try all mankind, and to reward the good, and to punish the wicked, “according to their works.”

#### ANALYSIS.

The steps of Christ's exaltation, stated in this answer, are four in number:—

1. *His rising from the dead on the third day.*—1 Cor. xv. 4. He was buried, and rose again the third day.

2. *His ascending up into heaven.*—Mark xvi. 19. So then after the Lord had spoken unto them, he was received up into heaven.

3. *His taking his seat at the right hand of God the Father.*—Mark xvi. 19. He sat on the right hand of God.—Eph. i. 20. He set him at his own right hand, in the heavenly places.

4. *His coming to judge the world at the last day.*—Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made *partakers* of the *redemption purchased by Christ*, by the *effectual application of it to us* by his Holy Spirit.

#### EXPLICATION.

*Partakers.*—Sharers.

*Redemption.*—Deliverance from sin and misery, and the possession of holiness and everlasting happiness in the heavenly world.

*Purchased by Christ.*—Our redemption, or salvation, is said to be purchased, or bought by Christ, because he gave his life for it, that he might secure it for his people.

*Effectual application of it to us.*—The making of this redemption and all its blessings, really ours, as much as any possession or inheritance can be.

#### ANALYSIS.

The doctrines contained in this answer, are three in number:—

1. *That redemption is purchased by Christ for his people.*

—Eph. i. 7. We have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

2. *That we are made sharers of this redemption by application.*—John i. 12. As many as received him, to them gave he power to become the sons of God.

3. *That this redemption can only be effectually applied to us by the Holy Spirit.*—Titus iii. 5, 6. Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour.

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by *working faith in us*, and thereby *uniting us to Christ* in our effectual calling.

EXPLICATION.

*Working faith in us.*—Causing us to believe in Christ, to the saving of our souls.

*Uniting us to Christ.*—Joining us to Christ, or making us one with him, in like manner as the different members are joined to the same body, and with it make one person.

ANALYSIS.

We have here three doctrines:—

1. *That the Holy Spirit, in applying redemption, works faith in us.*—Eph. ii. 8. By grace are ye saved, through faith; and that not of yourselves: it is the gift of God.

2. *That by faith, thus wrought in us we are united to Christ.*—Eph. iii. 17. That Christ may dwell in your hearts by faith.

3. *That this union takes place in our effectual calling.*—1 Cor. i. 9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ.

Q. 31. What is effectual calling?

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

## EXPLICATION.

*Convincing us.*—Making us sensible, removing all doubt from our minds.

*Enlightening our minds in the knowledge of Christ.*—Removing the darkness of ignorance, and making us to understand the way of salvation through the Lord Jesus Christ.

*Renewing our wills.*—Changing our desires and inclinations, from a love of sin, to a love of holiness; or making us to hate sin, which we formerly loved, and to love holiness, or goodness, which we formerly hated.

*To embrace Jesus Christ.*—To receive him with affectionate hearts, in all his offices, as our prophet, our priest, and our king.

*In the gospel.*—In the covenant of grace, or the promise of life and salvation, which God has made to every sinner who repents of his sins, and believes in the name of his Son Jesus Christ.

## ANALYSIS.

In this answer, there are nine important points of doctrine taught:—

1. *That effectual calling is the work of the Spirit of God.*—2 Thess. ii. 13. God hath, from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth.—2 Tim. i. 9. Who hath saved us and called us with an holy calling.

2. *That in this work the Spirit convinces us of our sins.*—John xvi. 8. And when he (the Holy Spirit, the Comforter) is come, he will reprove the world of sin.

3. *That in it he produces also a conviction of misery.*—Acts ii. 37. Now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and brethren, what shall we do?

4. *That he enlightens our minds in the knowledge of Christ.*—Eph. i. 18. The eyes of your understanding being enlightened.—Phil. iii. 8. I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.

5. *That in the work of effectual calling, the Spirit also renews our wills.*—Ezek. xxxvi. 26. A new heart also will I give you, and a new spirit will I put within you.

6. *That he persuades us to embrace Jesus Christ.*—Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, (the promises of Christ,) and embraced them.

7. *That he also enables us to embrace Christ.*—John vi. 44. No man can come to me, except the Father, who hath sent me, draw him.—Phil. ii. 13. It is God who worketh in you, both to will and to do, of his good pleasure.

8. *That Christ is freely offered for our acceptance.*—Isa. lv. 1. Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money, and without price.—Rev. xxii. 17. Whosoever will, let him take the water of life freely.

9. *That it is the gospel in which the offer of Christ is made.*—John vii. 37. In the last day, that great day of the feast, Jesus stood, and cried, saying, if any man thirst, let him come unto me, and drink.

Q. 32. What benefits do they that are effectually called partake of in this life.

A. *They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany, or flow from them.*

#### EXPLICATION.

*They that are effectually called.*—Those who have repented of their sins, and who, instead of being the servants of Satan, have become the sincere followers of Jesus Christ.

*Partake of justification.*—That is, they share in all that happiness which arises from the pardon of their sins, and their being received again into God's favour, as though they were righteous.

*Adoption.*—Taking one, who is a stranger, into the family, and treating him as a son.

*Sanctification.*—Making our sinful natures pure and holy.

*Benefits.*—Advantages, privileges, blessings.

#### ANALYSIS.

In this answer, the benefits connected with effectual calling are said to be of four sorts:—

1. *Justification.*—Rom. viii. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

2. *Adoption.*—Eph. i. 5. Having predestinated us to the adoption of children, by Jesus Christ, unto himself.—2 Cor.

vi. 17, 18. Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

3. *Sanctification*.—1. Thess. iv. 7. For God hath not called us unto uncleanness, but unto holiness.

4. *The several benefits which accompany or flow from justification, adoption and sanctification*.—1 Thess. ii. 12. Walk worthy of God, who hath called you unto his kingdom and glory.

Q. 33. What is Justification?

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

#### EXPLICATION.

*An act*.—Justification (or the declaring of a sinner to be righteous in God's sight,) is called an act, because it is a deed done, or passed, in the sinner's favour, in an instant, and is not a work of time.

*Free grace*.—Free and undeserved favour, and not occasioned by any thing which the sinner either has done, or can do, for himself.

*Pardoneth all our sins*.—Frees us from being liable, or bound over to everlasting punishment, on account of our sin.

*Accepteth us as righteous*.—That is, God receives us into his favour, as if we had been entirely free from sin, and bestows upon us a full title to everlasting life and happiness.

*Righteousness of Christ*.—The holiness of his nature as man, the obedience of his life, and his satisfactory death.

*Imputed to us*.—That is, God places Christ's righteousness to our account, or considers it as our own, and deals with us as righteous persons.

*By faith*.—By believing in the all-sufficiency and efficacy of Christ's imputed righteousness.

#### ANALYSIS.

The information here received concerning the nature of justification, may be divided into six particulars:—

1. *We are first told that justification is an act of God's free grace*.—Rom. viii. 1. There is therefore, now no condemnation to them which are in Christ Jesus, who walk not

after the flesh, but after the Spirit.—Rom. iii. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

2. *That in this act, God pardons all our sins.*—Psalm ciii. 2, 3. Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, and healeth all thy diseases.

3. *That in it he likewise accepts us as righteous in his sight.*—2 Cor. v. 21. He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.

4. *That he accepts us only for the righteousness of Christ.*—Rom. v. 19. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

5. *That Christ's righteousness is imputed to us.*—1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

6. *That this righteousness can be received by faith alone.*—Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.

**Q. 34. What is adoption?**

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

EXPLICATION.

*Privileges of God's children.*—Some of these privileges or advantages, consist in God's protecting, correcting, and providing for his adopted children; in his hearing their prayers, giving them his Spirit for their guide, and his angels to guard and defend them while here; and in securing heaven for their everlasting inheritance hereafter.

ANALYSIS.

The information here received may be divided into three parts:—

1. *We are first taught that adoption is an act of God's free grace.*—1 John iii. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

2. *That by this act we are received into the number of God's sons.*—John i: 12. As many as received him to them gave he power to become the sons of God, even to them that believe on his name.

3. *That this act of adoption secures to us a right to all the privileges of God's sons.*—Rom. viii. 17. And if children, then heirs; heirs of God, and joint-heirs with Christ.

Q. 35. What is sanctification?

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

EXPLICATION.

*Work of God's Spirit.*—Sanctification is called the work of God's Spirit, because it is done gradually, or is a work of time, in which respect it differs from justification, which is called an act, because it is made perfect at the very first.

*Renewed.*—Made anew, or changed from the love and the practice of sin, to the love and the practice of holiness.

*Whole man.*—That is, our thoughts, memory, will, affections, and all our faculties.

*After the image of God.*—This means that, by the work of sanctification we are made, by degrees, in some measure, to resemble God himself, in knowledge, righteousness, and true holiness.

*To die unto sin.*—To forsake, or to cease from sin, both in heart and life.

*To live unto righteousness.*—To love and to practise holiness, in our thoughts, in our words, and in all our actions.

ANALYSIS.

The information here given respecting sanctification, may be divided into six parts:—

1. *That it is a work of God's Spirit.*—2 Thess. ii. 13. God hath from the beginning chosen you to salvation, through sanctification of the Spirit.

2. *That by this work we are renewed in the whole man.*—Eph. iv. 23. Be renewed in the spirit of your mind.—1 Thess. v. 23. The God of peace sanctify you wholly.

3. *That we are renewed after the image of God.*—Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

4. *That by this work of the Spirit we are enabled to die unto sin.*—Rom. vi. 2. How shall we that are dead to sin, live any longer therein?

5. *That by it we are also enabled to live unto righteousness.*—1 Pet. ii. 24. Who his own self bore our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness.

6. *That this dying to sin and living to righteousness, is accomplished gradually, "more and more."*—Rom. vi. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed.—2 Cor. iv. 16. Though our outward man perish, yet the inward man is renewed day by day.

Q. 36. What are the benefits which, in this life, do accompany or flow from justification, adoption, and sanctification?

A. The *benefits* which, in this life, do accompany or flow from justification, adoption, and sanctification, are *assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.*

#### EXPLICATION.

*Benefits.*—Advantages, privileges, blessings.

*Assurance of God's love.*—A sure or certain knowledge that God delights, or takes pleasure in us, and that it is his will to do us good.

*Conscience.*—That faculty in the soul of man, which approves or disapproves of any action, according as it is good or bad.

*Peace of Conscience.*—A holy tranquillity, or calmness of mind, arising from an assurance of God's love.

*Joy in the Holy Ghost.*—A holy gladness, wrought in us by the Spirit of God, arising from the assurance that God is our God, and will be our everlasting portion.

*Increase of grace.*—Growing in holiness, or becoming strong in the habit, and abounding in the exercise, of grace.

*Perseverance therein.*—A constant continuance in the practice of all the duties of a holy life.

