

Baptist Catechism

With Scripture Proofs

This catechism has been compiled and adapted from the following catechisms:

The Baptist Catechism, 1693 by Benjamin Keach

The Catechism of the Principles of the Christian Religion, 1704 by Benjamin Keach

A Puritan Catechism, 1855 by C. H. Spurgeon

A Catechism of Bible Teaching, 1892 by John Broadus

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CONFESSION OF FAITH

I believe with my heart and confess with my mouth that God is one almighty, eternal, infinite and admirable essence, and is unspeakably glorious in all his attributes, who by his mighty power and wisdom made heaven and earth, and all things therein.

I also believe in Jesus Christ our Lord, who is the only begotten Son of God, being the brightness of his glory and express image of his person; and as he is verily God of the substance of the Father, so he is truly man; he took on him the seed of Abraham, being conceived by the Holy Ghost, was born of the virgin Mary, and was condemned by Pontius Pilate, and that he suffered death, to redeem all those who truly believe in him; and that there is no salvation, nor remission of sin, but by his blood. I also believe he rose again the third day, and ascended into heaven above, and sitteth now at the right hand of God, to make intercession for us, and that he shall come again at the end of the world, to be judge of quick and dead.

I also believe in the Holy Ghost, who is one with the Father and Son, proceeding from them, who is my sanctifier, and the sanctifier of all the elect people of God.

I believe also, God hath a holy and blessed church on earth, who are a select people, separated from the evil customs and worships of the world, according to God's holy word.

I also believe the resurrection of the dead, the eternal judgment, with the life everlasting.

Amen.

CATECHISM

A. MAN'S CHIEF END

1. Q. What is the chief end of man?

A. Man's chief end is to glorify God (1 Cor. 10:31), and to enjoy him for ever (Ps. 73:25-26).

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

A. The Word of God which is contained in the Scriptures of the Old and New Testaments (Eph. 2:20; 2 Tim. 3:16) is the only rule to direct us how we may glorify God and enjoy him (1 John 1:3).

3. Q. 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 (2 Tim. 1:13; Eccl. 12:13).

B. THE ONE TRIUNE GOD

4. Q. What is God?

A. God is a Spirit (John 4:24), infinite (Job 11:7), eternal (Ps. 90:2; 1 Tim. 1:17), and unchangeable (Jas. 1:17) in his being (Exod. 3:14), wisdom, power (Ps. 147:5), holiness (Rev. 4:8), justice, goodness and truth (Exod. 34:6-7).

5. Q. Are there more Gods than one?

A. There is but one (Deut. 6:4) eternal, holy, living and true God (Jer. 10:10).

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

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in essence, equal in power and glory (1 John 5:7; Matt. 28:19).

C. CREATION & THE FALL

7. Q. What is the work of creation?

A. The work of creation is God's making all things (Gen. 1:1) of nothing, by the Word of his power (Heb. 11:3), in six normal consecutive days (Exod. 20:11), and all very good (Gen. 1:31).

8. Q. How did God create man?

A. God created man, male and female, after his own image (Gen. 1:27), in knowledge, righteousness, and holiness (Col 3:10; Eph. 4:24), with dominion over the creatures (Gen. 1:28).

9. Q. What are God's works of providence?

A. God's works of providence are his most holy (Ps. 145:17), wise (Isa. 28:29), and powerful (Heb. 1:3) preserving and governing all his creatures (Ps. 103:19; Matt. 10:29).

10. Q. What special act of providence did God exercise toward man in the state wherein he was created?

A. When God had created man, he placed him in Eden upon the condition of perfect obedience (Gal. 3:12), forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death (Gen. 2:17).

11. Q. Did our first parents continue in the state wherein they were created?

A. Our first parents being left to the freedom of their own will, fell from

the state wherein they were created, by sinning against God (Eccl. 7:29), by eating the forbidden fruit (Gen. 3:6-8).

