

TWO SHORT CATETCHISMS

by John Owen

John Owen's catechetical instruction on the nature of God and His works, structured as question-and-answer pairs exploring God's eternal and infinite nature with scriptural foundations.

28 Chapters

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Two Short Catetchisms

Chap. I. — Of the Scripture

Ques. 1. What is Christian religion?

Ans. The aonly way of1 2 knowing God aright, and bliving unto him.

aJohn xiv. 5, 6, xvii. 3; Acts iv. 12. bCol. i. 10; 2 Cor. v. 15; Gal. ii. 19, 20.

Q. 2. Whence is it to be learned?

A. From the holy3 Scripture only.

Isa. viii. 20; John v. 39.

Q. 3. What is the Scripture?

A. The books of the aOld and bNew4 5 6 Testament, cgiven by inspiration from God, containing all things necessary to be believed and done, that God may be worshipped and our souls saved.

also. viii. 20; Rom. iii. 2. bRev. xxii. 19, 20. c2 Tim. iii. 16, 17; Ps. xix. 7, 8; Jer. vii. 13; John xx. 31.

Q. 4. How know you them to be the word of God?

A. By the atestimony7 of God's Spirit, working faith in my heart to close with that bheavenly majesty, and clear divine truth, that shineth in them.

aMatt. xvi. 17; John xvi. 13; 1 Thess. ii. 13; 1 John ii. 20, v. 6. bLuke xxiv. 32; 1 Cor. ii. 14; Heb. iv. 12; 2 Pet. i. 19.

Chap. II. — Of God

Q. 1. What do the Scriptures teach concerning God?

A. First, what he is, or his nature; secondly, what he doth, or his works.

Exod. iii. 14; Isa. xlv. 6; Heb. i. 1–3, xi. 6.

Q. 2. What is God in himself?

A. An aeternal, binfinite,^{8 9 10} cincomprehensible dSpirit, egiving being to all things, and doing with them whatsoever he pleaseth.

aDeut. xxxiii. 27; Isa. lvii. 15; Rev. i. 8. b1 Kings viii. 27; Ps. cxxxix. 2–5, &c. cExod. xxxiii. 20; 1 Tim. vi. 16. dJohn iv. 24. eGen. i. 1; Ps. cxv. 3, cxxxv. 6; Isa. xlvi. 10; John v. 17; Heb. i. 2.

Q. 3. Do we here know God as he is?

A. No, his glorious being is not of us, in this life, to be comprehended.

Exod. xxxiii. 23; 1 Cor. xiii. 12.

Q. 4. Whereby is God chiefly made known unto us in the Word?

A. First, by his anames; secondly, by his battributes or properties.

aExod. iii. 14, vi. 3; Ps. lxxxiii. 18. bExod. xxxiv. 6, 7; Matt. v. 48.

Q. 5. What are the names of God?

A. Glorious titles, which he¹¹ hath given himself, to hold forth his excellencies unto us, with some perfections whereby he will reveal himself.

Exod. iii. 14, 15, vi. 3, xxxiv. 6, 7; Gen. xvii. 1.

Q. 6. What are the attributes of God?

A. His infinite perfections in being and working.

Rev. iv. 8–11.

Q. 7. What are the chief attributes of his being?

A. aEternity, binfiniteness, csimplicity^{12 13} or purity, dall-sufficiency, eperfectness, fimmutability, glife, hwill, and iunderstanding.

aDeut. xxxiii. 27; Ps. xciii. 2; Isa. lvii. 15; Rev. i. 11. b1 Kings viii. 27; Ps. cxxxix. 1–4, 8–10. cExod. iii. 14. dGen. xvii. 1; Ps. cxxxv. 4–6. eJob xi. 7–9; Rom. xi. 33–36. fMal. iii. 6; James i. 17. gJudges viii. 19; 1 Sam. xxv. 34; 2 Kings iii. 14; Ezek. xiv. 16, xvi. 48; 472Matt. xvi. 16; Acts xiv. 15; 1 Thess. i. 9. hDan. iv. 35; Isa. xlvi. 10; Eph. i. 5, 11; James i. 18. iPs. vii. 8, cxxxix. 2, cxlvii. 4; Jer.

xi. 20; Heb. iv. 13.

Q. 8. What are the attributes which usually are ascribed to him in his works, or the acts of his will?

A. aGoodness, bpower,^{14 15} cjustice, dmercy, eholiness, fwisdom, and the like; which he delighteth to exercise towards his creatures, for the praise of his glory.

aPs. cxix. 68; Matt. xix. 17. bExod. xv. 11; Ps. lxii. 11; Rev. xix. 1. cZeph. iii. 5; Ps. xi. 7; Jer. xii. 1; Rom. i. 32. dPs. cxxx. 7; Rom. ix. 15; Eph. ii. 4. eExod. xv. 11; Josh. xxiv. 19; Hab. i. 13; Rev. iv. 8. fRom. xi. 33, xvi. 27.

Chap. III. — Of the Holy Trinity

Q. 1. Is there but one God to whom these properties do belong?

A. aOne only, in respect of his essence and being, but one bin three distinct persons, of Father, Son, and Holy Ghost.

aDeut. vi. 4; Matt. xix. 17; Eph. iv. 5, 6. bGen. i. 26; 1 John v. 7; Matt. xxviii. 19.

Q. 2. What mean you by person?

A. A distinct manner of¹⁶ ¹⁷ ¹⁸ subsistence or being, distinguished from the other persons by its own properties.

John v. 17; Heb. i. 3.

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

A. To be of himself only the fountain of the Godhead.

John v. 26, 27; Eph. i. 3.

Q. 4. What is the property of the Son?

A. To be begotten of his Father from eternity.

Ps. ii. 7; John i. 14, iii. 16.

Q. 5. What of the Holy Ghost?

A. To proceed from the Father and the Son.

John xiv. 17, xvi. 14, xv. 26, xx. 22.

Q. 6. Are these three one?

A. One aevery way, in nature, will, and essential properties, bdistinguished only in their personal manner of subsistence.

aJohn x. 30; Rom. iii. 30. bJohn xv. 26; 1 John v. 7.

473Q. 7. Can we conceive these things as they are in themselves?

A. Neither awe nor yet the bangels¹⁹ of heaven are at all able to dive into these secrets, as they are internally in God; cbut in respect of the outward dispensation of themselves to us by creation, redemption, and sanctification, a knowledge may be attained of these things, saving and heavenly.

a1 Tim. vi. 16. bIsa. vi. 2, 3. cCol. i. 11–14.