#### ANALYSIS.

The benefits here mentioned, as, even in this life, accompanying, or flowing from justification, adoption, and sanctification. are five in number:—

1. *The assurance of God's love.*—Isa. xxxii. 17. The effect of righteousness, (shall be) assurance for ever.

2. *Peace of conscience.*—Rom. v. 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ.

3. *Joy in the Holy Ghost.*—Rom. xiv. 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

4. *Increase of grace.*—Prov. iv. 18. The path of the just is as the shining light, that shineth more and more unto the perfect day.

5. *Perseverance in grace unto the end.*—1 Pet. i. 5. Who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time.

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

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

#### EXPLICATION.

*Believers.*—Those who trust in Christ, and receive him in all his offices, as their prophet, priest and king.

*Perfect in holiness.*—To be altogether free from sin, and all its dreadful consequences.

*Pass into glory.*—To go from this world of sin, and sorrow, and suffering, into a state of honour, rest, and happiness, in heaven.

*United to Christ.*—That is, the bodies of believers are as certainly joined to Christ, as the members are to the body, or as the branches are joined to the vine.

*Rest in their graves.*—Sleep in death, as in beds of rest.

*Till the resurrection.*—Till the time of the rising of the dead from their graves, at the last day.

#### ANALYSIS.

The doctrines contained in this answer are four in number:—

1. *That the souls of believers are at death made perfect in holiness.*—Heb. xii. 22, 23. Ye are come to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

2. *That they immediately after death pass into glory.*—Luke xxiii. 43. To-day shalt thou be with me in paradise.—2 Cor. v. 8. We are willing rather to be absent from the body and to be present with the Lord.

3. *That the bodies of believers shall rest in their graves till the resurrection.*—Isaiah lvii. 2. They shall rest in their beds.—Job xix. 26. And though, after my skin, worms destroy this body, yet in my flesh shall I see God.

4. *That even while in their graves, the bodies of believers are still united to Christ.*—1 Thessa. iv. 14. Them also which sleep in Jesus will God bring with him.

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

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

#### EXPLICATION.

*Raised up in glory.*—That is, they shall be called forth from their graves, free from every stain of sin, possessing immortality, or an endless life, powerful and beautiful, like unto the glorious body of Christ himself.

*Openly acknowledged.*—Publicly owned by God as his people.

*Acquitted.*—Declared to be guiltless, or freed from all charges of sin.

*Perfectly blessed.*—Completely happy.

*Full enjoying of God.*—Living in the midst of that fulness of joy that is only to be found in God's immediate presence, and of those pleasures which are at his right hand.

*To all eternity.*—For evermore.

#### ANALYSIS.

The doctrines of this answer are five:—

1. *That believers shall, at the resurrection, be raised up in glory.*—Philip. iii. 21. Who shall change our vile body, that it may be fashioned like unto his (Christ's) glorious body, according to the working whereby he is able even to subdue all things unto himself.

2. *That they shall be openly acknowledged at the day of judgment.*—Luke xxii. 8. Whosoever shall confess me be-

fore men, him shall the Son of man also confess before the angels of God.

3. *That they shall likewise be acquitted at that day.*—Matth. xxv. 23. Well done, good and faithful servant.

4. *That believers shall also be made perfectly blessed in the full enjoyment of God.*—1 John iii. 2. When he shall appear, we shall be like him, for we shall see him as he is.

5. *That this blessedness, or happy state, shall continue to all eternity.*—1 Thess. iv. 17. We shall we ever be with the Lord.

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

A. The duty which God requireth of man is *obedience to his revealed will.*

EXPLICATION.

*Duty.*—See Explication, Q. 3.

*Obedience.*—Doing cheerfully what God commands, because he requires it.

*Revealed will.*—God's commandments, designs and intentions, made known to us in the Scriptures of the Old and New Testaments.

ANALYSIS.

In this answer we are taught two things:—

1. *That God requires obedience of man.*—Jer. vii. 23. This thing commanded I them, saying, Obey my voice.

2. *That the rule of man's obedience is God's revealed will.*—Micah vi. 8. He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his *obedience* was the *moral law.*

EXPLICATION.

*Obedience.*—See Explication, Q. 39.

*Moral law.*—That law which directs us in the performance of our duty both to God and to man, and which is therefore a rule of conduct for all mankind.

ANALYSIS.

In this answer we are taught,

*That the moral law was prescribed by God to man, at the very first, or at the creation, for directing his conduct.*—Rom.

h. 14, 15. For, when the Gentiles, which have not the law, do by nature the things contained in the law; these, having not the law, are a law unto themselves: which show the work of the law written in their hearts.

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

A. The moral law is *summarily comprehended* in the ten commandments.

EXPLICATION.

*Summarily comprehended.*—Briefly contained, or shortly expressed.

ANALYSIS.

In this answer we are taught two things:—

1. *That there is a summary or short statement of the moral law.*

2. *That this is to be found in the ten commandments.*—Deut. x. 4. And he wrote on the tables, according to the first writing, the ten commandments.—Mat. xix. 17. If thou wilt enter into life, keep the commandments.

Q. 42. What is the sum of the ten commandments?

A. *The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.*

EXPLICATION.

*The sum.*—The substance, matter or meaning.

*To love the Lord with all our heart, soul, strength and mind.*—To love him far more than any other object, even as much as it is possible for us to do.

*To love ourselves.*—Earnestly to seek our own happiness and comfort, next to the glory of God.

*To love our neighbour as ourselves.*—To love every one around us, as sincerely as we do ourselves, and to do to others whatever we think they should do to us, in the same circumstances.

ANALYSIS.

In this answer we are taught four things:—

1. *That love is the sum and substance of all obedience.*—Rom. xiii. 10. Love is the fulfilling of the law.

2. *That the first and supreme object of this love, is the*

*Lord our God.*—Matth. xxii. 37, 38. Thou shalt love the Lord thy God—This is the first and great commandment.

3. *That we must love the Lord our God with our whole heart and mind.*—Matth. xxii. 37. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

4. *That our neighbour and ourselves are the next, and subordinate objects of this love.*—Matth. xxii. 39, 40. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Q. 43. What is the preface to the ten commandments?

A. The *preface* to the ten commandments is in these words, "I am the Lord thy God, which have brought thee out of the land of *Egypt*, and out of the house of bondage," Exod. xx. 2.

#### EXPLICATION.

*Preface*—Something written or spoken before, which is intended to lead forward to that which is to follow.

*Egypt—the house of bondage.*—This country was so called, because in it the children of Israel were made bondmen or slaves.

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and *Redeemer*, therefore we are *bound to keep all his commandments*.

#### EXPLICATION.

*Redeemer.*—See Explication, Q. 20.

*Bound to keep all his commandments.*—That is, since "God is the Lord," we are in duty "bound," or obliged to obey him, as being our Creator and Sovereign; and since he is "our God and Redeemer," we ought to do so, out of love and gratitude to him for his goodness and mercy.

#### ANALYSIS.

In the preface to the ten commandments we are taught, *That we are bound to keep all God's commandments.*—Deut. xi. 1. Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments always.

The reasons here assigned, why we should thus obey God's commandments, are three in number:—

1. *Because God is the Lord.*—Lev. xix. 37. Ye shall observe all my statutes, and all my judgments, and do them. I am the Lord.

2. *Because he is our God.*—Lev. xx. 7. Sanctify yourselves therefore, and be ye holy; for I am the Lord your God.

3. *Because he is our Redeemer.*—Luke i. 74, 75. That we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.—1 Cor. vi. 19, 20. Ye are not your own, ye are bought with a price; therefore glorify God in your body and in your spirit which are God's.

Q. 45. Which is the first commandment?

A. The first commandment is, "Thou shalt have no other gods before me," Exod. xx. 3.

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to *know and acknowledge God, to be the only true God, and our God, and to worship and glorify him accordingly.*

#### EXPLICATION.

*To know God, &c.*—To make ourselves acquainted with the character and perfections of God, as he has revealed them in his Word.

*To acknowledge God, &c.*—To own and to confess him both in secret and in public; to believe that he alone is worthy to be feared, and admired and loved above every other object; and to profess our relation to him as his people.

*To worship him accordingly.*—To pray to God, and to make him the chief object of our esteem, desire, and delight, both in secret and in public.

*To glorify him.*—See Explication, Q. 1.

#### ANALYSIS.

The duties required in the first commandment are five in number:—

1. *To know God.*—1 Chron. xxviii. 9. Know thou the God of thy father.

2. *To acknowledge God.*—Prov. iii. 6. In all thy ways acknowledge him.

3. *To know and acknowledge him to be the only true God.*—John xvii. 3. This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.

4. *To know and acknowledge him as our God.*—Deut. xxvi. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice.

5. *To worship and glorify him accordingly.*—Psalm xxix. 2. Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness.

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

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

#### EXPLICATION.

*Denying God.*—Doubting if there be, and desiring that there were no God; neglecting to improve our minds by obtaining a proper knowledge of the character and perfections of God, as made known in his Word; and committing sin as if there were no God to see and punish us for it.

*Not worshipping and glorifying the true God as God and our God.*—This means both a total neglect of prayer to God, and also the pretending to honour and serve him with our lips in public while our hearts are far from him.

*Due to him alone.*—Which ought to be paid to God, and to none else.

#### ANALYSIS.

From this answer we learn that the sins forbidden in the first commandment are of four sorts:—

1. *The denying of the true God.*—Psalm xiv. 1. The fool hath said in his heart, There is no God.

2. *The not worshipping and glorifying of him "as God."*—Rom. i. 20, 21. So that they are without excuse, because that when they knew God, they glorified him not as God.

3. *Neglecting to honour him as "our God."*—Psalm lxxxii. 11. But my people would not hearken unto my voice, Israel would none of me.

4. *The giving of that worship and glory to any other, which is due to him alone.*—Rom. i. 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.

Q. 48. What are we especially taught by these words "*before me,*" in the first commandment?

A. These words, "*before me,*" in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is *much displeased* with the sin of having any other God.

#### EXPLICATION.

*Much displeased.*—Highly offended, or very angry.

*The sin of having any other God.*—Having any other object which we prefer to God, and love better than him.

#### ANALYSIS.

In this answer we are informed of three things:—

1. *That God sees all things.*—Heb. iv. 13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of Him with whom we have to do.

2. *That he takes notice of the sin of having any other God.*—Psalm xlv. 20, 21. If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out?

3. *That he is much displeased with this sin.*—Deut. xxxii. 16. They provoked him to jealousy with strange gods.

Q. 49. Which is the second commandment?

A. The second commandment is, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a *jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments,*" Exod. xx. 4—6.

## EXPLICATION.

*A jealous God.*—By this we are informed, that God is highly concerned for his own honour, and that he carefully watches over it.