12. Q. What is sin?

A. Sin is any want of conformity to, or transgression of, the law of God (1 John 3:4).

13. Q. 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 (Gen. 3:6,12,13).

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

A. All mankind, descending from Adam by ordinary generation, sinned in him, and fell with him in his first transgression (1 Cor. 15:22; Rom. 5:12).

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

A. The fall brought mankind into a state of sin and misery (Rom. 5:18).

16. Q. Wherein consists the sinfulness of that state whereinto man fell?

A. The sinfulness of that state whereinto man fell, consists in the guilt of Adam's first sin (Rom. 5:19), the want of original righteousness (Rom. 3:10), and the corruption of his whole nature, which is commonly called original sin (Eph. 2:1; Ps. 51:5), together with all actual transgressions which proceed from it (Matt. 15:19).

17. Q. What is the misery of that state whereinto man fell?

A. All mankind, by their fall, lost communion with God (Gen. 3:8, 24), are under his wrath and curse (Eph. 2:3; Gal. 3:10), and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever (Rom. 6:23; Matt. 25:41).

D. CHRIST THE REDEEMER OF MANKIND

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

A. God, out of his good pleasure, did enter into a covenant of grace to deliver man out of the state of sin and misery, and to bring him into a state of salvation by a Redeemer (Rom. 5:21).

19. Q. Who is the Redeemer of mankind?

A. The only Redeemer of mankind is the Lord Jesus Christ (1 Tim. 2:5), the eternal Son of God (Matt. 16:16).

20. Q. 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 (Heb. 2:14), and a reasonable soul (Matt. 26:38; Heb. 4:15), being conceived by the power of the Holy Ghost in the virgin Mary, and born of her (Luke 1:31,35), yet without sin (Heb. 7:26).

21. Q. Is Jesus Christ God or man?

A. Jesus Christ is both God and man in one person: God of the substance of the Father (1 Tim. 3:16; Heb. 1:3), begotten before the world began (John 1:1,2,14,18), and yet truly man, the seed of the woman born into the world (Gen. 3:15); perfect God, and perfect man, and yet but one Christ (Phil. 2:6-7; Col. 2:9).

22. Q. What offices does Christ execute as our Redeemer?

A. Christ as our Redeemer executes the offices of a prophet (Acts 3:22), of a priest (Heb. 5:6), and of a king (Ps. 2:6), both in his state of humiliation and exaltation.

23. Q. How does Christ execute the office of a prophet?

A. Christ executes the office of a prophet, in revealing to us (John 1:18), by his Word (John 20:31), and Spirit (John 14:26), the will of God for our salvation.

24. Q. How does Christ execute the office of a priest?

A. Christ executes the office of a priest, in his once offering up himself a sacrifice to satisfy divine justice (Heb. 9:28), and to reconcile us to God (Heb. 2:17), and in making continual intercession for us (Heb. 7:25).

25. Q. How does Christ execute the office of a king?

A. Christ executes the office of a king, in subduing us to himself (Ps. 110:3), in ruling and defending us (Matt. 2:6; 1 Cor. 15:25), and in restraining and conquering all his and our enemies.

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

A. Christ's humiliation consisted in his being born, and that in a low condition (Luke 2:7), made under the law (Gal. 4:4), undergoing the miseries of this life (Isa. 53:3), the wrath of God (Matt. 27:46), and the cursed death of the cross (Phil. 2:8); in being buried, and continuing under the power of death for a time (Matt. 12:40).

27. Q. Wherein consists Christ's exaltation?

A. Christ's exaltation consists in his rising again from the dead on the third day (1 Cor. 15:4), in ascending up into heaven, and sitting at the right hand of God the Father (Mark 16:19), and in coming to judge the world at the last day (Acts 17:31).

E. THE BENEFITS OF BELIEVERS

28. Q. What benefits do those who believe, partake of in this life?

A. Those who believe, do in this life partake of justification (Rom. 8:30), adoption (Eph. 1:5), sanctification, and the various benefits which in this

life do either accompany, or flow from them (1 Cor. 1:30).