Chap. IV. — Of the Works of God; and, First, of those that are Internal and Immanent

Q. 1. What do the Scriptures teach concerning the works of God?

A. That they are of two sorts; first, internal,²⁰ in his counsel, decrees, and purposes, towards his creatures; secondly, external, in his works over and about them, to the praise of his own glory.

Acts xv. 18; Prov. xvi. 4.

Q. 2. What are the decrees of God?

A. aEternal, bunchangeable purposes^{21 22 23} of his will, concerning the being and well-being of his creatures.

aMic. v. 2; Eph. iii. 9–11; Acts xv. 18. bIsa. xiv. 24, xlvi. 10; Rom. ix. 11; 2 Tim. ii. 19.

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

A. Angels and men, for whom other things were ordained.

1 Tim. v. 21; Jude 6.

Q. 4. What are the decrees of God concerning men?

A. Election and reprobation.

Rom. ix. 11–13.

Q. 5. What is the decree of election?

A. The aeternal, bfree, cimmutable^{24 25} purpose of God, dwhereby in Jesus Christ he chooseth unto himself whom he pleaseth out of ewhole mankind, determining to bestow upon them, for his sake, fgrace here, and everlasting happiness hereafter, for the praise of his glory, by the way of mercy.²⁶

aEph. i. 4; Acts xiii. 48; Rom. viii. 29, 30. 474bMatt. xi. 26. c2 Tim. ii. 19. dEph i. 4, 5; Matt. xxii. 14. eRom. ix. 18–21. fJohn vi. 37, xvii. 6, 9, 11, 24.

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

A. No, in no wise; we are in the same lump with others rejected, when separated by his undeserved grace.

Rom. ix. 11, 12; Matt. xi. 25; 1 Cor. iv. 7; 2 Tim. i. 9.

Q. 7. What is the decree of reprobation?

A. The eternal purpose of God to suffer many to sin, leave them in their sin, and not giving them to Christ, to punish them for their sin.

Rom. ix. 11, 12, 21, 22; Prov. xvi. 4; Matt. xi. 25, 26; 2 Pet. ii. 12; Jude 4.

Chap. V. — Of the Works of God that outwardly are of Him

Q. 1. What are the works of God that outwardly respect his creatures?

A. First, of creation; secondly, of²⁷ actual providence.

Ps. xxxiii. 9; Heb. i. 2, 3.

Q. 2. What is the work of creation?

A. An act or work of God's almighty power, whereby of nothing, in six days, he created heaven, earth, and the sea, with all things in them contained.

Gen. i. 1; Exod. xx. 11; Prov. xvi. 4.

Q. 3. Wherefore did God make man?

A. For his own glory in his service^{28 29} and obedience.

Gen. i. 26, 27, ii. 16, 17; Rom. ix. 23.

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

A. Yea, to the uttermost, being created upright in the image of God, in purity, innocence, righteousness, and holiness.

Gen. i. 26; Eccles. vii. 29; Eph. iv. 24; Col. iii. 10.

Q. 5. What was the rule whereby man was at first to be directed in his obedience?

A. The moral³⁰ or eternal law of God, implanted in his nature and written in his heart by creation, being the tenor of the covenant between God and him, sacramentally typified by the tree of knowledge of good and evil.

Gen. ii. 15–17; Rom. ii. 14, 15; Eph. iv. 24.

⁴⁷⁵Q. 6. Do we stand in the same covenant still, and have we the same power to yield obedience unto God?

A. No; the acovenant was³¹ broken by the sin of Adam, with whom it was made, our nature corrupted, and all power to do good utterly lost.

aGen. iii. 16–18; Gal. iii. 10, 11, 21; Heb. vii. 19, viii. 13. bJob xiv. 4; Ps. li. 5. cGen. vi. 5; Jer. xiii. 23.

Chap. VI. — Of God's actual Providence

Q. 1. What is God's actual providence?

A. The effectual working of his^{32 33 34} power, and almighty act of his will, whereby he sustaineth, governeth, and disposeth of all things, men and their actions, to the ends which he hath ordained for them.

Exod. iv. 11; Job v. 10–12, ix. 5, 6; Ps. cxlvii. 4; Prov. xv. 3; Isa. xlv. 6, 7; John v. 17; Acts xvii. 28; Heb. i. 3.

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

A. Two ways; first, apeculiarly towards his church, or elect, in their generations, for whom are all things; secondly, btowards all in a general manner, yet with various and divers dispensations.

aDeut. xxxii. 10; Ps. xvii. 8; Zech. ii. 8; Matt. xvi. 18, xix. 2, 29; 1 Pet. v. 7. bGen. ix. 5; Ps. lxxv. 6, 7; Isa. xlv. 6, 7; Matt. v. 45.

Q. 3. Wherein chiefly consists the outward providence of God towards his church?

A. In three things; — first, in acausing all³⁵ things to work together for their good; secondly, in bruling and disposing of kingdoms, nations, and persons, for their benefit; thirdly, cin avenging them of their adversaries.

aMatt. vi. 31–33; Rom. viii. 28; 1 Tim. vi. 17; 2 Pet. i. 3. bPs. cv. 14,15; Isa. xlv. 28; Dan. ii. 44; Rom. ix. 17. cIsa. ix. 12; Zech. xii. 2–5; Luke xviii. 7; Rev. xvii. 14.

Q. 4. Doth God rule also in and over the sinful actions of wicked men?

A. Yea, he willingly (according³⁶ to his determinate counsel) suffereth them to be, for the manifestation of his glory, and by them ⁴⁷⁶effecteth his own righteous ends.

2 Sam. xii. 11, xvi. 10; 1 Kings xi. 31, xxii. 22; Job i. 21; Prov. xxii. 14; Isa. x. 6, 7; Ezek. xxi. 19–21; Amos vii. 17; Acts iv. 27, 28; Rom. i. 24, ix. 22; 1 Pet. ii. 8; Rev. xvii. 17.

Q. 5. Doth the providence of God extend itself to every small thing?

A. The least grass of the field, hair of our heads, or worm of the earth, is not exempted from his knowledge and care.

Job xxxix.; Ps. civ. 21, cxlv. 15; Jonah iv. 7; Matt. vi. 26–29, x. 29, 30.

Chap. VII. — Of the Law of God

Q. 1. Which is the law that God gave man at first to fulfil?

A. The same which was afterwards³⁷ written with the finger of God in two tables of stone on Mount Horeb, called the Ten Commandments.

Rom. ii. 14, 15.

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

A. Yes, to the uttermost tittle.

Matt. v. 17; 1 John iii. 4; Rom. iii. 31; James ii. 8–10; Gal. iii.

