

An Orthodox Catechism – Master File

Lord's Day 1

Adults

Q. 1.: **What is your only comfort in life and death?**

A. That both in Soul and (a) Body, whether I live or die (b), I am not my own, but (c) belong wholly to my most faithful Lord and Savior Jesus Christ: who by his most precious Blood (d) fully satisfying for all my sins, has (e) delivered me from all the power of the Devil, and so (f) preserves me, that without the will of my Heavenly Father not so much as a hair may (g) fall from my Head; yes, all things (h) must serve for my safety: wherefore by his Spirit, also he (i) assures me of everlasting Life, and (k) makes me ready and prepared, that henceforth I may live to him.

- (a) 1 Cor.6.19. 1 Thess. 5.10.
- (b) Rom. 14.8.
- (c) 1 Cor.3.23.
- (d) 1 Pet.1.18, 19. 1 Joh. 1.7 & 2.2.
- (e) 1 Joh. 3.8. Heb 2.14, 15.
- (f) Joh. 6.39.
- (g) Mat. 10.30. Luk 21.18.
- (h) Rom. 8.28.
- (i) 2 Cor. 1.12 & 5.5. Eph 1:13.14.
- (k) Rom. 8.24, 25.

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

A. (l) Three things: The first, what is the (m) greatness of my sin and misery. The second, how I am (n) delivered from all Sin and Misery. The third, what thanks (o) owe to God for this delivery.

- (l) Luk. 24.47. 1 Cor. 6.11. Rom. 8.15. Tit. 3.3, 4, 5, 6, 7, 8.
- (m) Joh. 4.41. Rom. 3.
- (n) Joh. 17.3.
- (o) Ephes. 5.10. 1 Pet. 2.9. & 3.10, 11, 12. Rom. 6.11, 12, 13. Mat. 5.16. Tit 2.11, 12.

Lord's Day 2

Adults

Q. 3. **How do you learn of your misery?**

A. From the Law of (a) God.

- (a) Romans 3:20 & 7:5, 13 & 5:20.

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

A. That which Christ teaches us in summary, in Matthew 22:37-40. "You shall love the Lord your God with all your Heart, with all your Soul, and with all your Mind, and with all your (b) Strength.' This is the first and the great Commandment; and the second is like it, 'You shall love your neighbor as yourself.' On these two Commandments hang the whole Law and the Prophets."

- (b) Luke 10:27.

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

A. No (c) truly: for by nature I am prone to the hatred of God, and of my (d) neighbors.

- (c) Romans 3:10, 23. 1 John 1:8
- (d) Romans 8:7, Ephesians 2:3, Titus 3:3.

Lord's Day 3

Adults

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

A. Not (e) so, but rather he made him good, and to his own (f) Image; that is, indued with true Righteousness and Holiness, that he might rightly know God his Creator, and heartily love him, and live with him blessed for ever, and that to laud and magnify (g) him.

- (e) Gen. 1.31.
- (f) Gen. 1.26, 27.
- (g) 2 Cor. 3.18. Col. 3.10. Eph. 4.24

Q. 7. **Whence then arises the wickedness of Man's nature?**

A. From the fall and disobedience of our first Parents, Adam and (h) Eve. hence is our nature so corrupt, that we are all conceived and born in (i) Sin.

- (h) Rom. 5. 12. 18, 19.
- (i) Psal. 51.5. Gen. 5.3.

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

A. Indeed we are, except we are regenerated by the Holy (k) Ghost.

- (k) John 3.5. Gen 6.5. Job 14.4 & 15.16. Isa. 53.6

Lord's Day 4

Adults

Q. 9. **Is God unjust to Mankind by requiring of him in the Law that which he is not able to perform?**

A. No, For God had made Man such a one as (l) he might perform it: but Man, by the urging of the (m) Devil and his own stubbornness deprived himself and all his posterity of those Divine Graces.

- (l) John 3.5. Ephesians 4.24.
- (m) Luke 10.30

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

A. No. But God is angry in most dreadful (n) manner, as well for the sinful condition in which we are born, as also for those which we ourselves commit, and in most just Judgment punishes them with present and everlasting Punishments as he pronounced: "Cursed be anyone who does not confirm the words of this law by doing them. (o)"

- (n) Rom. 5.12.
- (o) Deut. 27.26. Gal. 3.10.

Q. 11. **Is God not merciful?**

A. Yes, Truly He is (p) merciful, but he is also (q) just. Therefore his Justice requires that which is committed against the divine Majesty of God, should also be repaid with extreme, that is, everlasting Punishment both in Body and Soul.

- (p) Exod. 34.6. Psalm 5.4, 5, 6.
- (q) Exod. 20.5. 2 Corinthians 6.14.

Lord's Day 5

Adults

Q. 12. **Seeing then by the just Judgment of God, we are subject both to temporal and eternal Punishments, is there yet any way or means remaining by which we may be delivered from these Punishments, and be reconciled to God?**

A. God will have his (a) Justice satisfied: Therefore it is necessary (b) that we satisfy it either by ourselves, or by another.

- (a) Exod. 20.5, 7 and 23.7.
- (b) Rom. 8.3.

Q. 13. **Are we able to satisfy by our selves?**

A. Not in the slightest. Instead we increase our debt every day (c).

- (c) Job 9.2, 3 and 15.15. Matt 6.12.

Q. 14. **Is there any creature in Heaven or in Earth, which is only a creature, able to satisfy for us?**

A. None. For God will (d) not punish that Sin in any other creature which man has committed and further, that which is nothing but a creature cannot sustain the wrath of God against sin, (e) and deliver others from it.

- (d)
- (e) Ps 130.3. Job 4.18 and 25.5.

Q. 15. **Then what kind of Mediator and Deliverer must we seek for?**

A. One that is very Man, and perfectly just, and yet in Power above all creatures, that is, one who also is very (f) God.

- (f) 1 Cor. 15.25. Jer. 23.6. Isa. 53.11. 2 Cor. 5.14. Heb. 7.16. Isa. 7.14. Rom. 8.3.

Lord's Day 6

Adults

Q. 16. **Wherefore is it necessary that he be very Man, and that perfectly just too?**

A. Because that the Justice of God requireth that the same humane nature which hath sinned, do itself likewise make recompence for sin: but (g) he that is himself (h) sinner, cannot make recompence for others.

- (g) Rom. 5.12, 17.
- (h) 1 Pet. 3.18. Heb. 7.26.

Q. 17. **Why must he also be very God?**

A. That he might by the Power of his (i) Godhead sustain in his flesh the burden of God's wrath, (k) and might recover and restore unto us that Righteousness and Life which we lost.

- (i) Isa. 55.3, 8. Acts 2.24. 1 Pet. 3.18.
- (k) 1 John 1.2 and 4.9, 10. Acts 20.28. John 3.16.

Q. 18. **And who is that Mediator which is together both very God, and very perfectly just man?**

A. Even our Lord Jesus (l) Christ who is made to us of God's Wisdom, Righteousness, Sanctification (m) & Redemption.

- (l) Mat. 1.23. 1 Tim. 3.16. John. 14.16. 1 Tim 2.5. Luk 2.11
- (m) 1 Cor. 1.30.

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Q. 19. Whence knowest thou this?

A. Out of the Gospel which God first made known (n) in Paradise, and (o) afterwards did spread it a broad by the Patriarks and (p) Prophets: shadowed it by Sacrifices and other Ceremonies of the Law; and (q) lastly accomplished it by his only begotten Son Christ our Lord.

(n) Gen. 3.15.

(o) Gen. 22.18. and 49.10, 11. Rom.

1.2. Heb. 1.1. Acts 3.22 and 10.43.

(p) John 5.46. Heb 10.7.

(q) Rom. 10.4. Gal.4.4 and 3.24. Heb 13.8.

Lord's Day 7

Adults

Q. 20. Is then Salvation restored by Christ to all men who perished in Adam?

A. Not at all: but to those only who by a true Faith are ingrafted into him (r).

(r) John 1.12 and 3.36. Isa. 53.11.

Psal. 2.12. Rom. 11.20. Heb. 4.2 and 10.39.

Q. 21. What is faith?

A. It is not only a knowledge, whereby I surely assent to all things which God (s) hath revealed unto us in his Word, but also an (t) assured trust kindled in (u) my heart by the Holy Ghost, through the Gospel, whereby I make my repose in God being assuredly resolved that Remission of Sins, everlasting (a) Righteousness, and life is given not to others only, but to me also and that freely through the Mercy of God, for (b) the Merits of Christ alone.

(s) Heb. 11.13. Jam. 2.19. Gal. 2.20.

(t) Rom. 4.16 and 5.1 and 10.10.

(u) Rom 1.16 and 10.17. 1 Cor 1.21. Mar. 16.16. Acts 16.14.

(a) Mat. 16.17. John 3.5. Gal. 5.22. Phil. 1.19.

(b) Rom. 3.24, 25. Acts 10.45.

Q. 22. What are those things which are necessary for a Christian man to believe?

A. All things which are promised us in the Gospel: the sum whereof is briefly comprised in the Articles of the Catholick and undoubted Faith of all true Christians, commonly called the Creed.

I believe in God the Father Almighty, maker of Heaven and Earth, and in Jesus Christ his only Son, our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead & buried, he descended into *Hell, the third day he arose again from the dead, and ascended into Heaven, from whence he shall come to judge both the quick and the dead. I believe in the Holy Ghost, the Holy +Catholick Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the Body, and the life everlasting. Amen.