*Visiting the iniquity.*—Punishing the sins.

*Unto the third and fourth generation.*—Upon their children's children, and their children.

**Q. 50.** What is required in the second commandment?

**A.** The second commandment requireth the *receiving, observing, and keeping pure and entire*, all such religious worship and *ordinances*, as God hath appointed in his Word.

## EXPLICATION.

*Ordinances.*—Appointments of God, such as preaching, baptism, &c.

*Receiving God's ordinances.*—Understanding and embracing them.

*Observing God's religious worship and ordinances.*—Doing what is therein required, and waiting on God in them.

*Keeping them pure.*—To allow nothing to be added to them; or to keep them free from any mixture of the inventions of men.

*Keeping them entire.*—To suffer nothing to be taken from them; or not to leave out any part of that which God hath appointed.

## ANALYSIS.

The information here received may be divided into four parts:—

1. *That religious worship and ordinances are appointed by God in his Word.*—Isa. viii. 20. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.—Psalm cxlvii. 19. He hath showed his statutes unto Israel.

2. *That we are commanded to receive these ordinances.*—Psalm xxvii. 4. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple.

3. *That we ought to observe them.*—Matth. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you.

4. *That we are also to keep them pure and entire.*—Deut. xii. 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

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

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

EXPLICATION.

*The worshipping of God.*—Praying to God, and praising him.

*By images.*—By resemblances or likenesses of any thing made, by engraving, painting, or carving, or casting in a mould, or by any other method.

ANALYSIS.

The sins forbidden in the second commandment are of two kinds:—

1. *The worshipping of God by images.*—Deut. iv. 15, 16. Take ye therefore good heed unto yourselves, (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb,) lest ye corrupt yourselves and make you a graven image.

2. *The worshipping of him in any other way not appointed in his word.*—Matth. xv. 9. In vain do they worship me, teaching for doctrines the commandments of men.

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

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

EXPLICATION.

*Annexed.*—A smaller thing, joined or added to the end of a greater, is said to be annexed to it.

*Sovereignty.*—The highest authority or power.

*Propriety.*—Property or possession, or chief right to any thing, giving a particular interest in it.

*Zeal.*—Warm concern for any cause.

ANALYSIS.

The reasons annexed, or added to the second commandment, are three in number:—

1. *God's sovereignty over us, "I the Lord."*—Psal. xcvi. 3, 6. For the Lord is a great God, and a great King, above all gods. O come, let us worship and bow down; let us kneel before the Lord our maker.

2. *His propriety in us, "Thy God."*—Psalm xlv. 11. He is thy Lord, and worship thou him.—Deut. xxxii. 9. The Lord's portion is his people.

3. *The zeal he hath to his own worship, "I am a jealous God."*—Exod. xxiv. 14. Thou shalt worship no other god; for the Lord whose name is Jealous, is a jealous God.

Q. 53. Which is the third commandment?

A. The third commandment is, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain," Exod. xx. 7.

#### EXPLICATION.

*Take the name of God in vain.*—To mention the name of God when there is no occasion for doing it: and to use it without that seriousness and reverence with which we ought always to speak of God and to pronounce his name.

*Not hold him guiltless.*—Not suffer him to go unpunished.

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

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

#### EXPLICATION.

*Reverent use.*—Using them with a holy fear and awe of God upon our minds, and at the same time with love to him in our hearts.

*God's names.*—Such as Jehovah, Jah, God, Lord, I am, &c.

*God's titles.*—Such as the Lord of Hosts, the God and Father of our Lord Jesus Christ, the Holy One of Israel, the God of salvation, the Hearer of prayer, &c.

*Attributes of God.*—His perfections, such as Infinity, Eternity, Unchangeableness, Power, Wisdom, Truth, Holiness, Goodness, &c.

*Ordinances of God.*—God's appointments, such as prayer, preaching, the sacraments, lawful oaths, &c.

*God's word.*—His revealed will, as contained in the Scriptures, which may be divided into the Law and the Gospel.

*God's works.*—The works of Creation, Providence, and Redemption.

## ANALYSIS.

The duties required in the third commandment are six in number:—

1. *A holy and reverent use of God's names.*—Psal. xcvi. 8. Give unto the Lord the glory due unto his name.

2. *A holy and reverent use of God's titles.*—Rev. xv. 3, 4. Just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name?

3. *A holy and reverent use of God's attributes.*—Jer. x. 6, 7. O Lord, thou art great, and thy name is great in might. Who would not fear thee, O King of nations?

4. *A holy and reverent use of God's ordinances.*—Eccles. v. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools.

5. *A holy and reverent use of God's word.*—Psal. cxxxviii. 2. I will worship toward thy holy temple, and praise thy name for thy lovingkindness, and for thy truth; for thou hast magnified thy word above all thy name.

6. *A holy and reverent use of God's works.*—Job xxxv. 24. Remember that thou magnify his work, which men behold.

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

A. The third commandment forbiddeth all *profaning or abusing of any thing, whereby God maketh himself known.*

## EXPLICATION.

*Profaning or abusing of any thing whereby God maketh himself known.*—To speak in a light or in a reproachful manner of the Great and Holy God, or to use his ordinances, word, and works, for any trifling or sinful purposes, or, in any other way, to cast dishonour upon them.

## ANALYSIS.

The sins forbidden in the third commandment are of two kinds:—

1. *All profaning of any thing by which God maketh himself known.*—Mal. i. 7, 12. Ye offer polluted bread upon mine altar.—Ye have profaned it, in that ye say, The table of the Lord is polluted, and the fruit thereof, even his meat is contemptible.

2. *All abusing of any thing by which he maketh himself known.*—Mal. ii. 2. If ye will not hear, and if ye will not

lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you.

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that however *the breakers of this commandment* may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

EXPLICATION.

*The breakers of this commandment.*—All those who swear in their ordinary conversation, or when in a passion, occasioned by any real or supposed injury, or in any other way, when not lawfully called to give an oath in a solemn manner before a judge.

ANALYSIS.

The information received in this answer is twofold:—

1. *That the breakers of this commandment may escape punishment from men.*

2. *That God will not suffer them to escape his righteous judgment.*—Deut. xxviii. 58, 59. If thou wilt not observe to do all the words of this law, that thou mayest fear this glorious and fearful name, the *Lord thy God*, then the Lord will make thy plagues wonderful.

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, "Remember the *sabbath-day*, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord *blessed the Sabbath-day*, and *hallowed it*," Exod. xx. 8—11.

EXPLICATION.

*Sabbath-day.*—The day of holy rest.

*Blessed the sabbath-day.*—Appointed it to be a day on

which mankind would be blessed or made happy, in a particular manner, by God's favour, if they continued to observe the sabbath to keep it holy.

*Hallowed it.*—Distinguished it from all the other days of the week, by setting it apart for holy uses.

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

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

EXPLICATION.

*A holy sabbath to himself.*—A day in which mankind were to rest from worldly labours, and to direct all their attention to the holy duties of the immediate service of God.

ANALYSIS.

The duties required in the fourth commandment are twofold:—

1. *The keeping holy to God such set times as he hath appointed in his word.*—Lev. xxiii. 37, 38. These are the feasts of the Lord which ye shall proclaim to be holy convocations, beside the sabbaths of the Lord.

2. *The keeping holy, expressly, one whole day in seven.*—Lev. xix. 30. Ye shall keep my sabbaths and reverence my sanctuary: I am the Lord.—Deut. v. 14. The seventh day is the sabbath of the Lord thy God.

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

A. From the beginning of the world till the *resurrection of Christ*, God appointed the seventh day of the week to be the weekly sabbath, and the first day of the week ever since, to continue till the end of the world, which is the *christian sabbath*.

EXPLICATION.

*Resurrection of Christ.*—The time when the Lord Jesus Christ rose from the dead.

*Christian sabbath.*—The day on which all true Christians, or sincere followers of Christ, rest from their worldly business and pleasure, and on which they assemble together for joining in the public worship of God.

## ANALYSIS.

In this answer we have four points of information :—

1. *That God originally appointed the SEVENTH DAY of the week to be the weekly sabbath.*—Gen. ii. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his works, which God created and made.

2. *That this appointment continued in force from the beginning of the world to the resurrection of Christ.*—Matth. xxviii. 1, 5, 6. In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre. And the angel said unto them, I know that ye seek Jesus which was crucified. He is not here, for he is risen, as he said.

3. *That since Christ's resurrection, the FIRST DAY of the week has been appointed to be the Christian sabbath.*—Acts xx. 7. Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.—Rev. i. 10. I was in the Spirit on the Lord's day.

4. *That this appointment is to remain in force to the end of the world.*

Q. 60. How is the sabbath to be sanctified?

A. The sabbath is to be *sanctified* by a holy resting all that day, even from such worldly *employments and recreations* as are lawful on other days, and spending the whole time in the *public and private exercises* of God's worship, except so much as is to be taken up in the *works of necessity and mercy*.

## EXPLICATION.

*Sanctified.*—Used in a holy manner, or spent in the holy exercises of God's service.

*Worldly employments and recreations.*—Our usual business and amusements.

*Public exercises of God's worship.*—Meeting together for the purpose of joining with the people of God, in praying to him in our hearts, singing his praises, and hearing his word preached, for our information and improvement.

*Private exercises of God's worship.*—Reflecting on what we have heard in church, or in the public assembly of God's people, singing the praises of God, reading his Word, and praying to him with our families, and in our closets.

*Works of necessity.*—Works which must be done at the time, such as necessary eating, drinking, &c. ; and, in short,

every thing which could not have been done the day before the sabbath, nor put off till the day after it.

*Works of mercy.*—Taking proper care of our own health, visiting and doing kindness to the sick, the miserable, and the helpless, the feeding or relieving of cattle, and such like.

#### ANALYSIS.

The information here received, respecting the keeping of the sabbath, may be divided into four parts:—

1. *That the sabbath is to be sanctified by a holy resting all that day.*—Lev. xxiii. 3. Six days shall work be done; but the seventh day is the sabbath of rest, an holy convocation: ye shall do no work therein.

2. *That on this day we must rest, even from such worldly employments and recreations as are lawful on other days.*—Neh. xiii. 15. In those days saw I in Judah some treading wine-presses on the sabbath, and I testified against them.—Isa. lviii. 13. Turn away thy foot from the sabbath—not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

3. *That we must spend the whole time of this day in the public and private exercises of God's worship.*—Psal. xcii. 1, 2. Entitled, a psalm or song for the sabbath-day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! To show forth thy lovingkindness in the morning, and thy faithfulness every night.

4. *That there is an exception allowed of so much time as may be employed in works of necessity and mercy.*—Matth. xii. 11, 12. What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore, it is lawful to do well on the sabbath-day.

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

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

#### EXPLICATION.

*Omission.*—Passing over, neglecting, or not performing.