Q. 3. Are we able of ourselves to^{38 39} perform it?

A. No, in no wise; the law is spiritual, but we are carnal.

1 Kings viii. 46; Gen. vi. 5; John xv. 5; Rom. vii. 14, viii. 7; 1 John i. 8.

Q. 4. Did, then, God give a law which could not be kept?

A. No; when God gave it, we had power to keep it; which since we have lost in Adam.

Gen. i. 26; Eph. iv. 19; Rom. v. 12.

Q. 5. Where to, then, doth the law now serve?

A. For two general ends; first, ato be a rule of our duty, or to discover to us the obedience of God required; secondly, bto drive us unto Christ.

aPs. xix. 7–11; 1 Tim. i. 8, 9. bGal. iii. 24.

Q. 6. How doth the law drive us unto Christ?

A. Divers ways; as, first, aby laying open unto us the utter disability of our nature to do any good; secondly, bby charging the wrath and curse of God, due to sin, upon the conscience; thirdly, cby bringing the whole soul under bondage to sin, death, Satan, and hell, so making us long and seek for a Saviour.

aRom. vii. 7–9; Gal. iii. 19. bRom. iii. 19, 20, iv. 15, v. 20; Gal. iii. 10. cGal. iii. 22; Heb. ii. 15.

Chap. VIII. — Of the State of Corrupted Nature

Q. 1. How came this weakness and disability upon us?

A. By the sin and⁴⁰ shameful fall of our first parents.

Rom. v. 12, 14.

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

A. Divers ways; first, in that we were all guilty of the same breach of covenant with Adam, being all in him; secondly, our souls with his were deprived of that holiness, innocence, and righteousness wherein they were at first created; thirdly, the pollution and defilement of nature came upon us; with, fourthly, an extreme disability of doing any thing that is well-pleasing unto God; by all which we are made obnoxious to the curse.

aJohn iii. 36; Rom. v. 12; Eph. ii. 3. bGen. iii. 10; Eph. iv. 23, 24; Col. iii. 10. cJob xiv. 4; Ps. li. 7; John iii. 6; Rom. iii. 13. dGen. vi. 5; Eph. ii. 1; Jer. vi. 16, xiii. 23; Rom. viii. 7. eGen. iii. 17; Gal. iii. 10.

Q. 3. Wherein doth the curse of God consist?

A. In divers things; first, in the⁴¹ guilt of death, temporal and eternal; secondly, in the loss of the grace and favour of God; thirdly, in guilt and horror of conscience, despair and anguish here; with, fourthly, in eternal damnation hereafter.

aGen. ii. 17; Rom. i. 18, v. 12, 17; Eph. ii. 3. bGen. iii. 24; Ezek. xvi. 3–5; Eph. ii. 13. cGen. iii. 10; Isa. xlviii. 22; Rom. iii. 9, 19, Gal. iii. 22. dGen. iii. 10, 13; John iii. 36.

Q. 4. Are all men born in this estate?

A. Every one without exception.

Ps. li. 5; Isa. liii. 6; Rom. iii. 9–12; Eph. ii. 3.

Q. 5. And do they continue therein?

A. Of themselves⁴² they cannot otherwise do, being able neither to know, nor will, nor do any thing that is spiritually good and pleasing unto God.

aActs viii. 31, xvi. 14; 1 Cor. ii. 14; Eph. v. 8; John i. 5. bJer. vi. 16, xiii. 23; Luke iv. 18; Rom. vi. 16, viii. 7. cJohn vi. 44; 2 Cor. iii. 5.

478Q. 6. Have they, then, no way of themselves to escape the curse and wrath of God?

A. None at all; they can neither satisfy his justice, nor fulfil his law.

Chap. IX. — Of the Incarnation of Christ

Q. 1. Shall all mankind, then, everlastingly perish?

A. No; God, of his free grace, hath prepared a way to redeem and save his elect.

John iii. 16; Isa. liii. 6.

Q. 2. What way was this?

A. By sending his own Son⁴³ Jesus Christ in the likeness of sinful flesh, condemning sin in the flesh.

Rom. viii. 3.

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

A. The second person of the Trinity, co-eternal and of the same Deity with his Father.

John i. 14; Rom. i. 3; Gal. iv. 4; 1 John i. 1.

Q. 4. How did God send him?

A. By causing him to be made flesh of a pure virgin, and to dwell among us, that he might be obedient unto death, the death of the cross.

Isa. l. 6; John i. 14; Luke i. 35; Phil. ii. 8; 1 Tim. iii. 16.

Chap. X. — Of the Person of Jesus Christ

Q. 1. What doth the Scripture teach us of Jesus Christ?

A. Chiefly two things first, his⁴⁴ person, or what he is in himself; secondly, his offices, or what he is unto us.

Q. 2. What doth it teach of his person?

479A. That he is truly God, and perfect man, partaker of the natures of God and man in one person, between whom he is a Mediator.

John i. 14; Heb. ii. 14, 15; Eph. iv. 5; 1 Tim. ii. 5; 1 John i. 1.

Q. 3. How prove you Jesus Christ to be truly God?

A. Divers ways; first, by places of Scripture, speaking of the great God Jehovah in the Old Testament, applied to our Saviour in the New; as, Numb. xxi. 5, 6, in 1 Cor. x. 9; Ps. cii. 25–27, in Heb. i. 10; Isa. vi. 2–4, in John xii. 40,41; Isa. viii. 13, 14, in Luke ii. 34, Rom. ix. 33; Isa. xl. 3, 4, in John i. 23; Isa. xlv. 22, 23, in Rom. xiv. 11, Phil. ii. 10, 11; Mal. iii. 1, in Matt. xi. 10.

Secondly, By the works of the Deity ascribed unto him; as, first, of creation, John i. 3; 1 Cor. viii. 6; Heb. i. 2; secondly, of preservation in providence, Heb. i. 3; John v. 17; thirdly, miracles.

Thirdly, By the essential attributes of God being ascribed unto him; as, first, immensity, Matt. xxviii. 20; John xiv. 23; Eph. iii. 17; secondly, eternity, John i. 1; Rev. i. 11; Mic. v. 2; thirdly, immutability, Heb. i. 11, 12; fourthly, omniscience, John xxi. 17; Rev. ii. 23; fifthly, majesty and glory equal to his Father, John v. 23; Rev. v. 13; Phil. i. 2, ii. 6, 9, 10.