*Not that he, (to wit, Christ), went into the place of the damned, but that he went absolutely into the state of the dead. See Dr. Usher of Christ, in his body of Divinity, pag. 174. and Mr. Perkins on the Creed.

+Not that we are to believe in, but that there is a Catholick Church, and by Catholick, we mean no more than the universal Church, which is a

company chosen out of whole mankind unto everlasting life, by the Word & Spirit of God.

Lord's Day 8

Adults

Q. 23. Into how many parts is this Creed divided?

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

Q. 24. Seeing (d) there is but one only substance of God, why namest thou those three, the Father, the Son, and the Holy Ghost?

A. Because God (e) hath manifested himself in his Word, that these three distinct Persons are that one true everlasting God.

(a) Deut. 6.4. Eph. 4.6. Isa. 44.6 and 45.5. 1 Cor. 8.4.

(b) Isa. 61.1. Luk. 4.18. Ps.110.1. Mat. 3.16, 17 and 28.19. John 14.26 and 15.26. Tit. 3.5, 6. Ephes. 2.18. 2 Cor 13.14. Gal. 4.6. 1 John 5.7.

Lord's Day 9

Adults

Q. 25. What believest thou when thou sayest, I believe in God the Father Almighty, maker of Heaven and Earth?

A. I believe the everlasting Father of our Lord Jesus Christ (a), who made of nothing Heaven and Earth, with all that are in them, who likewise upholdeth (b) and governeth the same by his eternal Counsel and (c) providence. This God I believe to be my God and Father for Christ sake, and therefore to trust in him, and rely on him, that I make no doubt but he will provide all (d) things necessary both for my soul and body; and further, whatsoever evils he sendeth on me in this troublesome life, he (e) will turn out to my safety; seeing both he is able to do it, as being (f) God Almighty, and willing to do it, as (g) being a bountiful Father.

(a) Gen. 1.1, 2. Psal. 33.6. Job 33.4. Acts 4.24 and 14.15, & c. Isa. 45.7.

(b) Psal. 104.3. and 115.3. Mat. 10.29. Heb. 1.3. Rom 11.36.

(c) John 1.12. Rom. 8.15. Gal. 4.5, 6. Ephes. 1.5.

(d) Psal. 55.23. Mat. 6.26. Luk. 12.22.

(e) Rom. 8.28.

(f) Isa. 46.4. Rom. 10.12 and 8.38.

(g)

Lord's Day 10

Adults

Q. 26. What is the Providence of God?

A. The almighty Power of God, everywhere (h) present, whereby he doth as it were by his hand uphold (i) and govern Heaven and Earth, with all the Creatures therein, so that those things which grow in the Earth, as likewise rain and drought, fruitfulness and barrenness, meat (k) and (l) drink, health and (m) sickness, riches and poverty, in a word, all things come not rashly and by chance, but by his fatherly Counsel and Will.

(h) Acts 17.25. Psal. 94.9. Isa. 29.15. Ezek. 8.12.

(i) Heb. 1.2, 3.

(k) Jer. 5.24. Acts 14.17.

(l) John. 9.3.

(m) Prov. 22.2.

Q. 27. What doth this knowledge of the Creation and Providence of God profit us?

A. That in (n) adversity we may be patient (o), and thankful in prosperity (p), and have hereafter our chiefest hope reposed in God our most faithful Father, being sure that there is nothing which (q) may withdraw us from his love, forasmuch as all creatures are so in his Power, that without his Will they are (r) not able not only to do anything, but not so much as once to move.

(n) Rom. 5.3. Job 1.21.

(o) Deut. 8.10. 1 Thess. 5.18.

(p) Rom. 5.4, 5.

(q) Rom. 8.38, 19.

(r) Job 1.12 and 2.6. Pro. 21.1. Acts 17.27, &c.

Lord's Day 11

Q. 28. Why is the Son of God called Jesus, that is, Saviour?

A. Because he saveth us from our (s) sins; neither ought any safety to be sought from any other (t), nor can elsewhere be found

(r) Mat. 1.21.

(s) Heb. 7.25. Acts 4.12.

Q. 29. Do they then believe in the only Saviour Jesus, who seek for happiness and safety of the Saints, or of themselves, or elsewhere?

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

(a) 1 Cor. 1.13 and 30. &c.

(b) Heb. 12.2. Isa. 9.6. Col.1.19, 20 and 2.10. Isa. 43.11 and 25. John. 1.16.

Lord's Day 12

Q. 30. Why is he called Christ, that is, anointed?

A. Because he was ordained of the Father, and anointed of the holy Ghost (c) the chief Prophet (d) and Teacher, who (e) hath opened unto us the secret Counsel, & all the will of his Father concerning our Redemption, and the high Priest, who with that one only Sacrifice of his Body (f) hath redeemed us, and doth (g) continually make Intercession to his Father for us, and a King, who ruleth us by his Word and Spirit, and defendeth (h) and maintaineth that Salvation which he hath purchased for us.

(c) Psal. 45.7. Heb. 1.9. Deut 18.15. Act. 3.22.

(d) John. 1.18 and 15.15. Mat. 11.27.

(e) Heb. 7.21 and 10.12.

(f) Rom 3.24 and 5.9, 10.

(g) Psal. 2.6. Luk 1.33.

(h) Mat. 28.18.

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Q. 31. But why art thou called a Christian?

A. Because through Faith I am a member of (i) Jesus Christ, (k) and partaker of his anointing, that both I (l) may confess his name, and present myself unto him (m) a living Sacrifice of thankfulness, and also may in this life fight against Sin and Satan with free and good conscience, and (n) afterwards enjoy an everlasting Kingdom with Christ.

(i) Act. 11.26. 1 Cor. 6.15.

(k) 1 John 2.27. Isa. 59.2. 1 John 2.28.

(l) Mat. 10.33.

(m) Rom. 12.1. Apoc. 5.8. 1 Pet. 2.5. 2 Tim 2.12.

(n) Rom 6.12, 13. Apoc. 1.6. 1 Tim 1.18, 19.

Lord's Day 13

Q. 32. For what cause is Christ called the only begotten Son of God, when we also are the Sons of God?

A. Because Christ alone is the eternal and natural Son of the (o) eternal Father, and (p) we are but Sons adopted of the Father by Grace for his sake.

(o) Heb. 1.2, 3. John. 3.16.

(p) Rom. 8.3 Eph. 1.6. John. 1.12. 1 John 1.3.

Q. 33. Wherefore callest thou him our Lord?

A. Because he redeeming and ransoming both our Body and Soul from Sin, Not with Gold or Silver, but with his precious blood, and delivering us from all the Power of the Devil, hath set (a) us free to serve him.

(a) 1 Pet. 1.18. 1 Cor. 6.20. Ephes. 1.7. 1 Tim. 2.5, 6. Rom. 14.9.

Lord's Day 14

Q. 34. What believest thou when thou sayest He was conceived by the Holy Ghost, and born of the Virgin Mary?

A. That the Son of God, who (b) is and continueth true and (c) everlasting (d) God, took the very Nature of man, of the flesh and blood of the Virgin Mary, through the working of the (f) Holy Ghost, that withal he might be the true Seed of (g) David, like unto his Brethren in all things (h) Sin excepted.

(b)

(c) Rom. 9.5. Isa. 7.14 & 9.6. 1 Joh. 5.20. Joh. 20.28.

(d) Joh. 1.14. Gal. 4.4

(e) Rom. 1.3.

(f)

(g) Phil. 2.7. Heb. 4.15 & 7.26

(h)

Q. 35. What profit takest thou by Christ's holy Conception and Nativity?

A. That he is our Mediator, and doth cover with his Innocency and perfect Holiness my Sins, in which I was conceived, that they may not come in the Sight of (k) God.

(i) Heb. 2.16, 17.

(k) Psal. 32.1. 1 Cor. 1.30. Rom. 8.3, 4. Gal. 4.4, 5.

Lord's Day 15

Q. 36. What believest thou when thou sayest he suffered?

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

(l) 1 Pet. 2.4 and 3.18. Isa. 53.12

(m) 1 John 2.2. and 4.10.

Q. 37. For what cause should he suffer under Pilate, as being his Judge?

A. That he being innocent (n) and condemned before a civil Judge (o), might deliver us from the severe Judgement of God which remained for all men.

(n) Luk. 23.14. John 19.4.

(o) Psal. 69.4. Isa. 53.4, 5. 2 Cor. 5.21. Gal.3.13.

Q. 38. But is there any more in it, that he was fastened to the Cross, than if he had suffered any other kind of death?

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

(p) Deut. 21.23. Gal. 3.13.

Lord's Day 16

Q. 39. Why was it necessary for Christ to humble himself unto death?

A. Because the Justice and Truth of God could by (a) no other means be satisfied for our sins, but the very death of the (b) Son of God.

(a) Gen. 2.17.

(b) Heb. 2.9, 14, 15. Phil. 2.8.

Q. 40. To what end was he buried also?

A. That thereby he might manifest that he (c) was dead indeed.

(c) Acts 13.29. Mat. 27.60. Luk. 23.53. John 19.38.

Q. 41. But since that Christ died for us, why must we also die?

A. Our death is not a satisfaction for our Sins, but the abolishing of Sin, and our passage (d) into everlasting Life.

(d) John 5.24. Phil. 1.23. Rom. 7.24.

Q. 42. What other commodity receive we by the death of Christ?

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

(e) Rom. 6.6.

(f) Rom. 6.12.

(g) Rom. 12.1.