*Careless performance.*—Doing the duties of the sabbath in a heedless and improper manner, as if they were a burden or weariness to us.

*Profaning the day.*—Abusing, polluting, or spending the sabbath in a sinful manner.

#### ANALYSIS.

The sins forbidden in the fourth commandment are of five sorts:—

1. *The omission of the duties required.*—Ezek. xxii. 26. Her priests have violated my law, and have hid their eyes from my sabbaths, and I am profaned among them.

2. *The careless performance of these duties.*—Nal. i. 13. Ye said, Behold what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: Should I accept this at your hands? saith the Lord.

3. *The profaning of the sabbath by idleness.*—Matth. xii. 12. It is lawful to do well on the sabbath-days.

4. *The doing of those things that are in themselves sinful.*—Ezek. xxiii. 38. They have defiled my sanctuary in the same day, and have profaned my sabbaths.

5. *Unnecessary thoughts, words, or works, about our worldly employments or recreations.*—Isai. lviii. 13. Turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable; and honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

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

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

#### EXPLICATION.

*Challenging a special propriety in the seventh.*—Claiming that day as his own, above all the other days of the week.

*His own example.*—God's resting on the seventh day, after he had finished the work of creation.

*Blessing the sabbath-day.*—Appointing it to be a time when God would, in a particular manner, bestow spiritual

blessings upon his people, or those who remember this day to keep it holy.

## ANALYSIS.

The reasons annexed, or added, to the fourth commandment, are four in number :—

1. *God's allowing us six days of the week for our own employments.*—Exod. xxxi. 15. Six days may work be done; but in the seventh is the sabbath of rest.

2. *His challenging a special propriety in the seventh day.*—Lev. xxiii. 3. Ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.

3. *God's own example.*—Exod. xxxi. 17. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

4. *His blessing the sabbath-day.*—Gen. ii. 3. And God blessed the seventh day, and sanctified it.

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, "*Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee,*" Exod. xx. 12.

## EXPLICATION.

*Honour thy father and thy mother.*—Esteem and love them; obey their commands, when these are not contrary to the commandments of God; and maintain them with a part of the fruit of thy labour, if they be in want, and unable to support themselves.

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the *preserving the honour*, and performing the duties, belonging to every one, in their several places and relations, as *superiors, inferiors, or equals.*

## EXPLICATION.

*Preserving the honour.*—Paying every one that respect which is due to them, in their rank and station in life.

*Superiors.*—Those who are above us in station, such as Parents, Masters, Ministers, Magistrates, &c.

*Inferiors.*—Those who are below us in rank, such as children, servants, people, subjects, &c.

*Equals.*—Those of the same rank with ourselves, such as brothers, sisters, neighbours, &c.

## ANALYSIS.

In this answer we are taught three things:—

1. *That there are different degrees or relations among men, such as superiors, inferiors, and equals.*

2. *That we are commanded to preserve the honour belonging to every one in their several places and relations.*—Rom. xiii. 7. Render, therefore, to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

3. *That we are also commanded to perform the duties belonging to every one in their several places and relations:—such as,*

(1.) *The duties which we owe to our superiors.*—Eph. vi. 1, 5. Children, obey your parents in the Lord. Servants, be obedient to those that are your masters, according to the flesh.—Rom. xiii. 1. Let every soul be subject to the higher powers.

(2.) *Those which we owe to our inferiors.*—Eph. vi. 4, 9. Ye fathers, provoke not your children unto wrath; but bring them up in the nurture and admonition of the Lord.—And ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven.

(3.) *The duties which we owe to our equals.*—Rom. xii. 10. Be kindly affectioned one to another, with brotherly love; in honour preferring one another.

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

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

## EXPLICATION.

*Neglecting the honour.*—Not giving, or not paying, to every one that degree of respect which is justly his due.

*Doing any thing against the honour and duty, &c.*—Being guilty of those sins which are opposed to the duties required by the fifth commandment. The sins of superiors are, giving commands that are contrary to the law of God, encouraging evil, and discouraging good, by their orders, or by their example, &c. The sins of inferiors are, envying their superiors, despising them, and rising up in rebellion against their lawful commands, and just correction, &c.

The sins of equals are envying another's gifts or talents, grieving at his prosperity, and assuming an improper pre-eminence or superiority, one over another, &c.

## ANALYSIS.

The sins forbidden in the fifth commandment, are of two sorts :—

1. *The neglecting of the honour and duty which belong to every one, in their several places and relations.*—Rom. xiii. 8. Owe no man any thing, but to love one another.

2. *The doing of any thing against this honour and duty.*—Matth. xv. 4—6. God commanded, saying, Honour thy father and mother; and, He that curseth father or mother, let him die the death: but ye say, Whosoever shall say to his father or his mother, It is a gift, and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect, by your tradition.

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment, is a promise of long life and *prosperity*, (as far as it shall *serve for God's glory*, and *their own good*,) to all such as keep this commandment?

## EXPLICATION.

*Prosperity.*—Success in our lawful business, and the enjoyment of the blessings and the comforts of this life.

*Serve for God's glory.*—Be the means of promoting God's glorious designs and purposes.

*Their own good.*—Their spiritual and eternal happiness.

## ANALYSIS.

In this answer we have two points of information :—

1. *That those, who keep the fifth commandment, shall have long life and prosperity.*—Eph. vi. 2, 3. Honour thy father and thy mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth.

2. *That this promise is limited by the glory of God, and their own good.*—Psal. xxxvii. 34. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, "Thou shalt not kill," Exod. xx. 13.

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

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

EXPLICATION.

*All lawful endeavours.*—Every just means in our power; such as, compassion, kindness, necessary food, clothing, physic, rest, and in short, whatever we can do, that is not contrary to the law of God.

ANALYSIS.

The duties required in the sixth commandment are threefold:—

1. *We are commanded to preserve our own lives.*—Eph. v. 20. No man ever yet hated his own flesh, but nourisheth and cherisheth it.

2. *To preserve the lives of others.*—Job xxix. 13. The blessing of him that was ready to perish came upon me.

3. *That we are to use only lawful means for the saving of life.*—Numb. xxxv. 31. Moreover, ye shall take no satisfaction for the life of a murderer, who is guilty of death; but he shall surely be put to death.

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

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

EXPLICATION.

*Unjustly.*—Without any good, or lawful reason for doing it.

*Whatsoever tendeth thereunto.*—Whatsoever leads to the unjust taking away of life; such as, sinful anger, hatred, envy, revenge, drunkenness, gluttony, excessive care, sinful fighting, &c.

ANALYSIS.

The sins forbidden in the sixth commandment, are of three kinds:—

1. *We are forbidden to take away our own life.*—Acts xvi. 28. Paul cried with a loud voice, saying, Do thyself no harm.

2. *To take away the life of another, unjustly.*—Gen. xi. 6.

Whoso sheddeth man's blood, by man shall his blood be shed.

5. *Whatsoever tendeth thereunto.*—Prov. xxiv. 11, 12. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it?

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, "Thou shalt not commit adultery," Exod. xx. 14.

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

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

#### EXPLICATION.

*Chastity.*—An abhorrence of all uncleanness, whether in the body, or in the mind and affections.

*Chastity in heart.*—Purity of thought, or freedom from wanton desires.

*Chastity in speech.*—Modesty in our language and conversation.

*Chastity in behaviour.*—Modesty in our outward conduct, and in all our actions.

#### ANALYSIS.

The duties required in the seventh commandment, are five in number:—

1. *We are required to preserve our own chastity.*—1 Thess. iv. 4. That every one of you should know how to possess his vessel in sanctification and honour.

2. *To preserve the chastity of our neighbour.*—Eph. v. 11, 12. Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret.

3. *We are required to do this in our heart.*—2 Tim. ii. 22. Flee also youthful lusts: but follow righteousness, faith, charity.

4. *To preserve our own and our neighbour's chastity also in our speech.*—Col. iv. 6. Let your speech be always with grace, seasoned with salt.—Eph. iv. 29. Let no corrupt communication proceed out of your mouth.

5. *To do the same in our behaviour.*—1 Pet. iii. 2. While they behold your chaste conversation, coupled with fear.

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

**A.** The seventh commandment forbiddeth all *unchaste* thoughts, words, and actions.

EXPLICATION.

*Unchaste.*—Immodest, wanton, unclean.

ANALYSIS.

The sins forbidden in the seventh commandment, are of three sorts :—

1. *Unchaste thoughts.*—Matth. v. 28. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

2. *Unchaste words.*—Eph. v. 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient.

3. *Unchaste actions.*—Eph. v. 3. Fornication and all uncleanness, let it not be once named among you.—Rom. xiii. 13. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness.

**Q. 73.** Which is the eighth commandment ?

**A.** The eighth commandment is, “Thou shalt not steal,” Exod. xx. 15.

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

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

EXPLICATION.

*Lawful procuring and furthering the wealth, &c.*—Using every just and honourable means in our power, for increasing the worldly comfort of ourselves and others ; such as, diligence and honesty in business, praying for the blessing of God upon our labours, giving to the poor, &c.

ANALYSIS.

The duties required in the eighth commandment, are of four kinds :—

1. *The procuring of our own wealth and outward estate.*—Rom xii. 17. Provide things honest in the sight of all men.

2. *The furthering of our own wealth and outward estate.*—Prov. xxvii. 23. Be thou diligent to know the state of thy flocks, and look well to thy herds.

3. *The procuring and furthering also, of the wealth and outward estate of others.*—Lev. xxv. 35. If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him.—Phil. ii. 4. Look not every man on his own things, but every man also on the things of others.

4. *That only lawful means are to be used for this purpose.*—Jer. xvii. 11. He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

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

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

EXPLICATION.

*Whatsoever doeth, or may unjustly hinder, &c.*—All unlawful or sinful means of hindering our own, or our neighbour's wealth; such as idleness, prodigality, wasting money on trifles, or to support pride; stealing, robbery, oppression, using false weights and measures, refusing to pay just debts, neglecting to give what is proper, out of our substance, to the poor and the like.

ANALYSIS.

The sins forbidden in the eighth commandment, are twofold:—

1. *Whatsoever unjustly hinders our own wealth.*—1 Tim. v. 8. If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.—Prov. xxi. 17. He that loveth pleasure shall be a poor man.

2. *Whatsoever unjustly hinders our neighbour's wealth.*—Eph. iv. 28. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, "Thou shalt not bear false witness against thy neighbour," Exod. xx. 16.

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

A. The ninth commandment requireth the

*maintaining and promoting of truth* between man and man, and of our own and our neighbour's good name, especially in *witness-bearing*.

## EXPLICATION.

*Bear false witness.*—Tell what we know to be a lie.

*Maintaining and promoting of truth.*—Defending truth when it is opposed and denied, and otherwise engaging ourselves to forward and carry it on.