Fourthly, By the names given unto him; as, first, of God expressly, John i. 1, xx. 28; Acts xx. 28; Rom. ix. 5; Phil. ii. 6; Heb. i. 8; 1 Tim. iii. 16; secondly, of the Son of God, John i. 18; Rom. viii. 3, &c.

Q. 4. Was it necessary that our Redeemer should be God?

A. Yes; that he might be able to save to the uttermost, and to satisfy the wrath of his Father, which no creature could perform.

Isa xliii. 25, liii. 6; Dan. ix. 17, 19.

Q. 5. How prove you that he was a perfect man?

A. First, By the prophecies that went before, that so he should be.

Gen. iii. 15, xviii. 18.

Secondly, By the relation of their accomplishment.

Matt. i. 1; Rom. i. 4; Gal. iv. 4.

Thirdly, By the Scriptures assigning to him those things which are required to a perfect man; as, first, a body, Luke xxiv. 39; Heb. ii. 17, x. 5; 1 John i. 1; secondly, a soul, Matt. xxvi. 38; Mark xiv. 34; and therein, first, a will, Matt. xxvi. 39; secondly, affections, Mark iii. 5; Luke x. 21; thirdly, endowments, Luke ii. 52.

Fourthly, General infirmities of nature.

Matt. iv. 2; John iv. 6; Heb. ii. 18.

Q. 6. Wherefore was our Redeemer to be man?

A. That the nature which had offended might suffer, and make satisfaction, and so he might be every way a fit and sufficient Saviour for men.

Heb. ii. 10–17.

Chap. XI. — Of the Offices of Christ; and, First, of His Kingly

Q. 1. How many are the offices of Jesus Christ?

A. Three; first, of a King; secondly, of a Priest; thirdly, of a Prophet.

aPs. ii. 6. bPs. cx. 4. cDeut. xviii. 15.

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

A. No; he only received them for the present dispensation, until the work of redemption be perfected.

Ps. cx. 1; Acts ii. 36, x. 42; 1 Cor. xi. 3, xv. 27, 28; Phil. ii. 9; Heb. iii. 2, 6, ii. 7–9.

Q. 3. Wherein doth the kingly office of Christ consist?

A. In a two-fold power; first, his power of ruling in and over his church; secondly, his power of subduing his enemies.

Ps. cx. 3–7.

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

A. That supreme authority which, for their everlasting good, he useth towards them, whereof in general there be two acts; first, an internal and spiritual, in converting their souls unto him, making them unto himself a willing, obedient, persevering people; secondly, an external and ecclesiastical, in giving perfect laws and rules for their government, as gathered into holy societies under him.

also. liii. 12, lix. 20, 21, with Heb. viii. 10–12; Isa. lxi. 1, 2; John i. 16, xii. 32; Mark i. 15; Matt. xxviii. 20; 2 Cor. x. 4, 5. bMatt. xvi. 19; 1 Cor. xii. 28; Eph. iv. 8–14; 2 Tim. iii. 16, 17; Rev. xxii. 18, 19.

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

A. Two also first, an internal, by the mighty working of his Word, and the spirit of bondage upon their hearts, convincing, amazing, terrifying their consciences, hardening their spirits for ruin; secondly, an external, in judgements and vengeance, which oftentimes he beginneth in this life, and will continue unto eternity.

aPs. 110; John vi. 46, viii. 59, ix. 41, xii. 40; 2 Cor. x. 4–6; 1 Cor. v. 5; 1 Tim. i. 20. bMark xvi. 16; Luke xix. 27; Acts xiii. 11; Rev. xvii. 14.

Chap. XII. — Of Christ's Priestly Office

Q. 1. By what means did Jesus Christ undertake the office of an eternal priest?

A. By the decree, ordination, and will of God his Father, wherunto he yielded voluntary obedience; so that concerning this there was a compact and covenant between them.

aPs. cx. 4; Heb. v. 5, 6, vii. 17, 18. bIsa. l. 4–6; Heb. x. 5–10. cPs. ii. 7, 8; Isa. liii. 8, 10–12; Phil. ii. 7, 9; Heb. xii. 2; John xvii. 2, 4.

Q. 2. Wherein doth his execution of this office consist?

A. In bringing his people unto God.

Heb. ii. 10, iv. 16, vii. 25.

Q. 3. What are the parts of it?

A. First, ablation; secondly, intercession.⁵⁰

aHeb. ix. 14. bHeb. vii. 25.

Q. 4. What is the ablation of Christ?

A. The offering up of himself upon the altar of the cross, an holy propitiatory sacrifice for the sins of all the elect throughout the world; as also, the presentation of himself for us in heaven, sprinkled with the blood of the covenant.

aIsa. liii. 10, 12; John iii. 16, xi. 51, xvii. 19; Heb. ix. 13, 14. bHeb. ix. 24.

Q. 5. Whereby doth this ablation do good unto us?

A. Divers ways; first, in that it satisfied the justice of God; secondly, it redeemed us from the power of sin, death, and hell; thirdly, it ratified the new covenant of grace; fourthly, it procured for us grace here, and glory hereafter; by all which means the peace and reconciliation between God and us is wrought.

Eph ii. 14, 15.

Q. 6. How did the ablation of Christ satisfy God's justice for our sin?

A. In that for us he underwent the⁵¹ punishment due to our sin.

Isa. liii. 4–6; John x. 11; Rom. iii. 25, 26, iv. 25; 1 Cor. xv. 3; 2 Cor. v. 21; Eph. v. 2; 1 Pet. ii. 24.

Q. 7. What was that punishment?

A. The wrath of God, the curse⁵² of the law, the pains of hell, due⁴⁸ to sinners, in body and soul.

Gen. ii. 17; Deut. xxvii. 15–26; Isa. lix. 2; Rom. v. 12; Eph ii. 3; John iii. 36; Heb. ii. 14.

Q. 8. Did Christ undergo all these?

A. Yes; in respect of the greatness⁵³ and extremity, not the eternity and continuance of those pains; for it was impossible he should be holden of death.

Matt. xxvi. 28; Mark xiv. 33, 34; xv. 34; Gal. iii. 13; Eph ii. 16; Col. i. 20; Heb. v. 7; Ps. xviii. 5.

Q. 9. How could the punishment of one satisfy for the offence of all?

A. In that he was not a mere⁵⁴ man only, but God also, of infinitely more value than all those who had offended.

Rom. v. 9; Heb. ix. 26; 1 Pet. iii. 18.