29. Q. What is justification?

A. Justification is an act of God's free grace, wherein he pardons all our sins (Rom. 3:24; Eph. 1:7), and accepts us as righteous in his sight (2 Cor. 5:21), only for the righteousness of Christ imputed to us (Rom. 5:19), and received by faith alone (Gal. 2:16; Phil. 3:9).

30. Q. What is adoption?

A. Adoption is an act of God's free grace (1 John 3:1), whereby we are received into the number, and have a right to all the privileges of the sons of God (John 1:12; Rom. 8:17).

31. Q. What is sanctification?

A. Sanctification is the work of God's Spirit (2 Thess. 2:13), whereby we are renewed in the whole man after the image of God (Eph. 4:24), and are enabled more and more to die unto sin, and live unto God in righteousness and true holiness (Rom. 6:11).

32. Q. 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 (Rom. 5:1-2,5), are assurance of God's love, peace of conscience, joy in the Holy Ghost (Rom. 14:17), increase of grace, and perseverance therein to the end (Prov. 4:18; 1 John 5:13; 1 Pet. 1:5; Heb. 3:14).

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

A. The souls of believers are at their death made perfect in holiness (Heb. 12:23), and do immediately pass into glory (Phil. 1:23; 2 Cor. 5:8; Luke 23:43), and their bodies, being still united to Christ (1 Thess. 4:14), do rest in their graves (Isa. 57:2) till the resurrection (Job 19:26).

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

A. At the resurrection, believers being raised up in glory (1 Cor. 15:43), shall be openly acknowledged and rewarded in the day of judgment (Matt. 10:32; 1 Cor. 3:11-15; 2 Cor. 5:10), and made perfectly blessed both in soul and body in the full enjoying of God (1 John 3:2) to all eternity (1 Thess. 4:17).

35. Q. What shall be done to the wicked at their death?

A. The souls of the wicked shall at their death be cast into the torments of hell (Luke 16:22-24), and their bodies lie in their graves till the resurrection, and judgment of the great day (John 5:29; Acts 24:15).

36. Q. What shall be done to the wicked at the day of judgment?

A. At the day of judgment the bodies of the wicked, being raised out of their graves, shall be sentenced, together with their souls, to unspeakable torments with the devil and his angels for ever (Dan. 12:2; John 5:28-29; Rev. 20:11-15).

F. THE DUTY OF MAN

37. Q. What is the duty which God requires of man?

A. The duty which God requires of man, is obedience to his revealed will (Mic. 6:8; Eccl. 12:13; Ps. 119:4; Luke 10:26-28).

38. Q. What did God reveal to man for the rule of his obedience?

A. The rule which God first revealed to man for his obedience, is the moral law (Deut. 10:4; Matt. 19:17), which is summarised in the Ten Commandments.

39. Q. 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 (Matt. 22:37-40).

40. Q. Which is the first commandment?

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

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

A. The first commandment requires us to know (1 Chron. 28:9) and acknowledge God to be the only true God, and our God (Deut. 26:17), and to worship and glorify him accordingly (Matt. 4:10).

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

A. The first commandment forbids the denying, or not worshipping and glorifying the true God, as God and our God; and the giving that worship and glory to any other, which is due unto him alone (Josh. 24:27; Rom. 1:20,21; Ps. 14:1; Rom. 1:25).

43. Q. 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 shewing mercy unto thousands of them that love me, and keep my commandments."

44. Q. What is required in the second commandment?

A. The second commandment requires the receiving, observing (Deut. 32:46; Matt. 28:20), and keeping pure and entire all such religious worship and ordinances as God has appointed in his Word (Deut. 12:32).

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

A. The second commandment forbids the worshipping of God by images (Deut. 4:15-16), or any other way not appointed in his Word (Col. 2:18).

46. Q. 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."

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

A. The third commandment requires the holy and reverent use of God's names (Ps. 29:2), titles, attributes (Rev. 15:3-4), ordinances (Eccl. 5:1), words (Ps. 138:2), and works (Job 36:24; Deut. 28:58-59).