*Witness-bearing.*—Giving evidence, or testimony upon oath, or making known the truth, when called upon to do so.

## ANALYSIS.

The duties required in the ninth commandment, are fourfold :—

1. *The maintaining and promoting of truth between man and man.*—Zech. viii. 16. Speak ye every man the truth to his neighbour.

2. *The maintaining and promoting of our own good name.*—1 Pet. iii. 16. Having a good conscience, that, where they speak evil of you, as of evil-doers, they may be ashamed, that falsely accuse your good conversation to the Christ.

3. *The maintaining and promoting also, of our neighbour's good name.*—Psal. ci. 5. Whoso privily slandereth his neighbour, him will I cut off.

4. *That this is especially to be attended to, in witness-bearing.*—Prov. xiv. 5, 25. A faithful witness will not lie. A true witness delivereth souls.

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

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

## EXPLICATION.

*Whatsoever is prejudicial to truth.*—Every thing that is opposite, or contrary, or hurtful to the truth ; such as lying, flattery, dissimulation, &c.

*Whatsoever is injurious to our own good name.*—Every thing that is hurtful to our own character in the world ; such as, sinful and imprudent speech, and improper conduct of every kind.

*Whatsoever is injurious to our neighbour's good name.*—Every thing that may hurt the character of our neighbour.

among men; such as speaking evil of those who, we think, may have done us wrong, taking pleasure to make known the real faults of another, and such like.

## ANALYSIS.

The sins forbidden in the ninth commandment are threefold:—

1. *Whatsoever is prejudicial to truth.*—Rom. iii. 13. With their tongues they have used deceit.—Col. iii. 9. Lie not one to another.

2. *Whatsoever is injurious to our own good name.*—Job xvii. 5. God forbid that I should justify you: till I die, will not remove my integrity from me.

3. *Whatsoever is injurious, or hurtful, to the character of our neighbour.*—Psal. xv. 3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.—Exod. xxiii. 1. Thou shalt not raise, nor receive, a false report.

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, "*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's,*" Exod. xx. 17.

## EXPLICATION.

*Thou shalt not covet.*—Thou shalt not desire, nor wish to have, or to possess, in any sinful or improper manner.

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

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

## EXPLICATION.

*Full contentment.*—Being satisfied, or having a quiet and easy temper of mind, in the station in which God has placed us.

*A right and charitable frame of spirit.*—A kind and compassionate disposition, or having a mind which can rejoice in our neighbour's welfare, and be grieved for his afflictions, as if they were our own.

## ANALYSIS.

The duties required in the tenth commandment are twofold:—

1. *Full contentment with our own condition.*—Hel. xii. 5. Let your conversation be without covetousness, and be content with such things as ye have.

2. *A right and charitable frame of spirit toward our neighbour, and all that is his.*—Rom. xii. 15. Rejoice with them that do rejoice, and weep with them that weep.—1 Cor. xiii. 4—6. Charity suffereth long, and is kind; charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.

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

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

EXPLICATION.

*All discontentment with our own estate.*—Every thing like being displeased, or dissatisfied, with that which God has ordered to be our lot in this world.

*Envying.*—Feeling uneasy or vexed at the welfare or happiness of another.

*Inordinate motions and affections.*—Excessive and unreasonable desire after what is not our own.

ANALYSIS.

The sins forbidden in the tenth commandment are of three kinds:—

1. *All discontentment with our own estate.*—1 Cor. x. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

2. *All envying or grieving at the good of our neighbour.*—James iii. 16. Where envying and strife is, there is confusion, and every evil work.

3. *All inordinate motions and affections to any thing that belongs to our neighbour.*—Col. iii. 5. Mortify, therefore, your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

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

A. *No mere man since the fall,* is able, in this life, perfectly to keep the commandments of God,

but doth daily break them in thought, word, and deed.

EXPLICATION.

*No mere man.*—No one who is only a human being, and nothing else. Hence the Lord Jesus Christ is excepted, who alone, since the fall, was able to keep the commandments perfectly; but he was both God and man in one person, and therefore he was not a mere man.

*Since the fall.*—Since the time when Adam committed the first sin.

ANALYSIS.

In this answer we are taught two things:—

1. *That no mere man since the fall, is able in this life to keep God's commandments perfectly.*—Eccles. vii. 20. There is not a just man upon earth, that doeth good, and sinneth not.

2. *That every man daily breaks God's commandments.*—Job xv. 14. What is man that he should be clean?—Psal. xiv. 3. They are altogether become filthy; there is none that doeth good, no, not one.

We are here also taught that mankind break the commandments of God in three ways:—

1. *In thought.*—Gen. viii. 21. The imagination of man's heart is evil from his youth.

2. *In word.*—James iii. 8. The tongue can no man tame, it is an unruly evil, full of deadly poison.

3. *In deed.*—James iii. 2. In many things we offend all.

**Q. 83.** Are all transgressions of the law equally heinous?

*A.* Some sins, in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

EXPLICATION.

*Some sins in themselves.*—That is, some sins, from their very nature, are more offensive to God than others, such as profane swearing, neglect of prayer, unbelief, &c. Such sins as these are offensive to God in a very high degree, because they are committed directly against his infinite Majesty, and show a contempt of his name and authority.

*More heinous.*—More wicked, more hateful, or more displeasing to God.

*By reason of several aggravations.*—From their being committed in circumstances which make such sins more

grievous and faulty, than they would otherwise be. Thus, sins committed by eminent persons, against much light and knowledge, or on the sabbath-day, are more hateful in the sight of God, than the same sins would be, when committed by ignorant persons, and on the ordinary days of the week.

## ANALYSIS.

In this answer are taught three things:—

1. *That some sins are more heinous in God's sight than others.*—Ezek. viii. 13. Turn thee yet again, and thou shalt see greater abominations that they do.

2. *That some sins in themselves, are more heinous than others.*—1 John v. 16. There is a sin unto death; I do not say that he shall pray for it.

3. *That some sins are rendered more heinous than others, by reason of several aggravations.*—John xix. 11. He that delivered me unto thee, hath the greater sin.—James iv. 17. To him that knoweth to do good and doeth it not, to him it is sin.

Q. 84. What doth every sin deserve?

A. Every sin deserves *God's wrath and curse*, both in this life, and that which is to come.

## EXPLICATION.

*God's wrath and curse.*—That act of the Divine will, by which every sinner, who continues in his sins, is made subject to pain, to shame, and death here, and devoted to everlasting misery hereafter.

## ANALYSIS.

In this answer, we have two points of information:—

1. *That every sin deserves God's wrath and curse.*—Gal. iii. 10. Cursed is every one that continueth not in all things which are written in the book of the law, to do them.

2. *That every sin deserves God's wrath and curse, not only in this life, but also in that which is to come.*—Matth. xxv. 41. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Q. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God, due to us for sin, God requireth of us *faith in Jesus Christ, repentance unto life* with the diligent use of all the *outward means* whereby Christ communicateth to us the *benefits of redemption*.

## EXPLICATION.

*Faith in Jesus Christ.*—Believing in the name of Christ, and receiving him as the only Saviour of our souls. (See Explic. Q. 86.)

*Repentance unto life.*—A true and heartfelt sorrow for our sin, accompanied with such a hatred of it, and such a complete turning from it, as is necessary to eternal life. (See Explic. Q. 87.)

*Outward means.*—The preaching of the Gospel of Christ, the reading of God's Word, the administration of the sacraments of baptism and the Lord's Supper, and the exercise of the duty of prayer, &c. (See Explic. Q. 88.)

*Communicateth to us.*—Imparts to us, or bestows upon us.

*Benefits of redemption.*—The blessings of the gospel salvation, which are procured or purchased by Christ, for his people; such as, a free and full pardon of all our sins, the sanctification of our souls by the Holy Spirit, &c.

## ANALYSIS.

In this answer there are four very important matters made known to us:—

1. *That there is a possibility of escaping the wrath and curse of God due to us for sin.*—Isa. lv. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

2. *That means are appointed by God, to be used by us for this purpose.*—Matth. vii. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

3. *That faith in Christ, and repentance unto life, are necessary parts of these means.*—Acts xx. 21. Testifying, both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.

4. *That the outward means by which Christ communicates the benefits of redemption, are also to be diligently used.*—Rom. x. 13, 14. Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Q. 86. What is faith in Jesus Christ?

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

## EXPLICATION.

*Faith in Jesus Christ is a saving grace.*—Faith as here described, is called a grace, because it is a gift freely bestowed, by the favour of God, upon the sinner, who has no merit of his own, to give him any claim to it. This faith is called a saving grace, because wherever it is, the work of salvation is begun, which God will assuredly complete in due time. This saving grace is called faith in Christ, because he is the only object on which it rests.

*As he is offered to us in the gospel.*—That is, we are to receive Christ in all his offices, as our prophet, our priest, and our king, and as an example, that we should follow his steps; in all of which he is offered to us in the gospel.

## ANALYSIS.

The information here received, respecting faith in Christ, may be divided into five parts:—

1. *That it is a saving grace.*—Heb. x. 39. We are not of them that draw back to perdition, but of them that believe to the saving of the soul.

2. *That it is by faith that we receive Jesus Christ.*—John 1. 12. As many as received him, to them gave he power to become the sons of God.

3. *That by it we rest upon him.*—Matth. xi. 28, 29. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

4. *That by this faith, we are enabled to receive and rest upon CHRIST ALONE for salvation.*—Acta. iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Eph. ii. 8. By grace are ye saved, through faith.

5. *That it receives and rests upon Christ, as he is offered in the gospel.*—Rom. x. 17. Faith cometh by hearing, and hearing by the Word of God (or the gospel.)

Q. 87. What is repentance unto life?

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

## EXPLICATION.

*Repentance unto life.*—True repentance is that change which takes place in the mind after the sinner has been made sensible of the evil of his sins. It means not only grief for sin, but a hatred of it, and a turning from it. It is called repentance unto life, to distinguish it from the sorrow of the world which worketh death; and it is called a saving grace, because, like faith, it is a free gift of God, and because it is necessary to prepare us for eternal salvation, or everlasting happiness in heaven.

*A true sense of his sin.*—Being really convinced of the evil of sin, and of the danger to the soul with which it is accompanied.

*Apprehension of the mercy of God in Christ.*—A discovery of the necessity of the mercy of God, promised to us, and bestowed upon us, for the sake of Christ, and a laying hold upon it, or an acceptance of the offers thus made in the gospel.

*Full purpose.*—A universal, cheerful, and firm resolution of mind.

*New obedience.*—This obedience, is so called, because it proceeds from a new state of mind, a new principle of faith in Christ, and of love to him. It is also new in the manner in which it operates, and in the effects which it produces.