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

A. First, aby paying a ransom⁵⁵ to God, the judge and lawgiver, who had condemned us; secondly, bby overcoming and spoiling Satan, death, and the powers of hell, that detained us captives.

aMatt. xx. 28; John vi. 51; Mark x. 45; Rom. iii. 25; 1 Cor. vi. 20; Gal. iii. 13; Eph i. 7; 1 Tim. ii. 6; Heb. x. 9. bJohn v. 24; Col. ii. 13–15; 1 Thess. i. 10; Heb. ii. 14; 1 Pet. i. 18, 19.

Q. 11. What was the ransom that Christ paid for us?

A. His own precious blood.

Acts xx. 28; 1 Pet. i. 19.

Q. 12. How was the new covenant ratified in his blood?

A. By being accompanied with⁵⁶ his death; for that, as all other testaments, was to be ratified by the death of the testator.

Gen. xxii. 18; Heb. ix. 16, viii. 10–12.

Q. 13. What is this new covenant?

A. The gracious, free, aimmutable promise of God, made unto all his elect fallen in Adam, to bgive them Jesus Christ, and cin him mercy, pardon, grace, and glory, dwith a re-stipulation of faith from them unto this faith from them unto this promise, and new obedience.

aGen. iii. 15; Jer. xxxi. 31–34, xxxii. 40; Heb. viii. 10–12. bGal. iii. 8, 16; Gen. xii. 3. cRom. viii. 32; Eph. i. 3, 4. dMark xvi. 16; John i. 12, x. 27, 28.

Q. 14. How did Christ procure for us grace, faith, and glory?

A. By the way of purchase⁵⁷ and merit; for the death of Christ deservedly procured of God that he should bless us with all⁵⁸ spiritual 483blessings needful for our coming unto him.

Isa. liii. 11, 12; John xvii. 2; Acts xx. 28; Rom. v. 17, 18; Eph. ii. 15, 16, i. 4; Phil. i. 29; Tit. ii. 14; Rev. i. 5, 6.

Q. 15. What is the intercession of Christ?

A. His continual soliciting⁵⁹ of God on our behalf, begun here in fervent prayers, continued in heaven by appearing as our advocate at the throne of grace.

Ps. ii. 8; Rom. viii. 34; Heb. vii. 25, ix. 24, x. 19–21; 1 John ii. 1, 2; John xvii.

Chap. XIII. — Of Christ's Prophetical Office

Q. 1. Wherein doth the prophetical office of Christ consist?

A. In his embassage⁶⁰ from God to man, revealing from the bosom of his Father the whole mystery of godliness, the way and truth whereby we must come unto God.

Matt. v.; John i. 18, iii. 32, x. 9, 14, xiv. 5, 6, xvii. 8, xviii. 37.

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

A. By making known⁶¹ the whole doctrine of truth unto us in a saving and spiritual manner.

Deut. xviii. 18; Isa. xlii. 6; Heb. iii. 1.

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

A. Divers; as, first, ainternally and effectually, by his Spirit writing his law in our hearts; secondly, boutwardly and instrumentally, by the Word preached.

aJer. xxxi. 31–34; 2 Cor. iii. 3; 1 Thess. iv. 9; Heb. viii. 10. bJohn xx. 31; 1 Cor. xii. 28; Eph. iv. 8–13; 2 Pet. i. 21.

Chap. XIV. — Of the Two-fold Estate of Christ

Q. 1. In what estate or condition doth Christ exercise these offices?

A. In a two-fold estate; first, of humiliation^{62 63 64} or abasement; secondly, of exaltation or glory.

Phil. ii. 8–10.

484Q. 2. Wherein consisteth the state of Christ's humiliation?

A. In three things; first, in his incarnation, or being born of woman; secondly, in his obedience, or fulfilling the whole law, moral and ceremonial; thirdly, in his passion, or enduring all sorts of miseries, even death itself.

aLuke i. 35; John i. 14; Rom. i. 3; Gal. iv. 4; Heb. ii. 9, 14. bMatt. iii. 15, v. 17; Luke ii. 21; John viii. 46; 2 Cor. v. 21; 1 Pet. i. 19; 1 John iii. 5. cIsa. liii. 4–6; Heb. ii. 9; 1 Pet. ii. 21.

Q. 3. Wherein consists his exaltation?

A. In, first, his resurrection; secondly, ascension; thirdly, sitting at the right hand of God; — by all which he was declared to be the Son of God with power.

Matt. xxviii. 18; Rom. i. 4, vi. 4; Eph. iv. 9; Phil. ii. 9, 10; 1 Tim. iii. 16.

Chap. XV. — Of the Persons to whom the Benefits of Christ's Offices do belong

Q. 1. Unto whom do the saving benefits of what Christ performeth, in the execution of his offices, belong?

A. Only to his elect. 65 66 67

John xvii. 9; Isa. lxiii. 9; Heb. iii. 6, x. 21.

Q. 2. Died he for no other?

A. None, in respect of his Father's eternal purpose, and his own intention of removing wrath from them, and procuring grace and glory for them.

Acts xx. 28; Matt. xx. 28, xxvi. 28; Heb. ix. 28; John xi. 51, 52; Isa. liii. 12; John iii. 16, x. 11–13, 15; Eph. v. 25; Rom. viii. 32, 34; Gal. iii. 13; John vi. 37, 39; Rom. iv. 25; 2 Cor. v. 19, 20.

Q. 3. What shall become of them for whom Christ died not?

A. Everlasting torments for their sins; their portion in their own place.

Mark xvi. 16; John iii. 36; Matt. xxv. 41; Acts i. 25.

Q. 4. For whom doth he make intercession?

A. Only for those who from eternity were given him by his Father.

John xvii.; Heb. vii. 24, 25.

Chap. XVI. — Of the Church

Q. 1. How are the elect called, in respect of their obedience unto Christ, and union with him?

A. His church.

Acts xx. 28; Eph. v. 32.

485Q. 2. What is the church of Christ?

A. The whole company of God's^{68 69 70 71 72} elect, acalled bof God, cby the Word and Spirit, dout of their natural condition, to the dignity of his children, and eunited unto Christ their head, by faith, in the bond of the Spirit.

aActs ii. 47; 1 Tim. v. 21; Heb. xii. 22–24. bRom. i. 5, 6, ix. 11, 24; 1 Cor. iv. 15; 2 Tim. i. 9. cActs xvi. 14; John iii. 8; 1 Cor. iv. 15; 1 Pet. i. 23; Heb. viii. 10. dEph. ii. 11–13; Col. i. 13; Heb. ii. 14, 15; 1 Pet. ii. 9. eJohn xvii. 21; Eph. ii. 18–22.

