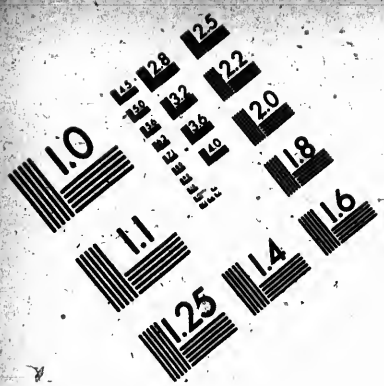

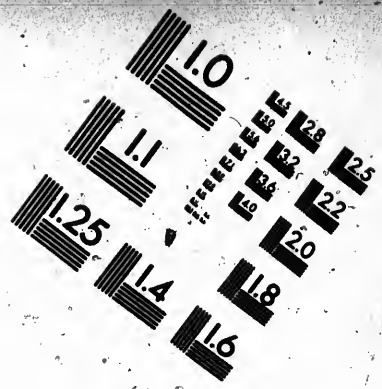

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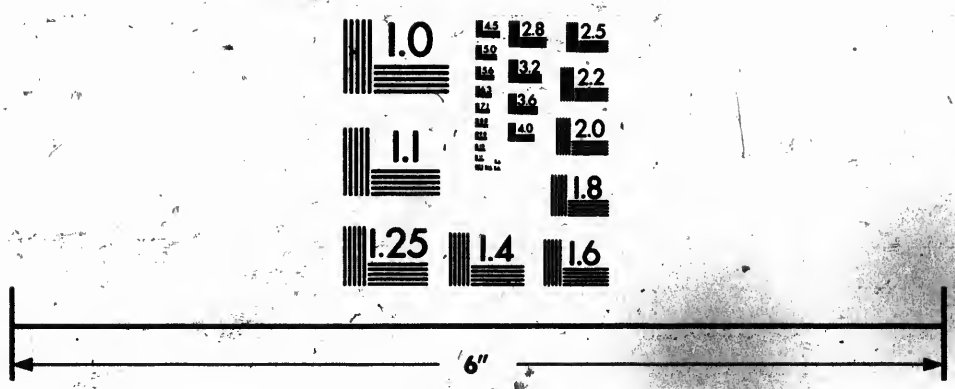

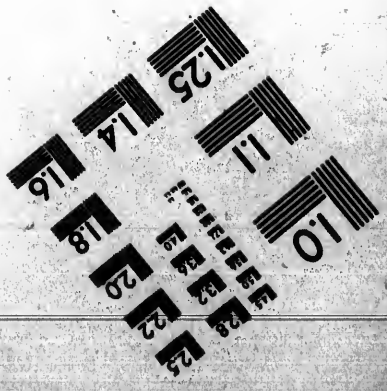

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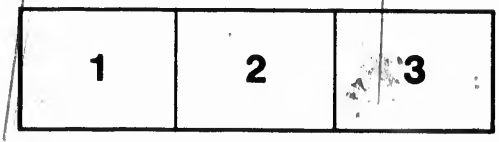

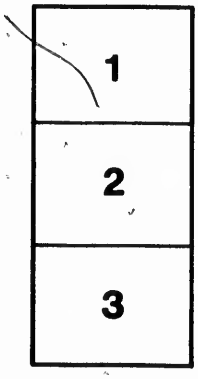

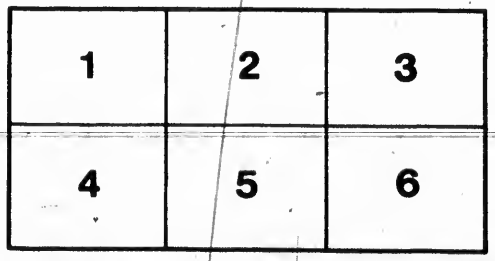

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THE

FIRST PRINCIPLES

OF

RELIGION;

COLLECTED AND ARRANGED

AS A HELP FOR THOSE WHO ARE UNSKILFUL IN THE WORD OF RIGHTEOUSNESS,

AND

AS A MEMORIAL FOR THE TEACHERS OF YOUTH.

BY

REV. JOSEPH GIBB,

STANSTEAD, UPPER CANADA.

FOURTH EDITION.

IMPROVED AND ENLARGED.

LONDON:

HAMILTON, ADAMS, AND CO.

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PREFACE.

RELIGION is the most important business of mankind. It is indispensably necessary for the intellectual and moral improvement of the soul, which is the principal part of human nature. It fits men for honouring their Creator upon the earth, supports their hearts under the manifold afflictions of this life, and prepares them for the enjoyment of endless felicity in the world to come.

Mankind stand in need of a *sure and sufficient rule* to direct them in the great business of religion. The unaided exercise of their own reason could never enable them to discover the true character and unity of God, the only way of acceptance in his sight, the manner in which they ought to serve him, the effectual means of spiritual purification from sin, and the certainty of a future state of everlasting retribution.

There is only one perfect and infallible rule of religion, namely, the Holy Scriptures of the Old and New Testament. These Scriptures were written by holy men, who were chosen and

inspired by God to publish his will to their fellow-creatures, and whose testimony, as the faithful ambassadors of the Most High, was fully confirmed by many astonishing uncontrollable *miracles*. Their sacred writings have been accurately transcribed, carefully transmitted to the present age, and translated into many languages, without any material alteration of their meaning. Copies of the Scriptures were so early multiplied, and so highly valued by the primitive Christians, that none could have corrupted them without being detected and exposed to general ignominy. The voluminous writings of the ancient Christian fathers contain many large quotations from the Bible, which correspond with the copies that we now possess, and prove that they are genuine. We have the most convincing *historical* evidence that the apostolic testimony was believed by multitudes who were eyewitnesses of the miracles with which it was confirmed, and who manifested the reality of their faith, by cheerfully enduring all manner of sufferings for the sake of Christ. The divine inspiration of the Scriptures is also evinced by the successive accomplishment of a system of ancient *prophecies* which they contain, and which were written long before they were fulfilled; for the secrets of futurity cannot be revealed except by God alone.

The Scriptures manifest their own divine origin by the matchless sublimity of the *discoveries* that they contain of the attributes, counsels, and works of God, especially the work of man's redemption; the incomparable purity of their *precepts*, and the superiority of the *motives* by which obedience is enforced; the superlative excellence of their *tendency*, which is to rescue mankind from the dominion and punishment of sin, restore them to the service and enjoyment of their Creator, and exalt them to enduring perfection and felicity; and the astonishing *harmony* of all their parts, though they were written in different ages on the most abstruse subjects, by many individuals, who had no opportunity for mutual consultation, and many of whom had no distinct understanding of what they were directed to write. The Jewish nation never produced one philosopher, and yet a succession of unlearned Jews composed a system of religion which infinitely surpasses all the speculations and boasted discoveries of human wisdom. Surely this is the finger of God!

Those to whom the word of God is effectually applied, obtain the most convincing *experimental evidence* of its truth. This arises from its peculiar *power and efficacy* in enlightening the understanding, discovering the secrets of the h[illegible] convincing the conscience, awakening the de[illegible]

est attention to eternal things, renewing the will and affections after the divine image, and producing that abiding peace of mind which passes all understanding. Believers have a witness in themselves, and they frequently attain a full assurance of the truth.

A striking *analogy* may be traced between the works of nature and the inspired writings, which shews that both have proceeded from the same divine Author. They resemble each other in the great variety, diversified utility, and peculiar arrangement of their parts. They exhibit similar traces of divine wisdom and power, greatness and condescension, sovereignty and goodness. They are equally unlike, and infinitely superior to, all the productions of men. Corresponding wonders, beauties, and difficulties, are conspicuous in both; and both do equally require and liberally reward human industry. As savages spend their days in comfortless indigence, because they neglect to make a proper use of the gifts of nature with which they are surrounded; so those who are slothful in the pursuit of spiritual knowledge, continue ignorant through life, with the volume of sacred truth in their hands. The composition of the Scriptures is so peculiar, that, like an inexhaustible mine, they daily yield new treasures of knowledge to those who search them in a proper manner; and

yet careless negligent readers derive comparatively little information or pleasure from them; because they read without attention, reflection, and a sincere desire to know the will of God, and do it.

The design of the following important questions is, to convince thoughtless readers of their ignorance, to excite eager enquiry, to direct the researches of serious inquirers, and assist them in discovering the most essential parts of divine truth in their connexion. They were formerly printed without any answer, except references to various passages of Scripture; and the learner was directed to turn up these passages in his Bible, and carefully ponder their meaning, till he could give a proper answer to every question *in his own words.* For the additional aid of those who have little capacity or leisure to compare so many passages, and collect their united meaning, a plain answer is now subjoined to every question. But the reader is requested to observe that *the answers were not composed first, and the references afterwards added to prove them; but suitable quotations from scripture were first selected and the combined sense of them was afterwards briefly expressed,* in words calculated to make the learner perceive from what *particular portion* of the Scriptures the several parts of every answer were taken.

These answers may facilitate the labour of those who are slow of apprehension, but they are by no means intended to influence their judgment, or supersede the necessity of consulting their Bibles; and if any shall rest satisfied with what is said in them, without examining the foundation on which they are grounded, the design of this compilation will be entirely defeated. In opposition to such criminal sloth, the learner is entreated *to read all the passages* that are quoted, to *observe their connection* with the rest of the chapter from which they are severally taken, and *deliberately exercise his judgment in comparing* them one with another, until he be able distinctly to comprehend the *united amount* of their meaning in his mind. As the full sense of so many quotations could not be compressed into so few words as the present answers contain, *let every inquirer endeavour to form a more complete answer to every question for himself*; and, instead of grudging the trouble of turning up so many parts of his Bible, it will be greatly for his benefit to collect other parallel passages, by means of Canne's Marginal References, or any Scripture Concordance, and especially by his own diligence in reading. This is to "SEARCH the Scriptures;" and one truth discovered in this manner, and fixed in the heart, will be of greater utility than a hundred uncertain specula-

tions, or contradictory opinions of men. Many become extremely opinionative on religious subjects, without believing any thing on the authority of God, because they too hastily receive all their principles on the precarious authority of men. Let only a proper taste for the pure word of the Lord be cultivated, and every part of it will be found sweeter than honey, and more precious than much fine gold.

As a considerable portion of the Scripture consists of history, and as the *historical, doctrinal, and practical, parts of it are intermingled*, the same plan has been followed in this Collection of First Principles, as the most natural and easy method of leading the uninformed mind to a general acquaintance with revealed truth. In referring to the historical parts of Scripture, it has been sometimes found necessary to quote large paragraphs, and even whole chapters; but this need not be considered any disadvantage, as the learner is not required to commit to memory all the passages that have been selected but rather to read them with attention, and treasure up their meaning. Some comprehensive verses are repeatedly quoted, because they contain matters proper to various questions. In such cases, the reader ought carefully to observe what words of every quotation are adapted to the immediate purpose for which it is produced,

without vainly attempting to find an answer in the other words that are not applicable to the subject.

It would be a very profitable exercise, for those who have leisure and capacity, to *write the substance* of what they discover by reading the Scriptures. This practice is peculiarly useful to young people, as it makes them read with greater attention, that they may observe what they should write. It leads them to exercise their judgment in distinguishing what is most worthy of being preserved, and it fixes many precious truths in their minds, that would otherwise be soon forgotten.

Permit me here to recommend the daily study of the best religious books, to all who desire to have a well-informed mind. Few read the Scriptures with much benefit, who do not also frequently read other instructive books in connexion with them. The pleasure of general reading is like a new sense, the value and utility of which can never be understood except by persons that enjoy it. By reading, you gain an acquaintance with the best thoughts of the wisest men, of ancient and modern times, and reap, with ease, the fruit of their tedious and painful labours. The most important preparatory information and directions for the successful study of divine truth, may be obtained in *Horne's Introduction to the*

Critical Knowledge of the Scriptures, a new and comprehensive work, of peculiar excellence and utility, which ought to be thoroughly digested.* Bestow proper attention also on the theological works of such eminent writers as *Owen*, *Bates*, *Flavel*, *Guyse*, *Edwards*, *Watts*, *Doddridge*, *Bunyan*, *Booth*, and *Fuller*. Remember, that well-written *Ecclesiastical History* contains much important information, which cannot be found in the Bible, and of which no Christian can be destitute, without extreme loss. Be entreated repeatedly to peruse *Jones' History of the Christian Church*, *Neal's History of the Puritans*, and especially *Bogue and Bennett's History of Dissenters*, *and Brook's History of Religious Liberty*. If those who have not read these books could form any conception of the profitable delight which they are calculated to impart, they would eagerly procure them at the expense of any sacrifice in their power, instead of wasting their money on gaudy apparel, to display the shameful nakedness of their neglected minds.

Let me also request the learner to *embrace every possible opportunity for hearing the Gos-*

* A comprehensive summary of introductory information, adapted to serious inquirers, whose money and time are limited, may be found in the author's *Directions for Searching the Scriptures*.

pel, where it is preached in scriptural purity, with plainness of speech, and faithful application to the conscience. The wisdom of God says, "Blessed is the man that heareth me, *watching daily* at my gates, *waiting* at the posts of my doors." Imitate the blessed Mary, by *keeping* those things that you read and hear, and *pondering them in your heart.* No outward instructions can render those hearers intelligent who do not *think for themselves.* Therefore attend diligently to the truth when it is set before you, endeavour to understand its *meaning, connexion, evidences, and uses. Enter fully into the explanation, proofs, and inferences, so as to make them your own.*

Frequently *review* what information you receive from books and sermons, that it may abide in your heart; and in doing this, strive to attain a *methodical* acquaintance with all the fundamental doctrines and duties of religion. A detached way of reading and thinking leads to confusion and error, especially when first principles and things subordinate or doubtful are intermingled. Many search for truth, and continue babes in knowledge through life, because they do not attend to its system. By arranging our best thoughts in a distinct and natural method, we easily perceive their connexion and harmony; we discover what is wanting or redundant; and

obtain the best opportunity for comparing new information with our former stock of knowledge, and treasuring up every useful thought in its own proper place.

Make the information that you attain, the subject of *frequent conversation* with others who love and seek the truth. You may profit more by speaking five minutes about divine things, than by hearing another during as many hours. The reason of this is, you can hear the best instruction without thinking, but speaking compels you to think; it exercises and improves the judgment and memory, discovers remaining ignorance, and promotes diligence in seeking the knowledge of truth, and of the evidence by which it is confirmed. Set a high value on the company of those who possess superior knowledge, and endeavour to draw useful information from them, by proposing your doubts, and *asking them questions.* Remember that a *good question* is of more value than a *bad sermon.*

Keep the *end* of instruction constantly in view. Seek knowledge, not to gratify a vain curiosity, or puff you up with pride, but that you may be enabled to trust in God's word, rejoice in his salvation, love him with your whole heart, and live to his glory. The conceited inquirer, who seeks knowledge merely to fit him for disputing and shewing his superior parts, grieves the Holy

Spirit, and provokes the Lord to give him up to delusion. The sincere and humble inquirer, who desires to know truth and duty, that he may believe the one and perform the other, has reason to expect the teaching and renewing of the Spirit of God here, and the perfect light of celestial glory hereafter.

Daily ask the divine teaching, by the fervent prayer of faith, that all your own researches may be crowned with success. "If any man lack wisdom, let him ask of God, and it shall be given him." But ask in faith, by drawing near to the Father of lights, through the mediation of his only Son. "Trust in the Lord with all thy heart, and lean not to thy own understanding: in all thy ways acknowledge him, and he shall direct thy paths." By bestowing due pains in this manner, you will obtain distinct views of the Gospel; your love to the truth will be promoted; and you will be prepared for professing your faith in Jesus Christ, and giving an answer to every man that asketh a reason of the hope that is in you, with readiness, and understanding, as well as with meekness and fear.

It is admitted, that this method of spiritual improvement requires diligent application; but, without this, religious knowledge cannot be obtained. Human life, without knowledge, is altogether vain, and even positively injurious:

its possessor is a blot in the creation, a slave of the destroyer, and an enemy to himself. It is false to say, that you have not sufficient leisure for the cultivation of your mind; for, to what end is your time lengthened out by the Almighty, if not for his service? and in what can it be more profitably employed? If men daily labour many hours for their bodies, that they may procure the things that are necessary for this life, which, like a vapour, appeareth for a little, and then vanisheth away; how much more cheerfully ought they to labour for their immortal souls, that they may obtain that knowledge which is indispensably necessary to its eternal happiness? This is a treasure which is infinitely worthy of the most diligent search, and those who persevere in seeking it shall not labour in vain. One who sought wisdom, in preference to long life and riches, conquest and honour, said—"If thou criest after wisdom, and liftest up thy voice for understanding; *if thou seekest her as silver, and searchest for her as for hid treasure; then* shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh understanding."

FIRST PRINCIPLES.

PART I.

OF GOD, HIS WORD, AND HIS WORKS IN GENERAL.

1. WHEREIN consists that knowledge which is most important and necessary to man?

It is most necessary for us to know,

1. The certain existence, the glorious perfections, the wonderful works, and the holy will of God; with our various obligations to serve him. 1 Chron. xxviii. 9. John xvii. 3. Psal. c. 3. cxi. 2.

2. The multitude of our sins against God, and the extreme depravity of our own heart before him. Rom vii. 7—14. Jer. xvii. 9.

3. The vanity of life, the terrors of death, and the awful condemnation of the last judgment, to which our sins have exposed us. Psal. xxxix. 4—6, 11. Eccles. xi. 9. Rom. ii. 5—9.

4. The wonderful person, the effectual mediation, the superlative excellence, the unsearchable riches, and the boundless love of Christ; with the happy experience of communion with him, and conformity to him. John xiv. 4—9. Philip. iii. 8—11. Eph. iii. 8, 9, 18, 19.

5. The manner in which the disciples of Christ ought to walk, so as to honour and please their God and Saviour. Col. i. 9, 10, Eph. v. 15, 17. James iii. 13—18. 1 Thes. iv. 1, 2.

6. Our present spiritual state and character in the sight of God, as accountable individuals. 2 Cor. xiii. 5. Gal. vi. 3, 4. 1 John iii. 14. 19, v. 13, 19.

7. The certainty and excellence of the eternal felicity of the righteous, with the means of attaining it. 2 Cor. v. 1. 1 John iii. 2, 3.; v. 11—13.

2. From what particular *sources* may such knowledge be derived?

1. From the light of nature, or the contemplation of the visible works of God, and of the several powers, relations, and obligations of men. Psal. xix. 1—4. Rom. i. 20.; ii. 14, 15.

2. From the Holy Scriptures of the prophets and apostles, in connexion with the labours of faithful ministers given by Christ to explain them. Rom. xv. 4. Heb. i. 1, 2. 2 Tim. iii. 15—17. Eph. iv. 8—16.

3. From parental instruction. Deut. vi. 7, 20—25. Psal. lxxviii. 4—8.

4. From religious conference. Col. iii. 16.

5. From christian example. Mat. v. 14—16.

6. From sanctified affliction. Psal. xciv. 12.; cxix. 67, 71.

7. From the effectual teaching of God. John vi. 44, 45.

3. Wherein consists the peculiar excellence of the Scriptures?

1. They are written under the infallible influence of divine inspiration, and therefore they are true, suitable, and sufficient. 2 Pet. i. 19, 21. 2 Tim. iii. 14—17.

2. They are the incorruptible principle and support of that new nature which God imparts to all his own children. Luke viii. 11—15. 1 Pet. i. 23—25.; ii. 2. James i. 18, 21.

3. They are more useful and satisfying to the heart than any earthly wisdom, possessions or enjoyments. Psal. xix. 7—11.; cxix. 49, 50, 72. 92, 93, 98, 103, 105, 111, 162.

4. They are mighty and effectual, as the means of true holiness, victory, and eternal life. Jer. xxiii. 28, 29. Eph. vi. 17. 2 Cor. x. 4, 5. Isa. lv. 10—13. John v. 39.

4. What perfections are ascribed to God in the Scriptures?

1. God exists of himself in the most independent manner. Exod. iii. 14.

2. He is a spirit, invisible, uncorruptible, and immortal. John iv. 24. Rom. i. 23. 1 Tim. vi. 16.

3. His duration is eternal, without beginning or end; and permanent, without progress or succession. Psal. xc. 2. 4. 2 Pet. iii. 8.

4. He is unchangeable in his nature and designs. Mal. iii. 6. Jam. i. 17.

5. He is immense, being present every where. 1 Kings viii. 27. Jer. xxiii. 23, 24.

6. He is omniscient, knowing all things past, present, and future, in a minute and perfect manner. Psal. cxxxix. 1—12. Prov. xv. 3. Heb. iv. 13. Psal. xxxiii. 13, 14, 18. Acts xv. 8, 18.

7. He is infinitely wise, to contrive what he pleases in the most skilful manner. Rom. xi. 33. Psal. cxlvii. 5.

8. He is almighty, and able to do whatever he pleases. Rev. i. 8. Isa. xxvi. 4.

9. He is ineffably happy in himself, and the fountain of all happiness. Rom. i. 21. Psal. xvi. 11.

10. He is abundant in goodness, and richly disposed to impart happiness. Psal. cxix. 68. Zech. ix. 17.

11. He is most holy, and opposite to all moral impurity. Isa. vi. 3. Rev. iv. 8.

12. He is most just, and inflexibly disposed to require for himself, and render to every one of his creatures, what is right and equal. Job xxxvii. 23. Deut xxxii. 4. 2 Chron. xix. 7.

13. He is love, being patient, long-suffering, and slow to punish his enemies; merciful and full of compassion to the distressed; gracious and ready to forgive the unworthy. Exod. xxxiv. 6, 7. Psal. ciii. 8—17; cxlv. 7—9. 1 John iv. 8—10. Eph. ii. 4—7.

14. He is faithful—speaking what is strictly true, and punctually fulfilling every thing that he has said. Numb. xxiii. 19. Deut. vii. 9. Psal. lxxxix. 33—35.

15. He is unsearchable and glorious above human comprehension. Job. xi. 7—9. 1 Cor. ii. 11.

5. How do the Scriptures reveal a *plurality* of distinct and equal persons, in the *unity* of the divine nature?

1. They assert most explicitly that there is only one true God. Deut. vi. 4. Isa. xliii. 10—15; xliv. 6—8. Mark xii. 29—32.

2. They frequently announce a plurality of distinct, intelligent, and active persons, or subsistents, in the Godhead. Gen. i. 26. John i. 1, 2. 1 John i. 2. Philip. ii. 6. Col. i. 15—17. Heb. i. 1, 2, 3, 8.

3. They teach that these divine persons are precisely three in number, admitting of no diminution nor increase. Psal. xxxiii. 6. Isa. lxiii. 9, 10. Mat. iii. 16, 17. John xiv. 26; xv. 26; xvi. 13—15. Rom. viii. 9—11. 1 Pet. i. 2. 2 Thess. ii. 13—16. Eph. i. 17; ii. 18—22; iii. 14—19. Heb. ii. 3, 4; x. 29. Matt. xxviii. 19. 2 Cor. xiii. 14.

4. They affirm that these three persons are all one in substance and will, operation and glory. John x. 30; xiv. 6—11; xvii. 21, 22. 1 Cor. ii. 10, 11.

6. How was the world created?

The world, and all things therein, were made out of nothing, in the space of six days, in admirable order, and of excellent quality; by the wisdom, power, and joint agency of the Three Divine Persons, and all for the glory and pleasure of God. —Heb. xi. 3. Jer. x. 11, 12. Gen. i. 1—25. Exod. xx. 11. Job xxxviii. 3—11. Psal. xxxiii. 6. Col. i. 16. Rev. iv. 11.

7. Did God abandon the world to itself, after it was created; or, does he continually *preserve, inspect, possess, and govern it?*

1. God incessantly upholds the works of his hands, as the unwearied preserver of man and all inferior creatures. Nehem. ix. 6. Heb. i. 3. Job vii. 20. Ps. xxxvi. 6.

2. He constantly observes all his creatures, and minutely inspects their particular circumstances, operations, and thoughts. Job xxviii. 24.; xxxiv. 21, 22. Ps. liii. 2; xi. 4; xxxiii. 13—15, 18. Prov. v. 21. Heb. iv. 13.

3. He possesses all things as his own, and he shall for ever inherit and rejoice in all his works. Gen. xiv. 19. Psal. i. 10—12; lxxxii. 8; civ. 31.

4. He continually governs all his creatures, by particular laws adapted to their several different natures; and directs, limits, and over-rules all their manifold operations, in the most particular, skilful, sovereign, irresistable, and righteous manner. Psal. ciii. 19; lxv. 5—13; civ. 10—30; cxlvii. 8—19. Mat. v. 45; vi. 26—30; x. 29, 30. Dan. iv. 25, 34, 35. Eph. i. 11. Job i. 12, 21. Acts. iii. 18. Psal. cvii. throughout; cxlv. 13—20; cxlvi. 6—10.

8. What order of creatures do the Scriptures represent as the *highest and most excellent;* and what are the principal things revealed concerning their peculiar *nature, number, employment, and relation to ourselves?*

The angels of God are the highest order of his creatures, as,

1. In their nature, they are immortal spirits, that excel in knowledge and wisdom, power and might, holiness and activity,—Heb. i. 7. 2 Sam. xiv. 17, 20. 2 Pet. ii. 11. Mat. xxv. 31. Luke xx. 35, 36.

2. In number, they are a great host that cannot be reckoned for multitude. Psal. lxviii. 17. Mat. xxvi. 53. Dan. vii. 9, 10. Heb. xii. 22.

3. Their employment is honourable and diversified, for they surround the throne of God as his ministers, hearken to his voice, fulfil his pleasure, celebrate his praise, and reverently worship him in conjunction with his only Son. 1 Kings xxii. 19. Psal. ciii. 20, 21; cxlviii. 2. Isa. vi. 1—3 Heb. i. 6. Rev. v. 11, 12.

4. Their relation to ourselves is highly important and interesting, as they all minister to the godly, surround, deliver, keep, and support them; they earnestly contemplate the gospel plan of salvation, attend the assemblies of the church to obtain increase of divine knowledge, and rejoice on account of the conversion of sinners; they conduct the souls of the just into their glorious rest after death; and shall gather the bodies of the righteous and the wicked before the judgment-seat of Jesus Christ at the last day. Heb. i. 14. Psal. xxxiv. 7; xci. 11, 12. 1 Pet. i. 12. Eph. iii. 10. Luke xv. 7, 10; xvi. 22. Mat. xiii. 30, 39—42.

9. What is revealed concerning the *fall*

of certain angels from the state in which they were created, their *employment* in relation to mankind in general, and Christians in particular, and their *final punishment?*

1. Many of the angels voluntarily left their original state of celestial felicity, by sinning against their Creator. Jude 6. 2 Pet. ii. 4.

2. They are employed, under Satan the destroyer, in deceiving sinners, working in them, leading them captive, blinding their minds, taking away the word when it is preached to them, and using them as instruments in imposing upon each other. Matt. xii. 24—26. John viii. 44. Eph. ii. 2. 2 Tim. ii. 26. 2 Cor. iv. 4. Mat. xiii. 19, 38, 39.

3. They unweariedly seek the destruction of believers, by sifting them with their temptations, warring against them with enticing delusions and fiery darts, and exciting the wicked to tempt and persecute them. Luke xxii. 31. 1 Pet. v. 8. Eph. vi. 11, 12, 16. Rev. ii. 10.

4. They shall be punished at last, by the destruction of their works, or usurped empire of darkness, by the complete triumph which the saints shall obtain over them, and by the infliction of extreme and everlasting torment. 1 John iii. 8. Rom. xvi. 20. Rev. xx. 10. Matt. xxv. 41.

PART II.

OF MAN'S ORIGINAL DIGNITY, HIS FALL, AND HELPLESS WRETCHEDNESS.

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10. WHAT is revealed concerning the creation, and first state of man?

1. After God had finished all his other works of creation, and as the result of his most sacred counsels, he formed of the dust the body of one man, and inspired him with him a living, reasonable, and immortal soul. He dignified this man with his own image, called him Adam, and gave him dominion over all his works on earth. Gen. i. 26, 27; ii. 7. Psal. viii. 3—8. Eccl. vii. 29.

2. He then caused Adam to sleep, took one of his ribs, and of it made a woman, as his image, glory, help-meet, and companion. When the woman was presented to Adam, he gratefully approved the gift of his Creator, and cleaved to his wife as his own flesh. Gen. ii. 18—25. 1 Cor. xi. 7—9.