Q. 43. Why is there added, he descended into Hell?

A. That in my greatest pains and most grievous temptations I may support myself with this comfort, that my Lord Jesus Christ (h), hath delivered me (by the unspeakable distresses, torments and terrors of his Soul, into which he was plunged both before, and then especially when he hanged on the Cross) from the straits and torments of Hell. (h) Isa. 53.10. Mat. 27.46. Not that he (to wit, Christ) went into the Place of the damned, but that he went absolutely into the place of the dead. See Dr. Usher in his Body of Divinity, pag. 174 and Mr. Perkins, on the Creed.

Lord's Day 17

Q. 44. What doth the Resurrection of Christ profit us?

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

(i) 1 Cor. 15.6 and 5.4, 5, 6. Rom. 4.25. 1 Pet. 1.3, & c. and 21.

(k) Rom. 6.4. Col. 3.1, & c. Eph. 2.5.

(l) 1 Cor. 15.12, & c. Rom. 8.11.

Lord's Day 18

Q. 45. How understand you that he ascended into Heaven?

A. That Christ, his Disciples looking on, was (a) taken up from the Earth into Heaven, and yet (b) still is there for our sakes, and will be until he come again to judge the quick and the (c) dead.

(a) Act. 1.9. Mark 16.19. Luke. 24.51.

(b) Heb. 4.14 and 7.25 and 9.11. Rom. 8.34. Eph. 4.10. Col. 3.1.

(c) Act. 1.11. Mat. 24.30.

Q. 46. Is not Christ with us then until the end of the World, as he (d) hath promised?

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

(d) Mat. 28.20. Mat. 26.11. John 16.18 and 17.11. Acts 3.21.

(e) John. 14.17, & c. 16.13. Eph. 4.8.

Q. 47. Are not by this means the two natures in Christ pulled assunder, if his Humanity be not wheresoever his Divinity is?

A. No; for seeing his Divinity is incomprehensible, and (f) everywhere present, it followeth necessarily that the same is without the bounds of his humane Nature which he took unto him, and yet is nevertheless in it, (g) and abideth personally united to it.

(f) Act. 7.38, 44 and 17.27, & c. Jer. 23.24.

(g) Col. 2.9. Mat. 28.6.

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Q. 48. What Fruit doth the Ascension of Christ into Heaven bring unto us?

A. First that (h) he maketh Intercession to his Father in Heaven, for us, next that we have our Flesh in Heaven, that we may be confirmed thereby, as by a sure Pledge, that he who is our Head (i) will lift us up, his Members, unto him: thirdly, that (k) he sendeth us his Spirit instead of a Pledge between him and us, by whose forcible working we seek after not earthly but heavenly things, where he himself (l) is sitting at the Right-Hand Of God.

- (h) 1 John 2.1, 2. Rom. 8.34.
- (i) John 14.2 and 20.17. Eph. 2.6.
- (k) John 14.16 and 16.7. 2 Cor. 5.5.
- (l) Col. 3.1. Phil. 3.20, &c.

Lord's Day 19

Q. 49. Why is further said, he sitteth at the Right-Hand of God?"

A. Because Christ therefore is ascended into Heaven, to (m) shew there that he is the Head of his Church, by whom the Father (n) governeth all things.

- (m) Eph. 1.20 and 5.23. Col. 1.18.
- (n) Mat. 28.18. John 5.22.

Q. 50. What profit is this Glory of our Head Christ unto us?

A. First, that through his Holy Spirit (a) he poureth upon us his Members heavenly Graces, then that he shieldeth and (b) defendeth us by his Power against all our Enemies.

- (a) Eph. 4.16.
- (b) Psal. 2.9 and 110.2. John 10.28. Eph. 4.8.

Q. 51. What comfort hast thou by the coming of Christ again to judge the quick and the dead?

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

- (c) Luk. 21.28. Rom. 8.23. Phil. 3.20. Tit. 2.13.
- (d) 2 Thess. 1.6, 7. 1 Thess. 4.16. Mat. 25.41.
- (e) Mat. 25.34.

Lord's Day 20

Of the Holy Ghost.

Q. 52. What believest thou concerning the Holy Ghost?

A. First, that He is true and Coeternal God, with the (f) eternal Father and the Son; secondly, that he is (g) also given unto me, to make (h) me through a true Faith, Partaker of Christ and all his Benefits, to (i) comfort me, and to (k) abide with me forever.

- (f) Gen. 1.2. Isa. 48.16. 1 Cor. 3.16. 1 Cor. 6.19. Acts 5.3, 4.
- (g) Mat. 28.19. 2 Cor. 1.2.
- (h) Gal. 3.14. 1 Pet.1.2. 1 Cor. 6.17.
- (i) Acts 9.31.
- (k) John 14.16. 1 Pet. 4.14.

Lord's Day 21

Q. 53. What believest thou concerning the Holy and Catholic Church of Christ?

A. I believe that the Son (l) of God doth from (m) the beginning of the (n) World to the end thereof, gather, (o) defend, and preserve unto himself by his Spirit (p) and Word, out of (q) whole Mankind, a (r) Company chosen to everlasting Life, and agreeing in true Faith; and that I am a lively Member of that Company, and so shal (s) remain for ever.

- (l)
- (m)
- (n)
- (o) Isa. 59.21. Ephes. 5.26.
- (p) Acts 2.4, 41. Eph. 4.3, 4, 5, 6.
- (q) Mat. 16.18.
- (r) 1 John 3.21. 2 Cor. 13.5
- (s)

Q. 54. What mean those words, The Communion of Saints?

A. First, that all and every one who believeth, are in (a) common Partakers of Christ and all his Graces, as being his Members, and then that everyone ought (b) readily and cheerfully to bestow the the Gifts and Graces which they have received to the common Commodity and Safety of all.

- (a) 1 John 1.3. Rom. 8.32. 1 Cor. 1.2. and 13.21. 1 Cor. 6.17.
- (b) 1 Cor. 12.21. Phil. 2.4, 5, 6.

Q. 55. What believest thou concerning Remission of Sins?

A. That God, for the Satisfaction made by Christ, (c) hath put out all the (d) Remembrance of my Sins, and also of that Corruption within me wherewith I must fight all my lifetime, and doth freely endow me the Righteousness of Christ, that I come not at any (e) time into Judgment.

- (c) 1 John 2.2. 2 Cor. 5.19, 21.
- (d) Jer. 31.34. Psal. 103.3, 4 & 10.11. Rom 7.24, 25. Rom. 8.1, 2, 3.
- (e) John 3.18.

Lord's Day 22

Q. 56. What Comfort hast thou by the Resurrection of the Flesh?

A. That not only my Soul, after it shall depart out of my Body shall (f) presently be taken up to Christ, but that this my flesh also, being raised up by the Power of Christ, shall be again united to my Soul, and (g) shall be made like to the glorious Body of Christ.

- (f) Luk. 23.43. Phil. 1.23.
- (g) 1 Cor. 15.53. Job 19.25, 26. 1 John 3.2. Phil. 3.21.

Q. 57. What Comfort takest thou of the Article of everlasting Life?

A. That forasmuch (h) as I feel already in my Heart the beginning of everlasting Life, (i) it shall at length come to pass that after this Life I shall enjoy full and perfect Bliss, wherein I may magnify God forever, which Blessedness verily neither Eye hath seen, nor Ear heard, neither hath any Man in thought conceived it.

- (h) 2 Cor. 5.1, 2, 3.
- (i) 1 Cor. 2.9. Joh. 17.3.

Lord's Day 23

Q. 58. But when thou believest all these things, what profit redoundeth thence unto thee?

A. That I am righteous in Christ before God, and an Heir (k) of eternal Life.

- (k) Rom. 1.17. John 3.36. Rom. 3.4 and 22, 24, 25, 28. Rom. 5.1. Gal. 2.16. Eph. 2.8, 9.

Q. 59. How art thou righteous before God?

A. Only by Faith in Christ Jesus. So that although my Conscience accuse me that I have grievously trespassed against all the Commandments of God, and have not (a) kept one of them, and further am as yet (b) prone to all Evil; yet notwithstanding if (c) I embrace these Benefits of Christ with a true Confidence and Persuasion of mind, the full and (d) perfect Satisfaction, Righteousness and Holiness of Christ, without any (e) Merit of Mine, of the (f) mere Mercy (g) of God is (h) imputed and given unto me, and that so, as if neither I had committed any Sin, neither any Corruption did stick unto me, yea as if I my (i) self had perfectly accomplished that Obedience which Christ accomplished for me.

- (a) Rom. 3.9, &c.
- (b) Rom. 7.23.
- (c) Rom. 3.22. Joh. 3.18.
- (d) Tit. 3.5. Eph. 2.8, 9.
- (e) 1 John 2.1, &c.
- (f) Rom. 3.24. Deut. 9.5, 6. Ezek. 36.22.
- (g) 1 John 2.1, &c.
- (i) Rom. 4.4, 5. 2 Cor. 5.19.
- (j) 1 Cor. 5.21.

Q. 60. Why affirmest thou that thou art made Righteous by Faith only?

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

- (k) 1 Cor. 1.30, &c. 1 Cor. 2.2.
- (l) 1 John 5.10.

Lord's Day 24

Q. 61. Why cannot our good Works be Righteousness, or some part of Righteousness before God?

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

- (m) Gal. 3.10. Deut. 27.26.
- (n) Isa. 64.6.

Q. 62. How is it that our good Works merit nothing seeing God promiseth that he will give a Reward for them both in this Life and in the Life to come?

A. That reward is not given of merit (o), but of Grace.

- (a) Luk. 17.10.