Q. 3. Is this whole church always in the same state?

A. No; one part of it is militant, the other triumphant.

Q. 4. What is the church militant?

A. That portion of God's elect which, in their generation, cleaveth unto Christ by faith, and fighteth against the world, flesh, and devil.

Eph. vi. 11, 12; Heb. xi. 13, 14, xii. 1, 4.

Q. 5. What is the church triumphant?

A. That portion of God's people who, having fought their fight and kept the faith, are now in heaven, resting from their labours.

Eph. v. 27; Rev. iii. 21, xiv. 13.

Q. 6. Are not the church of the Jews before the birth of Christ, and the church of the Christians since, two churches?

A. No; essentially they are but one,⁷³ differing only in some outward administrations.

Eph. ii. 11–16; 1 Cor. x. 3; Gal. iv. 26, 27; Heb. xi. 16, 26, 40.

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

A. No; unless the decree of God may be changed, and the promise of Christ fail.

Matt. xvi. 18, xxviii. 20; John xiv. 16; John xvii.; 1 Tim. iii. 15; 2 Tim. ii. 19.

Chap. XVII. — Of Faith

Q. 1. By what means do we become actual members of this church of God?

A. By a lively justifying faith,⁷⁴ whereby we are united unto Christ, ⁴⁸⁶the head thereof.

Acts ii. 47, xiii. 48; Heb. xi. 6, xii. 22, 23, iv. 2; Rom. v. 1, 2; Eph. ii. 13, 14.

Q. 2. What is a justifying faith?

A. A gracious resting upon⁷⁵ the free promises of God in Jesus Christ for mercy, bwith a firm persuasion of heart that God is a reconciled Father unto us in the Son of his love.

a1 Tim. i. 16; Job xiii. 15, xix. 25; Rom. iv. 5. bHeb. iv. 16; Rom. viii. 38, 39; Gal. ii. 20; 2 Cor. v. 20, 21.

Q. 3. Have all this faith?

A. None but the elect of God.

Tit. i. 1; John x. 26; Matt. xiii. 11; Acts xiii. 48; Rom. viii. 30.

Q. 4. Do not, then, others believe that make profession?

A. Yes; with, first, historical faith, or a persuasion that the things written in the Word are true, James ii. 19; secondly, temporary faith, which hath some joy of the affections, upon unspiritual grounds, in the things believed.

Matt. xiii. 20; Mark vi. 20; John ii. 23, 24; Acts viii. 13.

Chap. XVIII. — Of our Vocation, or God's Calling us.

Q. 1. How come we to have this saving faith?

A. It is freely bestowed upon us and wrought in us by the Spirit of God, in our vocation or calling.

John vi. 29, 44; Eph. ii. 8, 9; Phil. i. 29; 2 Thess. i. 11.

Q. 2. What is our vocation, or this calling of God?

A. The free, gracious⁷⁶ ⁷⁷ act of Almighty God, whereby in Jesus Christ he calleth and translateth us from the state of nature, sin, wrath, and corruption, into the state of grace and union with Christ, by the mighty, effectual working of his Spirit in the preaching of the Word.

Col. i. 12, 13; 2 Tim. i. 9; Deut. xxx. 6; Ezek. xxxvi. 26; Matt. xi. 25, 26; John i. 13, iii. 3, 8; Eph. i. 19; Col. ii. 12; 1 Cor. iv. 7; James i. 18; 2 Pet. ii. 20; Acts xvi. 14.

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

A. Nothing at all, being merely⁷⁸ wrought upon by the free grace and Spirit of God, when in ourselves we have no ability to any thing that is spiritually good.

Matt. vii. 18, x. 20; John i. 13, xv. 5; ⁴⁸⁷¹ Cor. xii. 3, ii. 5; 2 Cor. iii. 5; Eph. ii. 1, 8; Rom. viii. 26; Phil. i. 6.

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

A. All within the pale of the church are outwardly called by the Word, none effectually but the elect.

Matt. xxii. 14; Rom. viii. 30.

Chap. XIX. — Of Justification

Q. 1. Are we accounted righteous and saved for our faith, when we are thus freely called?

A. No, but merely by the imputation of the righteousness of Christ, apprehended and applied by faith; for which alone the Lord accepts us as holy and righteous.

Isa. xliii. 25; Rom. iii. 23–26, iv. 5.

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

A. The gracious, free act⁷⁹ of God, imputing the righteousness of Christ to a believing sinner, and for that speaking peace unto his conscience, in the pardon of his sin, — pronouncing him to be just and accepted before him.

Gen. xv. 6; Acts xiii. 38, 39; Luke xviii. 14; Rom. iii. 24, 26, 28, iv. 4–8; Gal. ii. 16.

Q. 3. Are we not, then, righteous before God by our own works?

A. No; for of themselves they can neither satisfy his justice, fulfil his law, nor endure his trial.

Ps. cxxx. 3, 4, cxliii. 2; Isa. lxiv. 6; Luke xvii. 10.

Chap. XX. — Of Sanctification

Q. 1. Is there nothing, then, required of us but faith only?

A. Yes; arepentance, and bholiness or new obedience.

aActs xx. 21; Matt. iii. 2; Luke xiii. 3. b2 Tim. ii. 19; 1 Thess. iv. 7; Heb. xii. 14.

Q. 2. What is repentance?

A. Godly asorrow for every known⁸⁰ ⁸¹ sin committed against God, ^{488b}with a firm purpose of heart to cleave unto him for the future, ^{cin} the killing of sin, the quickening of all graces, to walk before him in newness of life.

a2 Cor. vii. 9–11; Acts ii. 37; Ps. li. 17. bPs. xxxiv. 14; Isa. i. 16, 17; Ezek. xviii. 27, 28; Acts xiv. 15. cEph. iv. 21–24; Rom. vi. 12, 13, 18, 19, viii. 1; 2 Cor. v. 17; Gal. vi. 15.

Q. 3. Can we do this of ourselves?

A. No; it is a special gift and grace of God, which he bestoweth on whom he pleaseth.

Lev. xx. 8; Deut. xxx. 6; Ezek. xi. 19, 20; 2 Tim. ii. 25; Acts xi. 18.

Q. 4. Wherein doth the being of true repentance consist, without which it is not acceptable?

A. In its⁸² performance according to the Gospel rule, with faith and assured hope of divine mercy.

Ps. li.; 1 John ii. 1, 2; 2 Cor. vii. 10, 11; Acts ii. 38; Matt. xxvi. 75.