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

A. The third commandment forbids all profaning and abusing of any thing whereby God makes himself known (Mal. 1:6,7; Lev. 20:3; 19:12; Matt. 5:34-37; Isa. 52:5).

49. Q. 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 manservant, nor thy maidservant, 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."

50. Q. What was required in the fourth commandment?

A. The fourth commandment required of Israel the keeping holy to God such set times as he has appointed in his Law, expressly the seventh day, to be a holy Sabbath to himself (Ex. 31:13-17; Lev. 19:30; Deut. 5:12).

51. Q. How does the Sabbath relate to those who believe in Christ?

A. Whereas the Sabbath is fulfilled in Christ and abrogated under the New Covenant (Col. 2:16,17), the Lord's Day (Rev. 1:10), being the first day of the week, in commemoration of the resurrection of Christ (Mark 16:9; John 20:19), is to be solemnly observed by all believers; sanctified by a holy resting, 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 (Acts 20:7; 1 Cor. 16:2).

52. Q. 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."

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

A. The fifth commandment requires the preserving the honour, and performing the duties belonging to every one in their various positions and relationships as superiors (Eph. 5:21-22; Eph. 6:1, 5; Rom. 13:1), inferiors (Eph. 6:9), or equals (Rom. 12:10).

54. Q. 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 (Eph. 6:2-3).

55. Q. Which is the sixth commandment?

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

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

A. The sixth commandment requires all lawful endeavours to preserve our own life and the life of others (Eph. 5:29,30; Ps. 82:3,4; Prov. 24:11,12; Act 16:28).

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

A. The sixth commandment forbids the taking away of our own life (Acts

16:28), or the life of our neighbour unjustly (Gen. 9:6), or whatever tends to it (Prov. 24:11-12).

58. Q. Which is the seventh commandment?

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

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

A. The seventh commandment requires the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour (1 Cor. 6:18; 7:2; 2 Tim. 2:22; Matt. 5:28; 1 Pet. 3:2).

60. Q. What is forbidden in the seventh commandment?

A. The seventh commandment forbids all unchaste thoughts (Matt. 5:28; Col. 4:6), words (Eph. 5:4; 2 Tim. 2:22), and actions (Eph. 5:3).

61. Q. Which is the eighth commandment?

A. The eighth commandment is, "Thou shalt not steal."

62. Q. What is required in the eighth commandment?

A. The eighth commandment requires the lawful procuring and furthering the wealth and outward state of ourselves and others (Prov. 27:23; Lev. 25:35; Deut. 15:10; 22:14).

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

A. The eighth commandment forbids whatever does or may unjustly hinder our own (1 Tim. 5:8; Prov. 28:19; Prov. 21:6), or our neighbour's wealth, or outward estate (Eph. 4:28).

64. Q. Which is the ninth commandment?

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

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

A. The ninth commandment requires the maintaining and promoting of truth between man and man (Zech. 8:16), and of our own (1 Pet. 3:16; Acts 25:10), and our neighbour's good name (3 John 12), especially in witness-bearing (Prov. 14:5, 25).

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

A. The ninth commandment forbids whatsoever is prejudicial to truth, or injurious to our own (2 Cor. 8:20,21), or our neighbour's good name (Eph. 4:25; Ps. 15:3).

67. Q. What 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 manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

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

A. The tenth commandment requires full contentment with our own condition (Heb. 13:5; 1 Tim. 6:6), with a right and charitable frame of spirit towards our neighbour, and all that is his (Rom. 12:15; 1 Cor. 13:4-7; Lev. 19:18).

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

A. The tenth commandment forbids all discontentment with our own estate (1 Cor. 10:10), envying or grieving at the good of our neighbour (Gal. 5:26), and all inordinate emotions and affections to any thing that is his (Col. 3:5).

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

A. No mere man, since the fall, is able in his life perfectly to keep the commandments of God (Eccl. 7:20), but does daily break them in thought (Gen. 8:21), word (Jas. 3:8), and deed (Jas. 3:2).