3. God blessed Adam, and Eve his wife, commanded them to be fruitful and multiply, and subdue the earth, with all its inhabitants; and placed them in a delightful garden, with permission to eat of the fruits of the earth, with the exception of one particular tree; and he commanded them to shew their grateful subjection to himself, by abstaining from the fruit of it, on pain of death. Gen. i. 28, 29; ii. 8—17.

11. How did man fall from his first state of purity, honour, and happiness?

1. A serpent, actuated by Satan, who is called the old serpent, a liar, and a murderer from the beginning, tempted the woman to question the reasonableness of the divine law, and the certainty of that punishment which had been threatened as the effect of disobedience, and seduced her to eat the forbidden fruit, in the vain hope of attaining increase of knowledge. Having sinned herself, she excited Adam to follow her example, and thus they both fell from their first state by rebelling against their Creator. Gen. iii. 1—6. 2 Cor. xi. 3. 1 Tim. ii. 14.

2. All mankind being their natural offspring, and closely connected with them, were involved with them in their fatal fall, and in all its mournful consequences. Rom. v. 12—19. 1 Cor. xv. 21, 22, 45—49.

12. Wherein did the corruption of human nature discover itself soon after the entrance of sin?

1. Our first parents manifested the corruption of their nature by a slavish fear of God, by blindly fleeing to hide themselves from him, and impudently attempting to palliate their transgression. Gen. iii. 7—13.

2. Cain, their first born, brought an offering to the Lord without genuine faith, he hated and murdered his faithful brother Abel, for excelling himself, and haughtily attempted to justify his

conduct before God. Gen. iv. 3—9. Heb. xi. 4. 1 John iii. 12.

3. As mankind increased, those of them who made some profession of godliness, corrupted themselves by forming an inconsistent connection with the wicked, and thus the whole human race became peculiarly and progressively vile and injurious. Gen. vi. 2, 5, 11, 12.

4. The posterity of Noah abused the wonderful deliverance which they experienced, and combined in attempting to frustrate the designs of the Almighty. Gen. ix. 20—22. xi. 1—4.

13. In what state are all mankind now, by nature?

1. Being born of sinful flesh, they are all spiritually unclean and depraved. Job xiv. 4.; xv. 14—16. Ps. li. 5. John iii. 6. Gal. v. 19—21.

2. All their intellectual powers, as the understanding, judgment, memory and conscience, are blinded and perverted, so as to exclude the light, and resist the influence of divine truth. 1 Cor. ii. 14. John iii. 19, 20. Eph. iv. 17—19.

3. Their will and affections are entirely alienated from God; and as their heart is enmity against him, it is full of deceit and inclined to evil, as the overflowing source of every abomination. Rom. viii. 7. Col. i. 21. Jer. xvii. 9. Matt. xv. 18, 19.

4. Their practice is disorderly and rebellious, and their members are polluted, by being the instruments of iniquity. Isa. liii. 6. Rom. i. 21—32.; iii. 9—18.

5. They are the slaves of sin, and the children of Satan, in whom he works, leading them astray from God, according to his own will. John viii. 34, 44. 1 John iii. 8, 10. Eph. ii. 1—3. 2 Tim. ii. 26.

14. To what punishment are mankind exposed on account of sin?

1. They are separated from the favour and enjoyment of God, and the good hope of his celestial and eternal glory. Isa. lix. 2. Eph. ii. 12.

2. They are the objects of the high displeasure and just wrath of the Almighty. Ps. v. 4—6. Rom. i. 18.

3. They are under his awful and consuming curse, which blasts every comfort, and comprehends every form of distress. Jer. xvii. 5, 6. Deut. xxvii. 26.; xxviii. 15—67. Job xiv. 1, 2. Isa. lvii. 20, 21.

4. They are frequently given up to the lusts of their own heart, and suffered to fulfil the desires of a reprobate mind, without any restraint. Ps. lxxxi. 11, 12. Rom. i. 24, 26, 28.

5. They are liable to death, with all its unknown agonies and terrors. Rom. vi. 21, 23. James i. 15. Gen. iii. 19.

6. Those that die in sin shall be raised at the last day to condemnation, and punished with everlasting destruction. John v. 29. Matt. xxv. 31—33, 41, 46. 2 Thess. i. 5—9.

15. Is it possible for men to rescue themselves from the dominion and punish-

ment of sin, or procure justification in the sight of God, by their own doings?

1. As the love of evil is natural to mankind, and as its influence is greatly increased by custom, sinners have neither inclination nor strength to turn from iniquity to the service of God, nor can they do any thing that is spiritually excellent. Matt. vii. 18.; xii. 34, 35. Jer. xiii. 23. Rom. vii. 5, 7—14.; v. 6. John xv. 5.

2. As the law of God demands perfect obedience, and the best performances of sinners are altogether vile in his sight, no man can please God, or obtain justification by his own works; and those who seek justification by the works of the law, deceive themselves, frustrate the grace of God, contemn the mediation of Christ, and aggravate their guilt. Isa. lxiv. 6. Ps. cxliii. 2. Rom. iii. 19, 20.; viii. 8.; ix. 31, 32. Gal. ii. 16, 21.; iii. 10, 11, 21, 22. Eph. ii. 8, 9.

PART III.

OF THE DISPENSATIONS OF GRACE WHICH WERE PREPARATORY FOR THE COMING OF THE SAVIOUR.

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16. What is the *original cause* why some of mankind obtain deliverance from

the corruption and wretchedness of their natural state?

None are saved by virtue of their own works, or self righteous efforts; but all that escape the final punishment of sin, are saved by the *great love, rich mercy, free grace, and good pleasure of God.*

1. The free grace or sovereign good pleasure of God, is the original cause why he foreknew a certain determinate number of mankind before the foundation of the world, elected them in his Son Jesus Christ, and predestinated them to salvation with all the means thereof. Rom. viii. 28—31.; ix. 11—26.; xi. 5—9. Eph. i. 3—6, 9—11.

2. It was from pure unmerited love, that the Father sent his only begotten Son into the world to save the ungodly, by dying as the propitiation for their sins; and it was from the same love, that Jesus voluntarily laid down his life for the guilty, that he might reconcile them to God, and wash them from their sins in his own blood. John iii. 16, 17. Rom. v. 5—10. 1 John iv. 9, 10, 19.; iii. 16. 2 Cor. viii. 9. Eph. v. 2. Rev. i. 5, 6.

3. The loving-kindness, mercy, or grace of God, is the sole cause why sinners are regenerated by the Holy Ghost, quickened together with Christ, created anew to good works, called out of darkness, and enlightened with the knowledge of the gospel. Titus iii. 3—6. Eph. ii. 4—10. 2 Tim. i. 9. 1 Peter ii. 9, 10. Luke x. 21.

4. It is entirely by the rich mercy and free

grace of God, that he justifies the ungodly, delivers them from condemnation, pardons all their sins, blots out their transgressions, and accepts them as righteous through faith in his Son. Rom. iii. 24—27; v. 15—19. Heb. viii. 12. Isa. xliii. 25; xliv. 22. Titus iii. 7. Eph. i. 6, 7.

5. The love of God is the sole cause why he adopts strangers into his family by Jesus Christ, and treats them as his own children. 1 John iii. 1. Eph. i. 5, 6.

6. It is from the grace of God that his people obtain freedom from the dominion of sin, progressive sanctification, perseverance in his service, complete victory, and final perfection in holiness. Ezek. xxxvi. 25—32. Titus ii. 11—14. Rom. vi. 14, 18; viii. 35—39. John x. 27—29; xvii. 11—23. Eph. v. 25—27.

7. It is to the abundant mercy and grace of God, that believers owe the blissful joyful hope of a heavenly inheritance that fadeth not away, and eternal life to enjoy it. 2 Thes. ii. 16. 1 Peter i. 3, 4. Rom. vi. 22, 23; v. 20, 21.

17. When did God *begin to reveal* his gracious design of saving sinners?

1. Immediately after the fall of our first parents, the Messiah was promised, as the victorious seed of the woman. Gen. iii. 15.

2. The atonement of the Messiah was early prefigured, by the appointment of burnt-offerings and sacrifices, which represented him as a lamb slain from the foundation of the world. Gen. iv. 4. Rev. xiii. 8.

18. What were the means that the Lord used, to restrain the progress of human corruption, and bring men to repentance, during the *first dispensation* of grace, which extended from the fall of Adam to the calling of Abraham?

1. He called Adam and Eve to give an account of their conduct; convinced them of their guilt; encouraged them to repent, by revealing a sure foundation of hope; and chastened them for their profit, by banishing them from the garden of Eden, to labour for their subsistence in circumstances of affliction, and with the prospect of returning to the dust. Gen. iii. 9, 11, 15—24.

2. He accepted the worship and obedience of faith, and discountenanced the worship of unbelief and the practice of iniquity. Gen. iv. 3—15. Heb. xi. 4.

3. He granted sundry intimations of a general judgment, with the final glory of the righteous and misery of the wicked in an unseen world. Jude 14, 15. Gen. v. 22—24. Heb. xi. 5.

4. He warned the wicked of the necessity of repentance, by the preaching, obedience, and wonderful preservation of Noah. 2 Pet. ii. 5. 1 Pet. iii. 19, 20. Gen. vi. 12—22.

5. He destroyed the earth by a flood, to punish an impenitent generation, and leave an impressive example of punishment, for the warning of succeeding ages. Gen. vii. 17—23. 2 Pet. iii. 4—10.

6. He dispersed mankind over the earth, to

prevent the progress of idolatry, oppression, and other enormities. Gen. xi. 5—9.

[To obtain further information about the way in which God restrained iniquity, revealed his will, and advanced the cause of religion during that early period, the whole book of Job may be consulted, as it evidently describes the character and condition of the godly then, and contains no allusion to the events of the succeeding dispensation.]

19. How was the *second*, or *Abrahamic dispensation* of grace introduced?

1. After the posterity of Noah had become numerous, and as they began generally to corrupt themselves with idolatry, when God was about to leave the nations to walk in their own ways, he appeared to Abraham in Mesopotamia, called him to leave his country and kindred, and go into a land which he was to shew him. He blessed Abraham, entered into a covenant with him, and promised to give him children, and multiply them, and after four hundred years of affliction, to put them in possession of that land; and in due time, to bless all the nations in his seed. Acts vii. 2—7. Gen. xii. 1—7. Ps. cv. 6—10.

2. God instituted circumcision, as a token of his covenant with Abraham and his seed, a seal of the righteousness of faith, an emblem of holy renovation of heart, and a mark of subjection to the divine law. Gen. xvii. 9—14. Rom. iv. 11.

Deut. x. 12, 16.; xxx. 6. Rom. ii. 25—29. Gal. v. 3.

20. What were the chief discoveries of salvation granted to the patriarchs whilst the Abrahamic dispensation continued?

1. Under that dispensation, God revealed the righteousness of faith, or the method of a sinner's justification in his sight, by faith in the Messiah. Gen. xv. 1—6. Gal. iii. 6—8. Rom. iv. 1—5. 18—24.

2. He revealed, that the children of God shall obtain their filial inheritance, not on the ground of their natural birth after the flesh, or any righteousness of their own, but on the ground of his own gracious promise, and their new and spiritual birth resulting from the promise. Gen. xvii. 1—8, 15—21.; xxi. 2—12. Gal. iii. 15—18; iv. 22—30. Rom. iv. 13—17; ix. 6—9. John i. 11—13.

3. He confirmed his promise with his most solemn oath, to promote the consolation of all that believe, in every age. Gen. xxii. 15—18. Heb. vi. 13—18.

4. He gave an emblematical representation of the only way of intercourse between himself, as a faithful covenant God in heaven, and the heirs of promise on earth, through the promised Messiah. Gen. xxviii. 10—15. John i. 51; xiv. 6.

5. He foretold that the Messiah should be born of the tribe of Judah, to gather the nations, before the civil authority of that tribe should

completely cease. Gen. xlix. 8—10. Mat. ii. 4—6.

21. In what *outward circumstances* were the people of God placed during that period?

1. During the former part of it, they were few in number, and they moved from place to place, with their flocks, as strangers and pilgrims on the earth. God frequently honoured them with visions, and revelations of his gracious designs, sustained them by his bounty, tried them for their spiritual profit, and delivered them from the power of their enemies. Wherever they pitched their tents, there they honoured him by observing the institutions of his worship, and they looked for rest from their labours in the heavenly inheritance. Psalm cv. 12—15. Gen. xii. 4—20; xiii. 1—9; xiv. 13—23: xxv. 5, 6; xxvi. 1—6; xxxv. 1—21. Heb. xi. 8—20.

2. They were afterwards brought into Egypt, by the influence of Joseph, and being settled there in the fertile land of Goshen, they multiplied exceedingly; but, after the death of Joseph, and that king whom he had served, another king arose, who envied and oppressed them; yet, as God was with them to fulfil his promise made to their fathers, the more they were afflicted the more their number increased. Psal. cv. 16—25. Gen. xlv. 1—11; xlvi. 1—7; xlvii. 1—6. Exod. i. 6—17; ii. throughout.

22. How was the *third* or *Mosaic dispensation* of grace introduced?

When the time of the promise made to Abraham came, God pitied his people in their affliction; he hearkened to their cry; and called Moses to reveal his will to them as a great prophet, to confirm his message with miraculous signs, to bring them out of the land of bondage, and conduct them to the land of promise, that they might observe the peculiar laws of that dispensation. As Moses was slow of speech and self-diffident, his brother Aaron was appointed to assist him. Psal. ciii. 6, 7. Exod. iii. and iv. throughout; Acts vii. 30—35.

23. How were the Israelites set free from their Egyptian oppressors?

1. Moses and Aaron went to Pharaoh, the king of Egypt, and commanded him, in the name of the God of Israel, to let his people go, that they might hold a feast to him in the wilderness. Pharaoh resisted this demand, and took occasion from it to render the bondage of the Israelites more insupportable, by commanding them to make their usual quantity of bricks, whilst the necessary quantity of straw was withheld from them. Exod. v.

2. God proceeded to execute judgment upon the Egyptians for oppressing his people, according as he had said to Abraham, by inflicting successively ten miraculous plagues upon them, from almost all of which he preserved the Israelites. He turned all the waters of Egypt into blood, corrupted the whole land with frogs, turned the dust of Egypt into lice, sent swarms of

flies to infest them, destroyed their cattle with a grievous murrain, afflicted all the Egyptians with a boil which brake forth into blains, desolated their country with thunder and hail, covered it all with locusts, enveloped it with thick darkness for three days, and slew all their first-born. Gen. xv. 13, 14. Exod. vii. 17. to x. 23. inclusive; xii. 29, 30. Psal. lxxviii. 43—51. cv. 26—36.

3. The fear of immediate death constrained the Egyptians to dismiss the Israelites from their slavery, laden with silver and gold, which they had been directed to borrow of them; and thus they obtained both liberty and much substance, as God had promised to Abraham. Gen. xv. 14. Exod. iii. 20—22. xi. 1—3. xii. 31—42. Psal. cv. 37, 38.

4. After the Israelites had departed, Pharaoh hardened his heart, and pursued after them, to reduce them to bondage; but the Lord opened a way for his ransomed people through the Red sea, by which they escaped, and when the Egyptians attempted to pass through the sea, they were all drowned. Exod. xiv. 5—31. Psal. cvi. 7—12.

24. How were the Israelites *directed* in the right way, and *sustained* during their journey from Egypt to the land of promise?

1. The Lord directed them where to encamp, when to remove, and in what course to journey, by going before them in a miraculous pillar of a cloud by day, and of fire by night. Exod. xiii. 20—22. Numb. ix. 15—23.

2. He fed them from heaven with manna, which he bestowed regularly on every day, except the Sabbath, during forty years. Exod. xvi. 4, 5, 14, 15, 26, 35. Deut. viii. 2—4.

3. He gave them drink, at one time by sweetening for them the waters of Marah, and afterwards he repeatedly made water to flow out of a rock and follow them. Exod. xv. 23—25. xvii. 1—6. Numb. xx. 7—11. Psal. cv. 41.

4. He occasionally fed them with flesh, by collecting a miraculous quantity of quails around their camp. Exod. xvi. 12, 13. Num. xi. 31, 32. Psal. lxxviii. 26—29.

25. How did God reveal his law to his chosen people, and enter into covenant with them in the wilderness, so as thereby to *establish* the Mosaic dispensation?

1. In the first day of the third month after they had been brought out of bondage, God commanded Moses to put them in remembrance of their obligations to him, as their deliverer, to encourage them to keep his covenant, and direct them to make themselves ready against the third day to receive it from himself. Exod. xix. 1—6. 10, 11, 14, 15.

2. To impress the hearts of the Israelites the more deeply, and render the giving of the law in the highest degree solemn, God manifested himself to them on the third day, from Mount Sinai, in a thick and dark cloud, attended by fire and smoke, thunder and lightnings, the loud voice of the trumpet, and a great earthquake: and Moses

was commanded to set bounds to the people, and charge them to abstain from breaking through to gaze, on pain of instant death. Exod. xix. 12, 13, 16—25.

3. God spoke the ten commandments, or summary of the covenant, and, in an immediate manner addressed them to the people, in the hearing of all the Israelites. Exod. xx. 1—17, 22. Deut. iv. 12, 13.

4. The people were deeply affected with this awful display of the divine Majesty, authority, and holiness. They engaged themselves to keep and obey all God's covenant; but requested that, on all succeeding occasions of revelation, the divine message might be delivered to them by Moses, as a mediator, that they might no more be exposed to the terrors of the Almighty voice. Exod. xix. 8. xx. 18—21. Deut. v. 23—27.

5. The Lord approved this request of the people, and employed Moses to receive his message, and declare it unto them in his name. Deut. v. 28—31.

6. He then gave Moses a number of judgments, or social laws, and commanded him to lay them before the people. Exod. xxi. xxii. xxiii.

7. Moses told all the people the words of the Lord, wrote them in a book, erected an altar with twelve pillars, and having obtained the consent of all the people, he ratified the covenant between God and them, by offering sacrifices to the Lord, and sprinkling the blood upon the altar, the book, and the people. Exod. xxiv. 3—8. Heb. ix. 18—20.

8. God called Moses up into the mount for

the space of forty days and forty nights and during that time he shewed him a pattern of the tabernacle, with all its furniture, and directed him how to make them, and consecrate priests to minister unto the Lord. He then delivered to him a copy of the covenant of the testimony, written by the finger of God on two tables of stone. to be deposited in the ark. Exod. xxiv. 12—18, xxv. to xxxi. throughout.

9. When Moses came down from the Mount, and discovered that the people, during his absence, had offended the Lord, by making and worshipping a golden calf, he was so disconcerted with anger, that he brake the two tables which God had given him. Exod. xxxii. 15—19.

10. After Moses had made intercession with the Lord for the people, and turned away his wrath from them, God commanded him to prepare other two tables of stone, and take them up into the Mount, and after he had continued with the Lord other forty days and forty nights, and received various additional laws, God wrote upon the tables the words of the ten commandments. Exod. xxxii. 9—14. xxxiv. 1—28.

11. After the people had constructed the tabernacle, according to the divine pattern, and reared it up, the Lord honoured it with his peculiar presence, and from it he frequently spoke to Moses, and delivered many additional laws, Exod. xl. 1—35. xxv. 21, 22. Lev. i. 1. These laws are recorded in the whole book of Leviticus and many parts of Numbers.

12. When the Israelites had nearly completed a pilgrimage of forty years in the wilderness, and

after the death of almost all the men that had come out of Egypt, Moses was directed, before his death, to rehearse to the young generation what the Lord had done for them and their fathers, to give them a repetition of the divine law, and excite them to obedience, by many affectionate exhortations and warnings. This second giving of the law is contained in the whole book of Deuteronomy, as its title intimates.

26. What was the *principal design* which the law given by Moses was intended to accomplish?

The law was given to conduct sinners to Jesus Christ,

1. By convincing them of their need of salvation. To accomplish this, the law displays the holiness and authority of God. It shews the vast extent of that obedience which he demands, and the infinite demerit of sin. It prohibits and restrains the practice of sin; and yet the serious application of it stimulates and discovers the secret lusts of the carnal heart. It denounces the righteous indignation of the Almighty against every transgressor, and awakens sinners from their natural state of carnal security to deep compunction, and eager enquiry about salvation. It slays self-righteous confidence, stops every mouth from boasting or murmuring, makes those to whom it is applied to feel themselves guilty and helpless before God, and thus shuts them up to the faith of Christ. Gal. iii. 19—24. ii. 19. Rom. vii. 5—14 iii. 19, 20.

2. By prefiguring Christ as the end of the law for righteousness, and thereby directing the confidence and affections of perishing sinners towards him. The Mosaic offerings taught the guilty to look for pardoning mercy on the ground of sacrifice; and the repetition of these offerings year by year continually, proved their own insufficiency, and directed the guilty, who presented them, to look forward to a more precious sacrifice of God's providing to put away sin. Rom. x. 4. Heb. x. 1—14. ix. 1—14, 23—26.

27. By what transgressions did the Israelites offend the Lord, while they enjoyed the peculiar tokens of his presence in the wilderness?

1. They misunderstood and forgat the wonderful works of God, which they had witnessed, and acted contrary to the impressions and resolutions that had been produced by them. Psal. cvi. 7—13, 21. lxxviii. 8—17, 34—37, 42.

2. They frequently tempted the Lord, by despising his kindness towards them, and murmuring against him and his servants; as if they had deceived and injured them in bringing them out of Egypt. Exod. xiv. 10—12. xvi. 2, 3. xvii. 1—4. Numb. xiv. 1—4, 10. xvi. 41. xx. 1—5. xxi. 4, 5.

3. They committed idolatry, by making and worshipping a molten calf. Exod. xxvii. 1—6. Psal. cvi. 19, 20.

4. They lusted for the flesh, and seemed to value the plenty of Egypt above the heavenly

provision with which God sustained them. Numb. xi. 4—6. Psal. lxxviii. 18—20, 23—25.

5. They envied and rebelled against Moses and Aaron. Numb. xvi. 1—3, 12—14. Psal. cvi. 16.

6. They polluted themselves with fornication and heathenish superstition. Numb. xxv. 1, 3.

7. They rejected the word of the Lord by unbelief, which was their most heinous and fata transgression. Deut. i. 25—32, 42, 43. Psall lxxviii. 22, 23.

28. How did the Lord manifest his displeasure, on account of these transgressions of his people in the desert?

1. He repeatedly accused, upbraided, and threatened to disinherit and consume them. Exod. xxxii 7—10.; xxxiii. 1—5. Numb. xiv. 11, 12.

2. He employed those who were the most faithful, to inflict punishment on the wicked. Exod. xxxii. 20, 25—29. Numb. xxv. 4, 5.

3. He suffered many of them to flee and fall before their enemies. Numb. xiv. 43—45. Deut. i. 42—45.

4. He destroyed many of them by serpents. Numb. xxi. 6.

5. He made the earth to open and swallow some, and fire to consume others. Numb. xvi. 23—35. Ps. cvi. 17, 18.

6. He smote many on different occasions, with the plague. Numb. xi. 33.; xvi. 46, 49.; xxv. 9.

7. He gave them up to the lusts of their own heart. Ps. cvi. 15.; lxxxi. 10—12.

8. He sware in his wrath, that the generation which had come out of Egypt should not enter into his promised rest, and caused them to wander forty years in the wilderness, until their carcases were wasted. Numb. xiv. 22, 23, 28—35.; xxvi. 63—65. Heb. iii. 7—11, 17.

29. How were the surviving Israelites put in possession of the land promised to their fathers?

1. Moses having subdued Sihon, king of the Amorites, and Og, king of Bashan, who reigned on the east of the river Jordan, divided their lands to the Reubenites, the Gadites, and half the tribe of Manasseh; and permitted them to settle their families and flocks there, on condition of afterward going armed before the rest of the tribes, to assist them in subduing the land of Canaan. Numb. xxxii. 1—33. Deut. iii. 1—20.

2. In answer to the disinterested prayer of Moses, who, on account of a particular transgression, was not permitted to pass over the Jordan into Canaan, the Lord directed him to appoint Joshua to be his successor, by laying his hands on him, and giving him a charge, before the high priest, and all the people. Numb. xx. 7—12.; xxvii. 12—23. Deut. iii. 21—28.

3. After the death of Moses, the Lord confirmed his former appointment of Joshua, gave him a commission to destroy the nations of Canaan, and encouraged him with promises of assistance and success. Josh. i. 1—9.

4. The Lord magnified Joshua before all the

people, and encouraged them to obey him, by dividing the waters of Jordan, as he had formerly done the Red Sea, that they might pass safely over it into their promised rest. Josh. iii. 7—17.

5. Joshua afterward subdued the nations of Canaan, and divided their lands to the remaining tribes of Israel, according to the commandment of the Lord; and, before his death, he assembled the whole nation of Israel, put them in remembrance of the works of God, by which he had accomplished his promises to them and their fathers, directed them how to secure the continuance of his blessing, exhorted them to continue obedient to the law of Moses, and warned them of the fatal consequences of disobedience. Josh. xi. 15—23.; xxiii. xxiv.

30. How did the Israelites conduct themselves after their settlement in Canaan?

1. The generation that had seen the works of the Lord in the days of Moses and Joshua, stedfastly served the Lord, by obeying his commandments, extending their conquests, and executing judgment on the wicked inhabitants of Canaan. Judges ii. 6, 7.; i. 1—17.

2. After the Israelites had obtained abundance of land for their own accommodation, they neglected to drive out the remaining idolatrous inhabitants of Canaan, and to destroy all the monuments of their superstition, thereby violating the most express divine laws. Deut. vii. 1—6. Judges i. 21—33.

3. Another generation of Israelites afterward arose, who knew not the Lord, nor his works; and as they mingled among the heathen, they joined themselves to them in marriage, learned their ways, worshipped their idols, and ungratefully forsook their Saviour. Judges ii. 10—13.; iii. 5—7.

4. Succeeding generations, after having been convinced of wickedness, and partially reformed, speedily relapsed into idolatry, and corrupted themselves more than their fathers. Judges ii. 17—19.; ix. 1—6.; x. 6.; xvii. 1—5.; xix. 22—30.

5. The priests themselves, who ought to have honoured the Lord by instructing his people, and presenting their offerings, became seducers of his people, and kicked at his sacrifices. Judges xviii. 14—20. 1 Sam. ii. 12—17, 22—29.

31. How did God *restrain* and *punish* the wickedness of the Israelites; and *how long continued the several periods* during which they were oppressed by their enemies?

1. He reproved them for neglecting to extirpate the nations of Canaan, and threatened to leave the residue of their enemies as thorns in their sides to prove their true character. Judges ii. 1—4, 20—23.; iii. 1—4.

2. He made them to punish one another by destructive civil wars. Judges ii. 22—57. xx. throughout. The desolating war between the

other tribes and the Benjaminites, happened soon after their settlement in Canaan, before the death of Phinehas the high priest. Judges xx. 28.

3. He repeatedly delivered them into the hands of their enemies, who spoiled and oppressed them. Judges ii. 14, 15.

They were oppressed by Cushan-rishathaim, king of Mesopotamia, 8 years. Judges iii. 8. By Eglon, king of Moab, 18 years. Judges iii. 12—14. By Jabin, king of Canaan, 20 years. Judges iv. 1—3. By the Midianites, 7 years. Judges vi. 1—10. By the Philistines and Ammonites, 18 years. Judges x. 7—14. By the Philistines, 40 years. Judges xiii. 1. 1 Sam. iv.

32. Who succeeded Joshua in delivering and governing the Israelites?

The Lord raised up judges, to promote piety and administer justice among his people, and deliver them from their enemies. Judges ii. 16—18.

1. Othniel prevailed against Cushan-rishathaim, and gave the Israelites rest 40 years. Judges iii. 9—11.

2. Ehud slew Eglon, and subdued the Moabites, and the land had rest 80 years. Judges iii. 15—30.

3. Deborah, a prophetess, judged Israel, called Barak to subdue Jabin's army, and gave the land rest 40 years. Judges iv. 4—24.; v. 31.

4. Gideon destroyed the altar of Baal, defeated the Midianites, and gave his country quietness 40 years. Judges vi. 11. to viii. 28.

5. Abimelech usurped regal authority during three years. Judges ix. 1—22.

6. Tola judged Israel 23 years. Judges x. 1, 2.

7. Jair succeeded him 22 years. Judges x. 3—5.

8. Jephthah subdued the Ammonites, insnared himself with a rash vow, punished the sedition of the Ephraimites, and judged Israel 6 years. Judges xi. xii. 1—7.