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Q. 63. But doth not this Doctrine make men careless and profane?

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

(a) Mat. 7.18. John 15.5.

Lord's Day 25

Of the Sacraments.

Q. 64. Seeing then that only Faith maketh us Partakers of Christ and his Benefits, whence doth it proceed?

A. From the Holy Ghost (a), who kindleth it in our Hearts by the preaching of the Gospel, and other Ordinances, and (b) confirmeth it by the use of the Sacraments.

(b)

(a) Eph. 2.8 and 6.23. John 3.5. Phil.1.29.

(b) Mat. 28.19, 20. 1 Pet. 1.22, 23.

Q. 65. What are the Sacraments?

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

(c) Gen. 17.11. Rom. 4.11. Deut. 30.6. Lev. 6.25. Heb.9.8, 9. Ezek. 20.12. Isa.6.6, 7 and 54.9, 10.

Q. 66. Do not then bothe the Word and Sacraments tend to that End, as to lead our Faith unto the Sacrifice of Christ finished on the Cross as to the only ground of our Salvation?

A. It is even so; for the Holy Ghost teacheth us by the Gospel, and assureth us by the Sacraments, that the Salvation of all of us standeth in the only Sacrifice (d) of Christ offered for us upon the Cross.

(a) Rom. 6.3. Gal. 3.17.

Q. 67. How many Sacraments hath Christ ordained in the new Testament?

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

Lord's Day 26

Q. 68. What is Baptism?

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

Mat. 3.16. John 3.23. Acts 8.38, 39. Rom. 6.4.

Q. 69. Who are the proper Subjects of this Ordinance?

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

Acts 2.38. Acts 8.36, 37.

Q. 70. Are no infants to be baptized?

A. None by no means, for we have neither Precept nor Example for that Practice in all the Book of God.

Q. 71. Doth the Scriptures anywhere expressly forbid the Baptism of Infants?

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

Mat. 28.18, 19. Mark 16.16. Lev 9.24. 10.16.

Q. 72. May not the Infant Seed of Believers under the Gospel be baptized as well as the Infant Seed of Abraham under the Law was circumcised?

A. No. For Abraham had a Command then from God to circumcise his infant Seed, but Believers have no Command to baptise their Infants Seed under the Gospel.

Gen. 17.9, 10, 11, 12.

Q. 73. Seeing the Infants of Believers are in the Covenant of Grace with their Parents, as some say, why may not they be baptized under the Gospel, as well as Abrahams Infant Seed was circumcised under the Law?

A. By the Infants of Believers being in the Covenant of Grace, it must either be meant of the Covenant of Grace absolutely considered, and if so, then there is no total and final Apostasy of any Infant seed of Believers from the Covenant, but all must be saved then.

(a) Jer. 32.38, 39, 40. Joh. 10.28.

Or, 2. They must mean conditionally, on consideration that when they come to years of maturity, they by true Faith, Love, and Holiness of life, taking hold of God's Covenant of Grace, shall have the Privileges of it. This being their sense, I then demand what real spiritual privilege the Infant-Seed of Believers, as such, have more than the Infant Seed of Unbelievers, if they live also to years of maturity, and by true Faith and Love take hold God's Covenant (b)? I further demand, whether the Seal of the Covenant do not under those considerations belong as much to the Children of Unbelievers as to the Children of Believers? yea, and more too, under consideration the Infant Seed of the Unbeliever should take hold of God's Covenant, and the Believers Infant-Seed do not (c); as often this is seen to the sorrow of many Godly Parents.

(b)

(c) Isa. 56.3, 4, 5, 6, 7, 8. Acts 10.34, 35. John 3.16.

3. Suppose all the Infant Seed of Believers absolutely in the Covenant of Grace; yet Believers under the Gospel ought no more to Baptize their Infant-Seed, than Lot to circumcise himself or his Infant-Seed, if he had Males as well as Females, albeit nearly related to Abraham, yea, a Believer, and in the Covenant of Grace too: forasmuch as Circumcision was limited to Abraham and to his Family. Also by the same rule we may bring Infants to the Lord's Table, forasmuch as the same qualifications are (d) required to the due performance of Baptism, as there is to the Lord's Supper.

(d) Acts 2.41, 42.

4. We must know the Covenant made with Abraham had two parts: first, a spiritual, which consisted in God's promising to be a God to (e) Abraham, and (f) all his Spiritual-Seed in a peculiar manner, whether they were circumcised or uncircumcised, which believed as Abraham the Father of the Faithful did. And this was signified in God's accepting such as his People which were not of (g) Abrahams Seed, but brought with his Money, and this Promise was sealed to Abraham by Circumcision, that through Jesus Christ (whom Isaac typified out) the Gentiles, the Uncircumcision which believed, should have their Faith counted for Righteousness, as Abraham's was before he was circumcised.

(e) Gen. 17.19, 21. Gen. 21.10. Gal. 4.30.

(f) Acts 2.39. Rom. 9.7, 8, &c.

(g) Gal. 3.16, 28, 29.

(h) Rom. 4.9, 10, 11, 12, 13, 14.

5. This Promise consisted of temporal good: so God promised Abraham's Seed should enjoy the (i) Land of Canaan, and have plenty of outward blessings, so sealed this Promise by Circumcision. It was also a distinguishing character of the Jews being God's People from all the Nations of the Gentiles, which as yet were not the Seed of Abraham: but when the Gentiles came to believe, and by Faith became the People of God as well as the Jews, then (k) Circumcision, that distinguishing Mark, ceased; and the character of being the Children of God now is Faith in Christ, and Circumcision of the Heart. So that whatever pretence there may be for the Infants of Believers to be Baptized first, as their being the Seed of Believers; or 2ndly, their being in the Covenant; or 3rdly, that the Infant-Seed of Abraham a Believer, was circumcised; all this you see avails nothing: for Circumcision was limited to such a Family, the Family of Abraham, all others, though Believers, were excluded; also limited to such a day, the eighth day, and what ever pretence might be made, it was not to be done before nor after; limited also to such a Sex, the Male, not the Female, which if Baptism came in the room of Circumcision, and is the Seal of the Covenant under the Gospel, as Circumcision was under the Law, none but the Males must be Baptized, because none but the Males were Circumcised; but as under the Law respecting Circumcision, so now under the Gospel respecting Baptism, it depends purely upon the will of the Law-giver, at what season, upon what Persons and terms Baptism is to be administered; unto which Prophet we shall all do well to hearken, Act. 3.22.

(i) Gen. 15.18. Gen. 17.8, 9, 10, 11. Gen. 12.6, 7. Gen. 13.15, 16, 17. Gen. 15.16.

(k) John 1.12. Rom. 2.28, 29. Phil. 3.3. Gal. 3.26, 27, 28.

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Lord's Day 27

Q. 74. How art thou admonished and assured in Baptism, that thou art Partaker of the only Sacrifice of Christ?

A. (e) Because Christ commanded the outward washing of Water, adjoining (f) this Promise thereunto, that I am no less assuredly washed by his Blood and Spirit from all uncleanness of my Soul, that is, from all my Sins, that I am (a) washed outwardly with Water, whereby all the Filthiness of the body useth to be purged.

(e) Mat. 28.19. Acts 2.38.

(f) Mar. 16.16. Mat. 3.11. Rom. 6.3.

(a) Mar. 1.4. Luk. 3.3

Q. 75. What is it to be washed with the Blood and Spirit of Christ?

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

(b) Heb. 12.24. 1 Pet. 1.2. Apoc. 1.5. Zech. 13.1. Ezek. 36.25, &c.

(c) John 1.33 and 3.5. 1 Cor. 5.11 and 12.13. Rom. 6.4. Col. 2.12.

Q. 76. Where doth Christ promise us that he will as certainly wash us with his Blood and Spirit, as we are washed with the Water of Baptism?

A. In the Institution of Baptism, the words whereof are these, (d) Go, teach all Nations, baptizing them in the Name of the Father, the Son, and the Holy Ghost: (e) he that shall believe, and be baptised, shall be saved; but he that will not believe shall be damned. This promise is repeated again when as the Scripture calleth Baptism the (f) washing of the New-birth, and (g) forgiveness of Sins.

(d) Mat. 28.19.

(e) Mar. 16.16.

(f) Tit. 3.5.

(g) Acts 22.16.

Lord's Day 28

Q. 77. Is then the outward Baptism of Water the washing away of Sins?

A. It is not, for the (h) Blood of Christ alone cleanseth us from (i) all Sin.

(h) 1 Pet. 3.21. Eph.s. 5.25 ,26.

(i) 1 Joh. 1.7. 1 Cor. 6.11.

Q. 78. Why then does the Holy Ghost call Baptism the washing of the New-birth, and forgiveness of Sins?

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

(k) Apoc. 1.5 and 7.14. 1 Cor. 6.11.

(l) Mark 16.16. Gal. 3.17.

Q. 79. What Principle of Christ's Doctrine in the holy Scripture, followeth Baptism in order?

A. Laying on of Hands, as in Heb. 6. 1, 2.

Q. 80. What is the form and end of this Ordinance?

A. Christ's Ministers laying their hands solemnly upon the Head of the Baptised with Prayer to Almighty God for an increase of the Graces (r) and Gifts of the (s) Holy Ghost, to inable us to hold fast the Faith which we now visibly own, having entred into the Church by Holy Baptism, and also be helped thereby to maintain a constant War against the (t) World, Flesh, and the Devil.

(r) 2 Tim. 5.6. Act. 2.38,39.

(s) John 14.16, 17, 18, 26. and 16.7.