71. Q. What then is the purpose of the law since the fall?

A. The purpose of the law, since the fall, is to reveal the perfect righteousness of God (Ps. 19:7-11), that his people may know his will for their lives (Rom. 12:2), and the ungodly, being convicted of their sin (Rom. 3:20; 7:7), may be restrained therein and brought to Christ for salvation (Gal. 3:22,24).

72. Q. 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 (John 19:11; 1 John 5:15).

73. Q. What does every sin deserve?

A. Every sin deserves God's wrath and curse, both in this life and that which is to come (Eph. 5:6; Ps. 11:6).

74. Q. What does 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 requires of us repentance unto life (Acts 11:18; 17:30; 20:21), and faith in the Lord Jesus Christ (John 3:16; Acts 16:31), trusting alone to his blood and righteousness.

75. Q. What is repentance unto life?

A. Repentance unto life is a saving grace (Acts 11:18), wrought in the soul by God's Spirit, whereby a sinner comes to have a true sight and sense of sin (Ps. 51:3-4; Acts 2:37), and of his own lost and undone condition by nature, and also apprehends by the illumination of the Holy Ghost the tender mercy of God in Christ (Joel 2:13); which works in him godly sorrow and grief for his sin (2 Cor. 7:10), causing him to also hate and loathe it, and to turn from it unto God (Jer. 31:18-19).

76. Q. How may a weak and doubting Christian know that his repentance is true?

A. He that has true repentance wrought in him does leave or turn from every sin (1 Thess. 1:9-10); his secret sins, as well as open and scandalous

sins (Ps. 19:12-13); the same sin which before seemed sweet and profitable to him, yet now he hates it because he is convinced of the great evil which is in it, and how hateful and contrary it is to the pure nature of God (Ps. 51:4).

77. Q. What signs show that a Christian is justified, having true repentance?

A. The Christian who is justified and has true repentance desires as much to have his sins mortified as pardoned; to be freed from the filth of them, as well as from the guilt of them; in a word, to be sanctified as well as to be saved, to be made holy here, as well as happy hereafter (Ps. 51:6,7,10; Matt. 5:6).

78. Q. What other signs are evidence of a justified and truly repentant Christian?

A. A justified and truly repentant Christian loves the law and word of God, because it is pure, as well as because it is profitable (Ps. 119:140, 167); he likes the purity of it in its precepts, and what it forbids, as well as the promises of it, touching those things it assures the soul it shall enjoy; he is as well for the work as the wages; to live to God on earth, as well as to live with God in heaven; to glorify him here, and then be glorified by him hereafter (Phil. 1:20; 3:10-14).

79. Q. What is true justifying faith, or the faith of God's elect?

A. True justifying faith is a saving grace (Heb. 10:39), whereby we receive Jesus Christ (John 1:12) in all his offices, and wholly rely and rest on his mercies for eternal life (Phil. 3:9); true faith teaches us not only to receive Jesus Christ as our Saviour, but also as our Sovereign (Luke 9:23-25).

80. Q. What person may be said to believe, or rightly rely upon Jesus Christ?

A. That person may be said to believe, and in a right manner rely upon Christ, who has no dependence for life and salvation on any thing done by him, or in him (Rom. 4:2); he leaves and loathes his sin, and labours to

be holy; he is found in all duties of religion, which he is convinced of, but does not trust to, or rely upon any of those things done by him (1 Cor. 4:4); but goes out of himself to Christ, and to the merits of his blood, and to the excellency of his righteousness, and to the atonement he has made upon the cross, for justification and eternal life (Phil. 3:8-11).

81. Q. What is the nature of that faith which the ungodly have; those who are very wicked, who love and live in sin, who say they believe and rely upon Christ for salvation?

A. A wicked and impenitent person who loves and lives in sin, has not one dram of true faith (Titus 1:16); and though such say they believe and rely upon Christ, yet 'tis presumption in them; the nature of faith is to cleanse and purify the heart and life of him that has it (Acts 15:9; 1 John 3:3).