9. After him, Ibzan judged Israel 7 years. Judges xii. 8—10.

10. Elon succeeded him for 10 years. Judges xii. 11, 12.

11. Abdon judged Israel 8 years. Judges xii. 13—15.

12. Samson slew many of the Philistines, and judged Israel 20 years. Judges xiv. xv. xvi.

13. Eli the Priest judged Israel 40 years, at the end of which period the Lord punished the sins of his house by allowing the Philistines to defeat the Israelites, and to take the ark of the covenant. 1 Sam. iv. 10—22.

14. Samuel, the last of the judges, succeeded Eli. He called the Israelites to put away their idols, and return to the Lord with all their hearts; defeated the Philistines; and judged Israel to the end of his life, during about 21 years. 1 Sam. vii.

33. How was the government of Israel by judges *changed*?

1. The improper conduct of Samuel's sons, whom he employed as his assistants, induced the

Israelites to become weary of the government of judges, and petition Samuel to set a king over them, that they might be like other nations. 1 Sam. viii. 1—5.

2. As this demand proceeded from much blindness and ingratitude, it displeased Samuel, and he applied to the Lord for direction. The Lord accused them for rejecting himself from being their king, and commanded Samuel to give them warning of the manner of kings, and the disadvantages of a change of government; yet the people persisted in their unreasonable demand. 1 Sam. viii. 6—20

3. God exercised his right of dominion over the Israelites, by commanding Samuel to anoint Saul to be their king. 1 Sam. viii. 21, 22. ; ix. 15—17.

4. When Saul was anointed, he was fitted for his station by the Spirit of the Lord, and marked out to the people by lot; and after they had discovered his superior talents for the office, they made him their king by general choice. 1 Sam. x. xi.

5. Samuel afterward vindicated his own character and government, reproved the Israelites for rejecting the Lord from being their king, excited their fear by a miracle, warned them of the fatal consequences of rebelling against the Lord, and solemnly charged them and their king to obey the law of Moses. 1 Sam. xii. Deut. xvii. 14—20.

34. What *number* of kings reigned over God's ancient people, from the time of

Samuel to the Babylonish captivity; in what *order* did they succeed one another; what *character* had every one of them; *how long* did every one of them reign; and *how much longer, upon the whole,* continued the dominion of the righteous and useful, than of the wicked kings?

The number of years that the good and bad kings reigned:—

	Good.	Bad.
1. Saul was a double-minded, unstable, and bloody man. Acts xiii. 21. 1 Sam. xv. 13—23.; xxii. 11—19.	...	40
2. David, a devout and faithful man, according to God's heart. 1 Kings ii. 11. xv. 5.	40	...
3. Solomon, a lover and zealous teacher of wisdom. 1 Kings xi. 42.; iii. 5—28.; x. 1—9.	40	...
4. Rehoboam, a haughty and foolish tyrant. 1 Kings xiv. 21.; xii. 6—14.	...	17
5. Abijam imitated his father in part, but was more prosperous. 1 Kings xv. 2, 3. 2 Chronicles xiii.	...	3
6. Asa, a sincere and zealous reformer. 1 Kings xv. 9—15.	41	...
7. Jehoshaphat, pious like Asa. 1 Kings xxii. 41—44.	25	...
8. Jehoram, a wicked idolater. 2 Kings viii. 16—18.	...	8

	Good.	Bad.
9. Ahaziah, another idolater. 2 Kings viii. 25—27.	2	
Athaliah, a wicked female usurper. 2 Kings xi. 1—3.	...	1
10. Jehoash, unstedfast before God. 2 Kings xii. 1—3, 18. 2 Chron. xxiv. 1—25.	...	6
11. Amaziah, tolerably upright. 2 Kings xiv. 1—6.	...	40
12. Azariah Uzziah, generally did right. 2 Kings xv. 1—4, 13. 2 Chronicles xxvi.	29	...
13. Jotham, upright and useful. 2 Chronicles xxvii.	52	...
14. Ahaz, a vile idolater. 2 Kings xvi. 1—4. 2 Chronicles xxviii. 1—4.	16	...
15. Hezekiah, an eminent reformer. 2 Kings xviii. 1—7.	...	16
16. Manasseh, a cruel idolater. 2 Kings xxi. 1—16. 2 Chron. xxxiii. 1—17.	29	...
17. Amon, an obstinate idolater. 2 Kings xxi. 18—22.	...	55
18. Josiah, a most pious reformer. 2 Kings xxii. 1, 2.; xxiii. 25.	...	2
19. Jehoahaz, a miserable idolater. 2 Kings xxiii. 30—33.	31	...
20. Eliakim Jehoiakim, an idolater. 2 Kings xxiii. 36, 37.	...	¼
21. Jehoiachin, another idolater. 2 Kings xxiv. 6—9.	...	11
22. Mattaniah Zedekiah, an idolater. 2 Kings xxiv. 17—19.	...	¼
	...	11
	303	210½

From this statement it appears, that the ancient people of God were governed by twenty-two kings; nine of them were approved as upright and useful, and thirteen were censured as wicked and mischievous. The years that the good kings reigned, being added together, amount to three hundred and three; the reign of the evil kings lasted two hundred and ten years and a half, including the six years of Athaliah's usurpation, being ninety-two years and a half less than the period of the good kings. It may also be remarked, that Saul, Abijam, Jehoash, and Manasseh, though wicked, upon the whole, acted properly during a considerable part of their reign; so that the duration of the good government was much longer than that of the evil. The kings of Israel that reigned over the ten tribes were all wicked idolaters, therefore they are not reckoned here.

35. What are the *most interesting* parts of the history of God's people, after the establishment of their kingly government?

1. Saul, by his disobedience, provoked the Lord to reject him and his house; and, though his reign was permitted to continue for some years, Samuel was commanded by God to anoint David to be his successor. 1 Sam. xiii. 8—14.; xv. xvi.

2. David, though only a young man when he was anointed, soon rendered himself conspicuous above his brethren, by slaying Goliath, a champion of the Philistines; but, in proportion as he

was esteemed and honoured by the people of Israel, he was envied, hated, and persecuted by Saul; and after he and his followers had been repeatedly pursued by Saul, they retired for safety to the land of the Philistines, and resided with Achish the king of Gath. 1 Sam. xvii. to xxx.

3. Soon after Saul was slain, David was anointed by the men of Judah as their king, but all the other tribes cleaved to Ish-bosheth, the son of Saul; and there was war between the house of David and the house of Saul during seven years, until Ish-bosheth was betrayed and murdered by his own servants; after which David was anointed king over Israel, with the consent of all the tribes. 2 Sam. i. to v.

4. When the authority of David was fully established, he manifested his piety, gratitude, and zeal for the honour of God, by bringing the ark of God, with much solemnity, from its former state of obscurity, to a tabernacle, that he had pitched for its reception in his own city of Zion; and he afterward proposed to build a splendid house as a dwelling place for the God of Israel. The Lord approved his gracious design, but reserved the honour of building the temple, to his son and successor, concerning whom special promises were made. David thankfully acquiesced in the divine appointment, made liberal preparation for the building, gave his son Solomon the pattern of it, which he had received by divine inspiration, and solemnly charged him to finish the whole work according to that pattern. 2 Sam. vi. vii. 1 Chron. xxviii. xxix.

5. After David had obtained much success in

war, he offended the Lord, by seducing Bathsheba, betraying Uriah her husband, and numbering the people of Israel. He was afterwards brought to repentance; but the Lord corrected him by the rebellion and death of his son Absalom, by many other disorders in his family, and a destructive plague, which prevailed for three days, among his people. 2 Sam. xi. to xxiv.

6. Solomon reigned over all Israel in peace, and was distinguished by wisdom, riches, and honour.—He began to build the temple of God in the fourth year of his reign, four hundred and eighty years before the Israelites came out of Egypt; and finished it in seven years, above a thousand years before the birth of the Messiah. He executed other great works, raised his nation to a high degree of outward influence and glory, and excited the admiration of surrounding kingdoms; yet he offended the Lord by leaving his first zeal for the true religion, loving many strange wives, and countenancing their superstitions; and on account of these provocations, the Lord raised up adversaries to vex him during the last years of his reign. 1 Kings iii. to xi. 2 Chron. i. to ix. Eccl. i. ii.

7. The religious declension of Solomon was farther punished, in the days of his son Rehoboam, by the revolt of ten of the tribes, which was excited by the harsh and unreasonable answer that he returned to their petition for the redress of their grievances. Thus the people of God were divided into hostile kingdoms, that were never reunited, and that often vexed each other with destructive wars. The reign of Rehoboam

was also rendered unhappy by Shishak, king of Egypt, who took the cities of Judah, and plundered the temple of Jerusalem. 1 Kings xii. 1—24.; xiv. 30. 2 Chron. x. xii. 1—10.; xiii. 2—17.

8. Jeroboam, the first king of the ten tribes, or kingdom of Israel, established a peculiar kind of idolatrous worship, as a national religion, on the pretence of accommodating his subjects, and to keep them from visiting Jerusalem at the stated festivals, or renewing their subjection to the posterity of David. 1 Kings xii. 25—33.

9. The idolatry that Jeroboam established was continued, and occasionally increased, during the reign of 18 succeeding kings, of many different families, during which time the Lord visited the ten tribes with repeated judgments, and called them to repent and turn from their idols; but as they proved incorrigible, he allowed Shalmanezer, king of Assyria, to carry them captive, and thus put an end to the kingdom of Israel, after it had existed in a state of separation from the kingdom of Judah two hundred and fifty-eight years. 2 Kings xvii.

10. Many of the kings of Judah were wicked and superstitious; yet in that kingdom idolatry was abolished, genuine religion was revived, and remarkable deliverances from danger were obtained, during the reign of Asa, Jehoshaphat, Hezekiah, and Josiah. 2 Chron. xiv. to xx. xxix. to xxxii. xxxiv. xxxv.

11. After the death of Josiah, the kingdom of Judah rapidly declined in piety and prosperity; and at length the temple and city of Jeru-

salem were burnt by the Chaldeans, their treasures and many of the inhabitants of Judah, were carried to Babylon, and there they continued in captivity during seventy years. Jerusalem was destroyed by Nebuchadnezzar, and an end put to the kingdom of Judah, about one hundred and thirty-three years after the captivity of the ten tribes, and five hundred and eighty-eight years before the coming of Messiah. 2 Kings xxiv. xxv. 2 Chron. xxxvi. 1—21. The Babylonish captivity, of seventy years, commenced in the fourth year of Jehoiakim, about eighteen years before the destruction of Jerusalem. 2 Chron. xxxvi. 5—7. Dan. i. 1, 2. Jer. xxv. 1—12.

12. At the end of seventy years, God executed vengeance on Babylon, by Cyrus the king of Persia, and stirred him up to proclaim an edict, by which the Jews were permitted to return to their own land, and rebuild their city and temple. 2 Chron. xxxvi. 22, 23. Ezra i. 1—4.

13. Many of the Jews returned from their captivity, they brought back the sacred vessels of the temple, that had been carried away by the Chaldeans; and, after many interruptions, restored their temple and worship. In these things they acted chiefly under the direction of Sheshbazzar or Zerubbabel, Joshua, and Ezra; and afterward the walls of Jerusalem were restored, under the direction of Nehemiah. Ezra i. 5—11. iii. to viii. Haggai i. 12—15. Nehemiah ii. to vi.

14. Though many of the Jews were brought back from Babylon, and re-settled in their own land, they never regained complete national independence, but continued under the dominion

of the Persian empire, till it was subdued by Alexander the Great. During the dominion of the Grecian empire, they were subjected to it, frequently distressed by wars, and occasionally afflicted by religious persecution, which some of them endured with manly stedfastness of faith and holy resolution. Heb. xi. 35—38. At length they fell under the dominion of the Romans, which continued till the Messiah appeared; but as Nehemiah closed the Old Testament history, above four hundred years before the birth of Christ, the affairs of the Jews during that period, must be learned from the books of the Maccabees, and the writings of Josephus.

36. Who were the *messengers* that God chiefly employed in revealing his will to his ancient people, after the commencement of their regal government; and in *what order of time* did they succeed one another?

God raised up many *prophets*, and enabled them to declare his will by the inspiration of the Holy Ghost. The chief of the prophets succeeded one another in the following order, as nearly as can be discovered.

1. Samuel prophesied during the greater part of the life of Saul, and, as is generally supposed, wrote the book of Judges, Ruth, and the first 24 chapters of the first book which bears his own name. Acts iii. 24. 1 Sam. iii. 20. xxv. 1.

2. David was a prophet as well as a king, and wrote many of the Psalms. 2 Sam. xxiii. 1, 2.

3. Gad prophesied in the days of David, and wrote a history of his life. 1 Sam. xxii. 5. 1 Chron. xxi. 18. xxix. 29.

4. Solomon was inspired to write the books of Proverbs, Ecclesiastes, and the Song. Prov. i. 1. Eccl. 1. 1. Song i. 1.

5. Nathan the prophet lived with David and Solomon, and wrote their history. 2 Sam. vii. 2. xii. 1—13. 1 Chron. xxix. 29. 2 Chron. ix. 29. In the same period, Asaph, Heman, and Jeduthan, or Ethan, prophesied with instruments of music, and composed several Psalms. 1 Chron. xxv. 1—5. 2 Chron. xxix. 30. 1 Kings iv. 31. Psalm l. lxxiii. lxxxviii. lxxxix. with their several titles.

6. Ahijah and Iddo were contemporary with Solomon, and wrote his acts. 1 Kings xi. 29—40. 2 Chron. ix. 29.

7. Shemaiah prophesied to Rehoboam, after the death of Solomon. 1 Kings xii. 21—24.

8. Azariah and Hanani prophesied to Asa. 2 Chron. xv. 1—8. xvi. 7—10.

9. Jehu reproved Baasha king of Israel, and Jehoshaphat king of Judah; and the latter was afterward encouraged by Jahaziel, and reproved by the prophet Eliezer. 1 Kings xvi. 1—17. 2 Chronicles xix. 1—3. xx. 14—18, 37.

10. Michaiah prophesied before the death of Ahab. 1 Kings xxii. 8—28.

11. Elijah was an eminent prophet in the days of Asa and Jehoshaphat. He revealed the divine message to Ahab and the kingdom of Israel, confirmed it with many miracles, and was

translated alive to heaven. 1 Kings xvii. to 2 Kings ii. 11.

12. Elisha succeeded Elijah in prophesying to Israel, and working miracles. He lived till the reign of Joash, the king of Israel, and Amaziah, king of Judah. 2 Kings ii. 9. to xiii.

13. Jonah lived about the time of Amaziah, king of Judah. He prophesied to the city of Nineveh, and wrote an inspired book. Jonah i. 1.

14. Amos prophesied and wrote his book, in the days of Uzziah king of Judah. Amos i. 1.

15. Hosea prophesied and wrote in the days of Uzziah, Jotham, Ahaz, and Hezekiah. Hos. i. 1.

16. Isaiah flourished and wrote his evangelical prophecy in the same period with Hosea. Isa. i. 1.

17. Micah was contemporary with Isaiah. Micah i. 1.

18. Nahum prophesied against Nineveh, as is supposed, about the time when Sennacherib intended to destroy Jerusalem, in the reign of Hezekiah. Nahum i. 1, 9—13.

19. Joel wrote about the time of Manasseh. Joel i.

20. Zephaniah wrote in the days of Josiah. Zeph. i. 1, 15.

21. Jeremiah prophesied from the days of Josiah, till after Jerusalem was destroyed by the Chaldeans. Jeremiah i. 1—3.

22. Habakkuk prophesied near the commencement of the Babylonish captivity. Hab. i. 1—6.

23. Daniel flourished in Babylon during all the time of the captivity. Dan. i.

24. Obadiah wrote his prophecy after the destruction of Jerusalem. Obad. 10, 11.

25. Ezekiel prophesied during part of the captivity. Ezek. i. 1.

26. Haggai prophesied to the Jews after their return from captivity, and encouraged them to rebuild the temple. Hag. i.

27. Zechariah wrote his book about the same time with Haggai.—Zech. i. 1.

28. Malachi, the last of the Old Testament prophets, composed his book some time after the restoration of the temple, and when the zeal of the Jews had considerably declined. Mal. iii. 7—15.

[The learner may derive much assistance in understanding the prophetic books, by comparing them with the Old Testament history of the periods in which they were severally written, and to which the passages just now quoted refer.]

37. What were the *principal things* that the prophets foretold concerning the expected Messiah and his kingdom; and *wherein were they accomplished?*

The Old Testament prophets foretold,

1. That the Messiah should be a partaker of the divine nature. Ps. xlv. 6. His apostles represented him as God over all, blessed for ever. Rom. ix. 5.

2. That he should be the Son of God. Ps. ii. 7. He is superior to the angels, as the only begotten of the Father. Heb. i. 4—6.

3. That this Divine Messiah should have a human nature and birth, so as to be the brother of his people. Isa. ix. 6. Ps. xxii. 22. He took part of flesh and blood, in all things being made like his brethren. Heb. ii. 11—17.

4. That he should be a descendant of king David. Isa. xi. 1 Jer. xxiii. 5.. He was made of David, according to the flesh. Rom. i. 3. Mat. i. 1—16.

5. That he should be born of a virgin. Isa. vii. 14. He was born of the blessed Virgin Mary. Mat. i. 18—25.

6. That he should be born in Bethlehem of Judah. Micah v. 2. For this purpose, Mary was providentially called from her former place of residence, to be taxed in Bethlehem. Luke ii. 1—7.

7. That he should be anointed with the Holy Spirit by the Father. Isa. xi. 2, 3. lxi. 1—3. This was fulfilled when he was baptized. Luke iii. 21, 22.; iv. 14—21.

8. That the benighted inhabitants of the land of Zebulun and Naphtali, should be early favoured by him with the joyful light of divine truth. Isa. ix. 1—3. Jesus accordingly dwelt for a certain time in that country, and made it the scene of an important part of his personal ministry. Mat. iv. 12—17.

9. That he should fully declare the message of God, as a faithful Prophet. Deut. xviii. 18. Ps. xl. 9, 10. Jesus appealed to his Father respecting the accomplishment of this. John xvii. 6, 8, 14, 26.

10. That he should perform astonishing works

of mercy. Isa. xxxv. 5; liii. 4, 5. Jesus confirmed his testimony by many wonderful and beneficial works. Luke vii. 19—23. Matt. viii. 16, 17.

11. That he should cordially obey all the divine law. Ps. xl. 6—8. His meat was to do the will of the Father, and he persevered till it was finished. John iv. 34. ix. 4. xvii. 4.

12. That his report should not be generally believed by the Jews. Isa. liii. 1. vi. 9, 10. This was mournfully accomplished. John xii. 37—41.

13. That he should be despised and rejected, as destitute of beauty, and unable to bestow salvation. Isa. liii. 2, 3. The Jews were offended at him, and treated him with contempt and insult. Mark vi. 2, 3. Luke iv. 22—29. John viii. 48—59.

14. That he should enter Jerusalem in triumph, as a King and Saviour, yet in lowly circumstances, riding on an ass. Zech. ix. 9. He did so, being attended by a great multitude, who honoured him with joyful acclamations. Mat. xxi. 1—9. Luke xix. 28—40.

15. That the Jews and Gentiles, with their rulers, should combine to oppose his reign. Ps. ii. 1—3. To fulfil this, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against him. Acts iv. 24—28.

16. That he should be sold for thirty pieces of silver, and the money afterward given to the potter. Zech. xi. 12, 13. With this sum the chief priests hired Judas to betray Jesus, and

afterwards purchased the potter's field. Matt. xxvi. 14, 15. xxvii. 3—10.

17. That his familiar friend and confident should lift up his heel against him. Ps. xli. 9. Judas, whom he had honoured and trusted as an apostle, basely betrayed him. John xiii. 18, 21, 26.

18. That he should be smitten, and his flock scattered from him. Zech. xiii. 7. When his sufferings commenced, all his disciples forsook him and fled. Matt. xxvi. 31, 56.

19. That he should be accused by false witnesses. Ps. xxvii. 12. xxxv. 11. Many bare false witness against him. Mark xiv. 55—59.

20. That he should be silent as a lamb before his accusers. Isa. liii. 7. When he was vehemently accused before Pilate and Herod, he answered nothing. Matt. xxvii. 11—14. Luke xxiii. 1—10.

21. That he should meekly suffer himself to be buffeted and spit upon. Isa. i. 6. He was mocked and abused in the most barbarous manner. Mat. xxvi. 67, 68. xxvii. 26—30.

22. That his hands and his feet should be pierced. Ps. xxii. 16. His hands and his feet were nailed to the cross on which he was slain. John xix. 15—18. xx. 25.

23. That he should be numbered with transgressors. Isa. liii. 12. He was crucified between two thieves. Mark xv. 27, 28.

24. That his enemies should part his garments among them, and cast lots upon his vesture. Ps. xxii. 18. The soldiers who crucified him accomplished this. John. xix. 23, 24.

25. That he should have none to pity or comfort him, and that his enemies should give him gall and vinegar to drink. Ps. lxix. 20, 21. They gave him vinegar mingled with gall. Mat. xxvii. 34, 48.

26. That in the time of his greatest distress, he should be surrounded, and cruelly insulted, by malicious enemies. Ps. xxii. 12—17. This was fulfilled in the most savage manner. Mark xv. 29—32.

27. That, in pouring out his soul unto death, he should make intercession for transgressors. Isa. liii. 12. He prayed for those who crucified and mocked him. Luke xxiii. 33, 34.

28. That his body should be pierced. Zech. xii. 10. A soldier pierced his side with a spear. John xix. 34—37.

29. That he should suffer as the substitute of transgressors, to bear their griefs, and heal them with his stripes. Isa. liii. 4—6, 10. He suffered for our sins, and by his stripes we are healed. 1 Pet. ii. 24. iii. 18.

30. That he should justify many by bearing their iniquities. Isa. liii. 11. Sinners obtain justification by faith in his blood, or redemption. Rom. iii. 24, 25. v. 9.

31. That his body should be buried in the grave of the rich. Isa. liii. 9. A rich man of Arimathea, named Joseph, begged from Pilate the body of Jesus, and laid it in his own tomb. Mat. xxvii. 57—60.

32. That he should be raised from the grave without seeing corruption. Psal. xvi. 8—11. Jesus was raised on the third day. Acts ii. 25—32.

33. That he should ascend on high as a triumphant conqueror, and receive gifts to be bestowed on rebellious men. Psal. lxviii. 18. He ascended far above all heavens, and gave apostles and other teachers to publish salvation to sinners, that God might dwell among them. Eph. iv. 7—11.

34. That he should sit on the right hand of God, till he make his enemies his footstool. Ps. cx. 1. He sat down for ever on the right hand of God, expecting till his enemies be made his footstool; and he must reign till he hath put all things under his feet. Heb. x. 12, 13. 1 Cor. xv. 25—27.

35. That he should pour out the Holy Spirit, in an extraordinary manner, and thereby cause men to call upon him for salvation. Joel ii. 28—32. This was accomplished in the most conspicuous manner on the day of Pentecost. Acts ii. 1—21.

36. That the preaching of his word should commence at Jerusalem, and go forth from it. Isa. ii. 3. Christ commanded his apostles to begin to preach at Jerusalem; and from that city the disciples went every where preaching the word. Luke xxiv. 47. Acts viii. 1—4.

37. That his word should be mighty and effectual in subduing the hearts of men to himself. Ps. cx. 2, 3. It has been found mighty in the experience of many. 2 Cor. x. 4, 5. Acts ii. 37—47.

38. That, notwithstanding the contempt of the Jewish builders, he should become the head-

stone of God's spiritual and living temple. Ps. cxviii. 23, 23. To this honour our Lord was exalted by the Father. Acts iv. 10—12. Eph. ii. 20, 21. 1 Pet. ii. 3—7.

39. That he should enlighten and save the Gentiles, Isa. xlii. 5—11. The accomplishment of this commenced in the apostolic age. Eph. iii. 1—8. Acts xv. 7—17.

40. That the Father would make him the King of Zion, and the Ruler of the universe. Ps. ii. 6—9. The Father exalted him to be the Head of his Church, and put all things under him. Eph. i. 19—23.

41. That he would reign in righteousness, and unite men in knowledge, peace, and holiness. Isa. xi. 4—10. He reconciles enemies to God and to each other by the doctrine of his cross, gathers them into one family, and unites them as brethren in the knowledge and love of the truth. Eph. ii. 13—19.

42. That he should gird his sword upon his thigh, ride forth in faithfulness and righteousness, and subdue his enemies as a mighty conqueror. Ps. xlv. 2—5. The period is near in which he will accomplish this. Rev. xix. 11—21.

43. That, after bringing in the fulness of the Gentiles, he shall gather and convert the dispersed of Judah and Israel. Isa. xi. 10—13. lix. 20, 21. The full accomplishment of this is expected in the last days. Rom. xi. 25—32.

44. That he, and all his saints together with with him, shall reign over all nations. Dan. vii. 13, 14, 27. This shall be fulfilled during the millennium. Rev. xx. 4—6.

45. That he shall feed his redeemed as their Shepherd, and grant them complete and endless felicity. Ezek. xxxiv. 23—29. Jesus is the good Shepherd of all his people, and they derive eternal life from him. John x. 11—28. Rev. vii. 9—17.

38. Whose appearing did the prophets announce, as the Messiah's *forerunner*, sent to prepare his way?

1. The Lord promised to send his messenger, in the spirit and power of Elijah or Elias, the prophet, to go before him and prepare his way. Mal. iii. 1. iv. 5. This was fulfilled by John the Baptist, whose conception and birth, were distinguished by the restoration of the spirit of prophecy among the Jews. He was filled with the Holy Ghost from his mother's womb, that he might be the prophet of the Highest; and he was afterwards acknowledged as the promised Elias by the Messiah himself. Luke i. 11—17, 57—80. Mat. xi. 7—14. xvii. 10—13.

2. It was foretold, that, before the full revelation of the divine glory, this messenger should preach in the wilderness, and that his ministry should produce an extraordinary commotion among God's professing people, by convincing, alarming, reforming, and comforting them, so as thereby to prepare them for the appearing of the Messiah. Isa. xl. 1—5. Mal. iv. 6. John was accordingly inspired and sent forth as a prophet, some time before the ministry of the Messiah commenced. He preached chiefly in the wilder-

ness; many attended his ministry, rejoiced in his light, complied with his injunctions, and eagerly pressed into the kingdom of heaven, which he announced. Luke iii. 1—7. Mat. iii. 1. xi. 11, 12. John v. 32—35.

39. How did John the Baptist *fulfil* his ministry, so as to prepare the way of the Messiah by announcing the approach of the *fourth, or Christian dispensation* of grace?

1. He called the Jews to repentance, or a religious change of views, disposition, and practice, in prospect of the approaching kingdom of heaven under the reign of the Messiah. Mat. iii. 2.

2. To excite the people to repent, he sharply reproved their wickedness, and admonished them to take heed of trusting in their fleshly relation to Abraham, as the ground of their hope. Mat. iii. 7, 9. Luke iii. 7, 8, 19.

3. He exhorted them that made profession of repentance to shew their sincerity, by bringing forth the good fruits of new and holy obedience, and forewarned them of the certain and awful punishment of false and barren professors. Mat. iii. 8, 10. Luke iii. 8—14.

4. He baptized those that made profession of repentance with water, as a token of the remission of their sins, and of their being baptized with the Holy Ghost by the Messiah. Mat. iii. 6, 11. Mark i. 4, 5.

5. He announced the speedy appearing of the Messiah, as one far superior to himself, in his person and ministry; and taught the people to

believe in him and seek his approbation. Matt. iii. 11, 12. Luke iii. 15—18. John i. 6—8, 15—27. Acts xix. 4.

6. He expressly pointed out Jesus of Nazareth, and introduced him to the attention of the Jews, as the Messiah promised to their fathers; and he honoured Jesus with the highest commendation before the people, as the Lamb of God, and the Saviour of sinners, whom the Father had acknowledged by a voice from heaven as his only Son, and visibly anointed with the Holy Ghost. John i. 29—36. iii. 25—36.

7. He enforced his ministry by living as a pattern of temperance, diligence, and holiness; by stedfastly maintaining his testimony concerning Jesus, recommending him to the Jews, and rejoicing in him, notwithstanding many temptations; and by patiently enduring a tedious imprisonment on account of his faithfulness, until he finished his course, by suffering a violent, but honourable death, for righteousness' sake. Mat. iii. 4. John iii. 25—30. Mark vi. 16—29.

PART IV.

OF THE PERSON AND MEDIATION OF JESUS CHRIST.

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40. What account do the Scriptures give of the *original and essential dignity* of the Messiah?

1. Before the Messiah was conceived in the nature of man, he had another nature of a superior and heavenly kind, which had subsisted as a distinct person before the foundation of the world, even from everlasting. John iii. 13, 31.; xvi. 27—30.; viii. 58.; xvii. 5. Micah v. 2. Rev. i. 8, 17.