(t) Eph. 1.13, 14.

Q. 81. Is it the Duty of every Christian to be under this Practice?

A. It is so: And appeareth plainly, if we do first consider the Practice of the Primitive Saints, we may read in Acts 8.12, 13, 14, 15, 16, 17, 18, 19, of Men and Women that were baptized by Philip in Samaria, which when the Church at Jerusalem heard thereof, they sent down St. Peter and St. John (two Apostles) to them, who when they came thither, laid their Hands on them, and they received the Holy Ghost (u). What them! some may say? were these they that were baptized which were Men and Women? So likewise in Acts 19.6, 7. When Paul came to Ephesus he found certain Disciples there who were baptised but had not heard whether there was any Holy Ghost, nor I conceive of the Promise of the Holy Ghost mentioned in Acts 1.4. then the Apostle layeth his Hands on them, and they received the Holy Ghost; and it is said the number of them was about twelve; and Reason sheweth us from this place, and Acts 8. where St. Peter and St. John laid hands on Men and Women, that had here bin twelve score, he would have laid his Hands on them all. And whereas 'tis objected, we do not find the three thousand in Acts 2. under this ordinance, nor many others which were baptised. As to the three thousand 'tis plain enough they had bin taught it, and doubtless so practised this ordinance, if we consider the Apostle writing to the Jews, in Heb. 5. telleth them they had need be taught again the first Principles of the Oracles of God, which Oracles, Laying on of Hands was one. And as for others which were baptised, were mentioned is not made of their being under this Ordinance, we may also say many hundreds were baptised which we have no mention of. Shall we conclude many of the Apostles were not baptized. because it is not particularly mentioned? so we must conclude the primitive Saints were not short in this point, although it be not always specified forasmuch as it is called one of God's Oracles, as we all know the Moral Law was, which is perpetually binding, and universally obliging, also called an (n) Principle of Christs Doctrine, yea one of the first Principles, and that is not all, but called a foundation Principle, this with the other five must be laid first in that foundation, on which the Superstructure of Christianity, must be

built. And would it not have bin very unbecoming the Jews when God gave them ten Commandments, for them to have excluded, the fourth? is it not also as unbecoming for any to excluded the fourth Principle of Laying on of Hands, a practical Principle of the Doctrine of Christ, and so practised by the Primitive Christians?

(u) Heb. 5. 1, 2. Acts 7.38. Heb. 1.2.

Q. 82. Did not the extraordinary Gifts of the Spirit follow upon laying on of Hands in the Apostles Time?

A. It did so: But not simply as the end of that Ordinance. For that Ordinance was appointed for the Ordinary Gifts of the Spirit to the Worlds end though it is true, God hounoured and crowned that Ordinance with Signes and Wonders in the primitive time, as he did others of his Appointment: as for instance, Acts 4. the Place was shaken, as the effect of the Churches Prayer; so Preaching was extraordinarily crowned when St. Peter converted three thousand at one Sermon, and in God's giving the Holy Ghost to the House of Cornelius while Peter was preaching, so that they spake with Tongues, Acts 10. Also God crowned the holy Ordinance of Baptism extraordinarily, when the Spirit came in the likeness of a Dove, and sate upon our Saviour Christ as he came out of the Water, Mat. 3. and a Voice heard from Heaven, saying, This is my beloved Son, in whom I am well pleased. Also the Eunuch's Baptism was wonderfully confirmed to him in God's Taking away Philip as soon as he came up out of the Water, insomuch that he went away rejoycing. Now, Beloved, as Prayer, Baptisme, Preaching, doth not cease, though it be not so miraculously owned as in the Primitive times neither doth laying on of Hands cease, from the same Parity of Reason, though it be not so crowned now, as in the Apostles Days. Moreover our Brethren generally do hold, that five of those Principles in Heb. 6. are the Duty of every individual Member to believe and practice, namely every member (say they) ought to repent, believe, be baptized, believe the Resurrection of the dead, and eternal Judgment; and why this of laying on of Hands should be excluded from being the Practice of every Christian, being a practical Ordinance, the bare belief of it not being enough, it is being among the universal Principles of Christ's Doctrine, I never yet did, nor cannot see any good Reason.

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Of the Lord's Supper.

Lord's Day 29

Q. 83. How art thou in the Lord's Supper admonished and warranted that thou art Partaker of that only Sacrifice of Christ offered on the cross, and of all his Benefits?

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

(g) Mat. 26.27, 28. Mark 14.22, 23, 24. Luk. 22.16, 20. 1 Cor.10.16, 17. and 11.23, 24, 25. and 12.13.

Q. 84. What is it to eat of the Body of Christ?

A. It is not only to embrace, by an assured Confidence of Mind, the whole Passion and Death of Christ and thereby (h) to obtain Forgiveness of Sins, and everlasting Life, but also by the Holy Ghost, who dwelleth both in Christ and us, so more and more to (a) be united to his sacred body, that though he be (b) in Heaven, and we on Earth, yet nevertheless we are Flesh of his Flesh, and Bone of his (c) Bones: and as all the Members of the Body are quickened by one Soul, so are we also quickened and (d) guided one and the same spirit.

(h) Joh. 6.35, 40, 47, 48, 50, 51, 53, 54.

(a) John 6.56.

(b) Acts 3.21. Acts 1.9, &c. 1 Cor. 11.26.

(c) Eph. 5.29, 30, 32. 1 Cor. 6.15, 17, 19. 1 John 3.24. and 4.13. John 14.23.

(d) John 6.56, 57, 58. John 15.1, 2, 3, 4, 5, 6. Eph. 4.15, 16.

Q. 85. Where hath Christ promised that he will as certainly give his Body and Blood to be eaten and drunken, as they eat this Bread broken, and drink this Cup?

A. In the Institution of the Supper, the Words whereof are these.

(e) Our Lord Jesus Christ in the Night that he was betrayed, took Bread, and when he had given thanks, he brake it, and said, Take, eat, this is my Body which is broken for you: this do in Remembrance of me. Likewise also he took the Cup, when he had supped, and (f) said, This Cup, is the new testament in my (g) blood; this do as often as ye shall drink it in Remembrance of me: for as often as ye shall eat this Bread, and drink this Cup, ye show the Lord's Death till he come.

(e) 1 Cor. 11.23, &c. Mat. 26.26, &c. Mark 14.22, &c. Luk. 22.19

(f) Exod. 24.8. Heb. 9.20

(g) Exod. 13.9

This Promise is repeated by St. Paul, where he saith, 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 (h) Christ? for we that are many, are one Bread and one Body, because we are all Partakers of one Bread.

(h) 1 Cor. 10.16, 17.

Lord's Day 30

Q. 86. Are then the Bread and Wine made the very Body and Blood of Christ?

A. No, verily, but as the Water of Baptism is (i) not turned into the Blood of Christ, but is only a Sign and Pledge of those things that are sealed to us in Baptism; so neither is the Bread of the Lord's Supper the very Body (k) of Christ, although according to the manner of Sacraments, and (l) that Form of speaking of them which is usual unto the Holy Ghost, the Bread is called the Body of Christ.

(i) 1 Cor. 10.16, 17. Mat. 26.28. Mark 14.24

(k) 1 Cor. 10.16, &c. and 11.26, &c.

(l) Gen. 17.10, &c. Exod. 12.26, 27, 43, 48. and 13.9. Acts 7.8. Exod. 24.8. Lev. 16.10. and 17.11. Isa. 6.6, 7. Tit. 3.5. Acts 22.16. 1 Pet. 3.21. 1 Cor. 10.4.

Q. 87. Why then doth Christ call Bread his Body, and the Cup his Blood, or the new Testament in his Blood; and St. Paul calleth Bread and Wine the Communion of the Body and Blood of Christ?

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

(a) John 6.51, 55, 56.

(b) 1 Cor. 10.16, 17.

Lord's Day 31

Q. 88. What Difference is there between the Supper of the Lord, and the Popish Mass?

A. The Supper of the Lord testifieth unto us, that we have perfect Forgiveness of all our Sins, for that only Sacrifice of Christ, which himself once (c) fully wrought on the Cross; then also that we by Faith are grafted into (d) Christ who now according to his human Nature is only in Heaven at the Right Hand of (e) his Father, and there will be (f) worshipped of us. But in the Mass it is denied that the quick and the dead have Remission of Sins, for the only Passion of Christ, except Christ also be daily offered for them by their Sacrificers: Further, also it is taught that Christ is bodily under the Forms of Bread and Wine, and therefore is to be

worshipped in them: and so the very Foundation of the Mass is nothing else but an utter denial of that only Sacrifice and Passion of Christ Jesus, and an accursed Idolatry.

(c) Heb. 7.27 and 9.12, 26, 28. and 10.10, 12, 14. John 19.30. Mat. 26.28. Luk.

22.19, 20.

(d) 1 Cor. 6.17. and 10.16. and 12.13.

(e) Heb. 1.3, 6, 8, &c.

(f) John. 4.21, 22, 23 and 20.17. Luk. 24.5. Acts 7.55, 56. Col. 3.1. Phil. 3.20. 1

Thes. 1.9, 10.

Q. 89. Who are to come to the Table of the Lord?

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

(b) 1 Cor. 10.21. and 11.28, &c.

Q. 90. Are they also to be admitted to the Lord's Supper who in Confession and Life declare themselves to be Infidels, profane, and ungodly?

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

(c) 1 Cor. 11.20, 34. Isa. 1.11, &c. and 66.3. Jer. 7.21, &c. Psal. 50.16, &c.