## ANALYSIS.

The information received from this answer, consists of seven particulars:—

1. *We are here first taught, that repentance unto life is a saving grace.*—Acts xi. 18. Then hath God also to the Gentiles granted repentance unto life.

2. *That it supposes a true sense of sin.*—Acts ii. 37. When they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the apostles, Men and brethren what shall we do?—Ezek. xvi. 61. Thou shalt remember thy ways, and be ashamed.

3. *That it includes an apprehension of the mercy of God in Christ.*—Joel ii. 13. Rend your hearts, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.—2 Cor. v. 19. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.

4. *That it implies also a grief for sin, and a hatred of it.*—Psal. cxix. 158. I beheld the transgressors, and was grieved because they kept not thy word.—Ver. 128. I hate every false way.

5. *That genuine repentance is always followed by a turning from sin unto God.*—Jer. xxxi. 18. I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned: for thou art the Lord my God.

6. *That it is accompanied with a full purpose of new obedience.*—Psal. cxix. 8. I will keep thy statutes.

7. *That it is not only accompanied with a full purpose of new obedience, but also with endeavours after it.*—Pa. cxix. 59. I thought on my ways, and turned my feet unto thy testimonies.

Q. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The *outward and ordinary means* whereby Christ communicateth to us the benefits of redemption, are his *ordinances*, especially the *word*, *sacraments*, and *prayer*, all which are made *effectual* to the *elect* for salvation.

#### EXPLICATION.

*Outward means.*—They are thus named, to distinguish them from faith and repentance, and particularly from the influences of the Holy Spirit, who often acts upon the heart and mind, without any outward instrument whatever.

*Ordinary means.*—They are so called, as being the instruments by which God usually, or commonly works, when he brings sinners to himself.

*Communicateth.*

*Benefits of redemption.*

} See Explic. Q. 85.

*Ordinances.*—Appointments, rules, laws, institutions. &c.

*The word.*—The preaching of the gospel, and the reading of the Scriptures.

*Sacraments.*—The word “sacrament” signifies an oath, also a religious ceremony, producing obligation on the part of those engaging in it. The sacraments are, Baptism and the Lord’s Supper.

*Effectual.*—Powerful, sufficient for the end in view.

*Elect.*—God’s chosen people.

#### ANALYSIS.

In this answer we are taught three things:—

1. *That the outward and ordinary means of grace, are the ordinances of Christ.*—Matth. xxviii. 8. Teaching them to observe all things whatsoever I have commanded you.

2. *That the chief of these ordinances, or institutions of Christ, are the Word, Sacraments, and Prayer.*—Acts ii. 41, 42. Then they that gladly received his word were baptized. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.

3. *That these are all, through the power of Christ, made effectual to the elect for salvation.*—1 Tim. iv. 6. Take heed unto thyself and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee.

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

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

#### EXPLICATION.

*The word.*—The whole of divine revelation, contained in the Scriptures of the Old and New Testaments.

*An effectual means.*—An instrument powerful enough to do what is intended by it.

*Convincing sinners.*—Removing all doubt or uncertainty from their minds, respecting the very great evil of sin, and its awful consequences after death, and making them to know and believe in the way of salvation through Christ.

*Converting sinners.*—Causing a change in their minds, turning them from their sinful ways, and making them live a holy life in the fear of God, by keeping his commandments.

*Building them up.*—Carrying on the work of sanctification in their souls, which, like a building not yet finished, is gradually advancing to perfection; settling firmly their religious principles, and causing believers to rest all their hopes of salvation on CHRIST, as on a sure foundation.

#### ANALYSIS.

In this answer there are five points of doctrine taught:—

1. *That the Spirit of God makes the READING of the word an effectual mean of salvation.*—1 Tim. iv. 13. Give attendance to reading.

2. *That he renders the PREACHING of the word, particularly, an effectual mean of salvation.*—Rom. x. 4. How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

3. *That the word read and preached, is, for this end, by the power of the Spirit, made a mean of convincing and converting sinners.*—Psal. xix. 7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

4. *That with the same view, he also makes it a mean of building them up in holiness and comfort.*—Eph. iv. 11, 12. And He (the Spirit) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

5. *That it is only through faith, that the word thus becomes an effectual mean of salvation.*—Rom. i. 16. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth.

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

#### EXPLICATION.

*Become effectual.*—See Explic. Q. 88.

*Attend thereunto with diligence.*—To make the reading and hearing of the word the chief business of our lives, so that we may never engage in these important duties in a slothful and careless manner.

*Attend thereunto with preparation.*—To have our minds in a right frame, that is, to have our thoughts collected, and properly fixed, so as to shut out, if possible, every earthly object, and worldly concern, when we read God's word, or hear it preached. In preparing ourselves for these duties, we ought also to consider that God's own authority is stamped upon his word, that it is He himself who speaks to us therein, that it is an ordinance appointed by Him to be a mean of salvation, and therefore that it should not be received by us in the same manner as the word of man.

*Attend thereunto with prayer.*—That is, we ought, before reading or hearing the word of God, to pray for his blessing on what we may read or hear, so that we may profit thereby.

*Receive it with faith.*—To believe it with our whole hearts.

*Receive it with love.*—To fix our affections upon the glorious objects which God reveals in his word, so as to think them far better than the greatest earthly possessions; and to consider the favour of the Lord as more necessary for us than even our daily food.

*Lay it up in our hearts.*—To commit it accurately to memory, that we may be able always to remember it.

*Practise it in our lives.*—Always to conduct ourselves in a manner agreeable to the will of God, as revealed in his word, that is, to do what he commands, and avoid, or shun what he forbids.

#### ANALYSIS.

The information here received may be divided into seven parts:—

1. *That to make the word an effectual mean of salvation, we must attend to it with diligence.*—Prov. viii. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my door.

2. *That we must also attend to the word with preparation.*—1 Pet. ii. 1, 2. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby.—Luke viii. 18. Take heed, therefore, how ye hear.

3. *That we must likewise attend to it with prayer.*—Psal. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

4. *That we must receive the word with faith.*—Heb. iv. 2. The word preached did not profit them; not being mixed with faith in them that heard it.

5. *That we must also receive it with love.*—2 Thess. ii. 10. They received not the love of the truth, that they might be saved.

6. *That we must lay the word up in our hearts.*—Psal. cxix. 11. Thy word have I hid in my heart, that I might not sin against thee.—1 Cor. xv. 1, 2. Moreover, brethren, I declare unto you the Gospel—by which also ye are saved, if ye keep in memory what I preached unto you.

7. *That we must practise it in our lives.*—James 1. 22. Be ye doers of the word and not hearers only.

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

A. *The sacraments become effectual means of*

salvation, not from any *virtue in them*, or in *him that doth administer them*, but only by the *blessing of Christ*, and the *working of his Spirit* in them that by faith receive them.

EXPLICATION.

*The sacraments.*—See Explic. Q. 88.

*Virtue in them.*—Sufficient power in the ordinances of baptism and the Lord's supper themselves.

*Him that doth administer them.*—The person who officiates, or the minister who baptizes, or who distributes the bread and wine at the time of the sacrament of the Lord's supper.

*The blessing of Christ.*—Christ's powerful influence, accompanying the sacraments for our good.

*The working of his Spirit.*—The power of the holy Spirit exerted, not only in planting good and holy dispositions in the soul at first, but also in drawing them forth into exercise on sacramental occasions.

ANALYSIS.

In this answer we are taught two things:—

1. *That the sacraments become effectual means of salvation neither by any power in themselves, nor by any virtue derived from the piety or intention of the person who administers them.*—1 Cor. iii. 7. So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.

2. *That the power or efficacy of the sacraments, as a means of salvation, proceeds entirely from the blessing of Christ, and the working of the Holy Spirit, in the hearts of those who by faith receive them.*—1 Cor. vi. 11. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Q. 92. What is a sacrament?

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

EXPLICATION.

*Ordinance.*—See Explic. Q. 54.

*Holy Ordinance.*—A sacrament is so called, because it is designed, by Christ, for pious and holy persons, for the purpose of rendering them still more holy.

*Instituted.*—Established, appointed, or commanded to be observed.

*Sensible signs.*—Something that can be seen, and felt, such as washing with water, eating bread, drinking wine, &c.

*Benefits of the new covenant.*—The blessings of the covenant of grace, or the Gospel. See Ex. Q. 20, 31, 32, 36, 37.

*Represented.*—Set forth in a sensible or lively manner, as a picture is a representation or resemblance of the original, or person, or thing signified by it.

*Sealed.*—Made sure to us, in the same manner as a possession of houses or lands is confirmed to the owner by a seal fixed to a writing.

*Applied.*—Given or bestowed.

*Believers.*—Those who trust in Christ, or who believe in his name as the only Saviour of sinners.

#### ANALYSIS.

We are here taught three things respecting the nature of a sacrament :—

1. *That a sacrament is a holy ordinance instituted by Christ himself.*—Matth. xxvi. 26. And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples. (See also Q. 94, Analysis, 2.)

2. *That in the sacraments, Christ, and the benefits of the new covenant, are represented by sensible signs.*—Gen. xvii.

10. This is my covenant which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised.

3. *That in them, by the same means, these benefits are also sealed and applied to believers.*—Rom. iv. 11, 16. And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham.

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

A. The sacraments of the New Testament are, Baptism and the Lord's Supper.

#### ANALYSIS.

In this answer, we are told that the sacraments of the New Testament are two in number :—

1. *We are first informed that baptism is one of these sacraments.*—Mark xvi. 16. He that believeth and is baptized shall be saved.

2. *That the Lord's Supper is also a sacrament.*—1 Co. xi. 23, 24. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread—This do I remembrance of me.

Q. 94. What is baptism?

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

#### EXPLICATION.

*Baptism.*—This word properly signifies washing, sprinkling, or pouring out for the purpose of cleaning.

*Washing with water.*—This points out the cleansing efficacy or power of the blood and Spirit of Christ; for as water cleanses the body, so the blood of Christ purifies the soul from sin, when it is applied to the conscience of the sinner, by the Holy Spirit in the exercise of true and saving faith on the part of the former.

*In the name of the Father, &c.*—This signifies, not only, that we are baptized by the authority of the glorious Three-one God, Father, Son, and Holy Spirit; but that, in this ordinance we are solemnly dedicated or given up to him as our God, and everlasting portion, and that we profess, and are bound, to be his servants for ever.

*Signify and seal.*—Point out, and make sure, in the same manner as a seal fixed to a writing, confirms the deed contained in it, and makes it binding in point of law.

*Our ingrafting into Christ.*—Our close and intimate union to Christ, here pointed out by the figure of ingrafting branches into a tree.

*Partaking of the benefits of the covenant of grace.*—Sharing in the blessings and privileges of the gospel of Christ, such as the pardon of our sins, the sanctification of our natures, and such like.