G. THE MEANS OF GRACE

82. Q. What means does God use to bring men into a state of grace, faith and regeneration, and to communicate to them the benefits of redemption?

A. The outward and ordinary means whereby God brings men into a state of grace, faith and regeneration, and communicates to them the benefits of redemption, is the Word of God, by which souls are begotten to spiritual life (Rom. 1:16; 10:17; 1 Cor. 4:15; Jas. 1:18; 1 Pet. 1:23).

83. Q. How is the Word made effectual to salvation?

A. The Spirit of God makes the reading, but especially the preaching of the Word (1 Cor. 1:21), an effectual means of convicting and converting sinners (Ps. 19:7), and of building them up in holiness and comfort (1 Thess. 1:6), through faith to salvation (Acts 20:32).

84. Q. 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 to it with diligence (Prov. 8:34), preparation (1 Pet. 2:1-2) and prayer (Ps 119:18); receive it with faith (Heb. 4:2) and love (2 Thess. 2:10), lay it up into our hearts (Ps. 119:11), and practice it in our lives (Jas. 1:25).

H. THE ORDINANCES

85. Q. What are the gospel ordinances which do confirm us in the faith?

A. The gospel ordinances which do confirm us in the faith are two, namely, baptism and the Lord's Supper (Acts 2:41-42).

86. Q. How do baptism and the Lord's Supper become spiritually helpful?

A. Baptism and the Lord's Supper become spiritually helpful, not from any virtue in them, or in him who does administer them (1 Cor. 3:7; 1 Pet. 3:21), but only by the blessing of Christ (1 Cor. 3:6), and the working of the Spirit in those who by faith receive them (1 Cor. 12:13).

87. Q. What is baptism?

A. Baptism is an ordinance of the New Testament, instituted by Jesus Christ (Matt. 28:19), and administered by the church, to be to the person baptised a sign of his fellowship with him, in his death, and burial, and resurrection (Rom. 6:3; Col. 2:12), of his being ingrafted into him (Gal. 3:27), of remission of sins (Mark 1:4; Acts 22:16), of his union with the body of Christ (1 Cor. 12:13), and of his giving up himself to God through Jesus Christ, to live and walk in newness of life (Rom. 6:4-5).

88. Q. To whom is baptism to be administered?

A. Baptism is to be administered to all those who actually profess repentance towards God (Acts 2:38; Matt. 3:6; Mark 16:16; Acts 8:12, 36-37; Acts 10:47-48), and faith in, and obedience to our Lord Jesus Christ, and to none other.

89. Q. Are the infants of such as are professing to be baptised?

A. The infants of such as are professing believers are not to be baptised, because there is neither command nor example in the Holy Scriptures for their baptism (Exod. 23:13; Prov. 30:6).

90. Q. How does the church rightly administer baptism?

A. The church rightly administers baptism by immersion, or dipping the whole body of the person in water (Matt. 3:16; John 3:23), in the name of the Father, and of the Son, and of the Holy Ghost, according to Christ's institution, and the practice of the apostles (Matt. 28:19-20); and not by sprinkling or pouring of water, or dipping some part of the body, after the tradition of men (John 4:1-2; Acts 8:38-39).

91. Q. What is the duty of such as are rightly baptised?

A. It is the duty of such as are rightly baptised, to give up themselves to the church as members of the body (Acts 2:47; 9:26; 1 Pet. 2:5), that they may walk in all the commandments and ordinances of the Lord blameless (Luke 1:6).

92. Q. What is the Lord's Supper?

A. The Lord's Supper is an ordinance of the New Testament, instituted by Jesus Christ; wherein, by giving and receiving bread and wine, according to his appointment, his death is shown forth as a memorial to worthy receivers (1 Cor. 11:23-26).

93. Q. Who ought to receive the Lord's Supper?

A. Godly men and women only ought to receive the Lord's Supper, who truly believe in the Lord Jesus Christ, and are approved members of his church (Acts 2:41,42).