2. As his nature was originally divine, he is frequently called God, and represented as the great, the mighty, the true, the supreme, and the ever-blessed God. John i. 1.; xx. 28. Tit. ii. 13. Isa. ix. 6. 1 John v. 20. Rom. ix. 5.

3. The name and the incommunicable perfections of *Jehovah* are ascribed to him. He is called *Jehovah*, the righteousness and strength of Israel, in the Hebrew of Jer. xxiii. 5, 6. Isa. xlv. 23—25. He is represented as eternal, unchangeable, omnipresent, and omniscient. Isa. ix. 6. Heb. i. 11, 12. Matt. xviii. 20. John ii. 24, 25.; xxi. 17. Rev. ii. 23.

4. He is the only begotten and well beloved Son of God the Father, and therefore he is essentially the same with the Father, and equal to him in nature, operation, and dignity; being the brightness of his glory, and the express image of his subsistence. John iii. 16, 35.; x. 30.; v. 17—20.; xiv. 9—11.; xvi. 15. Phil. ii. 6. Col. i. 13, 15. Heb. i. 2—8.

5. He is represented as the Creator, Preserver, Heir, and ultimate End of all things that were created in heaven and earth. John i. 3, 10. Heb. i. 2, 3, 10. Col. i. 16, 17.

6. He is the Author of spiritual illumination, the forgiveness of sins, and renewing grace

Matt. xi. 27. Luke xxiv. 45. 1 John v. 20. Mark ii. 5—12. Col. iii. 13. John i. 14, 16. 2 Cor. xii. 9. Col. ii. 9, 10.

7. He has power and authority to raise the dead, and judge the world. John v. 21—23, 26. —29. Phil. iii. 20, 21. Rev. xx. 11—13. Matt. xxv. 31—41. Rom. xiv. 10—12.

8. He is the Author of eternal life, and the Object of the heavenly and eternal felicity of his people. John v. 24—26.; x. 28.; xvii. 22—24 Phil. i. 23. 1 Thes. iv. 17. Rev. xxi. 22, 23.

9. He is the Object of the supreme confidence, hope, joy, and love of his people. Phil. iii. 7, 8, 20. 1 Tim. i. 1. Heb. iii. 6, 14. 1 Peter i. 8.

10. He is represented as the proper object of the religious worship and obedience of men, and even of the angels. Matt. xxviii. 19. 1 Cor. xi. 23—26.; i. 2. 2 Cor. xii. 8. Eph. vi. 23. 2 Thess. ii. 16, 17. Rom. xiv. 8, 18. Heb. i. 6. Rev. i. 5, 6.; v. 8—13.

41. In what *character* did the Son of God appear; or, what are his *offices*, and *relations* to his people?

1. He appeared as the Mediator and Surety of the new covenant between God and men. 1 Tim. ii. 5. Heb. ix. 15.; vii. 22.

2. He came as the Redeemer and Saviour of the lost. Isa. lx. 16. John iv. 42. Luke xix. 10.

3. He became the servant of his Father, and the Minister of the circumcision. Isa. xlii. 1. Rom. xv. 8.

4. He came from God to declare his will to

mankind, as an infallible Teacher, a great Prophet like unto Moses, the Messenger of the new covenant, the Amen, the faithful and true witness, and the Apostle of the gospel profession. John iii. 2. Acts iii. 22, 26. Mal. iii. 1. Rev. iii. 14. Heb. iii. 1.

5. He is the great High Priest, the Forerunner, and the Advocate of his people. Heb. iv. 14. vi. 20. 1 John ii. 1.

6. He is the compassionate Friend and Physician of them that are sick with the disease of sin. Matt. xi. 19. Mark ii. 17.

7. He is the Brother, the Bridegroom, and the Husband of his people. Heb. ii. 11, 12. Matt. ix. 15. John iii. 29. 2 Cor. xi. 2. Isa. liv. 5.

8. He is the good Shepherd and Bishop of souls. John x. 11, 14. 1 Peter ii. 25.

9. He is the Lord and Master, the Leader and Commander, the Prince and Captain, the King and Governor, the Lawgiver and Judge of his people. John xiii. 14. Isa. lv. 4.; ix. 6. Heb. ii. 10. Rev. xvii. 14. Matt. ii. 6. Isa. xxxiii. 22.

42. What has the Son of God done for the salvation of lost sinners?

1. He became one with them, by taking part of flesh and blood; thus assuming their nature into a personal union with his own divine nature. John i. 14. Heb. ii. 11—16.

2. He was made under the law, that, by voluntarily subjecting himself to its dominion as a servant, he might redeem them that were under it. Gal. iv. 4, 5. Phil. ii. 7. Heb. x. 5—9.

3. He magnified the law, by yielding complete and constant obedience, even unto death, in the room and stead of his people, that, by his obedience, they might be made righteous. John xvii. 4. Phil. ii. 8. Isa. xlii. 21. Rom. v. 18, 19.

4. He suffered the accursed death of the cross, and offered himself a sacrifice, without spot, unto God, as the substitute of the guilty, that he might bear their sins, redeem them from the curse of the law, purge their consciences from guilt, unite them together in peace, reconcile them unto God, and secure for them the enjoyment of every new-covenant blessing. 1 Pet. ii. 24.; iii. 18. Gal. iii. 13, 14. Eph. ii. 13—16. Heb. ix. 13—15.; x. 10, 14—19.

5. He arose from the dead to give assurance of his people's justification, and entered his Father's heavenly temple by his own precious blood, that he might there appear in the presence of God to represent them, and make continual intercession for them, as their High Priest, and prepare suitable mansions for their final reception and accommodation. Rom. iv. 25. Heb. ix. 12, 24.; vii. 24—26. John xiv. 2, 3.

6. He ascended to sit at the right hand of God, that, as a Prince, a Saviour, and the Head over all things to his body the Church, he might bestow salvation on rebellious men, by giving them apostles and other ministers, to proclaim the way of salvation, and by sending down the Holy Spirit to render the gospel effectual. Acts v. 31. Eph. i. 20—23.; iv. 8—12. John xvi. 7—11.

43. Can you give a more particular account of the *conception and birth* of Jesus Christ?

1. The human nature of Jesus was miraculously conceived by the power of the Holy Ghost, in the womb of a virgin of the posterity of David, who was named Mary. Matt. i. 18. Luke i. 27, 31, 34, 35.

2. The conception of Jesus was announced to Mary his mother, by the angel Gabriel; and to Joseph, who had been espoused to her for the purpose of protecting her character, by the angel of the Lord, in a dream. Luke i. 26—30. Matt. i. 18—21.

3. By the superintending providence of God, who overrules the designs of princes for the accomplishment of his own word, Joseph and Mary were called by a decree of Cæsar Augustus, the Roman Emperor, out of Nazareth in Galilee, into Judea, unto Bethlehem, the ancient city of David their father; and while they were there, Jesus was born, but in circumstances of great outward indigence and humiliation. Luke ii. 1—7.

44. What is revealed concerning Jesus, from the time of his birth, till the commencement of his public ministry?

1. Soon after the birth of Jesus, God revealed that joyful event, by a vision of angels, to certain pious shepherds, who were in the field

by night, keeping watch over their flock. They immediately went and saw the blessed babe, made known the words of the angel, as the ground of general interest, and glorified God for all the things that they had heard and seen. Luke ii. 8—20.

2. Jesus was afterwards visited by a company of wise men from the East, who were directed by a miraculous star to the house where he was. On seeing the blessed babe, they fell down before him, worshipped him, and honoured him with costly presents. Matt. ii. 1—12.

3. At the age of eight days, he was circumcised, and named JESUS, a Saviour, according to the previous direction of the angel. Luke ii. 21.; i. 31. Matt. i. 21, 25.

4. At the age of forty days, the period of his mother's purification, Jesus was brought to Jerusalem, and presented unto the Lord in the temple. On that occasion, his mother offered a sacrifice corresponding with her humble station; and Simeon and Anna, who had long waited for the consolation of Israel, were in that instant brought into the temple by the Holy Ghost, and directed to recognise Jesus as the expected Saviour, to glorify God for fulfilling his ancient promises, and to make known the joyful event to all them that looked for redemption in Jerusalem. Lev. xii. 2, 4, 8. Luke ii. 22—38.

5. As Herod the king of Judea sought the child Jesus to put him to death, his parents were directed by an angel to carry him into Egypt, and continue there until the death of

that murderer. Being afterwards called back into the land of Judea, they returned to their former residence in Nazareth. Matt. ii. 13—23.

6. Jesus was early signalized by his wisdom and grace; and having been brought to Jerusalem at the feast of the passover, when he was twelve years of age, he tarried in the temple, listened to the doctors of the law, and asked them questions, so as to astonish all that heard him. At the desire of his mother, he returned to Nazareth, subjected himself to his parents, and still increased in wisdom and stature, being in favour with God and man. Luke ii. 40—52.

7. He afterwards lived privately with his parents in Nazareth, till the thirtieth year of his age; and as Joseph, his supposed father, was a carpenter, Jesus quietly followed the same useful occupation, and was familiarly called *the Carpenter* by his early acquaintances. Luke iii. 23. Matt. xiii. 55. Mark vi. 3.

45. How was Jesus Christ *anointed* and *prepared* for executing his public work?

1. He was baptized in Jordan, by his forerunner. Mark i. 9. Matt. iii. 13—15.

2. He was marked out as the Son of God by the Holy Ghost, which descended from heaven in a visible shape like a dove, and remained on him. Matt. iii. 16. John i. 32—34.

3. He was anointed by the Father with the Holy Ghost, which was given to him without measure, as the spirit of understanding and knowledge, of wisdom and counsel, of might and

the fear of the Lord. Acts x. 38. John iii. 34. Isa. xi. 1—3.; lxi. 1—3. Luke iv. 16—21.

4. He was honourably acknowledged and approved as God's beloved Son, by the audible testimony of the Father from heaven. Matt. iii. 17. Mark i. 11. 2 Pet. i. 17.

5. He was commissioned by the Father to declare his will, and furnished by him with a message to be communicated to men, and with authority to perform miraculous works sufficient to confirm the truth of it. John vii. 16. xii. 49, 50. xiv. 10. v. 36. xvii. 7, 8.

6. He was tried by the most formidable and diversified temptations, which he steadfastly endured without sin; that, by his own experience of suffering, he might be qualified to pity and succour them that are tempted. Mark i. 12, 13. Luke iv. 1—13. Matt. iv. 1—11. Heb. ii. 17, 18. iv. 15.

46. How was Jesus chiefly employed during the time of his ministry?

1. He went about all the cities and villages of the land of Israel doing good, by teaching in their synagogues, preaching the gospel of the kingdom to multitudes that followed him, healing every kind of sickness, and working many other miracles to recommend and confirm his testimony. Acts x. 38. Matt. iv. 23—25. ix. 35. Mark i. 34—39.

2. He called some of his hearers from a state of spiritual darkness and corruption, to be his genuine disciples and apostles; he privately re-

peated and expounded his public discourses to them when they were by themselves, instructed them to preach his gospel to others, gave them power to confirm their doctrine by working miracles, and encouraged them, by the most perfect and amiable example, to learn of him and follow him. Matt. iv. 18—22. x. xi. 25—30. xiii. 10—18, 51. Mark iv. 10, 11, 34. John xiii. 12—17. 1 Pet. ii. 21—23.

47. By what *parables* did Jesus teach his hearers and disciples, the more effectually to excite their attention, assist their understanding, impress their hearts, and fix his words in their memory?

1. By the parables of the things which defile a man, the little child, the fleshly and the new birth, the wind that bloweth where it listeth, the blind leading the blind, the good and the bad trees, he taught the natural depravity of the human heart, and the necessity of a radical change of disposition produced by the Holy Spirit. Matt. xv. 10—20. xviii. 1—3. John iii. 2—8. Luke vi. 39—45.

3. By the parables of the barren fig-tree, the great supper, the two sons, and the wicked husbandmen, he pointed out the fatal consequences to which all those are exposed who reject the gospel; and warned his hearers to repent of their sins, and speedily comply with his divine message of salvation, lest God should be provoked to take his word of grace from them, and sudden-

ly inflict deserved punishment. Luke xiii. 1—9. xiv. 16—24. Matt. xxi. 28—44.

3. By the parables of the lost sheep, the good shepherd, the ten pieces of silver, the prodigal son, and the two debtors, he manifested the gracious design of his coming into the world, his boundless condescension and compassion towards lost and miserable sinners, and his willingness and ability to save the most helpless and unworthy. Thus he encouraged the guilty, who were ready to perish, to repent, and apply to him for pardoning grace, and to draw near to the Father of mercies to obtain all the privileges of his dear children. Matt. xviii. 10—14. John x. 1—16. Luke xv. 1—24. vii. 36—50.

4. By the parables of the treasure hid in the field, the pearl of great price, the builder of a tower, the king going to make war, and the good salt, he taught his hearers the necessity of seeking the knowledge and enjoyment of himself, in preference to every other object; and of resolutely forsaking all things for his sake, and counting them loss, that they might win him and be found in him. Matt. xiii. 44. Luke xiv. 25—35.

5. By the parables of a wedding, the Pharisee and publican, the elder son, and the labourers, he exposed the abominable nature of ambition and self-righteous pride; foretold their fatal consequences, and encouraged his disciples to combine stedfast obedience with deep humility, before God and man. Luke xiv. 7—11. xviii. 9—14. xv. 25—32. Matt. xx. 1—16.

6. By the parables of the importunate friend,

and widow, he taught his disciples the necessity and utility of fervent, frequent, and persevering prayer. Luke xi. 5—13. xviii. 1—8.

7. By the parables of seed cast into the ground, a grain of mustard-seed, leaven hid in meal, an old garment, and old bottles, he explained the almost imperceptible commencement, and gradual progress of genuine godliness; and the propriety of supporting and encouraging the weak, by treating them with mildness, forbearance and patience. Mark iv. 26—32. Matt. xiii. 31—33. ix. 14—17.

8. By the parables of the dutiful and unmerciful servants, he taught Christians faithfully to rebuke their brethren when they offend them, and sincerely and repeatedly to forgive those that profess to repent. Luke xvii. 1—10. Matt. xviii. 15—35.

9. By the parables of the foolish worldling, the unjust steward, the rich man and Lazarus, and the merciful Samaritan, he taught his disciples to avoid covetousness, to withdraw their affections from earthly things, to honour the Lord and relieve the indigent with their temporal substance, and to lay up for themselves an enduring treasure in heaven, so as to have their heart and conversation there also. Luke xii. 13—34.; xvi.; x. 30—37.

10. By the parables of the sower and seed, the wheat and tares, the net and fishes, the vine and branches, the wise and foolish virgins, the ten pounds and the several talents, the sheep and the goats, Jesus shewed that the gospel produces various different effects on the several class-

es that hear it; that a certain proportion of hypocrites may be expected to associate with true disciples in the visible church till the end of the world; that genuine believers abide in Christ by faith, so as to receive grace out of his fulness, and bear much good fruit unto God; that at the end of the world, Jesus Christ the righteous Judge shall separate all hypocritical and barren professors from among his disciples, expose their secret wickedness, and banish them from his presence into endless torment; and that all his renewed people shall then be gathered, perfected, honoured before the universe, introduced into the kingdom of their Father, and there be for ever blessed with the celestial presence and joy of their Lord. Matt. xiii. 3—9, 18—30. 37—43, 47—50. John xv. 1—8. Luke xix. 11—27. Matt. xxv.

11. By the parables of the fig-tree, the vigilant householder, the faithful and the evil servants, Jesus taught his disciples to avoid spiritual security, sloth, self-indulgence, and strife; and constantly to watch and prepare for the end of this life, and the second coming of the Lord from heaven. Matt. xxiv. 32—51. Luke xii. 35—48.

48. What *other discourses* of Jesus are most fully recorded?

1. He preached concerning himself, as the Son of God, and the only Saviour of men; he faithfully warned sinners of the danger to which they were exposed; and graciously invited them to

come unto him by faith, to obtain union and communion with him, the Holy Spirit, the light of true knowledge the liberty of the children of God, a glorious resurrection, and everlasting life. Mat. xi. John vi. 26—69. iv. 10—42. vii. 14—38. xii. 23—50.; viii.; iii. 13—21.

2. He taught his disciples to obey the peculiar laws of his kingdom, as the narrow but sure way to happiness; and cautioned them to take heed of the prejudices, hypocrisy, pride, ambition, covetousness, and extortion of the Pharisees, Scribes, lawyers, and other worldly men. Mat. v. vi. vii. xii. xxiii. Luke vi. 20—49. xii. 1—12.

3. He sent out his twelve apostles, and seventy other disciples, to go two and two before his face, to announce the approach of his kingdom; and gave them suitable authority and instructions for their temporary mission. Mat. x. Luke x. 1—24.

4. He foretold the destruction of the city and temple of Jerusalem, and the slaughter or dispersion of the Jews. Mat. xxiv. 1—31. Mark. xiii. Luke xix. 41—44.; xxi.

5. He comforted his disciples, before his death, by revealing his person and character to them with peculiar plainness, and giving them many precious and seasonable promises. John xiv. xv. xvi.

6. He confirmed the faith of his disciples, after his resurrection, by shewing them his hands and his side, and by expounding and applying the prophecies of the Old Testament concerning himself. John xx. 19—29. Luke xxiv. 25—48.

49. What were those *miracles* which

Jesus performed to confirm his word, and of which a *particular account* is given?

1. By his miraculous power, he furnished seasonable provision for the bodies of many. John ii. 1—11. Matt. xiv. 15—21. xv. 32—38. Luke v. 1—9. John xxi. 1—12.

2. He miraculously foretold and over-ruled various natural events, and free actions of men. Mat. xvii. 24—27. xxi. 17—20. Mark xi. 1—6. xiv. 12—21.

3. He walked on the stormy waves, and calmed the tempest with his word. Mat. viii. 23—27. xiv. 22—33.

4. He over-awed and controlled his enemies. John ii. 13—17. Matt. xxi. 12, 13. John xviii. 1—6.

5. He expelled demons from the bodies of many, and restored those who had long been oppressed with them to health and a sound mind. Mat. viii. 28—34. ix. 32, 33. xii. 22. xv. 21—31. xvii. 14—18.

6. He instantaneously cured every kind of bodily disease and defect. Matt. viii. 1—17. ix. 1—8, 20—30. xii. 10—13. xix. 1, 2. xx. 30—34. xxi. 14. Mark vi. 53—56. viii. 22—26. Luke xiii. 11—17. xiv. 1—6. xvii. 11—19. xxii. 50, 51. John v. 1—9. ix. 1—7.

7. He restored unto life several persons that had been dead. Matt. ix. 18, 23—26. Luke vii. 11—17. John xi. 1—45.

8. He imparted the power of working miracles to his apostles, and to seventy other disciples. Matt. x. 1, 8. xiv. 28—31. Luke x. 1, 9, 17—20.

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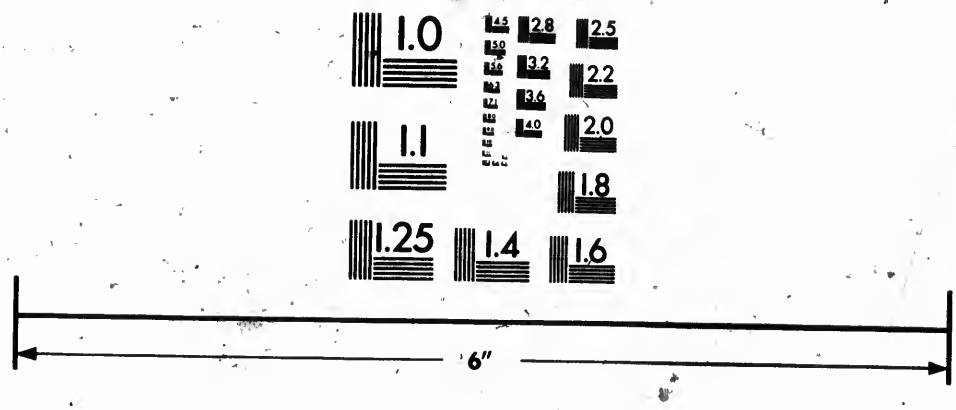

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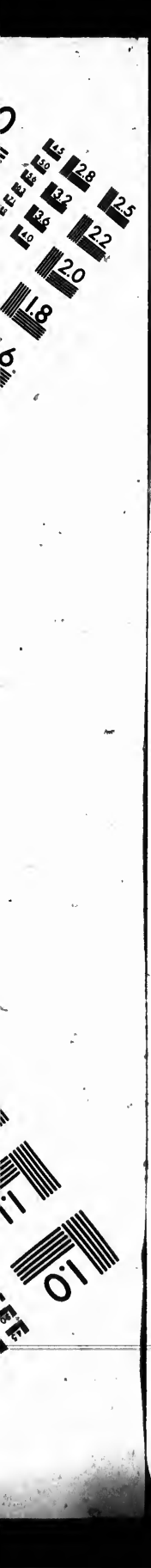
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9. The divinity of his person and mission was miraculously attested by the voice of God the Father, who honoured him from heaven; by the appearance of the Holy Ghost, which descended upon him like a dove; by his wonderful transfiguration before his disciples; by the old Testament prophets, that appeared in glory and talked with him; by the bodies of many saints that arose from the grave after his resurrection and appeared unto others; by the general convulsion of nature that attended his suffering; by the holy angels that ministered unto him; by his glorious resurrection from the dead, his visible ascension into heaven, and the succeeding communication of the Holy Ghost with which the apostles were baptized, as with fire. Mat iii. 16, 17. xvii. 1—8. Luke ix. 28—36. John xii. 27—30. Matt. xxvii. 45—54. Luke xxii. 43. xxiv. 1—7. Matt. xxviii. 1—10. Acts i. 4—11.; ii. 1—4.

50. By what *sufferings* was Jesus tried, and rendered a man of sorrows, *during the period of his ministry?*

1. Jesus suffered from the meanness of his circumstances, kindred, and disciples. Mat. viii. 20. John iv. 6—8. Mark vi. 2, 3. John vii. 47, 49.

2. He was grieved by the general blindness, jealousy, obstinacy, and unbelief of the Jews; who despised and rejected his person, ministry, and salvation. Mark ii. 16, 18, 24. iii. 2, 5. vii. 1—5. Mat. xiii. 54—58. John i. 11. vii. 3—5, 41, 52. viii. 13, 19, 27, 33. 43—46. xii. 37—43. vi. 41, 42, 60, 66

3. His enemies frequently tempted him by asking insnaring questions, and demanding of him a sign from heaven to prove his authority. Luke x. 25. John viii. 5—7. Mat. xix. 3. xxii. 15—35. xxi. 23. xii. 88. xvi. 1. John vi. 30, 31.

4. He was contradicted and reviled as a sinner, an ignorant deceiver, a Samaritan, a demoniac, a mad man, a blasphemer, and one in compact with Beelzebub. Heb. xii. 3. Luke xvi. 14. John ix. 16, 24. vii. 12, 15, 20. viii. 48, 52, 53. x. 20, 33. Mat. xii. 24.

5. The priests, Pharisees, and Herodians, often consulted together how they might destroy him. Mark iii. 6. John vii. 1, 19, 30, 32. xi. 47—57.

6. His enemies frequently attacked him, and violently attempted to put him to death. Luke iv. 28, 29. John v. 16, 18. viii. 59. x. 31, 39.

51. How did Jesus *forewarn* his disciples of his last sufferings and death, and prepare them for witnessing these distressing events?

1. Jesus foretold that he should be betrayed into the hands of his enemies by one of his twelve apostles, thrice denied by another, and forsaken by them all. John vi. 70, 71. xiii. 18, 21, 26, 38. xvi. 32. Luke xxii. 21, 34. Mat. xxvi. 21, 31, 34.

2. He forewarned them that he should be condemned by the priests and rulers, spitefully mocked, barbarously scourged, and ignominiously crucified. Mat. xvi. 21. xx. 17—19. Mark x. 32—34. Luke xviii. 31—34.

3. He informed them that his approaching

death was not to be the effect of unavoidable necessity, but of his own boundless love to his people; and that, as no man could take away his life without his own consent, he intended to lay it down of himself as a ransom for many. John x. 11, 15, 18. vi. 51. xv. 13. Mat. xx. 28.

4. To support their hearts in the near prospect of his sufferings, he promised to rise from the dead on the third day, and go before them into Galilee; and that, after a short period of sorrow on his account, they should see him alive again with unspeakable and lasting joy. Mat. xvii. 23. xx. 19. xxvi. 32. John xvi. 16—22.

5. He manifested his willingness to lay down his life for his disciples, when the hour of his suffering approached, by instituting a standing memorial of his dying love, by resigning himself to drink the most bitter cup in submission to his Father's will, and by going intentionally to surrender himself into the hands of the officers that came to take him. Mat. xxvi. 26—30, 36—46. Mark xiv. 32—42.

52. How was Jesus *betrayed*, and what *became of Judas* the traitor?

1. Judas Iscariot never was a sincere disciple, but a mercenary hypocrite, who had long followed Jesus under the influence of a covetous and dishonest inclination, with the vain hope of thereby obtaining temporal wealth. Having at length been wearied by disappointment, irritated by the reproof which he received from Jesus for censuring the woman that anointed him, and powerful-

ly influenced by Satan, he went to the chief priests when they were conspiring against his Lord, and covenanted with them, for thirty pieces of silver, to betray him in the absence of the multitude. John xii. 1—8. Mat. xxvi. 1—16. Mark xiv. 1—11. Luke xxii. 1—6.

2. That Judas might discover the most convenient opportunity for accomplishing his wicked promise, he resumed his attendance upon Jesus, and joined with him and the rest of his apostles in eating the passover. On that occasion, Jesus informed his disciples that one of them intended to betray him; he discovered the traitor to his beloved disciple by a private token, and said to Judas, "What thou dost, do quickly."—Being now quite exasperated by these things, through the fresh incitement of Satan, Judas went immediately out, that he might bring officers to take Jesus, and while he was absent, Jesus instituted the sacred memorial of his death, gave his faithful disciples a new commandment, with many affectionate instructions and consolations, and offered up his intercessory prayer to the Father. Mat. xxvi. 19—29. John xiii. 1, 2, 10, 18—35. xiv. xv. xvi. xvii.

3. As Judas had discovered that Jesus intended to retire with his disciples to the garden of Gethsemane, he procured an armed band of officers, conducted them to the entrance of the garden, and there betrayed Jesus into their hands, by treacherously kissing him. John xviii. 1—5. Matt. xxvi. 47—49. Mark xiv. 43—45.

4. When Judas saw that Jesus was condemned, he repented of his treachery, carried back the

wages of his iniquity to the chief priests, testified that Jesus was innocent, confessed his own sin in betraying him, and, being overwhelmed with the anguish of despair and horror of conscience, he went and hanged himself, when, falling headlong, he burst asunder, so that all his bowels gushed out. Thus he fell from his high office, left his habitation desolate, and went to his own place. Matt. xxvii. 3—5. Acts i. 16—20, 25.

53. How was Jesus *taken* by his enemies *tried* and *condemned* to death?

1. Jesus restrained his disciples from attempting to defend him with their swords, he mercifully healed a wound that one of them had made, and meekly expostulated with his enemies respecting the unreasonableness of their violence. As they persisted in laying hold of him, Jesus yielded himself to their power, that he might fulfil the scriptures, by drinking the cup that his Father had given him; but in so doing, he informed them that he could easily have procured more than twelve legions of angels for his defence, and asked them to permit his disciples to depart in safety. All the disciples immediately fled every man to his own, and left Jesus alone in the hands of his enemies. The officers then bound Jesus like a felon, and led him to the Jewish council of priests, elders, and Scribes. Luke xxii. 49—54. John xviii. 7—14. Matt. xxvi. 50—57. Mark xiv. 46—53.

2. The council procured false witnesses to testify against Jesus; but, as their reports were con-

tradictory, the high-priest endeavoured to draw something from the mouth of Jesus himself, as the ground of his condemnation, by solemnly questioning him respecting his person. Jesus declared that he was the Son of God, and that he should afterward sit on the right hand of power, and come in the clouds of heaven. The high-priest and all the council then pronounced Jesus guilty of death, as a blasphemer of God. Jesus suffered the most ignominious treatment before the Jewish council, in addition to their blasphemous, sentence. They spit in his face, blindfolded and buffeted him, and said, "Prophesy unto us, thou Christ, who is he that smote thee." These sufferings were aggravated by the inconsistent conduct of Peter, who denied him three times with cursing and swearing. John xviii. 15—27. Luke xxii. 55—71. Matt. xxvi. 59—75. Mark xiv. 55—71.