*Our engagement to be the Lord's.*—Our making a solemn promise, by which we seriously bind, or give up, ourselves to the service of Christ, and to remain always at his disposal and direction.

## ANALYSIS.

In this answer we learn six things concerning the nature of baptism :—

1. *That it is a sacrament, or religious ceremony, in which washing with water is used.*—Acts x. 47. Can any man forbid water, that these should not be baptized ?

2. *That this washing with water is in the name of the Father, and of the Son, and of the Holy Ghost.*—Matth. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

3. *That this washing signifies our ingrafting into Christ.*—Rom. vi. 3. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death.—Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ.

4. *That it is also intended to point out our partaking of the benefits of the covenant of grace.*—1 Cor. xii. 13. For by one Spirit we are all baptized into one body, and have been all made to drink into one Spirit.

5. *That it is also significant of our engagement to be the Lord's.*—Rom. vi. 4. We are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

6. *That this washing with water, not only signifies our partaking of these benefits, and our being thus engaged to be the Lord's, but it also seals, or ratifies and confirms the whole.*—Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had.

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

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

## EXPLICATION.

*Administered to any.*—Performed, given, or dispensed to any one.

*Visible church.*—The church on earth, as seen by men, which comprehends, or contains within its bounds, all those who openly profess the true religion with their lips, and

who practise the outward duties thereof, in their lives. This is called the *visible church*, not only because it is seen by men, but also to distinguish it from the *church invisible*, of which *those only* are members, who have true religion in heart, as well as in life, and who can only be seen and known by God himself.

*Till they profess their faith in Christ.*—Till those who are out of the visible church, such as Jews and Heathens, &c. openly acknowledge Jesus Christ to be the only Saviour of sinners, and declare their belief of the whole of the doctrines of his religion.

*Till they profess obedience to him.*—That is, till they show an outward subjection to all his ordinances, and leave off the practice of those sins which his Word and Gospel forbid.

#### ANALYSIS.

There are, in this answer, three things taught:—

1. *That baptism ought not to be administered to any that are out of the visible church.*—Acts ii. 41. Then they that gladly received his word were baptized.

2. *That all those who profess their faith in Christ, and declare their obedience or subjection to him, may be baptized.*—Acts viii. 36, 37. And the Eunuch said, What doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest.—Acts ii. 38. Repent and be baptized.

3. *That the infants of members of the visible church are to be baptized.*—Gen. xvii. 10. This is my covenant which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised.—Acts ii. 39. The promise is unto you and to your children.—I Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

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

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

#### EXPLICATION.

*The Lord's supper.*—It is so called because it was ap-

pointed by Christ immediately after eating the passover, which was always at night.

*Giving bread and wine.*—This denotes God's giving Christ, and Christ also giving himself, to those who receive the Lord's supper in a proper and worthy manner, as the bread represents Christ's body, and the wine his blood.

*Receiving bread and wine.*—This signifies that the communicants, or those who partake of this holy ordinance, receive or accept of Christ with pleasure, as he is offered in the gospel, and that they, by believing in him as the only Saviour, feed upon him, and all his benefits, to their spiritual nourishment.

*His death is showed forth.*—That is, by this ordinance Christ's death is held up to the view of the mind, and is thus kept in remembrance.

*Worthy receivers.*—Those who, being properly prepared, receive the Lord's supper in a right manner.

*Not after a corporal manner.*—Not in a bodily sense: that is, the bread is not changed into the body of Christ, but is merely a symbol, or figurative representation of it.

*Not in a carnal manner.*—Not in a fleshly sense. This is intended to show, that as the bread is not transformed into the real body of Christ, nor the wine changed into his blood, so it is not in this gross and bodily sense, but by faith, of believing on him, that any one can feed upon him.

*Made partakers of his body and blood.*—Become united to Christ, and allowed to share in the blessings procured for his people by his death.

*Spiritual nourishment and growth in grace.*—The soul's increasing or improving in holiness. This is known by the believer's feeling more enlarged desires after "the sincere milk of the word," more inward opposition to every sin, a greater tenderness of conscience, and more anxiety to fulfil faithfully all the duties of his station in life.

#### ANALYSIS.

The information here received respecting the Lord's supper, may be divided into five particulars:—

1. *We are first told that the Lord's supper is a sacrament, in which the outward signs are bread and wine.*—Luke xxii. 19, 20. He (Christ) took bread, and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you:—likewise also the cup after supper, saying, This cup is the New Testament in my blood which is shed for you.

2. *That in this sacrament there is both a giving and a receiving of these signs.*—See the proof of the last particular.

3. *That by thus giving and receiving bread and wine, according to Christ's appointment, his death is showed forth.*—1 Cor. xi. 26. For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come.

4. *That the worthy receivers of the Lord's supper are, not after a corporal and carnal manner, but by faith made partakers of Christ's body and blood.*—1 Cor. x. 16. 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?

5. *That all Christ's benefits are thus received by them to their spiritual nourishment and growth in grace.*—John vi. 54, 55. Whoso eateth my flesh and drinketh my blood, hath eternal life—for my flesh is meat indeed, and my blood is drink indeed.—1 Cor. xii. 13. We have been all made to drink into one spirit.

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

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

#### EXPLICATION.

*Worthily partake.*—Receive the Lord's supper, or eat the bread and drink the wine, with hearts properly prepared for it.

*That they examine themselves.*—That they make a strict inquiry into the state of their souls, and try their own characters by the word of God.

*To discern the Lord's body.*—To understand fully what is meant by the bread and wine in this holy ordinance; that the one represents or signifies the body of Christ, which was broken, and the other his blood, which was shed for the salvation of his people.

*To feed upon Christ by faith.*—To receive Christ, to become intimately united to him, and to derive blessings from him by trusting in him.

*Repentance.*—New obedience. See Explic. Q. 87.

*Coming unworthily.*—Approaching to the Lord's table, without a fit or suitable temper of mind.

*Eat and drink judgment to themselves.*—Expose themselves to God's displeasure, by eating and drinking thus unworthily, and thereby draw down a punishment upon themselves instead of a blessing.

#### ANALYSIS.

We are here taught three things respecting the manner of partaking the Lord's Supper :—

1. *We are told, in the first place, that self-examination is necessary to the worthy receiving of the Lord's supper, and that it must extend to five points :—*

(1.) *Worthy receivers before coming to the Lord's table, must examine themselves of their knowledge.*—1 Cor. xi. 28, 29. Let a man examine himself, and so let him eat of that bread, and drink of that cup. He that eateth and drinketh unworthily, eateth and drinketh damnation (that is, judgment) to himself, not discerning the Lord's body.

(2.) *That they must also examine themselves of their faith.*—2 Cor. xiii. 5. Examine yourselves whether ye be in the faith.

(3.) *That they must likewise examine their repentance.*—1 Cor. xi. 31. For if we would judge ourselves, we should not be judged.

(4.) *That all worthy receivers, before coming to the Lord's table, must also examine themselves of their love.*—1 Cor. x. 17. For we being many are one bread, and one body ; for we are all partakers of that one bread.

(5.) *That they must also examine themselves of their new obedience.*—1 Cor. v. 8. Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness ; but with the unleavened bread of sincerity and truth.

2. *This answer teaches us, in the second place, why knowledge and faith are necessary to a worthy partaking of the Lord's supper :—*

(1.) *It shows us that knowledge is necessary to discern the Lord's body.*—1 Cor. xi. 29. He that eateth and drinketh unworthily, eateth and drinketh damnation (or judgment) to himself, not discerning the Lord's body.

(2.) *That faith is also necessary to feed upon Christ.*—John vi. 57. He that eateth me, even he shall live by me.

3. *We are here also taught, in the third place, the danger of an unworthy partaking of this holy sacrament ; that those*

who do so shall eat and drink judgment, or punishment, to themselves.—See 1 Cor. xi. 29, as quoted above.

Q. 98. What is prayer?

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

EXPLICATION.

*An offering up of our desires.*—Prayer is so called, because the words of our mouths, without the earnest desires of our hearts accompanying them, are but empty unmeaning sounds in God's ears—the prayer of the wicked which he himself has declared to be an abomination unto him.

*Agreeable to his will.*—To desire any thing agreeable to God's will, is to ask only what he has, in his Word, promised to give, that is, temporal mercies, as far as we really stand in need of them, and spiritual blessings; but the latter ought always to occupy the chief place in our desires.

*In the name of Christ.*—We are to pray to God in the name of Christ, or for Christ's sake, because our distance from God, by reason of the sinfulness of our nature, is so great, that we cannot come before him, or into his presence, without the help of a Mediator, or one to plead our cause with him. This also signifies, that we hope to obtain mercy, or the pardon of our sins, from God, for the sake of Christ.

*Confession of our sins.*—Owning sincerely before God, that we are exceedingly guilty in his sight, and being grieved on account of our sins.

*With thankful acknowledgment of his mercies.*—Returning thanks to God for the favours and the blessings, both to our bodies and to our souls, which, through Christ, he has bestowed upon us.

ANALYSIS.

The information here received respecting the nature of prayer, may be divided into five particulars:—

1. *That prayer is an offering up of our desires unto God.*—Psal. lxii. 8. Trust in him at all times, ye people; pour out your heart before him: God is a refuge for us.

2. *That it must only be for things agreeable to God's will.*—1 John v. 14. If we ask any thing according to his will, he heareth us.

3. *That we ought always to pray in the name of Christ.*—John xvi. 23. Whatsoever ye shall ask the Father in my name, he will give it you.

4. *That our petitions, or requests, should be accompanied with the confession of our sins.*—Daniel ix. 4. I prayed unto the Lord my God, and made my confession.

5. *That we should always, in our prayers, also acknowledge God's mercies with thankfulness.*—Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

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

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

#### EXPLICATION.

*The special rule of direction.*—The principal guide, or most complete pattern for us to imitate.

*The Lord's prayer.*—This form of prayer is thus named, because Christ himself taught it to his disciples at their request, not however as a form which they were always to follow without alteration, but as a pattern to direct them in the performance of this duty.

#### ANALYSIS.

The information here received is three-fold:—

1. *That we need a rule to direct us, how to proceed in the duty of prayer.*—Rom. viii. 26. We know not what we should pray for as we ought.

2. *That the whole word of God is useful for this purpose.*—1 John v. 14. If we ask any thing according to his will, (that is, God's Word, in which his will is revealed.) he heareth us.

3. *That the Lord's prayer, or that form which Christ taught his disciples, is a special rule of direction in this duty.*—Matt. vi. 9—13. After this manner, therefore, pray ye: Our Father who art in heaven, &c. (See p. 90.)

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

A. *The preface* of the Lord's prayer, which is, "Our Father who art in heaven," teacheth us to draw near to God with all holy *reverence and confidence*, as children to a father, able and ready to

help us, and that we should pray with and for others.

EXPLICATION.