Q. 91. How ought this Ordinance of the Lord's Supper to be closed?

A. In singing Praises to God vocally and audibly for his great Benefits and Blessings to his Church in the shedding of the most precious Blood of his Son to take away their Sin; which Blessings are pointed out in this Sacrament. Also we find our Lord and his Disciples did close up this Ordinance in singing an Hymn or Psalm; and if Christ did sing, who was going to dy what cause have we to sing for whom he died, that we might not eternally dy, but live a spiritual and eternal life with Father, Son, and Spirit in unexpressible Glory.

Mat. 26.30

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Lord's Day 32

Q. 92. **You told us but now, that those who in Confession and Life declare themselves to be Infidels, profane and ungodly, should by the Keys of the Kingdom of Heaven be driven from this Supper: what are the keys of the kingdom of heaven?**

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

(d) Mat. 16.19 and 18.18.

Q. 93. **How is the Kingdom of Heaven opened and shut by the preaching of the Gospel?**

A. When by the Commandment of Christ it is publicly declared to all and every one of the Faithful, that all their Sins are pardoned them of God for the Merit of Christ, so often as they imbrace by a lively Faith the Promise of the Gospel but contrarily is denounced to all infidels and Hypocrites, that so long as the Wrath of God doth ly on them, as they (e) perish in their Wickedness according to which Testimony of the Gospel God will judge them, as well in this life as in the life to come.

(e) Job 20.21, 22, 23. Mat. 16.19. John 12.48.

Q. 94. **How is the Kingdom of Heaven opened and shut by Ecclesiastical Discipline?**

A. When according to the Commandments of Christ, they who Name are Christians, but in their Doctrine and life shew (f) themselves Aliens from Christ, after they have been some time admonished, will not depart from their Error, Heresies, or Wickeness, are made known unto the Church, and if neither then they obey the Churches Admonition, are by the same Church kept from the Sacrament, and shut out by Authority received from Christ, from the Congregation (g) or Church, and by God himself out of the Kingdom of Heaven.

(f) Rom. 12.7, 8, 9. 1 Cor. 12.28

(g) Mat. 18.15, 16, 17. 1 Cor. 5.3, 4, 5. 2 Thes. 3.14, 15.

And again, if they profess and declare an amendment of life, nothing to the contrary being to be proved upon strict scrutiny and search, are again to (h) be received in Love & Tenderness as Members of Christ and his Church.

(h) 2 Cor. 2.6, 7, 10, 11.

Lord's Day 33

The third Part is of Mans Thankfulness.

Q. 95. **Whereas we are delivered from all our Sins and Miseries without any Merit of ours, by the Mercy of God, only for Christs sake for what cause are we to do good Works?**

A. Because, after that Christ hath redeemed us with his Blood, he reneweth us also by his Spirit to the image of himself, that we receiving so great Benefits, (a) should shew our selves all our life time thankfull to (b) God, and honour him; secondly that every one of us be (c) assured of his Faith by his Fruit; and lastly, that by our good Conversation we may (d) win others to Christ.

(a) Rom. 6.1, 3. & 12.1, 2. 1 Pet. 2.5, 9. 1 Cor. 6.20.

(b) 1 Pet. 2.12.

(c) 2 Pet. 1.10. Mat. 7.17, 18. Gal. 5.22.

(d) 1 Pet. 3.1, 2. Mat. 5.16.

Q. 96. **Cannot they then be saved which be unthankful, and remain still careless in their Sins, and are not converted from their Wickedness to God?**

A. By no means; for as the Scripture beareth Witness, neither unchaste Persons, nor Idolaters, nor Adulterers, nor Thieves, nor Covetous nor Drunkards, nor Slanderers, nor Robbers, (e) shall enter into the Kingdom of God.

(e) 1 Cor. 6.9, 10. Eph. 5.5, 6. 1 John 3.14, 15.

Q. 97. **Of what Parts consisteth the Conversion of Man unto God?**

A. It consisteth of the (a) mortifying of the old Man, and a quickning of the new Man.

(a) Rom. 6.4, 5, 6. Eph. 4.22, 23, 24. Col. 3.5, 8, 9, 10. 1 Cor. 5.7. 2 Cor. 7.11.

Lord's Day 34

Q. 98. **What is the mortifying of the old Man?**

A. To be truly and heartily sorry that thou hast offended God by thy Sins, and daily more and more hate (b) and eschew them.

(b) Rom. 8.13. Joel 2.13. Hosea 5.5.

Q. 99. **What is the quickening of the new Man?**

A. True Joy in God (c) through Christ, and an earnest Desire to order thy Life according to God's Will and to (d) do all good Works.

(c) Rom. 5.1. & 14.17. Isa. 57.15.

(d) Rom. 6.10, 11. Gal. 2.20.

Q. 100. **What are good Works?**

A. Those only which are done by a (e) true Faith, according (f) to God's Law, and are (g) referred only to his Glory, and not those which are imagined by us as seeming to us to be right and good, or which (h) are delivered and commanded by Men.

(e) Rom. 14.23.

(f) 1 Sam. 15.22. Eph. 2.10.

(g) 1 Cor. 10.31.

(h) Deut. 11.32. Ez. 20.18, 19. Isa. 29.13. Mat. 15.9.

Lord's Day 35

Q. 101. **Which is the Law of God?**

A. The Decalogue, or (i) ten Commandments.

(i) Exod. 20. Deut. 5.

Q. 102. **How are these Commandments divided?**

A. Into (a) two Tables, whereof the former delivereth in four Commandments, how we ought to behave our selves towards God; the latter delivereth in six Commandments, what duties we (b) owe unto our Neighbours.

(a) Exod. 34.28. Deut. 4.13. & 10.3, 4.

(b) Mat. 22.37, 38, 39.

Q. 103. **What is the Preface to the ten Commandments?**

A. I am JEHOVAH, the Lord they God, which brought thee out of the Land of Egypt, out of the House of Bondage.

Q. 104. **What learn we from the Preface?**

A. Three things: first he sheweth to whom the right of all Rule belongs, that is, to God himself for I am (saith he) JEHOVAH. Secondly, he saith, he is the God of his People, that through the Promise of his Bountifulness he might allure them to obey him. Thirdly, he saith, which brought thee out of the Land of Egypt, as if he should say, I am he who have manifested my self unto thee and bestowed all those Blessings upon thee, therefore thou art bound to shew Thankfulness and Obedience unto me.

Exod. 20.2.

Q. 105. **Do these things belong unto us?**

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

Q. 106. **What is the first Commandment?**

A. Thou shalt have no other Gods before me.

Q. 107. **What doth God require in the first Commandment?**

A. That as dearly as I render the Salvation of my own Soul, so earnestly should I shun and fly (c) all Idolatry, Sorcery, (d) Inchantments, Superstition, praying to Saints, or any (e) other Creatures, and should (f) rightly acknowledging the only and true God (g), trust in him (h) alone, submit and subject my self unto him with all (i) Humility, and (k) Patience, look for all good things from him alone, and lastly with the intire Affection of my Heart (l) love, (m) reverence, and (n) worship him, so that I am ready to renounce and forsake all Creatures rather (o) than to commit the least thing that may be against his will.

(c) 1 Cor. 6.9, 10. & 10.7, 14.

(d) Lev. 19.31. Deut. 18.11.

(e) Mat. 4.10. Apoc. 19.10. & 22.8, 9.

(f) Joh. 17.3.

(g) Jer. 17.5.

(h) Heb. 10.36. Col. 1.11. Rom. 5.3, 4. 1 Cor. 10.10. Phil. 2.14.

(i) 1 Pet. 5.5, 6

(k) Psal. 10.4. Isa. 45.7. John 1.17.

(l) Deut. 6.5. Mat. 22.37.

(m) Deut. 6.2. Psal. 111.10.

(n) Mat. 4.20.

(o) Mat. 5.29. & 10.37, 38.

Q. 108. **What is Idolatry?**

A. It is in Place of that one God, or besides that one true God who hath manifested himself in his Word and Works, to make or imagin, and account any other thing wherein thou reposest thy (a) Hope and Confidence.

(a) Phil. 3.19. Eph. 5.5. Gal. 4.8. Eph. 2.12. 1 John 2.23. John 5.23.

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Lord's Day 36

Q. 109. What is the Second Commandment?

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

Q. 110. What doth this Second Commandment require?

A. That we should not (b) express or represent God by any Image or Shape and figure, or worship him any other wise then he hath commanded himself in (c) his Word to be worshipped.

(b) Deut. 4.15, &c. Isa. 40.18, &c. Rom. 1.23, 24. Acts 17.29.

(c) 1 Sam. 15.23. Deut. 12.30, &c. Mat. 15.9.

Q. 111. May there then at all any Images or Resemblances of things be made?

A. God neither ought, nor can be represented by any means. and for the Creatures, although it be lawful to express them, yet God forbiddeth not withstanding their Images to be made or had, as thereby to worship or honour either them, or God by them.

Exod. 23.24. & 34.13, 14, 17. Num. 33.52. Deut. 7.5. & 12.13. & 16.22. 2 King. 18.4.

Q. 112. But may not Images be tolerated in Churches, which may serve for Books unto the common People?

A. No, for 'tis not seemly that we should be wiser than God, who will have his Church to (e) be taught by the lively preaching of his Word, and not with (f) dumb Images.

(e) 2 Tim. 3.16, 17. 2 Pet. 1.19.

(f) Jer. 10.8. &c. Hab. 2.18, 19.