3. As the Jewish council had not authority to inflict capital punishment, they bound Jesus and brought him before Pontius Pilate, the Roman governor, and there the priests accused him of many things, but he answered nothing. When Pilate questioned him, he declared that his kingdom was not of this world, and that he had come to bear witness to the truth. As Pilate had found no fault in him, and as he was unwilling either to condemn the innocent, or to displease the Jews by setting Jesus at liberty, he sent him to be tried by Herod the tetrarch of Galilee, who happened to be then at Jerusalem. Matt. xxvii. 1, 2, 11—14. Mark xv. 1—5. John xviii. 29—38. Luke xxiii. 1—7.

4. When Jesus appeared before Herod, he was again questioned and vehemently accused, but, as a sheep before her shearers is dumb, so he opened not his mouth. As he did not gratify the vain curiosity of Herod, by working some miracle, and answering his many questions, Herod and his soldiers set him at nought, mocked him, and sent him again to Pilate. Luke xxiii. 8—11.

5. Pilate being warned, by a dream of his wife, to take heed of condemning Jesus, and convinced in his own conscience that he was innocent, repeatedly offered to release him; but the Jews and their rulers preferred a murderer, rejected Jesus with the utmost abhorrence, and with united crying urged Pilate to crucify him. Pilate weakly and reluctantly yielded to the Jews, by releasing Barabbas, scourging Jesus and delivering him into the hands of the soldiers. Matt. xxvii. 15—26. Mark xv. 6—15. Luke xxiii. 13—25. John xviii. 39. 40. xix. 1.

6. As the Roman soldiers were allowed to mock Jesus in the presence of his enemies, they barbarously platted a wreath of thorns, and put it on his head, as a mock crown, put on him a purple robe, put a reed in his hand for a sceptre, bowed their knee before him, saluted him as the King of the Jews, smote him, and spit upon him. Matt. xxvii. 27—30. Mark xv. 16—19. John xix. 2, 3.

7. While Jesus was crowned with thorns, defiled with spitting, and streaming with blood, Pilate presented him to the Jews, and hoping to excite their pity, he said, "Behold the man." He

repeatedly affirmed that Jesus was innocent, and earnestly sought to release him; but the Jews again rejected him, and urged that, as he had made himself a King, Pilate could not let him go, without being unfaithful to Cæsar. Pilate, fearing that the Jews would raise a tumult, and accuse him to the Roman emperor, finally condemned Jesus, and delivered him to be crucified. John xix. 4—16.

54. What were the *principal circumstances of the death* of Jesus?

1. The soldiers that led Jesus to the place of execution, made him bear his own cross; and when he was ready to faint under the load, they compelled Simon, a Cyrenian, to bear it after him. As a great company followed Jesus, and certain women deeply lamented his sufferings, he called them to weep for themselves and their children, and once more foretold the approaching punishment of the Jewish nation. John xix. 16, 17. Luke xxiii. 26—31.

2. When they were come to Golgotha, on Mount Calvary, the soldiers took off the garments of Jesus, and afterwards divided them by lot. Matt. xxvii. 33, 35. Luke xxiii. 33. John xix. 23, 24.

3. They nailed his naked body to the cross, and lifted him up on it, that his death might be the most shameful, painful, lingering, and accursed. Luke xxiii. 33. John iii. 14. xii. 32, 33. Deut. xxi. 22, 23. Gal. iii. 13.

4. To aggravate the ignominy of his cross, two

malefactors were crucified with him, one on his right hand, and another on his left, as if he had been the chief transgressor. Matt. xxvii. 38. Mark xv. 27, 28.

5. In his thirst they gave him vinegar, mingled with myrrh and gall, to drink. Mark xv. 23. Luke xxiii. 36. Matt. xxvii. 34, 48. John xix. 28, 29.

6. While he endured the anguish of the cross, he was mocked by the surrounding multitude, and especially by the priests, who scoffed at him, and, in the most insulting manner, called him to come down, that they might believe in him as the King of Israel. Matt. xxvii. 39—44. Mark xv. 29—32.

7. Jesus was forsaken, smitten, bruised, and put to inconceivable grief, by his heavenly Father. Matt. xxvii. 46. Isa. liii. 4, 6, 10.

8. In the midst of his greatest sufferings, he displayed his astonishing mercy and saving power. Luke xxiii. 34, 39—43.

9. After he had been above six hours upon the cross, and when all things were finished, that the scriptures had foretold, or that God had required, Jesus yielded up his spirit into the hands of his Father. Mark xv. 25, 34, 37. John xix. 30. Luke xxiii. 46.

10. None of his bones were broken, like the legs of the two malefactors; but one of the soldiers, with a spear, pierced his side. John xix. 31—37.

11. His title as the KING OF THE JEWS, was written upon his cross, in Hebrew, Greek, and Latin, and read by many of the Jews, though

contrary to the will of the chief priests. Luke xxiii. 38. John xix. 19—22.

12. The manner in which Jesus suffered, and the extraordinary signs that attended his death, made a deep and painful impression on the people that assembled to behold what was done. The centurion, in particular, glorified God, and acknowledged that Jesus was a righteous person, and the Son of God. Luke xxiii. 47—49. Mark xv. 39—41. Matt. xxvii. 54—56.

55. What *particular parts of holy obedience* to the Father did Jesus exemplify, for the instruction and direction of his followers, both through his life and at his death?

1. Jesus abounded in true knowledge and wisdom, and frequently manifested both. Luke ii. 40, 46, 47, 52. John viii. 55.

2. He trusted in his heavenly Father with unshaken confidence at all times, and even in circumstances of the most extreme suffering, when he was stricken, smitten of God, and afflicted. Heb. ii. 13. Matt. xxvii. 43. Luke xxiii. 46.

3. He loved the Father with supreme affection, and resolutely displayed the most perfect love, when he was commanded by him to go and suffer for the guilty. John xiv. 31.

4. He delighted in the holy law of God, and accounted it his meat, in the most discouraging circumstances, to accomplish his work. Ps. xl. 8. John iv. 34.

5. He stedfastly resisted and overcame temp-

tation by the sword of the Spirit, which is the word of God. Matt. iv. 3—10.; xxii. 15—46. Heb. iv. 15. Rev. iii. 21.

6. He was zealous for the things of God, and against the iniquities of men, which he sharply reproved with holy indignation and grief. John ii. 16, 17.; vii. 7. Mark iii. 5.

7. He rejected worldly honours, and made the glory of the Father his supreme end. John viii. 50.; v. 41.; vi. 15.; vii. 18.; xvii. 4.

8. He stedfastly sanctified the Sabbath, read the scriptures, and observed the other ordinances of social worship, both in the synagogue and in the temple. Luke iv. 16. Exod. xxiii. 14—17. John ii. 13.; v. 1.; vii. 2, 10.

9. He abounded in secret prayer to his Father, and connected fervent prayer with his public labours and personal sufferings. Luke v. 16.; vi. 12, 13.; xxii. 44. Heb. v. 7.

10. He offered joyful thanksgiving unto his Father, and celebrated his praise with singing. Matt. xi. 25. Heb. ii. 12. Mark xiv. 25, 26.

11. He faithfully executed the whole commission of the Father who had appointed him. Heb. iii. 2. John v. 30.; ix. 4.; xii. 49, 50. xvii. 4, 6, 12.

12. He cheerfully acquiesced in the sovereign will of God, and submitted himself with the most entire resignation to his disposal. Matt. xi. 26.; xxvi. 39, 42.

13. He shewed true filial piety; for, in his youth, he was subject to his mother, and, before his death, he requited her maternal care, by re-

commending her to the kindness of his beloved disciple. Luke ii. 51. John xix. 25—27.

14. He was lowly in heart, and full of condescension to erring and despicable creatures. Matt. xi. 29.; xii. 48—50. Luke xxii. 27. John xiii. 3—15. Phil. ii. 5—8.

15. He manifested the most disinterested and wonderful generosity, by richly supplying the need of undeserving creatures, and becoming poor, that they might be made rich. Acts xx. 35. Matt. xv. 32. 2 Cor. viii. 9.

16. He loved all the children of God, and his affection to them was peculiar, disinterested, sincere, fervent, active, conspicuous, constant, and unalterable. John xiii. 34.; xv. 9—16. Rev. i. 5.

17. He never flattered his friends, nor countenanced their faults; but faithfully corrected their mistakes, rebuked them for their offences, and warned them of approaching temptation. Matt. xvi. 22, 23.; xx. 22—27. Luke ix. 52—56.; x. 40—42.; xxii. 24—27, 31—34.

18. He did not please himself, by seeking his own safety and ease; but, on the contrary, he submitted to much undeserved reproach, for the benefit of sinners; he kindly bore with the infirmities of the weak, and gently imparted instruction to them as they were able to bear it. Rom. xv. 1, 3. Matt. ix. 10—17. John xvi. 12, 25.; xviii. 8, 9.

19. He encouraged those that were sincere, by defending their character, granting their requests, and highly commending what he saw praise-worthy in them. Matt. xii. 1—7, 20.;

xv. 1—3, 20, 28.; xxvi. 6—13. Luke vii. 44—50.

20. He tenderly sympathized with mourners, wept with them wept, and ministered to their relief and comfort. Luke vii. 12—14. John xi. 33—38.

21. He cautiously avoided giving occasion of offence, even to those who desired occasion. Matt. xvii. 27. John viii. 6—8.

22. He endured contradiction, reproach, contempt, and torment, from sinners, with unruffled meekness, forbearance, and forgiveness. Heb. xii. 2, 3. 1 Pet. ii. 23. Luke xxiii. 34.

23. He abounded in compassion towards ignorant erring mortals, and wept over his obstinate enemies in the prospect of their approaching destruction. Matt. ix. 36. Luke xix. 41, 42.

24. He stedfastly witnessed a good confession of the truth before his enemies, though they questioned him for the purpose of making his answer the ground of his condemnation. 1 Tim. vi. 13. Mark xiv. 61, 62. John xviii. 35—37.

25. Though he appeared in the likeness of sinful flesh, and associated with sinners to do them good, yet he lived and died without committing the least sin, or failing in the performance of any part of that work which his Father had sent him to accomplish. 1 John iii. 5. John viii. 46. Luke xxiii. 41, 47. 1 Pet. ii. 21, 22. John xix. 30. Heb. vii. 26.

56. *Wherefore* did the innocent Jesus suffer so many things, and die the painful and ignominious death of the cross?

The Lord Jesus Christ suffered, and died on the cross,

1. That the eternal counsel and purpose of God might be accomplished. Acts ii. 23.; iv. 27, 28. 1 Pet. i. 18—20.

2. That the promises and predictions of the Old Testament concerning him might be fulfilled. Acts xvii. 2, 3.; xxvi. 22, 23. Matt. xxvi. 54. Luke xxiv. 46.

3. Because mankind, in their fallen state, were destitute of strength to obey the perfect law of God, or to procure justification in his sight by their own works. Rom. iii. 19, 20—23.; v. 6. viii. 3.

4. Because the sacrifices that were offered, according to the law of Moses, could not take away sin, purge the conscience, perfect the worshippers that presented them, nor give them boldness to enter into the presence of God. Heb. vii. 18, 19.; ix. 8, 9.; x. 1—4, 11.

5. That he might verify the typical institutions of the law, by making a perfect atonement for sin, and thereby accomplish what they only prefigured as the shadow of good things to come. Heb. viii. 3—5.; ix. 10—14, 23, 26.; x. 5—7, 10—14.

6. That he might redeem sinners from the wrath of God, the curse of the law, and the deserved punishment of their iniquities. Isa. liii. 4—6. 1 Pet. ii. 24.; iii. 18. Gal. iii. 13. Matt. xxvi. 28. Rom. iii. 24—26.

7. That he might abolish the old covenant, free his people from the dominion and bondage of it, establish the new covenant as its Mediator

and secure for them the enjoyment of all its privileges. Heb. viii. 6—13.; ix. 15—17.; x. 15—22.

8. That he might reconcile rebellious men to God and to one another. 2 Cor. v. 19, 21. Col. i. 20—22. Eph. ii. 13—16.

9. That he might deliver us from the corrupting pleasures, and enslaving influence of this present world. Gal. i. 4.; vi. 14.

10. That he might destroy the work of the devil, spoil his kingdom, and rescue men from his dominion. Heb. ii. 14. Col. ii. 15.

11. That he might redeem his people from the dominion of sin, and purify them to himself as a peculiar people. Eph. v. 25—27. Titus ii. 14.

12. That he might procure for himself a glorious, extensive, and lasting reign. Rom. xiv. 9. Isa. liii. 10—12. Heb. xii. 2. John xii. 23, 24, 27, 32. 2 Cor. v. 15.

13. That he might wash his people, of all nations, in his own blood, and consecrate them unto God, as kings and priests to reign with him on the earth. Rev. i. 5, 6.; v. 9, 10.

14. That, by tasting death, he might overcome it, and, in due time, deliver all his chosen from the terror and dominion of their last enemy. Heb. ii. 9, 15. Hosea xiii. 14. 1 Cor. xv. 3, 4, 21, 26, 51—57. Rev. i. 17, 18.

15. That he might bring many of the human race to the enjoyment of eternal life and glory with himself in heaven. Heb. ii. 10.; v. 8, 9. 1 Thess. v. 9, 10. John iii. 14, 15.

57. From what *evidence* does it appear, that Christ's obedience unto death was *sufficient* for the important purposes to which it was intended?

We are sure that Christ's obedience unto death was sufficient, because,

1. He did not honour himself, by undertaking his important work in a presumptuous manner, nor run in vain without being sent; but he acted by the authority of the Father, who ordained him to his peculiar ministry, and gave him an express commission. Heb. v. 1, 4—6, 10. John vii. 28, 29.; viii. 42.; x. 18.

2. He finished the work that the Father had given him to do, and endured his manifold sufferings, in the most perfect manner. John xvii. 4.; xix. 30. Heb. v. 8, 9.; ix. 14.

3. The divine dignity of his person gave an infinite value to all that he did and suffered; for, as he had voluntarily humbled himself, his obedience magnified the law, and yielded ineffable pleasure to God the Father. Phil. ii. 6—8. Isai. xlii. 1, 21. Eph. v. 2.

4. The Father honoured him with his approving testimony from the excellent glory. Matt. iii. 17.; xvii. 5. 2 Pet. i. 17.

5. The God of peace justified him, by bringing him again from the dead, through his own blood; and thereby declared that his divine justice was satisfied, that his anger was pacified, and that, by the death of Jesus, the justification

of the guilty might be obtained. 1 Tim. iii. 16. Heb. xiii. 20. Acts ii. 24. Rom. iv. 24, 25.

6. He was consecrated a Priest for ever, by his own blood, and the unalterable oath of his Father, and admitted into the heavenly temple, there to represent his people before God, and make continual intercession for them. Heb. x. 21, 29.; ix. 12, 24.; vii. 20—28. John xvi. 10.

7. He was exalted to universal dominion, and invested with authority to bestow complete salvation on guilty men. Phil. ii. 9—11. Acts v. 31. John xvii. 2.

8. In his name, and through his mediation, the gospel freely proclaims repentance, pardon, and eternal salvation to perishing sinners; and declares that those who trust in him shall not be ashamed. Luke xxiv. 47. Acts xiii. 38, 39.; iv. 11, 12. Rom. ix. 33.; x. 6—13.

58. What is revealed concerning that *peculiar covenant* of which Christ was constituted the Mediator, and which he established by his death?

1. It is essentially the same with the covenant that God anciently made with Abraham, as the heir of the world, and the father of many nations, and with his seed. Gen. xii. 2, 3.; xvii. 1—8. Luke i. 54, 55, 68—75. Acts iii. 25, 26. Rom. iv. 11—18. Gal. iii. 8, 15—18.; iv. 22—31.

2. It comprehends all the blessings of the covenant that God made with David, as the father of the Messiah, and with his seed. Isa. lv.

3. 2 Sam. xxiii. 1, 5. Ps. lxxxix. 3, 4, 19—37. Jer. xxxiii. 15—22. Luke i. 31—33.

3. It is a covenant made by God with all his spiritual Israel, through the mediation of Christ. Heb. viii. 6, 8.; x. 14, 16.; ix. 15.

4. It was confirmed and dedicated by the atoning blood of Christ. Heb. ix. 15—23.; xii. 24. Matt. xxvi. 28.

5. It is called the new and better covenant, in distinction from the old, faulty, and vanishing covenant, that God made with the Israelites at Sinai. Jer. xxxi. 31, 32. Heb. viii. 6—8, 13.; vii. 18, 19, 22.

6. It is the ministration of the spirit, of truth, liberty, righteousness, and life; in opposition to the old covenant, which was the ministration of the letter written in stones, of obscure shadows, of bondage, condemnation, and death. 2 Cor. iii. Isa. lix. 21. John i. 17. Heb. viii. 10—12. Gal. iv. 1—7, 22—31. Rom. viii. 1—17.

7. It is a covenant of peace and friendship, as all those with whom it is established, are brought into a state of peace and intimate friendship both with God and with each other, and of safety from all their enemies. Ezek. xxxiv. 24—31.; xxxvii. 26, 27. Hosea ii. 18—23.

8. It is a covenant of free and precious promises, comprehending all the fulness and benefits of Christ, in distinction from the Sinai covenant of precepts. Jer. xxxi. 32—34. Heb. viii. 6, 9—12. Isa. xlii. 6, 7. xlix. 6—10. 2 Cor. i. 20.

9. It is an everlasting covenant, which can never be broken nor abolished; being unalterably established and secured by the unchangeable

love, faithful word, sacred oath, and almighty power of God. Heb. xiii. 20.; vi. 13—18. Ps. cv. 6—10.; lxxxix. 28—37. 2 Sam. xxiii. 5. Isa. liv. 9, 10. Ezek. xvi. 60—63. Jer. xxxii. 39, 40. Rom. viii. 31—39.*

59. What became of the body of Jesus after his death?

1. When the evening of the day on which Jesus suffered was come, Joseph of Arimathea, who was a rich man, an honourable counsellor, and a secret disciple of Jesus, begged his body from Pilate, took it down from the cross, wrapped it in fine linen clothes, laid it in his own new sepulchre, which he had hewn out in the rock, and rolled a great stone to the door of it. Matt. xxvii. 57—60. Mark xv. 42—46. Luke xxiii. 50—54.

2. Nicodemus, another secret disciple of Jesus, Mary his mother, and other pious women, who had followed him from Galilee, brought spices to perfume his body, and assisted Joseph in burying it. John xix. 39—42. Mark xv. 47. Luke xxiii. 55, 56.

3. The chief priests and Pharisees procured a guard of soldiers from Pilate, and set them to watch the sepulchre, till the third day, that the disciples of Jesus might not steal his body; and, to prevent the possibility of imposition, they

* For a more full account of this subject, the author begs leave to refer to his *View of the New Covenant*, lately published.

sealed the stone with which the sepulchre was closed. Matt. xxvii. 62—66.

60. What account do the Scriptures give of the *resurrection* of Jesus?

They contain a particular and highly interesting account,

1. Of the *Author* of Christ's resurrection. It is represented as the work of all the Three Divine Persons. Jesus resumed his life by his own quickening power. John v. 21. x. 18. Rom. xiv. 9. He was raised by God the Father. Acts ii. 24—32. iii. 13, 15, 26. He was quickened by the Holy Spirit. 1 Pet. iii. 18.

2. Of the principal *circumstances* of his resurrection. He arose on the third day from his death, and early in the morning of the first day of the week, when there was a great earthquake; and his resurrection was attended by a vision of angels, who intimidated the watchman, rolled the stone from the door of the sepulchre, and comforted the women that came to see it. Mark xvi. 1—5. Matt. xxviii. 1—5.

3. Of the infallible *proofs* of his resurrection. Notwithstanding the vigilance of the Roman guard, the sepulchre was found empty, and the clothes deliberately laid aside; so that the priests found it necessary to hire the soldiers, with a large bribe, to say, that the disciples had stolen the body of Jesus. Luke xxiv. 3. John xx. 1—8. Matt. xxviii. 11—15. The angels informed the women that he had risen, directed them and the rest of his disciples to go into Galilee,

and assured them that they should there see him, according to his former promise. Luke xxiv. 4—10. Mark xvi. 6, 7. Matt. xxviii. 6, 7. Jesus frequently appeared to his disciples after his resurrection, and was seen of above five hundred of them at once. Mark xvi. 9, 10, 12, 14. Luke xxiv. 15, 31, 36, 50. John xx. 11—19, 26. xxi. 1. 1 Cor. xv. 5—8. That the disciples of Jesus might have full assurance of his resurrection, he conversed with them familiarly and deliberately, eat and drank with them, shewed them the marks of the wounds in his hands and his side, and called them to handle him, and feel that what they saw was not a spirit, but the real body which had been crucified. Luke xxiv. 36—43. John xx. 20, 24—30. xxi.

4. Of the important *consequences* of his resurrection. Christ's resurrection demonstrated that he is the Son of God, the true Messiah, and the justifying righteousness of believers. Rom. i. 3, 4. John ii. 18, 22. Rom. iv. 24, 25. He was raised that he might be rewarded by the Father for his obedience unto death, by being gloriously exalted as the head of the corner. Acts ii. 25—33. iv. 10, 11. Phil. ii. 9—11. He was raised that he might continue to execute his mediatorial undertaking, by administering the new covenant, gathering sinners into his church, and promoting the interest of all his people in the heavenly world. Matt. xxviii. 18—20. Acts v. 30, 31. Rom. viii. 34, 35. His resurrection furnished men with a sure foundation for Christian faith, hope, and joy. 1 Pet. i. 3, 21. John xvi. 20—22. xx. 20. By virtue of the resurrection

of Jesus, as the head of his body the Church, all his people or members are spiritually quickened, and raised up with him to a life of faith and new obedience. Eph. i. 19, 20, 23. ii. 5, 6. Col. ii. 12, 13. Rom. vi. 4, 11. Jesus was raised as the first-born from the dead, and the first-fruits of them that slept, to give his people assurance that, at his second coming, their bodies shall all be raised from the dead, and presented together with him in glory. Col. i. 18. 1 Cor. xv. 20—23, 45—49. 1 Thes. iv. 14.

61. How *long* did Jesus continue on earth after his resurrection; and in what was he chiefly *employed* for the benefit of his people?

Jesus continued forty days on earth after his resurrection; and during that time,

1. He frequently appeared to his disciples, and gave them assurance of his resurrection by many infallible proofs, that they might be his witnesses unto the people. Mark xvi. 15. Acts xiii. 31. i. 3, 8.

2. He expounded the scriptures to them and taught them many things concerning his mediation and the kingdom of God, which they were not prepared to hear before he suffered. Acts i. 3. Luke xxiv. 25—27, 46, 47.

3. He gave his apostles a solemn commission to preach his gospel to Jews and Gentiles, throughout the whole world, to confirm their testimony by numerous miracles, to teach be-

lievers to observe all his commandments, and to feed them as his flock. Acts i. 2. Mark xvi. 15—18. Matt. xxviii. 18—20. John xx. 21, 23. xxi. 15—17.

4. He imparted the Holy Ghost to them, and thereby opened their understanding, that they might know the scriptures. John xx. 22. Luke xxiv. 45.

5. He directed them to tarry at Jerusalem, and wait for a more abundant communication of the Holy Ghost, which he promised to send unto them from the Father, after his ascension. Luke xxiv. 49. Acts i. 4—8.

62. What account is given of the *ascension* of Christ; and *whither* did he go when he left this world?

1. Jesus ascended from Mount Olivet, near Bethany, when in the act of blessing his disciples; and they beheld him taken up, till a cloud received him out of their sight. Luke xxiv. 50, 51. Acts i. 9, 12.

2. He ascended as a triumphant Conqueror and Benefactor, attended by adoring angels, and by many immortal saints, whom he had delivered from the captivity of death at his resurrection. Ps. lxviii. 17, 18. Eph. iv. 8—11. Acts i. 10, 11. Matt. xxvii. 52, 53.

3. He passed into the heavens, and entered within the vail of the true tabernacle of God, as the Representative, the great High Priest, and Forerunner of his people. Heb. ix. 12, 24. iv. 14. vi. 19, 20.

4. He ascended back to his God and Father,

from whom he had been sent into the world. John xiv. 4—6, 28. xvi. 5, 28. xvii. 11. xx. 17.

5. He ascended to sit in the throne of God, and on the right hand of his Father. Rev. iii. 21. Mark xvi. 19. Heb. i. 3, 13. viii. 1. x. 12.

63. To what peculiar *authority and dominion* was Jesus exalted, when he ascended to heaven?

1. Jesus was exalted by the Father to sit on the throne of David, as the King of Zion, and the Head of his Church; that he might govern all his people by his laws, his justice, and his power. Psal. ii. 6. Isa. ix. 6, 7. Jer. xxiii. 5, 6. Luke i. 32, 33. Eph. v. 23, 24. Rev. ii. iii.

2. He was advanced to dominion over the whole earth, as the King of Kings, and Lord of Lords; that he might gradually gather a multitude out of all the nations into his Church, and tread all his irreconcilable enemies under his feet. Ps. ii. 8—12. cx. viii. 4—8. Heb. ii. 6—9. Matt. xxviii. 18. John iii. 35. xiii. 3. xvii. 2. Rev. xix. 11—16. Dan. vii. 13, 14. 1 Cor. xv. 25.

3. He was invested with authority over the angels of heaven, and all the inhabitants of the invisible world, whether good or evil. 1 Pet. iii. 22. Col. ii. 10. Eph. i. 20—22. Phil. ii. 9—11. Heb. i. 6—8.

4. He was appointed to assemble and judge the universe, at the last day. Acts xvii. 31. x. 42, John v. 22, 27. Rom. xiv. 10, 11.

64. How is Jesus *employed* in his present exalted state?

1. Jesus now ministers in the presence of God for all his people, as their High-Priest, by representing their persons, giving them access to enter into the holiest by faith in his blood, and rendering their services acceptable unto the Father. Heb. ix. 24. x. 19—22. Rev. viii. 3, 4.

2. He makes effectual intercession for his disciples, as their Advocate with the Father. Rom. viii. 34. 1 John ii. 1. Heb. vii. 25. John xiv. 16.

3. He sends down the Holy Ghost to abide with his disciples, as their Comforter, and assist them in calling worldly men to the knowledge of salvation. John xv. 26. xvi. 7—11. Acts ii. 33.

4. He manifests himself in a spiritual manner to those that keep his commandments, and strengthens them by his grace. John xiv. 21, 23. Matt. xxviii. 20. 2 Cor. xii. 9. Phil. iv. 13.

5. He superintends all his Churches, by upholding their pastors, inspecting their works, rebuking their faults, commending their obedience, and encouraging them to persevere in his service, and overcome all their spiritual enemies. Rev. i. 10—20. ii. iii.

6. He successively unfolds to his redeemed ones the secret counsels of God, leads them forward in the endless discovery of divine wisdom, and accepts their grateful praises. Rev. v. 5—13. vii. 9, 10, 17.

7. He makes war against his enemies, overrules their designs, subdues their power, and punishes them for their iniquities. Rev. vi. 12—17. xvii. 14. xix. 11—21.

8. He is now employed in preparing mansions for his people in his Father's heavenly temple,

with the design of quickly receiving them to abide there with himself for ever. John xiv. 2, 3. 1 Thess. iv. 16, 17. Rev. xxii. 12.

65. What are the principal parts of the Old Testament history, which are applied to Christ and his people, by *allegorical interpretation*, in the New Testament?

1. Adam was the son, the image, and the glory of God. Luke iii. 38. Gen. i. 27. 1 Cor. xi. 7. Jesus is the Son of God, the brightness of his glory, and the express image of his person. Heb. i. 2, 3.

2. Adam was made a little lower than the angels, and honoured with dominion over the works of God. Gen. i. 28. Ps. viii. Jesus was made a little lower than the angels, for the suffering of death, and afterwards honoured by the Father with universal dominion. Heb. ii. 6—9.

3. Adam obtained his wife at the expence of a portion of his own body, and afterwards recognized her as one with himself. Gen. ii. 21—24. Jesus purchased the Church by giving himself for it, and it is mystically joined unto him as his flesh and his bones. Eph. v. 25—32.

4. God planted a delightful garden in Eden, which was watered by a river, beautified with trees, and enriched with all kinds of fruit, having the tree of life; and there he placed man in his state of innocence. Gen. ii. 8—16. This was a figure of the heavenly Paradise, with the river and tree of life, in which the nations of the

blessed shall for ever enjoy communion with God and the Lamb. Luke xxiii. 43. 2 Cor. xii. 2, 4. Rev. ii. 7. xxii. 1—5.