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

A. That auniversal,⁸³ ⁸⁴ sincere obedience to the whole will of God, bin our hearts, minds, wills, and actions, cwhereby we are in some measure made conformable to Christ, our head.

aPs. cxix. 9; 1 Sam. xv. 22; John xiv. 15; Rom. vi. 19; Heb. xii. 14; Tit. ii. 12; 2 Pet. i. 5–7; Isa. i. 16, 17. b1 Chron. xxviii. 9; Deut. vi. 5; Matt. xxii. 37. cRom. viii. 29; 1 Cor. xi. 1; Eph. ii. 21; Col. iii. 1–3; 2 Tim. ii. 11, 12.

Q. 6. Is this holiness or obedience in us perfect?

A. Yes, ain respect⁸⁵ of all the parts of it, but bnot in respect of the degrees wherein God requires it.

a2 Kings xx. 3; Job i. 1; Matt. v. 48; Luke i. 6; 2 Cor. vii. 1; Eph. iv. 24; Tit. ii. 12. bIsa lxiv. 6; Ps. cxxx. 3; Exod. xxviii. 38; Phil. iii. 12.

Q. 7. Will God accept of that obedience which falls so short of what he requireth?

A. Yes, from them⁸⁶ whose persons he accepteth and justifieth freely in Jesus Christ.

Rom. xii. 1; Phil. iv. 18; Heb. xiii. 16; 1 John iii. 22; Eph. i. 6.

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

A. aInternal, in the quickening of all graces, purging all sins; and external, in fervent and frequent prayers, alms, and all manner of righteousness. Particular precepts are innumerable.

aHeb. ix. 14; Eph. iii. 16, 17; Rom. ii. 29, vi. 12. bMatt. v. 20; Rom. viii. 1, 2; Eph. iv. 22, 23; Tit. ii. 12.

489Q. 9. May not others perform these duties acceptably, as well as those that believe?

A. No;⁸⁷ all their performances in this kind are but abominable sins before the Lord.

Prov. xv. 8; John ix. 31; Tit. i. 15; Heb. xi. 6.

Chap. XXI. — Of the Privileges of Believers

Q. 1. What are the privileges of those that thus believe and repent?

A. First, union with Christ; secondly, adoption of children; thirdly, Christian liberty; fourthly, a spiritual, holy right to the seals of the new covenant; fifthly, communion with all saints; sixthly, resurrection of the body unto life eternal.

Q. 2. What is our union with Christ?

A. An aholy, spiritual⁸⁸ 89 conjunction unto him, as our bhead, chusband, and dfoundation, ewhereby we are made partakers of the same Spirit with him, fand derive all good things from him.

a1 Cor. xii. 12; John xv. 1, 2, 5–7, xvii. 23. bEph. iv. 15, v. 23; Col. i. 18. c2 Cor. xi. 2; Eph. v. 25–27; Rev. xxi. 9. dMatt. xvi. 18; Eph. ii. 20–22; 1 Pet. ii. 4–7. eRom. viii. 9, 11; Gal. iv. 6; Phil. i. 19. fJohn i. 12, 16; Eph. i. 3.

Q. 3. What is our adoption?

A. Our gracious reception into the family of God, as his children, and co-heirs with Christ.

John i. 12; Rom. viii. 15, 17; Gal. iv. 5; Eph. i. 5.

Q. 4. How come we to know this?

A. By the especial working of the Holy⁹⁰ Spirit in our hearts, sealing unto us the promises of God, and raising up our souls to an assured expectation of the promised inheritance.

Rom. viii. 15, 17; Eph. iv. 30; 1 John iii. 1; Rom. viii. 19, 23; Tit. ii. 13.

Q. 5. What is our Christian liberty?

A. An⁹¹ holy and spiritual afreedom from the bsalvage of sin, the cbondage of death and hell, the dc curse of the law, eJewish ceremonies, and fthraldom of conscience, purchased for us by Jesus 490Christ, and grevealed to us by the Holy Spirit.

aGal. v. 1. bJohn viii. 32, 34, 36; Rom. vi. 17, 18; Isa. lxi. 1; 1 John i. 7; 2 Cor. v. 21. cRom. viii. 15; Heb. ii. 15; 1 Cor. xv. 55, 57. dGal. iii. 13; Eph. ii. 15, 16; Gal. iv. 5; Rom. viii. 1. eActs xv. 10, 11; Gal. 3, 4, 5. f2 Cor. i. 24; 1 Cor. vii. 23; 1 Pet. ii. 16. g1 Cor. ii. 12.

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

A. Yes, as aa covenant,⁹² or as it hath any thing in it bringing into bondage, — as the curse, power, dominion, and rigid exaction of obedience; bbut not as it is a rule of life and holiness.

aJer. xxxi. 31–33; Rom. vii. 1–3, vi. 14; Gal. iii. 19, 24; Rom. viii. 2; Gal. v. 18. bMatt. v. 17; Rom. iii. 31, vii. 13, 22, 25.

Q. 7. Are we not freed by Christ from the magistrate's power and human authority?

A. No; being ordained of God, and commanding for him, we owe them all lawful obedience.

Rom. xiii. 1–4; 1 Tim. ii. 1, 2; 1 Pet. ii. 13–15.

Chap. XXII. — Of the Sacraments of the New Covenant in particular

Q. 1. What are the seals of the New Testament?

A. Sacraments instituted of Christ to be visible seals and pledges, whereby God in him confirmeth the promises of the covenant to all believers, re-stipulating of them growth in faith and obedience.

Mark xvi. 16; John iii. 5; Acts ii. 38, xxii. 16; Rom. iv. 11; 1 Cor. x. 2–4, xi. 26–29.

Q. 2. How doth God by these sacraments bestow grace upon us?

A. Not by any real essential conveying of spiritual grace by corporeal means, but by the way of promise, obsignation, and covenant, confirming the grace wrought in us by the Word and Spirit.

Heb. iv. 2; 1 Cor. x.; Rom. iv. 11, i. 17; Mark xvi. 16; Eph. v. 26.

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

A. Accidentally only, in things concerning the outward matter and form, as their number, quality, clearness of signification, and the like, not essentially, in the things signified, or grace confirmed.

1 Cor. x. 1, 2, 3, &c.; John vi. 35; 1 Cor. v. 7; Phil. iii. 3; Col. ii. 11.

Chap. XXIII. — Of Baptism

Q. 1. Which are these sacraments?

A. Baptism and the Lord's supper.

Q. 2. What is baptism?

A. An aholy action, appointed⁹⁵ ⁹⁶ of Christ, whereby being the sprinkled with water in name of the whole Trinity, by a lawful minister of the church, bwe are admitted into the family of God, cand have the benefits of the blood of Christ confirmed unto us.

aMatt. xxviii. 19; Mark xvi. 15, 16. bActs ii. 41, viii. 37. cActs ii. 38, 39; John iii. 5; Rom. vi. 3–5; 1 Cor. xii. 13.