Lord's Day 37

Q. 113. What is the third Commandment?

A. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

Q. 114. What doth God decree in the third Commandment?

A. That not only by cursing (g) or forswearing, but also by (i) rash swearing, we should not use his Name despitefully, or unreverently, neither should by silence nor connivance be Partakers of these horrible Sins in others, but that (i) we use the sacred and holy Name of God ever with great Devotion (k) and Reverence, that he may be worshipped and honoured by us with a true and (l) steadfast Confession (m) and Invocation of his Name; and lastly, in all our Words and Actions whatsoever.

(g) Lev. 24.11, &c. Lev. 19.12.

(h) Mat. 5.37. Jam. 5.12.

(i)

(k) 1 Tim. 2.8.

(l) Rom. 2.24. 1 Tim. 6.1. Col. 3.16, 17.

(m) Mat. 10.32.

Q. 115. Is it then so grievous a Sin by swearing, or banning, to take the Name of God in vain, as that God is also angry with them who in as much as in them lieth do not forbid or hinder it?

A. Surely (a) most grievous: for neither is there any Sin greater, or more offending God, than the despiting of his sacred Name, wherefore also he would have this Sin to be punished with Death.

(a) Lev. 5.1

(b) Lev. 24.15, 16.

Q. 116. May a Man swear religiously and lawfully, by the Name of God?

A. He may when as either the lawful Magistrates exacteth it, of otherwise necessity requireth it; by this means the Faith and Truth of any Man, or thing to be ratified and established, whereby both the Glory of God may be advanced, and the safety of others procured: for this kind of Swearing is (c) ordained by God's Word, and therefore was well (d) used of the Fathers both in the old and new Testament.

(c) Deut. 6.13. & 10.20. Isa. 48.1. Heb. 6.16.

(d) Gen. 21.24. 31. Jos. 9.15, 19. 2 Sam. 3.35. 1 King. 1.29. Rom. 1.9.

Q. 117. Is it lawful to swear by Saints, or other Creatures?

A. No. For a lawful Oath is an Invocation of God, whereby we desire that he, as the only searcher of Hearts, bear Witness unto the Truth, and punish the Swearer if he (e) wittingly swear falsely: but this Honour (f) agreeth to no Creature.

(e) 2 Cor. 1.23.

(f) Mat. 5.3, 4, 35, 36. Jam. 5.12.

Lord's Day 38

Q. 118. What is the fourth Commandment?

A. Remember that thou keep holy the Sabbath Day: six Days should thou labor, and do all that thou hast to do, but the seventh Day is the Sabbath of the Lord thy God, in it thou should do no manner of Work, Thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor they Cattel, nor the 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, and hallowed it.

Q. 119. What are we taught by the fourth Commandment?

A. That one Day in seven be kept in the Worship of God, which under the old Testament was the last Day of the Week, but under the Gospel changed to the first Day of the Week, and this Lord's Day to be spent in private and publique Devotion, as hearing the Word diligently, practicing the Gospel-Sacraments zealously, and doing Deeds of Charity conseasonably, and resting from servil Works, cases of necessity excepted, this being the laudable Practice of the holy Apostles, who best knew the Mind of Christ as to the time of Worship, neither do we find in all the new

Testament, that any Gospel Church in the Apostles times did let any other Day apart solemnly to worship God, save the first Day: and well might they so do, for if Israel, the natural Seed of Abraham, was to keep the seventh Day to keep up the Remembrance of their Deliverance out of temporal Bondage, how much more are we bound to keep the first Day in Remembrance of Christ's Deliverance of us from eternal Bondage.

Psalm 40.9, 10. Acts 2.42, 46. 1 Cor. 14.19, 29, 31. Acts 20.7. 1 Cor. 11.33. 1

Tim. 2.1, 2, 3, 8, 9. 1 Cor. 14.16. 1 Cor. 16.1, 2. Isa. 66.23. John 20.19, 20.

Apoc. 1.10. Deut. 5.15.

Lord's Day 39

Q. 120. What is the fifth Commandment?

A. Honour thy Father and Mother that thy dayes may be long in the Land which the Lord thy God giveth thee.

Q. 121. What doth God enjoin us in the fifth Commandment?

A. That we yield due honour, love, and faithfulness to our Parents, and so to all who bear Rule over us, and (a) submit our selves with such obedience as is meet to their faithful Commandments and chastisements, and further also by that our patience (b) we bear and suffer their manners, ever thinking with our selves that God (e) will govern and guide us by their hand.

(a) Ephes. 6.1, 2, 5, &c. Col. 3.20, 22, 23, 24. Ephes. 5.22. Prov. 1.8. & 4.1 & 15.20, & 20.20. Exod. 21.17. Rom. 13.1.

(b) Prov. 23.22. Gen. 9.25. 1 Pet. 2.18.

(c) Ephes. 6.4, 9. Col. 3.19, 21, Rom. 13.1. Mat. 22.21.

Lord's Day 40

Q. 122. What is the sixth Commandment?

A. Thou shalt do no Murder.

Q. 123. What doth God exact in the sixth Commandment?

A. That neither in thought nor in gesture, much less in deed, I reproach, or hate, or harm, or (d) kill my Neighbour, either by my self, or by another, but cast away (e) all desire of revenge; furthermore, that I hurt not my self, nor cast my self (f) wittingly into any Danger. Wherefore also that Murder might not be committed, he (g) hath armed the Magistrate with the Sword.

(d) Mat. 5.21, 22. Gen. 9.6. Mat. 26.52.

(e) Eph. 4.26. Rom. 12.19. Mat. 18.35.

(f) Rom. 13.14. Col. 2.23. Mat. 4.7.

(g) Gen. 9.6. Exod. 21.14. Mat. 26.52. Rom. 13.4.

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Q. 124. **But this Commandment seems to forbid Murther only?**

A. But in forbidding Murther, God doth further teach, that he hateth the Root, to wit, (h) Anger, (i) Envy, (k) Hatred, and Desire of Revenge, (l) doth account them all for murther.

(h) Jam. 1.20. Gal. 5.20, 21.

(i) Rom. 1.29.

(k) 1 John 2.9, 11.

(l) 1 John 3.15.

Q. 125. **Is it enough then that we kill no Man, in such sort as hath been said?**

A. It is not enough; for when God condemneth Anger, Envy, Hatred, he requireth that(m) we love our Neighbour as our selves and that we (n) use Humanity, Lenity, (o)Courtesie, Patience, (p) and Mercy towards him, and (q) turn away from him as much as we may whatsoever may be hurtful unto him; in a word that we be so affected in Mind as that we (r) stick not to do good also unto our Enemies.

(m) Mat. 22.39. & 7.12.

(n) Rom. 12.10.

(o) Eph. 4.2. Gal. 6.1, 2. Mat. 5.5.

Rom. 12.18. Mat. 5.7. Luk. 6.36.

(p) Exod. 23.5.

(q) Mat. 5.45.

(r) Rom. 12.20.

Lord's Day 41

Q. 126. **What is the seventh Commandment?**

A. Thou shalt not commit Adultery.

Q. 127. **What is the meaning of the seventh Commandment?**

A. That God hath (s) in Execration all Turpitude and Filthiness, and therefore we also (t) must utterly hate, and detest it, and contrary-wise, live temperately, modestly, and (a) chastly, whether we (b) live in holy Wedlock, or in single life.

(s) Lev. 18.27, 28.

(t) Jude 22, 23.

(a) 1 Thess. 4.3, 4.

(b) Heb. 13.4. 1 Cor. 7.4.

Q. 128. **Forbiddeth God nothing else in this Commandment but actual Adultery, and such kinds of uncleanness?**

A. Yea, for seeing both our Body and Soul are the Temples of the Holy Ghost, God will have us to possess both in Purity and Holiness, and therefore Deeds, (c)Gestures, Words, (d) Thoughts, filthy Lusts, and whatsoever inticeth a Man unto these, all these God (e) wholly forbiddeth.

(c) Eph. 5.31. 1 Cor. 6.18, 20.

(d) Mat. 5.27, 28.

(e) Eph. 5.18. Joh. 31.1. Psalm 39.1.

Lord's Day 42

Q. 129. **What is the eighth Commandment?**

A. Thou shalt not steal.

Q. 130. **What doth God forbid in the eighth Commandment?**

A. Not only those (f) Thefts and (g) Robberies, which the Magistrate punisheth, but by the name of Theft he comprehendeth whatsoever Evil, Crafts, Fetches, and Devices, whereby we seek after Mens Goods, and endeavour with

force, or with some shew of Right, to (h) convey them over unto our selves. of which sort are (i) false Weights, false Ells (k), uneven Measures, deceitful Merchandise, counterfeit Coin, (l) Usury, or any other way or means of furthering our Estate, which God hath forbidden: to these we may add all (m) Covetousness, and the manifold wast and (n)abusing of God's Gifts.

(f) 1 Cor. 6.10.

(g) 1 Cor. 5.10

(h) Luk. 3.14. 1 Thes. 4.6.

(i) Pro. 11.1. & 16.11.

(k) Ezek. 45.9, &c. Deut. 25.13, &c.

(l) Psalm. 15.5. Luk. 6.35.

(m) 1 Cor. 6.10.

(n) Pro. 15.15.

Q. 131. **What are those things which God here commandeth?**

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

(o) Mat. 7.12.

(p) Eph. 4.28.