*The preface.*—An introduction, or something going before which is intended to lead to the subject which follows.

*Reverence and confidence.*—Fear and hope, awful regard, and firm belief.

ANALYSIS.

In the preface of the Lord's prayer, which is, "Our Father who art in heaven," we are taught four things:—

1. *These words teach us in the first place to draw near to God with holy reverence.*—Heb. xii. 28. Let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

2. *To approach him with a holy confidence as children to a Father.*—Rom. viii. 15. For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of adoption, by which we cry, Abba, Father.

3. *They teach us also to trust in God, as able and ready to help us.*—Isa. xli. 13. I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.

4. *These words also teach us to pray with and for others.*—1 Tim. ii. 1. I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

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

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

EXPLICATION.

*Petition.*—Humble request, the asking of a favour from a superior, by an inferior.

*Hallowed.*—Sanctified or honoured, revered or adored, as the name of God ought always to be.

*To glorify him.*—See Explic. Q. 1.

*All that whereby he maketh himself known.*—God's works of creation, providence and grace, his Word and Gospel, &c.

*Dispose all things.*—To regulate, manage, or direct all things.

## ANALYSIS.

We are here taught, that when we use the words of the first petition, we pray for two things:—

1. *That God would enable us and others to glorify him, in all that whereby he maketh himself known.*—Psalm lxxvii. 1—3. God be merciful unto us, and bless us, and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God: let all the people praise thee.

2. *That he would dispose or manage all things to his own glory.*—John xii. 20. Father, glorify thy name.

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

A. In the second petition, which is, “Thy kingdom come,” we pray, That *Satan’s kingdom* may be destroyed, and that the *kingdom of grace* may be advanced, ourselves and others brought into it and kept in it, and that the *kingdom of glory* may be hastened.

## EXPLICATION.

*Satan’s kingdom.*—The influence of sin, and the dominion or power of the devil, over the children of men.

*Kingdom of grace.*—Christ’s merciful dominion, or government, in his church, and among his people in this world.

*May be advanced.*—May be enlarged and extended, and its interests promoted, by the preaching of the gospel, the conversion of sinners, &c.

*Kingdom of glory.*—The dominion or government of God among his saints in heaven;—or that inconceivable state of happiness into which all the people of God shall be brought after death, and especially after the day of judgment.

## ANALYSIS.

We are here informed, that when we make use in prayer, of the words of the second petition, “Thy kingdom come,” we pray for four things:—

1. *That Satan’s kingdom may be destroyed.*—Psalm lxxviii.

1. Let God arise, let his enemies be scattered, let them also that hate him, flee before him.

2. *That the kingdom of grace may be advanced.*—Psalm 118.

18. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

3. *That ourselves and others may be brought into the king-*

dom of grace and kept in it.—2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.—Rom. x. 1. Brethren, my heart's desire, and prayer to God for Israel, is that they may be saved.

4. *That the kingdom of glory may be hastened.*—Rev. xxii. 20. Surely I come quickly. Amen. Even so, come, Lord Jesus.

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

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

#### EXPLICATION.

*To know, obey, and submit, to God's will.*—To understand God's purposes and designs, as far as he has made them known to us in his word, and also what he requires of us, or what he would have us to do, to keep his commandments, and to rest satisfied with whatever he may appoint to be our lot in this world.

*As the angels do in heaven.*—That is cheerfully, faithfully, zealously, sincerely, and constantly, without either error or mistake.

#### ANALYSIS.

This answer informs us, that when we use the words, "Thy will be done in earth, as it is in heaven," we pray for four things:—

1. *That God by his grace, or the aid of his Spirit would make us ABLE to know and obey his will.*—Psal. cxix. 34, 35. Give me understanding, and I shall keep thy law: yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments, for therein do I delight.

2. *That he would also make us WILLING to know and obey his will.*—Psal. cxix. 36. Incline my heart unto thy testimonies.

3. *That God would likewise enable us to submit to his will in all things.*—Acts xxi. 14. When he would not be persuaded, we ceased, saying, The will of the Lord be done.

4. *That we may be enabled to do all this in the same manner, as the angels do in heaven.*—Psal. ciii. 20, 22. Bless the

Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless the Lord, all his works, in all places of his dominions; bless the Lord, O my soul!

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

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

EXPLICATION.

*God's free gift.*—The good things of this life are equally God's free gift with the blessings of salvation in the world to come; for although we labour for them, it is He alone who gives us strength for labour, opportunities for being employed, and who crowns our exertions with success.

*Competent portion.*—A share of the good things in this life, sufficient to supply our present wants.

*Enjoy God's blessing.*—That we may have God's favour, along with what we receive for our bodily support, which alone can make the creatures comfortable and useful to us.

ANALYSIS.

We are here told, that the words of the fourth petition, "Give us this day our daily bread," express in prayer three things:—

1. *We pray that we may receive a competent portion of the good things of this life.*—Prov. xxx. 8. Remove far from me vanity and lies: give me neither poverty nor riches: feed me with food convenient for me.

2. *That we ask this of God's free gift.*—Gen. xxxii. 10. I am not worthy of the least of all thy mercies.

3. *That we may enjoy God's blessing along with the good things which we receive.*—Psal. xc. 17. Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it.

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

A. In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray, That God for *Christ's sake*, would freely pardon

all our sins : which we are the rather encouraged to ask, because *by his grace*, we are enabled *from heart* to forgive others.

## EXPLICATION.

*Our debts.*—Our sins are here called debts, because they show that God has not received from us what is his due, and all the demands of his law and justice must be satisfied for them, before we can be again admitted to his favour.

*Christ's sake.*—See Explic. Q. 98.

*By his grace.*—By God's favour and help.

*From the heart.*—Freely, entirely, or without any remaining grudge in our minds.

## ANALYSIS.

We here see, that when we use, in prayer, these words, "Forgive us our debts, as we forgive our debtors," we pray for two things :—

1. *That God would freely pardon all our sins.*—Psal. li. 1. Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies, blot out my transgressions.

2. *That God would do this for Christ's sake.*—John xvi. 23, 24. Whatsoever ye shall ask the Father in my name, he will give it you. Ask, and ye shall receive, that your joy may be full.

In this answer, we are likewise told, that *we are encouraged thus to ask for the pardon of our sins from God, because, by his grace, we are enabled from the heart to forgive others.*—Matth. vi. 14. If ye forgive men their trespasses, your heavenly Father will also forgive you.

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

A. In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray that God would either *keep us from being tempted to sin*, or *support and deliver us when we are tempted*.

## EXPLICATION.

*Keep us from being tempted to sin.*—Preserve us from falling into any thing that may entice or persuade us to commit sin, or that may divert or discourage us from our duty, or that, in any respect, may become an occasion of our offending God.

*Support and deliver us when we are tempted.*—That God

would either give us strength to withstand these enticements to sin and to neglect of duty, or keep us from them altogether, by not allowing us to fall in with them.

## ANALYSIS.

We here see, that in using these words, "Lead us not into temptation, but deliver us from evil," we pray for two things:—

1. *That God would, if it be his will, keep us from being tempted to sin.*—Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.—Psal. xix. 13. Keep back thy servant also from presumptuous sins; let them not have dominion over me.

2. *That he would support and deliver us if we should be tempted.*—1 Cor. x. 13. God is faithful, who will not suffer you to be tempted above that ye are able to bear.

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

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

## EXPLICATION.

*Conclusion.*—That which finishes, closes, or ends.

*Encouragement.*—Countenance, or support.

*Ascribing.*—Declaring that God alone is worthy to possess kingdom, power, &c. or acknowledging these as due unto him.

*Testimony.*—Proof, or witness.

*Amen.*—A word expressive of a wish and hope, that God will hear our prayers, and that it may be with us as we ask.

## ANALYSIS.

By the conclusion of the Lord's prayer we are taught four things:—

1. *To take encouragement in prayer from God only.*—Dan. ix. 18, 19. We do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear, O Lord, forgive, O Lord, hearken and do: defer not, for thine own sake, O my God.

2. *To praise God, always, in our prayers.*—Phil. iv. 6.

In every thing, by prayer and supplication, with thanksgiving, let your requests be made known to God.

3. *To praise God by ascribing kingdom, power, and glory, to him.*—1 Chron. xxix. 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven, and in the earth, is thine.

4. *That in testimony of our desire and assurance to be heard, we conclude by saying, Amen.*—Rev. xxii. 21. The grace of our Lord Jesus Christ be with you all. Amen.

### THE LORD'S PRAYER.

After this manner (says Christ) pray ye :

OUR Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

### THE CREED.

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

\* *i. e.* Continued in the state of the dead, and under the power of death till the third day.

PRAYERS  
FOR  
LITTLE CHILDREN.

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*The Child's Morning Prayer.*

ALMIGHTY God, the Maker of every thing in heaven and earth; the darkness goes away and the daylight comes at thy command. Thou art good, and thou dost good continually.

I thank thee that thou hast taken such care of me during the past night, and that I am alive and well this morning.

Bestow on me every good thing that I have need of for my body and my soul; assist me by thy Holy Spirit to do thy will; make me always afraid to offend thee; and let me live and die in thy favour.

Hear the prayer of a child, O Lord, and pardon all my sins, because thy beloved Son died once on earth for sinful creatures, though he never sinned himself; and now he lives in heaven to pray for them and save them. Let his name be praised for ever and ever.

Save me, O God, from evil, all this day long, and let me love and serve thee for ever, for the sake of Jesus Christ thy Son. Amen.

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*The Child's Evening Prayer.*

O LORD God, who knowest all things, thou seest me by night as well as by day.

I pray thee, for Christ's sake, forgive me whatsoever I have done amiss this day, and keep me safe all this night while I am asleep.

Bless all my friends as well as myself; and do good to them at all times, and in all places, and help me always to serve them in love.

And when I have done thy will here, by thy grace assisting me, and enjoyed thy blessing on earth, then give my soul a place in heaven, to dwell with thee there, and with thy Son Jesus Christ for heaven and earth, and all things in them, as thine for ever and ever.

I desire to lie down under thy care, and to abide for ever under thy blessing, for thou art a God of all power and everlasting mercy. Amen.

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*The Child's Prayer for the Lord's Day, to be added to the Morning Prayer.*

SUFFER me not, O Lord, to waste this thy day in sin and folly, but let me worship thee with much delight. Teach me to know more of thee, and to serve thee better than ever I have done before, that I may be fitter to dwell in heaven, where thy worship and service are everlasting. Amen.

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*The Child's Prayer for the Lord's Day, to be added to the Evening Prayer.*

O MOST gracious God, let me never forget the many good things that I have heard this day; but let them abide in my heart, so as to amend my life, that I might be able to give a good account of them to Jesus Christ our Lord and Saviour, when he comes to judge the world at the last day. Amen.