94. Q. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them who would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the

Lord's body (1 Cor. 11:28-29), of their faith (2 Cor. 13:5), repentance (1 Cor. 11:31), love (1 Cor. 11:18-20), and new obedience (1 Cor. 5:8), lest coming unworthily, they eat and drink judgment to themselves (1 Cor. 11:27-29).

95. Q. What is meant by the words, "till he come," which are used by the apostle Paul in reference to the Lord's Supper?

A. They plainly teach us that our Lord Jesus Christ will come a second time; which is the joy and hope of all believers (Acts 1:11; 1 Thess. 4:16).

H. PRAYER

96. Q. What is prayer?

A. Prayer is an offering up of our desires unto God (Matt. 7:7-8), for things agreeable to his will (1 John 5:14), in the name of Christ (John 16:23-24), with confession of our sins (1 John 1:9), and thankful acknowledgment of his mercies (Phil. 4:6).

97. Q. Must children pray to God?

A. Children, and all others, by all means, ought to pray (1 Tim. 2:8).

98. Q. Ought parents to teach their children a form of prayer?

A. Parents ought to give directions to their children how they should pray, and what they should pray for, and exhort them to pray (Prov. 22:6; Eph. 6:4).

99. Q. What manner of directions are necessary for parents to give their children in teaching them to pray?

A. They ought to show them what their state is by nature (Eph. 2:1-3), the heinous nature of sin (Rom. 7:13), the need and necessity there is of grace and conversion (John 3:3), and to require them to cry to the great and merciful God in a humble and reverent manner (Luke 18:13), to show them their undone condition without Christ (John 3:18; Eph. 2:12), and to

give them wisdom (Prov. 9:10; Jas. 1:5), and his heavenly grace, to renew his image in them (Col. 3:10), lost by the fall of Adam (Rom. 5:12), and to bestow through Christ these and all other good things upon them (Heb. 7:25).

100. Q. What rule has God given for our direction in prayer?

A. The whole Word of God is of use to direct us in prayer (1 John 5:14); but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's Prayer (Matt. 6:9-13).

101. Q. What does the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer, which is, "Our Father which art in heaven," teaches us to draw near to God with all holy reverence (Ps. 95:6) and confidence (Eph. 3:12), as children to a father (Matt. 7:9-11; Rom. 8:15), able and ready to help us (Eph. 3:20); and that we should pray with and for others (Eph. 6:18; 1 Tim. 2:1-2).

102. Q. 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 makes himself known (Ps. 67:1-3); and that he would dispose all things to his own glory (Rom. 11:33-36; Rev. 4:11; 1 Cor. 10:31).

103. Q. 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 (Matt. 12:25-28); and that the kingdom of grace may be advanced (Ps. 72:8-11; 1 Cor. 15:24-25); ourselves and others brought into it, and kept in it (2 Th. 3:1-5); and that the kingdom of glory may be hastened (Rev. 22:20).

104. Q. 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 (Ps. 19:14; Ps. 119; 1 Th.

5:23; Heb. 13:20-21), as the angels do in heaven (Ps. 103:20-21; Heb. 1:14).

105. Q. 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 (Prov. 30:8-9; Matt. 6:31-34; Phil. 4:11,19; 1 Tim. 6:6-8).

106. Q. 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 (Ps. 51:1-2,7,9; Dan. 9:17-19; 1 John 1:7); which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others (Matt. 18:21-35; Eph. 4:32; Col. 3:13).

107. Q. 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 (Ps. 19:13; Matt. 26:41; John 17:15), or support and deliver us when we are tempted (Luke 22:31-32; 1 Cor. 10:13; 2 Cor. 12:7-9; Heb. 2:18).

108. Q. What does 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,” teaches us to take our encouragement in prayer from God only (Dan. 9:4, 7-9, 16-19; Luke 18:1,7-8), and in our prayers to praise him, ascribing kingdom, power, and glory to him (1 Chr. 29:10-13; 1 Tim. 1:17; Rev. 5:11-13); and, in testimony of our desire, and assurance to be heard, we say, Amen (1 Cor. 14:16; Rev. 22:20).