Lord's Day 43

Q. 132. **What is the ninth Commandment?**

A. Thou shalt not bear false Witness against thy Neighbour.

Q. 133. **What doth the ninth commandment exact?**

A. That I bear no (q) false Witness against any Man, (r) neither falsify any Man's words, neither backbite (s) nor reproach any Man, nor condemn any rashly, or unheard, but avoid, and (v) shun with all carefulness all kind of Lies, and Deceits, as the proper Works of the Devil, except I mean to stir (a) up against me the most grievous Wrath of God; and that in Judgments and other Affairs, I follow the Truth, and freely and constantly (b) profess the matter as it indeed is, and moreover defend and increase as much as in me lieth, the good Name and Estimation of others.

(q) Pro. 19.5, 9. & 21.28. Psalm. 15.3.

(r)

(s) Rom. 1.29, 30.

(t) Mat. 7.1, &c. Luk. 6.37.

(v) John 8.44.

(a) Pro. 12.22. & 13.5.

(b) Eph. 4.24.

(c) 1 Pet. 4.8.

Lord's Day 44

Q. 134. **What is the tenth Commandment?**

A. Thou shalt not covet thy Neighbours House, nor his Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Exo. 20.17.

Q. 135. **What doth the tenth Commandment forbid?**

A. That our Hearts be not any time moved by the least Desire or Cogitation against any Commandment of God, but (d) that continually and from our Heart we detest all Sin, and contrarily delight in all Righteousness.

(d) Rom. 7.7, &c.

Q. 136. **But can they who are converted to God perfectly observe, and keep these Commandments?**

A. No, but even the holiest Men as long as they live, have only small Beginnings of (e) this Obedience, yet so that they (f) begin with an unfained and earnest desire and endeavour to live not according to some only, but according to all the Commandments of God.

(e) Rom. 7.14, 15. Eccles. 7.20.

(f) Rom. 7.22. Jam. 2.10.

Q. 137. **Why will God then have his Law to be so exactly and severely preached seeing there is no Man in this life able to keep it?**

A. First, that all our life time we more & more (g) acknowledg the great proneness of our Nature to Sin, and so much the more (h) greedily desire remission of Sins, and Righteousness in Christ. Secondly, That we be doing of this always, and always thinking of it, and so implore and crave of the Father the (i) Grace of His Holy Spirit, whereby we may daily more and more be renewed to the Image and likeness of God, until at length after we are departed out of this life we may joyfully attain unto that Perfection which is promised unto us.

(g) 1 John 1.9. Psal. 22.5.

(h) Rom. 7.24.

(i) 1 Cor. 9.24, &c. Phil. 3.12, 13, 14.

Lord's Day 45

Of Prayer.

Q. 138. **Wherefore is Prayer necessary for Christians?**

A. Because it is the chief part of that (a) thankfulness which God requireth of us, and also because God giveth them only his Grace and Holy Spirit, who with unfeigned gronings beg them continually of him and (b) yield him thanks for them.

Mat. 7.7, 8. Luk. 11.9, 13. Mat. 13.12. Psal. 50.15.

Q. 139. **What is required unto that Prayer which shall please God, and be heard of him?**

A. That we ask of the only true God, who hath (c) manifested himself in his Word, all things which he hath commanded to be (d) asked of him with a true affection and desire of our Heart, and through an inward (e) feeling of our need and (f) misery cast our selves down prostrate in the presence of his Divine Majesty, and (g) build our selves on this sure foundation, that we though unworthy, yet for Christ's sake are (h) certainly heard of God, even as he hath (i) promised us in his Word.

(c) John. 4.22, &c.

(d) Rom. 8.26. 1 John 5.14.

(e) John 4.23, 24. Psalm 145.18.

(f)

(g) Psalm 2.11 & 34.19. Isa. 66.2.

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(h) Rom. 10.14. & 8.15, 16. Jam. 1.6, &c.

(i) John 14.13. & 15.16. & 16.23. Dan. 9.17,18, 19. & 7.7, 8. Psalm. 143.1

Lord's Day 46

Q. 140. **What are those things which he commandeth us to ask of him?**

A. All things (k) necessary both for Soul and Body, which our Lord Jesus Christ hath comprised in that Prayer, which himself hath taught us.

(k) Mat. 6.13. Jam. 1.17.

Q. 141. **What Prayer is that?**

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

Q. 142. **Are Christians tied to this very Form of Prayer?**

A. We are not. our Lord here delivereth to his Church a brief Sum of Those things which we are to ask of God, but yet Christ will have us also to descend unto specials, and to ask particular Benefits: for this Form prescribed is nothing else but a Set or Course of certain Heads or Generals, whereunto all Benefits both corporal and spiritual may be referred, but yet all particulars of Prayer must agree & correspond with this general Form, although we are not tied to this Form, as appeareth from Jam. 1.5. where the Apostle exhorts the Saints, if any did lack wisdom, they should ask of God, which giveth to all liberally, but these as touching the Words, are not in the Form of Prayer particularly expressed, though they are included. Besides, we have Examples of Prayer both in the old and new Testament, which are not the very Form here expressed, albeit, all they asked was comprehended in this Prayer, wherefore, the Form of Prayer delivered unto us by Christ is wholly a thing indifferent.

Lord's Day 47

Q. 143. **Why doth Christ teach us to call God our Father?**

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

(a) Mat. 7.9, 10. Luke 11.11.

Q. 144. **Why is that added, which art in Heaven?**

A. That we (b) conceive not basely nor terrenely of God's Heavenly Majesty, and also that we (c) look for, and expect from his Omnipotency

whatsoever things are necessary for our Soul and Body.

(a) Jer. 23.24. Acts 17.24, 25, 27.

(b) Rom. 10.12.

Lord's Day 48

Q. 145. **What is the first Petition?**

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

(d) John 17.3. Jer. 9.23, 24. & 31.33, 34. Mat. 16.17. Jam. 1.5. Psalm. 119.105.

(e) Psalm 119.137, 138. Luk. 1.45, 46, &c. 68, &c. Psal. 145.8, 9, 17. Exo. 34.5, 6, 7. Psalms 143.1, 2, 5, 10, 11, 12. Jer. 31.3. & 32.18, 19, 40, 41. & 33.11, 20. Mat. 19.17. Rom. 3.3, 4. & 11.22, 23. 2 Tim 2.19.

(f) Psalm. 115.1. & 71.8.

Lord's Day 49

Q. 146. **What is the second Petition?**

A. Thy kingdom come; that is, rule for us so by thy Word and Spirit, that we may (g) humble and Submit our selves more and more unto thee. Also preserve and increase thy (h) Church, destroy the Works of the Devil, and all Power that lifteth up it self against thy Majesty, make all those Councils frustrate, and void, which are (i) taken against thy Word, until at length thou (k) reign fully and perfectly, when thou shall be all (l) in all.

(g) Mat. 6.33. Psalm 119.5. & 143.10.

(h) Psalm 122.6, 7.

(i) Psal. 51.18. 1 John 3.8. Rom. 16.20.

(k) Apoc. 22.17, 20. Rom. 8.22, 23.

(l) 1 Cor. 15.28.

Lord's Day 50

Q. 147. **What is the third Petition?**

A. Thy Will be done in Earth, as it is in Heaven. That is, grant that we, and all Men, renouncing (m) and forsaking our own Will, may readily, and without any (n) grudging, obey thy Will, which is only holy; and that so every one of us may (a) faithfully perform that Duty and Charge which thou hast committed unto us, even as the blessed Angels do (b) in heaven.

(m) Mat. 16.24. Tit. 2.12.

(n) Luk. 22.42.

(a) 1 Cor. 7.24.

(b) Psalm 103.20, 21.

Lord's Day 51

Q. 148. **What is the fourth Petition?**

A. Give us this Day our daily bread; that is, give unto us things (c) are needful for this Life, that by them we may acknowledge and confess thee to be the only Fountain from whence all good things flow, and all our Care and Industry, and even thine own Gifts to be unfortunate (e)

and noisom unto us except thou bless them; wherefore grant that turning our Trust away from all Creatures, we (f) place and repose it in thee alone.

(c) Psalm. 145.15, 16. & 10.4. Mat. 6.25, &c.

(d) Acts 17.27, 28. & 14.16, 17.

(e) 1 Cor. 15.58. Deut. 8.3. Psalm 27.13.

(f) Psalm 62.11.

Q. 149. **Which is the fifth Petition?**

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

(g) Psalm 51.1 & 143.2.

(h) Mat. 6.14.

Lord's Day 52

Q. 150. **What is the sixth Petition?**

A. Lead us not into Temptation, but deliver us from Evil. That is, because we ourselves, are so feeble and weak by Nature, that (i) we cannot stand so much as one Moment or Instant and our most deadly Enemies (k) Satan, the (l) World, and our own (m) Flesh do incessantly oppugne and assault us, uphold thou us, and establish and strengthen us by the might of thy Spirit, that we may not in this spiritual (n) Combate yield as vanquished, but may so long stoutly withstand them, until at length (o) we get the full and perfect Victory.

(i) John 15.5. Psalm 103.14.

(k) 1 Pet. 5.8. Eph. 6.12.

(l) John 15.19.

(m) Rom. 7.23. Gal. 5.17.

(n) Mat. 26.41. Mark 13.33.

(o) 1 Thess. 3.13. & 5.23.

Q. 151. **How concludeth thou this Prayer?**

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

(p) Rom. 10.11, 12. 2 Pet. 2.9.

(q) Psalm 115.1. Jer. 33.8, 9.

Q. 152. **What meaneth this Particle, Amen?**

A. That the thing is sure, and out of doubt: for my prayer is much more certainly heard of God, than I feel in my Heart that I unfeignedly (r) desire the same.

(r) 2 Cor. 1.20. 2 Tim. 2.13.