5. When God had finished his work of creation, he rested and was refreshed; and he sanctified the day on which he rested, that it might be a blessing to man. Exod. xxxi. 17. Gen. ii. 1—3. When Jesus had finished his work of redemption, he entered into his rest; and guilty men are invited to enter and enjoy his rest by faith. Heb. iv. 4, 10, 11.

6. The creation of all things at the beginning, which God approved as very good, was a figure of the new creation, of which the resurrection of Christ was the beginning; which is gradually advanced by the regeneration, illumination, and sanctification of his people; and which shall be completed by the renovation of all things at the last day, and the commencement of the everlasting Sabbath. Gen. i. Col. i. 18. Rev. iii. 14. Eph. ii. 10. 2 Cor. iv. 6, v. 17. 2 Pet. iii. 10—13. Rev. xxi. 1—7.

7. Adam was constituted the public head and representative of his natural offspring; and, by his disobedience to God, he involved them in guilt, depravity, and death. Jesus is in like manner the Representative of his spiritual seed; by his obedience, they are accepted as righteous, and from him they derive sanctification and eternal life. Gen. ii. 17. Rom. v. 12—21. 1 Cor. xv. 21, 22, 45—49.

8. Abel presented an offering which was respected and approved by God, as peculiarly pleasing in his sight. Gen. iv. 4. 10. Heb. xi. 4. Jesus

offered himself for a sweet-smelling savour to God and his blood is of more beneficial efficacy than that of Abel. Eph. v. 2. Heb. xii. 24.

9. Noah and his family were saved from destruction by the water of the flood, which raised the ark on its surface. Gen. vii. 11—23. Those who are effectually baptized into Christ, are saved by virtue of his resurrection. 1 Cor. xii. 13. 1 Pet. iii. 20, 21. Rom. vi. 3, 4.

10. God established an everlasting covenant with Abraham and his seed; and promised, with an oath, that in his seed all the nations of the earth should be blessed. Gen. xvii. 1—7. xxii. 15—18. Jesus appeared as the seed of Abraham, and shed his precious blood to ratify the new covenant, that the blessing promised to Abraham might come on the Gentiles through him. Gal. iii. 13—17.

11. Melchizedeck, whose descent and death are not recorded, was the king of righteousness and peace, and the priest of the most high God. He refreshed Abraham, the heir of promise, with bread and wine, and blessed him. Gen. xiv. 18, 19. Jesus, the Son of God, who was without beginning, and whose generation is incomprehensible, is the King of righteousness, the Prince of peace, and a Priest consecrated for evermore. He blesses the heirs of promise efficaciously with all spiritual blessings, and refreshes them with the true bread and wine, even his own flesh and blood. Heb. vii. 1—3, 15—21, 26. 1 Cor. xi. 23—25. x. 16, 17.

12. Abraham had two wives, Sarah, and Hagar. Sarah was a free woman and a figure of the

covenant of promise that God made with Abraham. Hagar was a bond-maid, and a figure of the covenant of bondage which was made with the Israelites from Sinai. Ishmael, the son of the bond-woman, was born after the flesh, as a figure of the numerous fleshly seed of Abraham, that trusted in the works of the law for their justification. The free woman continued long to be barren, but at last she bare Isaac, in a supernatural manner, by the promise of God, and he was a figure of the spiritual seed of Abraham, who are born of God, by virtue of the new covenant of promise. Ishmael persecuted Isaac; and, in like manner, the self-righteous Jews, who were in bondage under the law, persecuted the disciples of Christ. Yet Ishmael was cast out of Abraham's house, and disinherited; and the unbelieving Jews, were cast off by God, and deprived of the honourable privileges of his family. Isaac, the son of the free-woman, was made the heir of promise; and believers in Jesus, who are born of God, are all free, whether they be Jews or Gentiles, and heirs according to the promise. Gen. xvi. 1—4, 15. xxi. 1—3, 9—12. Isa. liv. 1. Gal. iv. 22—31. iii. 25—29.

13. When God tried Abraham, by commanding him to offer Isaac for a burnt-offering, he did not withhold his son, even his *only son*, from him. Gen. xxii. 1—12. God so loved the world, that he spared not his only begotten Son, but sent him forth as a servant, and delivered him up to death as the substitute of sinners, that they might live through him. Rom. viii. 32. v. 6—10. 1 John iv. 9, 10.

14. Jacob, in a prophetic dream, saw a ladder which reached from the earth to heaven, and the angels of God ascending and descending on it; and the Lord stood above, and established the covenant of Abraham with him. Gen. xxviii. 12—17. Jesus is the medium of intercourse between earth and heaven: and through him the blessings of the new covenant are secured to all those who are the spiritual seed of Abraham by faith. John i. 51. Gal. iii. 13, 14, 23—29.

15. Pharaoh gave Joseph authority over all the land of Egypt, that he might sustain its inhabitants with bread, and directed the famishing multitude to apply to him for relief. Gen. xli. 38—44, 55. God sealed his Son, and gave him power over all flesh, that he might give dying sinners the true bread which endureth to everlasting life; and those who are ready to perish are directed to apply to him by believing. John vi. 27, 35.

16. When Israel was a child, God recognized him as his son, and called him out of Egypt. Exod. iv. 22, 23. Hos. xi. 1. When Jesus, the only begotten Son of God, was a child, he was removed into Egypt, and afterwards called up out of it by his heavenly Father. Mat. ii. 13—15, 19, 20.

17. The Lord went before the Israelites in a pillar of cloud and fire, to give them light, and lead them in their journey to Canaan. Exod. xiii. 20—22. Jesus is the light of the world, and he goes before his people to lead them in the way to life. John viii. 12.

18. When the Israelites came out of Egypt,

they passed through the Red Sea, and they were all baptized into Moses in the sea, and in the cloud that covered them. Exod. xiv. 19—22. 1 Cor. x. 1, 2. The disciples of Jesus are baptized into him with water, and with the Holy Ghost. John iii. 5. 1 Cor. xii. 12, 13.

19. The Lord sustained the Israelites in the wilderness, by giving them bread from heaven. The manna was a figure of Christ, the living bread, which the Father gives to perishing sinners by the proclamation of the gospel, and of which his people eat, symbolically, by observing the Lord's supper; and spiritually, by receiving Jesus with unfeigned faith, so as thereby to become partakers of eternal life. Exod. xvi. 4, 14, 15, 35. 1 Cor. x, 3, 16, 17. xi. 23, 24. John vi. 31—35, 48—58.

20. The Israelites were refreshed with water brought out of the smitten rock in Horeb, which was a figure of the blood and Spirit of Christ, that all his people drink by faith, and by which they obtain peace, joy, and everlasting life. Exod. xvii. 6. 1 Cor. x. 4. xi. 25. John vi. 53—56. iv. 14. vii. 37—39.

21. The awful terrors of Sinai, and the old covenant that God made with the Israelites, are contrasted with the gracious and encouraging consolations of the heavenly Zion, and the new covenant that God has made with all the church of the first-born. Exod. xix. 11—25. xx. 18, 19. Heb. xii. 18—24.

22. The law of Moses was spoken on earth by angels; yet every transgression of it was punished with equitable severity. Deut. xxxiii. 2. Acts

vii. 53. Numb. xv. 30—36. xvi. 1—35. The gospel of salvation was spoken by Jesus, the Lord from heaven; and all that despise and reject him, shall be much more dreadfully punished. Heb. ii. 2, 3. x. 28—31. xii. 25—29.

23. The old covenant was ratified by the mediation of Moses, with the blood of calves and goats. Gal. iii. 19. Deut. v. 23—31. Exod. xx. 18—21. xxiv. 2—8. The new covenant was ratified by the mediation of Jesus Christ, with his own precious blood. Heb. viii. 6. ix. 15—23.

24. Moses fasted forty days and forty nights in the mount, when he received the old covenant and its ordinances of service, that he might declare them to the Israelites. Deut. ix. 9—11. Jesus fasted forty days and forty nights in the wilderness, when he was anointed with the Holy Ghost to publish the promises and ordinances of the new covenant. Luke. iv. 1, 2.

25. The law of Moses was written with the finger of God, in tables of stone. Exod. xxxi. 18. xxxiv. 1, 4, 28. The law of Christ is written by the Spirit of the living God, in the fleshly tables of his people's heart. 2 Cor. iii. 3, 7—11.

26. The countenance of Moses was transformed by beholding the glory of God in Mount Sinai, so that, when he came down with the tables of the covenant in his hand, his face shone, and, as the Israelites were afraid to come nigh him, he put a veil upon his face, and gave them in commandment all that the Lord had spoken to him; which signified, that the most glorious and heavenly realities were concealed under the Mosiac institutions, as by a veil, and that the Israelites,

from the blindness of their heart, were incapable of discerning their spiritual meaning, so as to behold the glory of the Lord by them. Exod. xxxiv. 29—35. Jesus abolished the figurative institutions of Moses and revealed their true meaning with great plainness of speech: he takes away the veil of natural blindness from the hearts of his people, and enables them, with open face, to behold his glory, by the Holy Spirit, so as to be thereby transformed into his image. 2 Cor. iii. 12—18.

27. Moses was an interceding mediator, and, when the Israelites had exposed themselves to the wrath of God by their disobedience, he prayed for them in the most disinterested and successful manner. Exod. xxxii. 9—14, 30—32. xxxiii. 12—17. Jesus made intercession on the cross for the vilest transgressors; and when any of his people sin, he is their Advocate with the Father. Luke xxiii. 34. 1 John ii. 1.

28. Moses lifted up a serpent of brass, upon a pole, in the wilderness, that those who had been bitten by the fiery serpents, when they looked upon it, might live. Numb. xxi. 5—9. Jesus was lifted up upon the cross, that guilty sinners, by believing in him, might not perish, but have eternal life. John iii. 14, 15.

29. God honoured Moses, as a prophet, by granting him the most intimate revelation of his will, and commending him as faithful in all his house. Numb. xii. 6—8. Jesus was a Prophet like unto Moses, and he was counted worthy of more glory, as the only begotten Son who is in the bosom of the Father, and who faithfully de-

clared his will as the builder of his own house. Deut. xviii. 15—19. Acts iii. 22. John i. 18. Heb. iii. 1—6.

30. Joshua subdued the enemies of the Israelites, and made them to put their feet upon the necks of the kings that had warred against them. Josh. x. 19—25. Jesus spoiled principalities and powers upon his cross; and he will shortly bruise Satan under the feet of his people, and make them more than conquerors. Col. ii. 15. Rom. xvi. 20. viii. 37.

31. Joshua gave the Israelites rest in the earthly inheritance of Canaan. Joshua xi. 23. xxi. 43—45. Jesus gives immediate rest to the souls of them that believe in him and follow him, and he will at last give them everlasting rest in the incorruptible and unfading inheritance of heaven. Mat. xi. 28, 29. Heb. iv. 1—11. 1 Pet. i. 3—5.

32. The prophet Jonah was three days and three nights in the belly of a fish. Jonah i. 17. Jesus was buried, during a similar period, in the earth. Mat. xii. 38—40.

33. David, who was chosen and exalted from a low station, that, as the shepherd of God's Israel, he might feed them with skill and integrity, was a figure of his Son Jesus Christ, who was exalted by the Father to feed his spiritual Israel, as their good Shepherd and victorious Prince. Ps. lxxviii. 70—72. Ezek. xxxiv. 23, 24. John x. 11—16, 27, 28.

34. The ark of God was removed with much joyful solemnity, from an obscure situation, to a magnificent tabernacle that David had pitched for it on Mount Zion. 2 Sam. vi. 11—17. This

triumphant procession was a figure of the glorious ascension of Christ, from his state of humiliation upon earth to the heavenly Zion. Psal. lxviii. 15—19, 25. Eph. iv. 7—11.

35. Solomon, the son of David, was appointed to rule on his father's throne, and build the temple of the Lord. 2 Sam. vii. 12, 13. 1 Kings vi. 1—9. The Lord God gave unto Jesus the throne of his Father David, and exalted him to reign over his people for ever; and he is the builder of the spiritual temple of God, which is his Church. Luke i. 31—33. Matt. xvi. 18.

36. Solomon was distinguished from all the other kings of Israel, by superior wisdom, riches, and honour. 1 Kings iii. 12, 13. He was an eminent figure of Jesus Christ, in whom are hid all the treasures of wisdom and knowledge; whose riches are unsearchable, and to whom the highest honour is given by men, and even by God the Father. Col. ii. 2, 3. Eph. iii. 8. John v. 22, 23.

37. Solomon's reign was extensive and peaceful, and his subjects were numberless, secure, and happy. 1 Kings iv. 20—25. Jesus is the Prince of peace; he shall reign over all nations for ever, and give his people peace: countless millions shall be blessed in him, and his subjects shall call him blessed. Ps. lxxii. 7—17. Isa. ix. 6, 7. xi. John xiv. 27. Rev. xi. 15—17.

38. Solomon made affinity with Pharaoh's daughter, and exalted her to enjoy his society, and reign with him as his queen. 1 Kings iii. 1. Song of Solomon throughout. The Church of Christ is his espoused bride; and in due time she shall be married unto him, to enjoy his glo-

rious presence, and reign with him as his Queen. Ps. xlv. 3—15. Rev. xix. 7—16. xx. 4—6.

39. The king of Babylon destroyed Jerusalem with its temple, and carried the Jews into captivity, where they were oppressed by their enemies, until God raised up Cyrus, the victorious king of Persia, who punished Babylon, and proclaimed liberty to God's captives, who were warned by the voice of prophecy to come out of Babylon. 2 Chron. xxxvi. 5—23. Isa. xlv. 1—13. xlviii. 20. Jer. li. 6—58. The saints of Jesus have been cruelly persecuted and oppressed by the mystical Babylon, the mother of harlots; but we have assurance that the King of kings will destroy the antichristian Babylon, and his people are presently warned by prophecy to come out of her, and avoid her sins. Rev. xvii. xviii. xiv. 8—12.

40. Joshua the high-priest of the Jews, and Zerubbabel their governor, faithfully restored the temple and worship of God in Jerusalem, notwithstanding much opposition; and God honoured them with special encouragement, assistance, commendation, and the high privilege, of standing in clean raiment, by the Lord of the whole earth. Ezra v. vi. Haggai i. 12—14. ii. 4, 5, 23. Zech. iii. iv. The witnesses of Jesus faithfully testified against the corruptions of antichrist, and stedfastly followed the Lamb under the most cruel persecution; and he honoured them with consolation, support, deliverance, and the high privilege of standing with himself on Mount Zion. Rev. xi. 3—12. xiv. 1—5.

66. What were the principal *positive in-*

stitutions, of a religious kind, by which Christ and his salvation were *darkly prefigured* to the Old Testament Church, and which are *clearly explained and applied* in the New Testament?

1. Circumcision was instituted in the days of Abraham, as the initiating token of God's covenant, a seal of the righteousness of faith, and an emblem of spiritual purification from sin by Jesus Christ, being an ordinance of the same signification and design with Christian baptism. Gen. xvii. 9—14. Rom. iv. 11. ii. 28, 29. Col. ii. 11, 12.

2. The passover, and the feast of unleavened bread connected with it, were instituted as a memorial of the deliverance of the Israelites from Egypt, and a figure of our redemption by Christ our passover, which is sacrificed for us; and this redemption is commemorated by the feast of the Lord's supper, which believers are commanded to keep with the unleavened bread of sincerity and truth. Exod. xii. 3—27. 1 Cor. v. 6—8.

3. The tabernacle and temple were reared up to be the dwelling place of the God of Israel, and his glory filled them. Exod. xxvi. 1—30. xl. 34, 38. 2 Chron. iii. 1—9. vii. 1—3. These were figures of the body of Jesus, in which the Son of God tabernacled upon earth, when his disciples beheld his glory. John i. 14. ii. 19—21. They were likewise figures of the mystical body of Jesus, or the churches of his saints, in which he dwells by his holy Spirit. Eph. ii. 20—22. 1 Cor. iii. 16. vi. 19. 2 Cor. vi. 16. The

most holy place was also a figure of heaven itself, the true tabernacle which the Lord pitched as his everlasting habitation. Heb. viii. 1, 2. ix. 11, 12, 23, 24.

4. The holy place was divided from the most holy by a vail. Exod. xxvi. 31—33. This was a figure of the flesh of Jesus Christ, which was rent upon the cross, that a new and living way of access unto God and heaven, might be opened for guilty men. Mark xv. 37, 38. Heb. x. 19, 20.

5. The ark stood in the most holy place, the tables of the covenant were kept in it, and it was covered by the mercy-seat, where God was propitious to his people. Exod. xxv. 10—17, 21, 22. This was a figure of Jesus, who had the divine law in his heart, and who is the propitiation by which sinners have access unto God. Ps. xl. 6—8. Rom. iii. 21—25. 1 John ii. 2.

6. Two cherubims of gold were made on the ends of the mercy-seat, with their faces looking towards it. Exod. xxv. 18—20. These represented the angels, who minister around the throne of God, and who earnestly pry into the mystery of the Church's redemption by Christ. 1 Pet. i. 12. Eph. iii. 8—10. They also prefigured the future glory of all the redeemed in being admitted into the heavenly temple to surround the throne, and take part with the holy angels in the enjoyment and service of God and the Lamb for ever. Rev. iv. 6—11.; v. 8—14.

7. God granted his people access to himself in his house, and hearkened to the petitions which they prayed towards it. 1 Kings viii. 29, 38, 42, 44. 2 Chron. vii. 12—16. The Father

now grants men access to himself through Jesus Christ, and hears the prayers that are presented in his name. Eph. ii. 18. John xiv. 6, 13, 14. xv. 16. xvi. 23, 24.

8. Aaron and his sons were chosen and called by God to minister unto him as priests. Exod. xxviii. 1. Christ was chosen and called of the Father to be the High-Priest of his people. Heb. v. 1—6, 10. His spiritual seed are all chosen and called to offer up spiritual sacrifices as priests unto God. 1 Pet. ii. 5, 9.

9. Aaron and his sons were washed with water, clothed with peculiar garments, anointed with oil, and consecrated with blood, that they might be hallowed to minister in the priest's office. Exod. xxix. 1—35. Jesus, who had no sin, was baptized with water, clothed with perfect righteousness, anointed with the Holy Ghost, and consecrated with his own blood, that he might minister for ever as a High-Priest. Matt. iii. 13—16. Acts x. 38. Heb. vii. 26, 28. x. 29. The spiritual seed of this High-Priest have their bodies washed with pure water by baptism; and as Aaron's sons were anointed in his garments, so the disciples of Jesus are all clothed with the perfect robe of his righteousness; they are anointed with his Holy Spirit, and consecrated to be priests with his precious blood. Heb. x. 22. 2 Cor. v. 21. i. 21, 22. Rev. i. 5, 6.

10. Aaron's rod budded, bloomed, and yielded almonds; and it was carefully preserved in the most holy place, as a token against the rebels who had murmured at his advancement, and an abiding evidence of his exclusive right to the

priesthood. Numb. xvii. 1—10. After Jesus had entered the heavenly tabernacle to minister as a Priest, the gospel, which was sent out of Zion as the rod of his strength, budded and brought forth fruit, by the conversion of many sinners; as a token against his murmuring enemies, and an abiding evidence that his ministry as a Priest, within the true holy place, is exclusively acceptable unto the Father. Ps. cx. 1—4. Isa. ii. 3. Acts ii. 1—4, 33—41. Col. i. 5, 6.

11. The priests offered a lamb every morning and evening, as a continual burnt-offering for Israel. Exod xxix. 38—42. This was a figure of Jesus the Lamb of God, offered for the redemption of sinners. John i. 29, 36. 1 Pet. i. 18, 19.

12. The high-priest offered a sin-offering to make an atonement for all Israel, once every year. Lev. xvi. 9, 29—34. Jesus was once offered to put away sin by the sacrifice of himself, and as his offering was of infinite value and efficacy, it did not need to be repeated. Heb. ix. 26, 28. x. 9—14.

13. The bodies of those beasts whose blood was brought into the sanctuary by the high-priest for sin, were burnt without the camp. Lev. xvi. 27. Jesus also, that he might sanctify the people with his own blood, suffered without the gate of Jerusalem. Heb. xiii. 11, 12.

14. The high-priest took the blood of atonement within the vail, and sprinkled it upon the mercy-seat, and before the mercy-seat. Lev. xvi. 14, 15. Jesus fulfilled this when he entered into the true holy place by his own precious

blood, which is therefore called the blood of sprinkling. Heb. ix. 7—12, 23, 24. x. 11, 12, 19. xii. 24.

15. The high-priest offered sweet incense, in the most holy place, on the day of atonement. Lev. xvi. 12, 13. Jesus offers the sweet incense of his intercession in heaven. Heb. vii. 25. Rev. viii. 3, 4.

16. An omer of manna was put in a golden pot, and laid up before the Lord in the most holy place, to be preserved for succeeding generations. Exod. xvi. 32—34. This was a figure of Jesus the true bread, which remains in the heavenly temple, to be for ever enjoyed by his saints. John vi. 48—51. Rev. ii. 17.

17. The Israelites were sprinkled with blood and the ashes of a heifer, as a purification for sin, and for uncleanness. Exod. xxiv. 8. Numb. xix. 2—6, 9, 17—19. The consciences of believers are purged, and their persons are sanctified by the precious blood of Christ. Heb. ix. 13, 14. xiii. 12.

18. A laver, or sea of brass, containing water, was placed between the brazen altar and the sanctuary, and the priests were commanded to wash their hands and their feet thereat when they approached to minister unto the Lord. Exod. xxx. 18—21. 1 Kings vii. 23—39. Jesus has opened a fountain for the uncleanness of his people; and, to fit them for ministering unto God as priests, he cleanses them by the washing of water, of his word, his blood, and his Spirit. Zech. xiii. 1. 1 John i. 7. John iii. 5. xv. 3. Eph. v. 25—27. Titus iii. 5, 6. Rev. i. 5, 6. Heb. x. 19, 22.

19. The priests were partakers of the altar, as they eat of the sacrifices; they also eat of the shew-bread, which was set upon the pure table before the Lord continually on every Sabbath. Exod. xxvii. 1—8. xxv. 23—30. Lev. vi. 14—18, 25, 26, 29. vii. 1—6. xxiv. 5—9. Christians have an altar and table, of which they partake outwardly, and periodically, by eating the Lord's supper; and of which they constantly partake in a spiritual manner, by receiving Christ as their sacrifice, and living on him by faith as their heavenly bread. Heb. xiii. 10. 1 Cor. x. 16—18. John vi. 55—58.

20. A golden candlestick was placed over against the table, to give light to the priests that ministered in the holy place. Exod. xxv. 31—40. xxvi. 35. This prefigured the manner in which Jesus Christ enlightens his Church by his word, his ministers, and his Holy Spirit. John i. 4—9; viii. 12. 2 Peter i. 19. Rev. i. 16, 20.; iv. 5.

21. The priests daily offered incense, on the golden altar, before the veil. Exod. xxx. 1—8, 34—36. The saints of Jesus minister in the house of God, as a holy priesthood, by offering up the spiritual incense of prayer and praise, which is rendered acceptable before God by the ministry of Christ their High-Priest. 1 Pet. ii. 4, 5. Heb. xiii. 15. iv. 14, 16. Rev. viii. 3. 4.

22. Aaron and his sons were appointed to bless the people, in the name of the Lord. Numb. vi. 22—27. Lev. ix. 22, 23. The Father sent his Son Jesus to bless his people in an effectual manner. Acts iii. 26. Christians, as a

holy priesthood, are appointed to bless all men, even their enemies, by praying for them, and doing good to them, as they have opportunity. 1 Pet. ii. 5. iii. 8, 9. Matt. v. 44.

23. The Israelites were commanded to bring a sheaf of the first fruits of their harvest unto the priest; he was appointed to wave the sheaf before the Lord on the morrow after the Sabbath; and they were not permitted to eat any of their fruits, until after they had presented this offering unto God. Lev. xxiii. 9—14. Jesus arose from the dead, on the morrow after the Jewish Sabbath, as the first fruits of them that slept. Mark xvi. 1, 2, 9. 1 Cor. xv. 20.

24. At the end of fifty days after the Israelites had offered this sheaf unto God, they were appointed to bring a new meat-offering of the first-fruits unto him, and observe a holy convocation, as a memorial of the giving of the law in Sinai. Lev. xxiii. 15—21. At the same season of the year, and fifty days after the resurrection of Christ, he sent down the Holy Ghost upon the apostles, enabled them to preach his gospel to the Jews, and made it the effectual means of gathering in three thousand converts, as a kind of first-fruits unto God. Acts ii. 1—4, 32—47. James i. 18.

25. The Israelites were appointed to keep the feast of tabernacles annually, for seven days, which commenced after they gathered in the fruit of their land, on the fifteenth day of the seventh month, and during that period they were commanded to dwell in booths, and to rejoice before the Lord, bearing branches of palm-trees in their hands; as a memorial of the man-

ner in which he made them to dwell in tents when he brought them out of the land of Egypt, and a solemn expression of their gratitude for all his benefits. Lev. xxiii. 33—43. Deut. xvi. 13—15. This general rejoicing prefigured the spiritual joy and harmony which shall prevail in the last days, when the Jews and Gentiles are generally converted and united in church fellowship; and which shall continue for ever in the heavenly temple, before the throne of God and the Lamb. Zech. xiv. 16—21. Rev. vii. 4, 9—17.

26. The Israelites were commanded to hallow every fiftieth year for a sacred jubilee, to be proclaimed through all the land by the sound of the trumpet, as a year of liberty, rest, and joy; and every man was then allowed to return, from a state of indigence and servitude, to his possession. Lev. xxv. 8—13. This jubilee was a figure of the acceptable time of salvation, during which spiritual liberty, rest, and happiness, are proclaimed to the slaves of sin and Satan by the joyful sound of the gospel; and they are invited to inherit all things forever in a state of renewed perfection. Ps. lxxxix. 15, 16. Isa. xlix. 8—10. Luke iv. 17—21. 2 Cor. vi. 1, 2. Rev. xxi. 5—7.

27. God appointed cities of refuge, that those who were exposed to the wrath of the avenger of blood, might flee to them, and be protected by abiding in them till the death of the high-priest. Numb. xxxv. 9—32. Jesus Christ is set before exposed sinners, as a refuge from divine wrath; and those that flee to him by faith, and abide in him, obtain strong consolation and ever-

lasting salvation, because his Priesthood continues for ever. Heb. vi. 18—20. vii. 23—25.

28. The Israelites were all commanded to assemble periodically to worship the Lord, and rejoice before him, in a place chosen by himself, which was Mount Zion in Jerusalem, where the Lord dwelt among his people. Deut. xii. 5—14. Ps. lxviii. 15—19. cxxii. 1—5. cxxxii. 13—16. All the saints of God, both on earth and in heaven, are brought into a state of present spiritual union and fellowship in Christ Jesus; and they shall at last be gathered into one glorious assembly in the heavenly Jerusalem, where God and the Lamb shall eternally dwell among them. Eph. i. 9, 10. ii. 4—6. iv. 3—16. Heb. xii. 22—24. Rev. xxi.

67. To what particular objects is Christ *metaphorically compared* in Scripture, in order to shew men his excellency and suitableness; and induce them to esteem, desire, and love him above all?

1. Christ is represented as a refiner's fire, the sun of righteousness, the bright morning star, and the light of the world; because he is unspeakably glorious in himself, and he is the source of spiritual light, purity, and felicity to his people. Mal. iii. 2, 3. iv. 2. Rev. xxii. 16. John viii. 12.

2. He is called the root of David, the branch of righteousness, a green fir-tree, the apple tree, a corn of wheat, the true vine, the plant of re-

nown, and the tree of life; because he is the source of his people's spiritual life, nourishment, growth, and fruitfulness. Rev. xxii. 16. Jer. xxxiii. 15. Hos. xiv. 8. Song ii. 3. John xii. 24. xv. 1, 5. Ezek. xxxiv. 29. Rev. xxii. 2.

3. He is like the rose of Sharon, the lily of the valleys, a bundle of myrrh, a cluster of camphire, and an ointment poured forth; and, in the estimation of the saints, he is beautiful and fair, lowly and accessible, fragrant and refreshing, as the object of their supreme desire and delight. Song ii. 1 i. 13, 14, 3.

4. He is a hiding-place from the wind, a covert from the tempest, the shadow of a great rock in a weary land; as rivers of water in a dry place, the dew unto Israel, showers of rain upon the mown grass, and living water. He shelters his people from temptation and deserved punishment, refreshes their hearts with the influences of his Spirit, and gives them lasting felicity. Isa. xxxii. 2. Hos. xiv. 5. Ps. lxxii. 6. John iv. 10, 14.