Q. 3. To whom doth this sacrament belong?

A. Unto all to whom the promise of the covenant is made; that is, to believers, and to their seed.

Acts ii. 39; Gen. xvii. 11, 12; Acts xvi. 15; Rom. iv. 10, 11; 1 Cor. vii. 14.

Q. 4. How can baptism seal the pardon of all sins to us, all our personal sins following it?

A. Inasmuch as it is a seal of that promise which gives pardon of all to believers.

Acts ii. 39; Rom. iv. 11, 12.

Chap. XXIV. — Of the Lord's Supper

Q. 1. What is the Lord's supper?

A. An aholy action instituted and⁹⁷ appointed by Christ, bto set forth his death, cand communicate unto us spiritually his body and blood by faith, being drepresented by bread and wine, eblessed by his word, and prayer, fbroken,⁹⁸ poured out, and received of believers.

aMatt. xxvi. 26–28; Luke xxii. 14–20; 1 Cor. xi. 23–25. bLuke xxii. 19; 1 Cor. xi. 25, 26. cMark xiv. 22–24; 1 Cor. xi. 24, 25; John vi. 63. d1 Cor. xi. 23, 25. e1 Cor. xi. 24; Matt. xxvi. 26. fMatt. xxvi. 26; Mark xiv. 22; Luke xxii. 19.

Q. 2. When did Christ appoint this sacraments?

A. On the night wherein he was betrayed to suffer.

1 Cor. xi. 23.

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

492A. From the word,⁹⁹ practice, and actions of our Saviour, at its institution.

Q. 4. What were the actions of our Saviour to be imitated by us?

A. First, blessing the elements by prayer; secondly, breaking the bread, and pouring out the wine; thirdly, distributing them to the receivers, sitting in a table-gesture.

Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19,20; 1 Cor. xi. 23, 24.

Q. 5. What were the words of Christ?

A. First, of command, — “Take, eat;” secondly, of promise, — “This is my body;” thirdly, of institution for perpetual use, — “This do,” &c.

1 Cor. xi. 24–26.

Q. 6. Who are to be¹⁰⁰ ¹⁰¹ receivers of this sacrament?

A. Those only have a true right to the signs who by faith have an holy interest in Christ, the thing signified.

1 Cor. xi. 27–29; John vi. 63.

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

A. Yes; all the spiritual change is wrought by the faith of the receiver, not the words of the giver: to them that believe, they are the body and blood of Christ.

John vi. 63; 1 Cor. x. 4, xi. 29.

Chap. XXV. — Of the Communion of Saints, — the Fifth Privilege of Believers

Q. 1. What is the communion of saints?

A. An holy conjunction¹⁰² between all God's people, wrought by their participation of the same Spirit, whereby we are all made members of that one body whereof Christ is the head.

Cant. vi. 9; Jer. xxxii. 39; John xvii. 22; 1 Cor. xii. 12; Eph iv. 3–6, 13; 1 John i. 3, 6, 7.

Q. 2. Of what sort is this union?

A. First, aspiritual and internal, in the enjoyment of the same spirit and graces, — which is the union of the church catholic; secondly, bexternal and ecclesiastical, in the same outward ordinances, — which is the union of particular congregations.

a1 Cor. xii. 12, 13; Eph ii. 16, 19–22; 4931 Cor. x. 17; John xvii. 11, 21, 22; John x. 16; Heb. ii. 11.

b1 Cor. i. 10, 11; Rom. xii. 5; 1 Cor. xii. 27, 28; Eph iv. 11–13; Phil. ii. 2; Col. iii. 15; 1 Pet. iii. 8.

Chap. XXVI. — Of Particular Churches

Q. 1. What are particular churches?

A. Peculiar assemblies¹⁰³ 104 of professors in one place, under officers of Christ's institution, enjoying the ordinances of God, and leading lives befitting their holy calling.

aActs xi. 26; 1 Cor. iv. 17, xi. 22; 2 Cor. i. 1. bActs xx. 17, 28, xiv. 23; 2 Cor. viii. 23; Heb. xiii. 17. c1 Cor. iii. 5; Rev. ii. 1–3. d2 Thess. iii. 5, 6, 11; Gal. vi. 16; Phil. iii. 17; 1 Thess. ii. 12.

Q. 2. What are the ordinary officers of such churches?

A. First, pastors or doctors,¹⁰⁵ to teach and exhort; secondly, elders, to assist in rule and government; thirdly, deacons, to provide for the poor.

aRom. xii. 7, 8; Eph. iv. 11; 1 Cor. xii. 28. bRom. xii. 8; 1 Tim. v. 17. cActs vi. 2, 3.

Q. 3. What is required of these officers, especially the chiefest, or ministers?

A. aThat they be faithful in the ministry committed unto them; bsedulous in dispensing the Word; cwatching for the good of the souls committed to them; dgoing before them in an example of all godliness and holiness of life.

a1 Cor. iv. 2; Acts xx. 18–20. b2 Tim. ii. 15, iv. 1–5. cTit. i. 13; 1 Tim. iv. 15, 16. dTit. ii. 7; 1 Tim. iv. 12; Matt. v. 16; Acts xxiv. 16.

Q. 4. What is required in the people unto them?

A. Obedience to their message and ministry; bhonour and love to their persons; cmaintenance to them and their families.

a2 Cor. v. 20; Rom. vi. 17; Heb. xiii. 17; 2 Thess. iii. 14; Rom. xvi. 19; 2 Cor. x. 4–6. b1 Cor. iv. 1; Gal. iv. 14; 1 Tim. v. 17, 18. cLuke x. 7; James v. 4; 1 Tim. v. 17, 18; 1 Cor. ix. 9–13.

Chap. XXVII. — Of the Last Privilege of Believers, — being the Door of Entrance into Glory

Q. 1. What is the resurrection of the flesh?

A. An act of the mighty power of God's Holy Spirit, applying unto us the virtue of Christ's resurrection, &c; whereby, at the last day, he will raise our whole bodies from the dust, to be united again unto our souls in everlasting happiness.

Job xix. 25–27; Ps. xvi. 9–11; Isa. xxvi. 19; Ezek. xxxvii. 2, 3; Dan. xii. 2; 1 Cor. xv. 16, Rev. xx. 12, 13.

Q. 2. What is the end of this whole dispensation?

A. The glory of God in our eternal salvation.

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