5. He is a stone of stumbling and a rock of offence, on which those that reject the gospel fall to their own destruction; yet, to his own people, he is a precious living stone, the sure foundation of their confidence, and the chief corner stone by which they are all united in one spiritual temple. Matt. xxi. 42, 44. 1 Pet. ii. 4—8. Eph. ii. 20, 21.

6. He is the door of the sheep, the way, the truth, and the life; being the only true way by which sinners have access to the gospel-church,

the presence of God, the heavenly glory, and eternal life. John x. 7, 9. xiv. 6.

7. He is compared to the hen and the eagle, to shew his unwearied attention and care toward his spiritual offspring. Matt. xxiii. 37. Deut. xxxii. 11, 12.

8. He is represented as a roe, or a young hart, on account of his innocence, and his ardent affection toward his people; as a fatted calf and a slain lamb, because he was sacrificed for them; and as the lion of the tribe of Judah, because he is their powerful defender, and the terror of all their enemies. Song ii. 9. Luke xv. 23. Rev. v. 6, 5.

9. He is like treasure hid in a field, and a pearl of great price, as his worth is concealed from worldly men; but believers know that he is precious, and forsake all terrestrial things to secure the enjoyment of him. Matt. xiii. 44—46.

10. He is the Alpha and Omega, the first and the last, the author and finisher of our salvation, the same yesterday, and to-day, and for ever. Rev. xxii. 13. Heb. xii. 2. xiii. 8.

PART V.

OF THE BENEFITS OF CHRIST'S MEDIATION, AND THE MANNER IN WHICH THEY ARE APPLIED TO SINNERS.

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68. In what does the salvation of Christ

consist; or, what are the *principal benefits* that result to sinners from his mediation?

The great salvation, which may be obtained by sinners through the mediation of Jesus Christ, includes,

1. Justification, in which Christians obtain the gracious forgiveness of all their sins, acceptance as righteous before God, through the righteousness of Christ, and security against the future imputation of sin unto their final condemnation. Acts xiii. 38, 39. Heb. viii. 12. 1 John i. 7, 9. Eph. i. 7. Rom. iii. 24.; v. 9, 19.; iv. 6—8.; viii. 1, 33, 34.

2. Peace with God, and sincere reconciliation to him and all his people. Rom. v. 1, 10. Col. i. 20, 21. Eph. ii. 13—17.

3. Access into the presence of God, with holy boldness and confidence. Eph. ii. 18.; iii. 12. Rom. v. 2. Heb. x. 19, 20.

4. Admission into the household of God, as dear children, by regeneration and adoption. John i. 12, 13. 2 Cor. vi. 17, 18. Gal. iii. 26.; iv. 5. 1 John iii. 1.

5. Freedom from the dominion of the law of Moses, and the slavery of sin. Gal. iii. 23—25.; v. 13, 18. Rom. viii. 2.; vi. 14.; vii. 4—6. John viii. 32—36.

6. The internal and abiding presence of the Spirit of Christ, as the Spirit of adoption, supplication, and consolation. John vii. 37—39.; xiv. 16, 17, 27. Gal. iv. 6. Rom. viii. 9, 14—16, 26, 27.; v. 2—5, 11.; xv. 13. Phil. iv. 7.

7. Spiritual illumination in the knowledge of

divine and heavenly things. John vi. 45. Heb. viii. 11. 1 John ii. 20, 27; v. 20. 2 Cor. iii. 18.; iv. 3, 6. 1 Cor. ii. 9—16.

8. Renewing and strengthening grace for the service of God. Ezek. xxxvi. 25—27. Heb. viii. 10. Titus iii. 5, 6. 2 Cor. ix. 8.; xii. 9. Phil. iv. 13.

9. Communion with Christ in his mediatorial fulness, and conformity to him in his several states. John i. 14, 16. 1 Cor. i. 30. Col. ii. 9—13, 19. Gal. vi. 14. Rom. vi. 2—11. Eph. ii. 5, 6. Phil. iii. 9—11.

10. Spiritual union and communion with the whole family of God, both in heaven and on earth. Eph. i. 10.; ii. 19.; iv. 3—6, 13—16. Gal. iii. 27, 28. Col. iii. 10, 11. 1 Cor. xii. 12—27. Heb. xii. 22, 23.

11. Intimate fellowship with the Father, and with his Son Jesus Christ. 1 John i. 3.; iii. 24.; iv. 12—16. John xiv. 21, 23. 2 Cor. vi. 16.

12. God's fatherly care, and providential supply of all things needful for this life. 1 Tim. iv. 8. Ps. xxxiv. 9, 10.; xxxvii. 3, 16, 19. 1 Pet. v. 7. Matt. vi. 25—34.

13. God's fatherly discipline and compassion. Ps. lxxxix. 30—34.; ciii. 13—17. Jer. xxxi. 18, 20. Rev. iii. 19. 1 Cor. xi. 32. Heb. xii. 5—11.

14. The divine audience and gracious answer of prayer. Ps. xxxiv. 15, 16. John xiv. 13, 14.; xv. 7. 1 John iii. 22.; v. 14, 15.

15. The attendance and care of the angels, as ministering spirits. Psalm xci. 11. Matthew xviii. 10. Hebrews i. 14.

16. Preservation from final apostasy, with

strength to resist temptation, and persevere in the way of Christ to the end. Ps. xcii. 12—15. Isa. xl. 28—31. 1 Pet. i. 5. John x. 27—29.; xvii. 11, 15, 21, 23. 1 Cor. x. 13. Rom. xvi. 20.; viii. 28—39.

17. Deliverance from the slavish fear of death, together with the privilege of dying in peace, resting from labour, and departing to be with Christ; so that death itself becomes gain to the Christian. Heb. ii. 14, 15. Ps. xxiii. 4.; xxxvii. 37. Prov. xiv. 32. Rev. xiv. 13. Phil. i. 21, 23. 2 Cor. v. 1—8.

18. Complete purification from the stain of sin, and perfect renovation in holiness. Jude 24. Eph. v. 25, 27. Heb. xii. 23.

19. The dignity of being made priests unto God, to abide for ever in his temple, and offer spiritual sacrifices to him; and kings, to reign with Christ, and to judge the world, and even the angels. 1 Pet. ii. 5, 9. Rev. i. 6.; iii. 12, 21.; vii. 9—15.; v. 10. 1 Cor. vi. 2, 3.

20. A glorious resurrection at the last day, by the mighty power, and according to the likeness of Jesus Christ. John vi. 39, 40. Rom. viii. 18—23. 1 Cor. xv. 49—57. Phil. iii. 20, 21. 1 John iii. 2.

21. The high honour of being acknowledged, approved, and exalted by Jesus himself, from his throne of judgment, and before the whole universe, as his faithful servants and beloved brethren. Rev. iii. 5. Matt. xxv. 21, 31—40.

22. Deliverance from the endless pangs of the second death, and the positive enjoyment of eternal life. Rev. ii. 10, 11. John iii. 15, 16,

36.; x. 28. Rom. v. 9, 21.; vi. 23. 1 John v. 11—13.

23. The glorious presence and everlasting enjoyment of Jesus Christ in heaven. John xii. 26.; xiv. 3.; xvii. 24. 1 Thess. iv. 17. Rev. xxii. 3—5.

24. An undefiled, extensive, heavenly, and unfading inheritance; comprehending all the works, promises, and fulness of God. 1 Pet. i. 3, 4. 1 Cor. iii. 21, 22. Gal. iv. 7. Rom. viii. 17, 18. Rev. xxi. 1—7.

69. What is the *foundation of a sinner's right or title* to Christ, and the benefits of his mediation?

The right that sinners have to Christ and his salvation, is founded not on any personal merit, or preparatory qualifications of their own; but,

1. On the divine commission and general office of Christ, as the Saviour of the lost and unworthy. 1 John iv. 14. John iv. 42.; iii. 17. Matt. xviii. 11. 1 Tim. i. 15.

2. On the general exhibition of Christ and his salvation in the gospel, as the free gift of God to perishing sinners. John iii. 16.; vi. 32, 33. 1 John v. 11. Acts xiii. 38.

3. On the unlimited calls of the gospel, by which sinners of every description are invited to come to Christ for salvation, and assured that none who come shall be rejected or put to shame. Isa. xlv. 22.; lv. 1. Luke xiv. 17, 23. Matt. xxii. 2, 3, 9. Rev. xxii. 17. John vi. 37. Rom. ix. 33.

4. On the earnest importunity with which the

Lord persuades sinners to accept of his great salvation. He graciously condescends to stand at the door, and knock, and wait to be received by them; he kindly expostulates with them respecting the vanity of their carnal pursuits, and calls them to reason with him concerning their best interest; he intreats them to be reconciled to him on the ground of his redeeming love, and confirms his willingness to receive the guilty into favour, with his sacred oath. Rev. iii. 20. Isa. lv. 2.; i. 18. 2 Cor. v. 19—21. Ezek. xxxiii. 11.

5. On the positive authority of God, who commands men to believe in his Son as a thing peculiarly acceptable unto him, and denounces vengeance against unbelievers for making him a liar. 1 John iii. 23.; v. 9, 10. John vi. 29.; iii. 18, 33, 36.

6. On the striking examples of the Lord's kindness in saving the chief of sinners, which have been recorded for the express purpose of proving that he delights in shewing mercy, and to encourage them that are ready to perish, to apply to him for salvation. Luke v. 27—32.; vii. 36—50.; xv. 1—10, 20—24.; xix. 2—10.; xxiii. 39—43. 1 Tim. i. 13, 16.

70. By what *precise means* do sinners obtain a *personal interest* in Christ and his benefits, which are thus freely and indiscriminately exhibited to all that hear the gospel?

1. Sinners obtain a personal interest in Christ and his salvation, not by their own works of righteousness, but only by faith, or believing in him. Mark xvi. 16. John iii. 15—18, 36.; vi. 29, 40, 47.; xi. 25—27.; xii. 36, 44, 46. Acts xvi. 30, 31. Rom. i. 16, 17.; iii. 21—28.; iv. 3—5, 23, 24.; v. 1, 2.; ix. 30—33.; x. 4—11. Gal. ii. 16, 20.; iii. 5—14, 22, 26. Eph. ii. 8, 9.

2. The same important truth is also set before us, though in different words, by all those passages in which faith is figuratively represented by looking unto Jesus, coming unto him, receiving him, eating his flesh, drinking his blood, abiding in him, walking in him, and being rooted and built up in him. Heb. xii. 2. Matt. xi. 28. John i. 12.; vi. 35, 37, 45, 51—58.; xv. 4, 5. Col. ii. 6, 7.

71. What account do the Scriptures give of the *nature* of Christian faith, or, in what does it consist?

Christian faith denotes *enlightened assent* to what is asserted in the gospel, because it is the testimony of God, who cannot lie; and *cordial confidence* in Jesus Christ, and in the Father, through him, for all that salvation which is revealed in the gospel, because it is graciously exhibited to guilty men as the free gift of God. John vi. 44, 45. 1 Thess. i. 5.; ii. 13. Heb. iii. 14.; x. 19—22.

That genuine faith includes, not only assent to the general truth of facts and doctrines asserted in Scripture, but also confidence in the divine

favour and salvation, or an expectation of good things to come, is evident, because,

1. The nature of faith is thus explained in Heb. xi. 1. which, it is admitted, may be rendered, "Now faith is the confident expectation of things hoped for, the conviction of things not seen." The same word which is here translated *substance* in the common version, occurs in other passages, where it denotes *confidence*, or confident expectation, as, Heb. iii. 14. 2 Cor. ix. 2, 4. The apostle had confidence of obtaining a liberal contribution from the Christians in Achaia, for he had boasted to others of their forwardness.

2. The examples of faith, by which its precise nature is illustrated, represent it as a confidence of good things to come. Noah expected a flood, and had confidence of being saved by the ark, according to the divine promise. Heb. xi. 7. Abraham had confidence that God would give him an inheritance and a son. Heb. xi. 8—10. Rom. iv. 18—21. Sarah expected to obtain a son, because she judged him faithful who had promised. Heb. xi. 11. Isaac, Jacob, and Joseph, expressed much confidence of good things which were to come. Heb. xi. 20—22. Gen. xxvii. 28, 29, 33, 39, 40.; xlviii. 15—21.; l. 24, 25. Moses had confidence of the promised deliverance of the Israelites. Heb. xi. 24—28. Exod. xii. 21—27. The Israelites had confidence that the Lord would conduct them in safety through the Red Sea, and overthrow the walls of Jericho. Heb. xi. 29, 30. Exod. xiv. 13, 14, 22, 29—31. Joshua vi. 2—16, 20. Rahab protected the spies, in confidence that God would give the land of

Canaan into the hands of the Israelites. Heb. xi. 31. Joshua ii. 6, 9—15. The same confidence, may be observed in many other examples of faith.

3. The gospel, which is the foundation of faith, requires confidence, as, in addition to its statement of facts and doctrines, it contains gracious invitations addressed to sinners, with the free exhibition and faithful promise of pardon and salvation. That faith may correspond with its foundation, it ought to embrace the whole gospel, Isa. lv. 1—9. Rev. xxii. 17. John vi. 32, 35, 37.

4. The immediate effects of faith in the heart, such as peace and joy, hope and love, proceed only from confidence of salvation. A general belief in the existence of a Saviour, and the *mere possibility* of being saved by him, might produce an earnest desire of salvation, with much *painful fear* of being disappointed; but genuine faith includes that confidence in Jesus, which produces peace and unspeakable joy, with the cheering affection of hope, which is the opposite of tormenting fear, and ardent love to God, on account of his preventing love. Rom. v. 1, 2.; xv. 13. 1 Pet. i. 8. 1 John iv. 16—19.

5. To pray in faith, is to ask things agreeable to the divine will, in the confidence of obtaining them. James i. 5, 6. 1 John v. 14, 15. Mark xi. 22—24.

6. Unbelief, which is the opposite of faith, denotes not only lack of assent but the lack of confidence. The earthly rest of Canaan was exhibited to the Israelites in language extremely

similar to that in which Christ and salvation are exhibited to sinners by the gospel. Deut. i. 8, 20, 21. John vi. 32, 33. The word did not profit them, because they staggered at those promises which they ought to have mixed with faith. They were not censured for refusing to assent to the reality of former facts, concerning which God had spoken to them by Moses; but they were excluded from the land of Canaan, because they were destitute of confidence in the love and power, the promise and faithfulness of God. Heb. iii. 6—19.; iv. 1, 2. Deut. i. 25—35.

72. Wherein consists that *peculiar union* between Christ and his people, which results from their faith in him, and which is the foundation of their communion with him in all his states, relations, and benefits; and to what is it *compared*?

1. The union of Christ and his people is federal and reciprocal. He was made sin and a curse for them, and they are made righteous and blessed in him. 2 Cor. v. 21. Gal. iii. 13, 14. Eph. i. 3, 4, 7.

2. It is near and intimate. Christ dwells in believers, and they in him. John vi. 56. Eph. iii. 17.

3. It is spiritual and mysterious. It cannot be perceived by sense, nor fully comprehended by the mind. Col. i. 26, 27. Eph. v. 32.

4. It is vital and influential. Christ lives in believers, and enables them to live unto God, by

bringing forth the fruits of righteousness to his glory. Gal. ii. 19, 20. John xv. 5, 8.

5. It is inseparable and endless. Death itself cannot dissolve this union; for the dead bodies of believers sleep in Christ; and their life, which is hid in him, shall be manifested at his glorious appearing. Rom. viii. 35—39. 1 Thess. iv. 14. Col. iii. 3, 4.

To illustrate this peculiar union between Christ and his people, it is compared,

1. To the union of the foundation of a building and the superstructure that rests upon it. 1 Pet. ii. 4, 5. Eph. ii. 20—22.

2. To the union of the root and the branches. John xv. 1—5.

3. To the union of bread and the body that is nourished by eating it. John vi. 53—56. 1 Cor. x. 16, 17.

4. To the conjugal union of husband and wife. Eph. v. 29—32. 1 Cor. vi. 16, 17.

5. To the union of the head and the members of the natural body. 1 Cor. xii. 12, 13, 27. Eph. i. 22, 23.; iv. 15, 16. Col. ii. 19.

6. To the divine union of Christ and his Father. John vi. 57.; xiv. 20.; xvii. 20—23.

73. What are some of the *holy effects* of faith, that manifest its influence, and distinguish genuine believers from the world?

1. Genuine faith in Christ is inseparably connected with repentance towards God, or such a change of mind respecting sin, as includes spiritual conviction, holy shame, deep humiliation,

godly sorrow, and self-abhorrence on account of sin; with cheerfulness in making restitution for past injuries, the sincere desire of deliverance from sin, and carefulness to avoid the future practice of it. Acts xx. 21. Ezek. xvi. 61—63. Zech. xii. 10—14. Luke xix. 8. 2 Cor. vii. 9—11.

2. Faith produces peace of mind passing all understanding, spiritual joy, and the hope of eternal glory. Rom. v. 2, 11.; xv. 13. 1 Thess. i. 6. 1 Peter i. 8. Acts. xvi. 34.

3. Faith overcomes the insnaring influence, the carnal allurements, and the depressing tribulations of the world. 1 John v. 4, 5. Gal. vi. 14. Heb. x. 32—38.; xi. 24—27, 33—39. 2 Cor. iv. 13—18.

4. Faith purifies the heart from the love of sin, and produces ardent love to Jesus Christ, to his heavenly Father, and to all the children of God. Acts xv. 9. 1 Tim. i. 5. Gal. v. 6. Luke vii. 37, 38, 44—50. 1 John iv. 16—20.; v. 1. 1 Peter i. 22.

5. Faith produces the sincere and stedfast practice of obedience to Christ, in the view of his glorious appearing. James ii. 12—26. 1 Thess. i. 3, 7—10. 2 Cor. v. 6—15.

74. Wherein consists that great, necessary, and abiding *change*, of which all that believe are partakers; and to what is it *compared*?

1. Believers experience a radical change of

views, being delivered from spiritual blindness, ignorance, and delusion; and enlightened with the knowledge of the divine glory, as it shines in the person and mediation of Christ. Eph. iv. 17, 18, 21.; v. 8. 2 Cor. iv. 3—6. 1 Pet. ii. 9.

2. Believers undergo a change of *disposition*, being freed from the dominion and love of sin, and inclined to the love of spiritual, holy, and divine objects. Rom. vi. 6.; vii. 5, 6.; viii. 5—10.

3. Believers enjoy a change of *state* toward God, being delivered from the kingdom of Satan, and from merited condemnation for sin; and translated into the kingdom of Christ to partake of its manifold privileges. Acts xxvi. 18. Col. i. 12—14.

4. Believers are distinguished by a change of *practice*, being turned from the service of sin to the service of God. Rom. vi. 17, 18, 22. 1 Thess. i. 9, 10. 1 John iii. 9, 10.

To explain the nature, and display the greatness of this change, of which all that believe are partakers, we are informed, that,

1. They are called with a holy calling. 2 Tim. i. 9. 1 Thess. iv. 7.

2. They are converted from sin, and assimilated to the amiable disposition of little children. Acts iii. 19. Matt. xviii. 3.

3. They are regenerated or begotten of God. Tit. iii. 5. James i. 18.

4. They are born again of water, of the word, and of the Spirit of God. John iii. 3, 5. 1 Pet. i. 23.

5. They are quickened and raised up from the

death of sin to live unto God. Eph. ii. 1—6. Col. ii. 12, 13.

6. They are created in Christ Jesus, and all their thoughts and affections are made new. Eph. ii. 10. 2 Cor. v. 17.

75. Who is the *author* of faith, and of the gracious change which is inseparably connected with it?

1. Faith, and the spiritual change with which it is connected, are ascribed to God the Father, as their original author. John i. 12. 13.; vi. 44, 45. Matt. xvi. 17. Eph. ii. 8.

2. They are more particularly ascribed to the Holy Ghost, as their immediate author. John iii. 5—8.; xvi. 7—11. 2 Cor. iv. 13. Gal. v. 22.

76. Who is the Holy Ghost?

1. The Holy Ghost is *divine*, being of the same nature with the Father and the Son. He is called the Lord, and God. 2 Cor. iii. 17, 18. 1 Cor. iii. 16. Acts v. 3, 4. He is represented as eternal, omnipresent, and infinite in knowledge. Heb. ix. 14. Psal. cxxxix. 7—10. 1 Cor. ii. 10, 11. The works of creation and providence are ascribed to him. Gen. i. 2. Job xxvi. 13. xxxiii. 4. Psal. xxxiii. 6. civ. 29, 30. He is the author of miraculous gifts, divine knowledge, and renewing grace. 1 Cor. xii. 8—10. ii. 12, 13. Eph. i. 17, 18. 2 Cor. iii. 18. He is the object of religious worship, in conjunction with the Father and the Son. Mat. xxviii. 19. 2 Cor. xiii. 14.

2. The Holy Ghost is a *distinct person* from

the Father and the Son, in like manner as the Father and the Son are distinct from each other; and therefore variety of personal relations, acts, and properties, are ascribed to him. He sustains the office of a comforter and witness, being sent by the Father and the Son to dwell with believers, to comfort them, teach them, and bear witness to them. John xiv. 16, 17, 26. xv. 26. Heb. x. 15. Rom. viii. 16. He is represented as coming, reproving, and guiding men. John xvi. 8, 13. He chooses gospel preachers, sends them forth, and directs their labours. Acts xiii. 2, 4. xvi. 6, 7. He enjoined particular laws, and imparted spiritual gifts, according to his own will. Acts xv. 28. 1 Cor. xii. 11. He is vexed and grieved, as a distinct person, by the sins of men. Isa. lxiii. 10. Eph. iv. 30.

77. What were the principal works of a *miraculous and extraordinary* kind, which are ascribed to the Holy Spirit in the economy of redemption?

1. The Holy Spirit qualified those who were called to make the tabernacle and its furniture with extraordinary skill, sufficient for their work. Exod. xxxi. 1—6. xxxv. 30—35.

2. He furnished the elders, judges, and kings of Israel, with wisdom, courage, strength, and other suitable qualifications for their office. Numb. xi. 16, 17, 24—26. Deut. xxxiv. 9. Judges iii. 10. xv. 14. 1 Sam. x. 6. xi. 6.

3. He inspired the ancient prophets to publish

the message of God to men, and write the Old Testament. 1 Pet. i. 10, 11. 2 Pet. i. 21.

4. He formed the human nature of Jesus in the womb of his virgin mother, descended upon him when he was baptized, anointed him for his office, assisted him in working miracles, and offering himself for a sacrifice, and justified him after his death, by quickening him to an endless life. Luke i. 34, 35. John i. 32, 33. Isa. xi. 2 lxi. 1. Luke iii. 21, 22. iv. 1, 16—21. Mat. xii. 28. Heb. ix. 14. 1 Tim. iii. 16. 1 Pet. iii. 18.

5. He descended on the apostles after the ascension of Christ, inspired them with the knowledge of divine truth, enabled them to publish it with fluency in many strange languages directed their ministry, and confirmed it by wonderful signs. Acts ii. 1—18, 33. 1 Cor. ii. 4—13. Eph. iii. 3, 5. Acts x. 19, 20. xiii. 2—4. Heb. ii. 4. Rom. xv. 19.

6. He imparted great variety of spiritual gifts to many other primitive Christians besides the apostles. Acts x. 44—47. 1 Cor. xii. 4—11, 28—31.

78. What are the *ordinary* works which the Holy Spirit accomplishes in all true Christians?

1. Christians are convinced, regenerated, and born again of the Spirit. John xvi. 8. iii. 3, 5. Titus iii. 5, 6.

2. Christians are all baptized into Christ, and united unto him, by the Spirit. 1 Cor. xii. 13. Rom. vi. 3, 4.

3. The Spirit enlightens believers in the knowledge of divine things. Eph. i. 17, 18. iii. 16—19. 1 John ii. 20, 27.

4. The Spirit helps the infirmities of Christians in prayer, by enabling them to address their Father with understanding and holy fervency, filial reverence and confidence. Zech. xii. 10. Rom. viii. 15, 26, 27.

5. The Spirit enables believers to deny and mortify their carnal lusts, removes their natural obduracy, writes the divine law in their hearts, changes them into the image of Christ, and adorns them with the fruits of righteousness. Rom. viii. 9—13. Ezek. xxxvi. 25—27. 2 Cor. iii. 3, 18. Gal. v. 5, 16, 17, 22, 23.

6. The Spirit comforts Christians in all their tribulation, by bearing witness that they are the children of God, shedding abroad the love of God in their hearts, sealing them unto the day of redemption, giving them the delightful foretaste of the heavenly felicity, and filling them with the joy of hope. John xiv. 16. Rom. viii. 16, 17. v. 2—5. Eph. i. 13, 14. 2 Cor. i. 4, 22. Rom. xv. 13.

79. By what *outward means* does the Holy Spirit work, in producing faith and its gracious effects?

The Holy Spirit works graciously in the hearts of men, by means of the word of truth, which is contained in the scriptures, published by the preaching of the gospel, and practically applied by the various ordinances of Christian worship.

1. By means of the word, sinners are called into a state of salvation. 2 Thess. ii. 14. 1 Cor. i. 18—24. 1 Thess. i. 5, 6.

2. Gospel faith is produced by the word. Rom. i. 16, 17. x. 14—17.

3. It is by the word that Christians are spiritually begotten, and born again. James i. 18. 1 Pet. i, 22, 23.

4. The children of God are nourished and made to grow in grace, by means of the word. 1 Pet. ii. 2. Eph. iv. 11—15.

5. By the word, men are cleansed from the pollution of sin, and sanctified to the service of God. Psal. cxix. 9, 11. John xv. 3. xvii. 17. Eph. v. 26, 27.

6. The word produces the good fruit of righteousness in them that believe. Mat. xiii. 23. Col. i. 5, 6.

7. By the word, Christians resist and overcome their spiritual enemies. Eph. vi. 17. 2 Cor. x. 4, 5.

8. The godly are comforted in all their afflictions by the word. Psal. cxix. 49, 50, 111. Rom. xv. 4.

9. By the word, the simple are enlightened, made wise unto salvation, and completely qualified for teaching others. Psal. xix. 7, 8. cxix. 98, 99, 104, 105. 2 Tim. iii 15—17.

80. Who were the *apostles* that Christ commissioned to publish his word among mankind, and with what *peculiar qualifications* were they furnished?

1. Jesus appointed twelve apostles to attend on his private instructions, and afterward sent them forth to preach. The names of these apostles were, Simon called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas, and Matthew the publican, James the son of Alpheus, and Jude his brother, called Thaddeus Lebbeus, Simon the Canaanite, and Judas Iscariot. Matt. x. 1—5. Luke vi. 13—16.

2. Judas lost his office by betraying Jesus, and Matthias was chosen by lot to be his successor. Acts i. 15—26.

3. Last of all, Saul, commonly named Paul, was called from persecuting the church of Christ, and ordained to be the great apostle of the Gentiles. Acts xxii. 3—21. xxvi. 9—18.

All the apostles were furnished with the following peculiar qualifications:

1. They were chosen and called, instructed and ordained to their office, by Christ and his Father, in an immediate and extraordinary manner, without the intervention of man. Mark iii. 13, 14. John xv. 18. Acts i. 2, 24. Gal. i. 1, 11—17.

2. Jesus was seen of them all after his resurrection, and they were his witnesses to the people of what they had seen and heard. 1 John i. 1, 2. Luke xxiv. 33—43, 48. Acts i. 21, 22. 1 Cor. ix. 1. xv. 4—8.

3. Their commission, as ambassadors for Christ, was not limited to any particular country or church, but it was extended to all nations. 2 Cor. v. 18—20. Rom i. 1, 5. Acts i. 8. Mark xvi. 14, 15.

4. They were baptized, as with fire, by the Holy Ghost, who brought the words of Christ to their remembrance, led them into all truth, enabled them to publish the gospel in many strange languages, and indued them with variety of other miraculous gifts. John xiv. 26. xvi. 13—15. Acts i. 5, 8. ii. 1—18, 43. 1 Cor. xiv. 18. Rom. xv. 18, 19.

5. They had the power of imparting spiritual gifts to others, by laying their hands on them, and of inflicting miraculous punishment on the disobedient. Acts viii. 14—18. xix. 6. v. 3—10. xiii. 6—11. 2 Cor. x. 6.

6. They published the divine message in a clear and infallible manner, as the foundation of faith and the rule of obedience; and their writings are entitled to the most implicit subjection, as the word of the Lord. 1 Thes. ii. 13. iv. 1, 2, 8. 1 Cor. xiv. 37. Eph. ii. 20.

81. In *what place*, and to *whom*, did the apostles begin to preach the gospel, after they were endued with the Holy Ghost; and what *success* attended the commencement of their ministry?

1. According to the previous appointment of Jesus, and about ten days after his ascension into heaven, the apostles began to preach in his name to the Jews, in the city of Jerusalem. Luke xxiv. 47. Acts ii. 1, 5—36. iii. 1, 11—26. v. 20, 21, 42.

2. By the blessing of God, which attended the ministry of the apostles, they succeeded in con-

verting great multitudes of the Jews to the faith of Christ, and uniting them in church fellowship according to his institution; and these early converts manifested their sincerity, by observing all the ordinances and commandments of Jesus with much Christian joy and love, zeal and stedfastness. Acts ii. 37—47. iv. 4, 32. v. 11—14. vi. 7. viii. 5—12. ix. 31—42.

82. How was the gospel sent to the *Gentiles*, and with what success was it preached among them during the apostolic age?

1. When Jesus appeared to his apostles after his resurrection, he gave them a commission to preach his gospel to all the nations of the world. Mark xvi. 15. Matt. xxviii. 19.

2. After many of the Jews had been called into the church of Christ, Peter was honoured with a special commission to open the door of faith unto the Gentiles, by preaching the gospel at Cesarea, to Cornelius and his friends, who were all converted to the Lord Jesus, and baptized with water and with the Holy Ghost. Acts x. xi. 1—18.

3. The apostle Paul was afterward sent forth to preach the gospel to the Gentiles more extensively; and he, with the assistance of many other labourers, published the message of salvation in many nations of Asia and Europe, called great multitudes of the heathen to the faith of Christ, gathered them into churches, and taught them to observe all the ordinances of the Lord; and such was their success, that, within

40 years after the death of Jesus, his gospel was generally propagated over a great proportion of the then known world, and sincerely obeyed by multitudes of all ranks. Acts xxii. 17—21. xxvi. 15—20. xiii. xx. throughout; Rom. x. 18. xv. 15—24. xvi. 25, 26. Col. i. 5, 6, 23.

83. What *kinds of subordinate office-bearers* were given by Christ to promote the extension and prosperity of his kingdom?

1. During the apostolic age, Christ raised up many prophets, who were inspired by the Holy Ghost to foretel future events, and interpret spiritual mysteries for the edification of believers. Eph. iv. 11. 1 Cor. xii. 28. xiii. 2. xiv. 1—5, 22—31. Rom. xii. 6. Acts xi. 27, 28. xiii. 1. xv. 32. xxi. 9—11.

2. Evangelists were ordained, with the laying on of hands, to preach the gospel, to plant or collect churches, to set them in order by instructing and ordaining suitable persons to minister in them, and afterward to superintend them for the purpose of promoting gospel truth and purity, general union and co-operation in the service of Christ. Eph. iv. 11—16. 1 Tim. iv. 14. iii. 15. v. 1—21. 2 Tim. iv. 2, 5. ii. 2, 14, 15. Titus i. 5—13. ii. 1—9, 15. As this office is of the highest importance to the kingdom of Christ, the peculiar duties of it are very particularly enjoined in the epistles addressed to Timothy and Titus, who were both Evangelists.

3. Suitable overseers, denominated pastors, teachers, bishops, and elders, were ordained, in

every particular church, to superintend its spiritual concerns, to rule over its members, and edify them by administering all the ordinances of the gospel. Eph. iv. 11. Acts xiv. 23. Titus i. 5—9. 1 Tim. iii. 1—7.

4. Deacons were ordained to attend to the temporal business of every particular church, and minister to the necessity of the poor. Acts vi. 1—6. Philip. i. 1. 1 Tim. iii. 8—13.

84. Who were the principal *enemies, persecutors, and corrupters* of the gospel during the apostolic age?

1. The unbelieving Jews, with their priests and rulers, opposed the gospel, by contradiction and persecution. Acts iv. 1—7. v. 17, 18, 40. vi. 9—14. vii. 54—59. viii. 1—4. xii. 1—6. xiii. 45, 50. xiv. 2, 19. xvii. 5—9. xxi. 26—40. xxii. 22—30. xxiii. 12—15. xxiv. 1—9, 27.

2. The idolatrous Gentiles opposed the gospel with proud contempt, tumultuous violence, and cruelty. 1 Cor. i. 18—23. iv. 9—13. Acts xvii. 16—21, 32. xix. 23—34. xvi. 19—24. 2 Tim. iv. 14—17.

3. The gospel was opposed by false teachers and seducers, who perverted and dishonoured it. Acts xiii. 6, 8. xv. 1. Gal. i. 6—9. v. 7—10. Philip iii. 2, 18, 19. 2 Cor. xi. 3, 4, 12—15. Titus i. 10—16. 1 Cor. xv. 12. 2 Tim. ii. 17, 18. 1 John ii. 18—26. Jude 4—16. Rev. ii. 14, 15, 20.

85. By what *evidence* did the apostles

confirm their doctrine and put to silence gainsayers?

1. The apostles gave their own faithful testimony concerning what they had seen and heard, as credible witnesses of the divine glory and resurrection of Jesus Christ. 2 Pet. i. 16—18. 1 John i. 1—3. Acts ii. 32. iii. 15. v. 32. x. 39—42. xiii. 31.

2. They reasoned out of the Old Testament, proving by the scriptures that Jesus was the true Messiah who had long been promised to the fathers. Acts xvii. 2, 3. xviii. 24, 28. ii. 15—31. iii. 20—26. viii. 26—35. xiii. 16—23, 32—37.

3. Their preaching was confirmed with many miracles and gifts of the Holy Ghost. Heb. ii. 4. Acts ii. 4—8, 33, 43. iii. 1—16. v. 12—20. vi. 8. viii. 6, 7. ix. 32—42. xii. 3—17. xiv. 8—11. xix. 11—17. xx. 8—12. xxviii. 3—10. Rom. xv. 18, 19.

4. They appealed to the supernatural influence of the gospel in convincing, enlightening, and converting sinners, as the manifestation of the wisdom and power of its divine Author. 1 Cor. i. 18—28. ii. 1—5. ix. 2. 2 Cor. iii. 1—3. xiii. 3—6. 1 Thes. i. 5, 6. ii. 13, 14. 1 Pet. ii. 12—15.

5. They applied the apostolic rod, which was committed to them, by inflicting the most alarming censures, for the punishment of those who opposed and dishonoured the gospel, that others might fear. 2 Cor. x. 6, 8. xiii. 10. 1 Cor. iv. 21. v. 3—5. 1 Tim. i. 20. Acts viii. 18—23. xiii. 6—12. v. 1—11.

86. By what authority, and in what manner and degree, were the disciples of Jesus *set free from the law of Moses?*

1. As the law of Moses was only a weak and temporary dispensation, added to the Abrahamic covenant until the coming of the Messiah, the Old Testament prophets had been directed to foretel that it would pass away and be succeeded by a better. Gal. iii. 16—19. Jer. iii. 16. xxxi. 31, 32. Ps. cx. 4. Heb. vii. 11—22. viii. 6—13.

2. Jesus fulfilled, unveiled, and abolished the Mosaic covenant; and established the new covenant by his obedience unto death. Matt. v. 17, 18. John xvii. 4. xix. 30. 2 Cor. iii. 11—14. Heb. ix. 11—16.

3. The apostles, under the direction of the Holy Spirit, set Christians free from the Law of Moses, and commanded them to observe only such precepts of it as have been adopted into the law of Christ. Acts xv. 2—29. Col. ii. 16—23. Gal. iv. 9, 10. v. 1—6, 13, 18.

1. Therefore, genuine believers in Christ are set free from the silencing reproofs and condemning sentence of the law. Rom. iii. 19—28. viii. 1, 2, 33. Gal. iii. 13, 14.

2. Believers are set free from the carnal ordinances of the law, which were imposed only for a time, as the shadow of good things to come. Heb. ix. 9, 10. Col. ii. 14. Eph. ii. 14, 15.

3. Believers are freed from the dominion of the law, as a schoolmaster, and husband. Gal. iii. 23—25. iv. 1—7. Rom. vii. 1—4.

4. Believers are set free from the exciting and

irritating influence of the law, by which it revives sin, and works wrath, when it is applied to the carnal heart. Rom. iv. 15. vii. 5—14. vi. 14—22.

PART VI.

OF THE LAW OF CHRIST, AND ITS OBLIGATION ON HIS DISCIPLES.

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87. MAY those who, by grace, have obtained justification, and deliverance from the law of Moses, continue in the practice of sin; or, are they bound to obey the law of Christ?

It is necessary that believers abstain from sin, and obey the law of Christ, because,

1. They were chosen and predestinated before the foundation of the world, that they might be holy to serve the Lord. Eph. i. 4, 5. 1 Pet. ii. 9.

2. They were redeemed by Christ, that they might be purified from iniquity, to live unto him, and perform good works. Eph. v. 25—27. 2 Cor. v. 14, 15. Titus ii. 14.

3. They are called unto holiness, and created a-new to keep God's commandments. 1 Thes. iv. 7. Ezek. xxxvi. 26, 27. Eph. ii. 10. iv. 24.

4. The faith by which they are justified naturally produces purity and love. Acts xv. 9. Gal. v. 6. 1 Tim. i. 5.

5. They are made free from the dominion of sin and the law of bondage, that they might serve the Lord without fear, in love and holiness. John viii. 32—36. Rom. vi. 14, 22. vii. 4—6. Gal. v. 1, 13.

6. They are dead to the world and sin, and alive unto God and righteousness, through the death and resurrection of Christ. Gal. vi. 14. Col. iii. 1—5. Rom. vi. 1—13. 1 Pet. ii. 24.

7. It is by obedience to the law of Christ, that believers shew the reality of their faith, and make their calling and election sure. James ii. 18—26. 1 John ii. 3—5. iii. 6—10. 2 Pet. i. 5—10.

8. Their heavenly Father is holy, and it becomes them to be like him in purity. 1 Pet. i. 14—16. Mat. v. 48.

9. Christ is their Head, Husband, and Lord; and they ought to resemble him, and be subject to him in every thing. 1 Cor. vi. 13—15. Eph. v. 23, 24. Rom. xiv. 6—9.

10. The Holy Ghost dwells in them to sanctify them, and lead them in the paths of righteousness. 1 Cor. iii. 16, 17. vi. 19, 20. Rom. viii. 9—14.

11. The fellowship which they have with God the Father, and the Lord Jesus Christ, is inseparably connected with holiness of practice. Heb. xii. 14. John xiv. 21—23. 1 John i. 5, 6.

12. It is by holy obedience, that believers adorn the doctrine of their Saviour, so as to glorify their heavenly Father, and promote the conversion of sinners. Titus ii. 10. Philip. ii. 14—16. Matt. v. 16. 1 Pet. iii. 1.

13. They shall at last be judged by the law of

Christ, and rewarded according to their works. James ii. 12. Matt. vii. 21—27. Gal. vi. 7—10. 2 Cor. v. 9, 10. Rev. xxii. 10—15.

14. They are the heirs of promise, and holiness is necessary to fit them for the participation of their heavenly inheritance. 2 Cor. vii. 1. 1 John iii. 2, 3. Heb. xii. 28.

88. As the *precepts and motives* of Christian obedience are always *closely connected* in scripture, and as they cannot be *separately stated without great disadvantage*, what are those *sinful practices and lusts* which Christians are commanded to *forsake and avoid*, and by what *motives* are they urged so to do?

1. Atheistical thoughts, forgetfulness of God, and all unworthy apprehensions of him, ought to be avoided with abhorrence, as extremely foolish, criminal, and dangerous. Ps. xiv. 1. l. 21, 22. Jer. ii. 32. Acts xvii. 29. Ezek. viii. 12.*

2. Ignorance of God, and alienation from him, should be banished from the mind of every Christian, because they are shameful in themselves, they dispose men to the most abominable practices, and provoke the divine vengeance. 1 Cor. xv. 34. Eph. iv. 17—19. 2 Thes. i. 8.

* It would be profitable for Christians to examine themselves, by applying the various particulars of this answer, on days of fasting and humiliation, for the purpose of discovering their sins.

3. We ought to take heed of murmuring against God, or charging him foolishly, on account of the strictness of his precepts, the temptations with which we are tried, or the sovereignty that he displays in conferring his favours. The demands of God are not harsh and unreasonable, neither is he the author of sin. All that is good proceeds from him, and he has an unquestionable right to do what he pleases with the work of his own hands. Murmuring against him hardens the hearts of men, hinders them from using their talents for the honour of Christ, and exposes them to final conviction and punishment; for he will overcome in judgment, by convincing sinners of their hard speeches, and condemning them out of their own mouth. 1 Cor. x. 10. James i. 13—17. Rom. ix. 19—21. iii. 4—6. Jude 14—16. Luke xix. 20—27.

4. Divination, sorcery, witchcraft, inchantment, astrology, and all superstitious regard for times or omens, should be abhorred by Christians, as vain heathenish delusions, calculated to turn away men from divine truth, and expose them to endless torment. Deut. xviii. 9—14. Jer. x. 2. Isa. viii. 19, 20. xlvii. 10—14. Gal. v. 20. Rev. xxii. 15. xxi. 8. Acts xix. 13—19.

5. We ought to avoid all idolatry, will-worship, and subjection of conscience to the commandments and traditions of men about religion; because they are altogether vain, inconsistent with true subjection to Christ, and highly offensive to God. Rom. i. 18—25. 1 John v. 21. 1 Cor. x. 7, 14—22. Gal. iv. 8—11. Col. ii. 16—23. Matt. xv. 2—9. xxiii. 9.

6. Perjury, profane swearing, and all minced oaths, should be carefully avoided; for they proceed from evil, they dishonour the glorious name of the Lord, and expose men to condemnation, Matt. v. 33—37. xxiii. 16—22. James v. 12.

7. We ought to take heed of trusting in our own works, as the ground of acceptance with God; because no man can be justified in his sight by the works of the law; and, as Christ is the end of the law for righteousness to all that believe, those who trust in their own righteousness frustrate the grace of God, and expose themselves to the curse. Luke xviii. 10—14. Rom. ix. 31, 32. x. 2—4. Gal. ii. 16, 21. iii. 10, 11.

8. We ought to put away all unbelief, and disaffection to Christ and his word, because they proceed from wilful baseness of heart, they indicate an ignominious relation to the wicked one, they exclude those in whom they prevail from the enjoyment of salvation, and expose them to fatal delusions here, and damnation hereafter. John iii. 18—20, 36. viii. 39—47. xv. 22—25. Philip iii. 18, 19. 2 Tim. iv. 3, 4. 2 Thes. ii. 10—12. Heb. iii. 8—12. xii. 25.

9. We should beware of slighting and neglecting the salvation of the gospel. It is unspeakably great and necessary. Those who make light of it pour contempt on the infinite wisdom and love of God, and they shall not escape the just recompence of their guilt. Matt. xxii. 5. Luke xiv. 16—24. Heb. ii. 2, 3.

10. Covetousness, love to the world, and distracting care about temporal things, ought to be

banished from the heart of the believer; because the whole world is vanity in comparison with one immortal soul. The love of the world is incompatible with the love of God. It exposes men to dangerous temptations, overwhelming disappointment, and hopeless torment. Mark viii. 36, 37. 1 John ii. 15—17. 1 Tim. vi. 9—11. Luke xii. 15—21. xvi. 19—26. Vexing care about temporal provision, is not necessary to believers; for their heavenly Father will care for them, and bestow all those things that they need. Matt. vi. 19—34.

11. Christians ought to take heed of fainting under affliction, or of despising it, and becoming incorrigible; because all their afflictions proceed from the wisdom, love, and faithfulness of their heavenly Father. Impatience aggravates distress, and frustrates the design of divine correction. Those who harden themselves under it, become liable to more severe punishment. Heb. xii. 3—6. Ps. lxxiii. 13—15, 22. Jer. v. 3. Ezek. xxiv. 13, 14.

12. Believers ought to banish the slavish fear of man, for it is a snare to the soul; and those who are deterred by it from confessing and serving Christ, shall be disowned and punished by him at his glorious appearing. The people of God have no reason to dread all that wicked men can do, as they have the Lord for their sanctuary, and he will protect them from the wrath of their enemies. Prov. xxix. 25. Luke xii. 4—9. Isa. viii. 12—15. li. 12, 13. Rev. ii. 10.

13. Christians ought to avoid religious fellowship with wicked, unbelieving, disorderly per-

sons; for, as there can be no spiritual communion between the righteous and the wicked, the outward promiscuous fellowship of such opposite characters is unprofitable, absurd, inconsistent with the holy institutions of Christ, injurious to the godly, and hardening to the disobedient. 2 Tim. iii. 1—5. 2 Cor. vi. 14—17. 1 Cor. v. 1, 2, 6, 11. 2 Thes. iii. 6, 14.

14. We ought to take heed of observing divine ordinances in an irreverent, indecent, disorderly manner. Such conduct is uncomely, and shameful, offensive to God, and dishonouring to Christ, it exposes Christians to temporal judgment, and hinders the ignorant from embracing the gospel. 1 Cor. xi. 3—22, 27—34. xiv. 23, 26—35.

15. Christians are commanded to abstain from eating blood, and things strangled, because the blood is the life: the use of it was never permitted to man under any dispensation; the Israelites were taught to refrain from it, as a token of respect for the means of atonement for sin; and the same degree of abstinence from blood that the law enjoined, is still required as necessary under the gospel. Gen. ix. 4. Lev. xvii. 10—14. Acts xv. 20, 28, 29.

16. We ought to avoid all ostentation and hypocrisy in the service of God; for he sees in secret, he demands the heart, he will not reward those performances which proceed from corrupt motives, and hypocrites shall be detected and signally punished. Matt. vi. 1—8, 16. xxiii. 14, 15, 23—33. xxii. 11—13.

17. We ought to beware of spiritual sloth and

barrenness under the gospel, because unfruitful professors of religion are liable to be cut down by divine providence, deprived of their former talents, exposed to open contempt, shut up in everlasting darkness, and tormented more severely than the heathen, in proportion to the superior means of knowledge that they enjoyed. Matt. iii. 8—12. xxv. 24—30, 41—46. Luke xii. 47, 48.

18. We should beware of turning the grace of God into licentiousness, by taking encouragement from it to continue in sin; for such conduct is completely contrary to the design of the gospel, and it dishonours Christ, as if he were the minister of sin. All the swelling pretensions of those who abuse the doctrine of salvation by grace, are vain and delusive, their faith is dead, they are the slaves of corruption, and their end shall be according to their works. Rom. vi. 1, 2, 15, 16. iii. 5—8. Gal. ii. 17—20. James ii. 14—20. Jude 4. 2 Pet. ii. 17—19.

19. We ought to take heed of being moved from the truth, and carried about with strange doctrines; because such instability proceeds from weakness and folly, and unfits Christians for edifying one another in love. Heb. xiii. 9. Gal. i. 6, 7. iii. 1, 3. Eph. iv. 14, 15.

20. We ought to beware of falling away from the profession and service of Christ into a state of pollution and impenitence, because the latter end of apostates, is worse than their beginning; they cannot be renewed to repentance, Christ has no pleasure in them, and they are exposed to the most awful vengeance of the Almighty.

1 Tim. i. 19, 20. 2 Pet. ii. 20—22. Heb. vi. 4—8. x. 25—31, 38, 39.

21. We are warned to take heed of quenching, grieving, vexing, resisting, or blaspheming the Holy Spirit; because he dwells in believers, and seals them unto the day of redemption; but he fights against those that vex him, and they who blaspheme him shall never obtain forgiveness. 1 Thess. v. 19. Eph. iv. 30. Isa. lxiii. 10. Acts vii. 51. Matt. xii. 31, 32.

22. We should carefully avoid every thing calculated to mislead the judgment, defile the conscience, and grieve the heart of those that are weak in faith, because they are our brethren in Christ; he died for them; and if we wound their conscience, we shall thereby sin against Christ. Rom. xiv. 13—23. Gal. ii. 11—14. 1 Cor. viii. 7—13. x. 23, 32. Matt. xviii. 6—14.

23. Christians ought to put away a selfish disposition; for prevailing self-love characterizes the worst of mankind; and nothing can be more contrary to the mind of Christ. 2 Tim. iii. 2. Philip. ii. 4, 21. 1 Cor. x. 24.

24. Christians should take heed of despising the poor, and showing criminal partiality to those who are rich; for God is no respecter of persons. He has manifested the greatest condescension to the poor, and those that despise them reproach their Maker. James ii. 1—9. Rom. xii. 16. Prov. xvii. 5.

25. We ought to avoid a high opinion of our own knowledge and wisdom; for, as the wisdom of man is foolishness with God, self-conceit arises from ignorance; it shuts out the light of true

knowledge, and promotes spiritual pride. Rom. xii. 16. 1 Cor. viii. 1, 2. iii. 18—21.

26. We should abstain from judging and censuring others in a vain-glorious, harsh, and presumptuous manner. God is the supreme law-giver, and the searcher of hearts, who is able to save and to destroy. He has commanded us to cease from judging his servants; therefore those who judge and condemn others, are guilty of judging and condemning the law. Every one of us shall give an account of himself to Jesus Christ; and those that judge others without mercy, condemn themselves, and they shall at last be condemned by him. Matt. vii. 1—6. James iv. 11, 12. Rom. ii. 1—3. xiv. 3, 4, 10—13. 1 Cor. iv. 5—7.

27. We ought to put away pride, and the carnal ambition of honour and authority among men; for God resists the proud; ambition is calculated to hinder men from believing the humbling doctrines of the gospel; and those who exalt themselves, shall be abased by Christ. James iv. 6. John v. 44. Matt. xxiii. 5—8. Luke xiv. 7—11. Mark x. 35—45.

28. Christians should avoid jangling, murmuring, and disputing one with another about things uncertain and unimportant, because they are unprofitable and vain; they hinder edification, gender strife, lead men into error, and increase ungodliness. Rom. xiv. 1. Phil. ii. 14, 15. Titus iii. 9. 1 Tim. i. 4—7. 2 Tim. ii. 16, 17, 23, 24.

29. Those who are joined together in the profession of the gospel, ought to avoid all envy-

ing, strife, and divisions, because these things proceed from carnality of heart. Jesus died for his people, that he might unite them in love, and he stands prepared to condemn those that promote strife. 1 Cor. i. 10—13. iii. 3, 4. 2 Cor. xii. 20. James iii. 14—16. v. 9.

30. We ought to avoid all hatred and malice, groundless and excessive anger, contemptuous and insulting words; for these things are murder in the sight of God: they exclude men from the kingdom of heaven, and expose them to hell-fire. Eph. iv. 31. Col. iii. 8. 1 John iii. 15. Gal. v. 20, 21. Matt. v. 21, 22.

31. We should take heed of cursing, or imprecating evil on any creature; for cursing proceeds from the bitterness of those who are destitute of renewing grace; and it is highly inconsistent that the same mouth which blesses God, should curse men, who are made after his likeness. Rom. iii. 13, 14. xii. 14. James iii. 5—12.

32. Believers ought to abstain from avenging themselves by rendering evil for evil, because vengeance belongs to God as his peculiar prerogative, which it is criminal presumption for men to usurp; and those who refuse to shew mercy to their fellow-creatures, shall have judgment without mercy from him. 1 Pet. iii. 9. 1 Thess. v. 15. Rom. xii. 17—19. Matt. vi. 15. xviii. 23—35. James ii. 13.

33. Christians are not permitted to propagate the gospel with carnal weapons, nor to persecute those who differ from them about religion; for they that attempt to promote the cause of truth by outward violence, incur the censure of Christ,

who came not to destroy men's lives, but to save them. His kingdom is not of this world, and the weapons with which his authority is established, are not carnal; therefore all that take the sword shall perish with the sword. Luke ix. 51—56. John xviii. 36. 2 Cor. x. 3—5. Matt. xxvi. 51, 52.

34. We ought to take heed of despising, reproaching, and resisting those who are invested with authority; for such presumptuous conduct proceeds from the most depraved beastly disposition; the heavenly angels respect authority, even where it is abused; civil power is the ordinance of God, and they that resist the just exercise of it, shall receive unto themselves damnation. 2 Pet. ii. 9—12. Jude 8, 9. Rom. xiii. 2.

35. Christians should avoid idleness, and negligence in their temporal business; because slothful professors of religion expose themselves to poverty and temptation; they are a burden and snare to their brethren, adversaries to the truth, and worse members of society than industrious infidels. Rom. xii. 11. Prov. xxiv. 30—34. 2 Thess. iii. 10—12. 1 Tim. v. 8, 13.

36. We ought to beware of defrauding others of their due, or of injuring them by deceit, theft, extortion, or vexatious law-suits. The Lord is the avenger of them that are defrauded. The unrighteous shall not inherit the kingdom of heaven, and their unjust gain shall aggravate their future misery. 1 Thess. iv. 6. Eph. iv. 28. 1 Cor. vi. 1—10. James v. 1—4.

37. We ought to put away lying, and to abstain from falsehood of every kind; for God has

declared that his children will not lie. Those who speak lies are of their father the devil. They are exposed to temporal detection and punishment; and they shall be shut out from the heavenly Jerusalem at last, to be tormented in the lake of fire. Isa. lxiii. 8. John viii. 44. Acts v. 3—10. Prov. xix. 5, 9. Rev. xxii. 15. xxi. 8.

38. We should avoid slandering, evil-speaking, brawling, tale-bearing, and intermeddling with other men's matters, because these things proceed from foolishness; they unfit men for profiting by the word, dishonour the profession of the gospel, kindle strife, procure deserved suffering from men, and provoke the displeasure of God. Prov. x. 18. xxvi. 17—22. Titus iii. 2. 1 Tim. v. 13. 1 Pet. ii. 1, 2. iv. 15. Ps. l. 16—20.

39. Christians ought to avoid all foolish, corrupt, and superfluous talking. The religion of those who bridle not their tongue is a vain delusion. The speech of men discovers and corresponds with the state of their heart. We must give an account of all our words, and be judged by them at the last day. Eph. v. 4. iv. 29. James i. 19, 26. Prov. x. 19, 20. Matt. xii. 34—37.

40. Believers are called to avoid rioting and drunkenness, chambering and wantonness, fornication, and all uncleanness, lascivious thoughts and affections, with the criminal neglect or dissolution of marriage. Marriage is honourable in all; but the undue neglect, or dissolution of it, is a temptation to impurity. Heb. xiii. 4. 1 Cor. vii. 2, 5, 10, 12. Matt. v. 31, 32. xix. 3—12. Fleshly lusts war against the souls of men, pol-

lute their bodies, and assimilate them to beasts. 1 Pet. ii. 11. 2 Pet. ii. 10, 12—14. Lewdness excludes men from the kingdom of heaven, and exposes them to the wrath of God. Gal. v. 19, 21. Col. iii. 5, 6. Eph. v. 3—7, 11. As the day of judgment is at hand, it is more profitable to crucify the lusts of the flesh, than to be for ever tormented in hell. Rom. xiii. 12—14. Matt. v. 27—30. Jesus suffered for us in the flesh, and he will raise us to glory at the last day; therefore we are bound to preserve our bodies in sanctification and honour, as the members of Christ, and the temple of the Holy Ghost. 1 Pet. iv. 1—4. 1 Thess. iv. 3—5. 1 Cor. vi. 13—20.

41. We ought to abstain from the wasteful vanities, and corrupting pleasures of the world, because the friendship of the world is enmity with God. Its carnal enjoyments alienate the heart from him. The love of its vanities discovers prevailing corruption in the heart, and prepares men for future suffering. Those who are called out of the world should shun conformity to it, and seek the adorning of inward holiness and good works, for these are of great price in the estimation of God himself. James iv. 4. Job xx. 11—15. 2 Tim. iii. 4. Isa. v. 12. iii. 16—24. Rom. xii. 2. 1 Tim. ii. 9, 10. 1 Pet. iii. 3, 4.

42. We are admonished to beware of self-deception and vain security. Those who over-rate their religious attainments, deceive and greatly injure themselves. No dependance can be safely placed on the continuance of human life. The carnal hope of long life and temporal happi-

ness, naturally disposes men to spiritual sloth and wickedness, and these end in awful alarm and torment. Rev. iii. 15—17. Gal. vi. 3. James iv. 13—16. 1 Thess. v. 3, 6. Luke xvii. 26—33. xii. 45, 46.

89. In what *manner* ought believers to avoid being tempted to sin?

1. They are warned to be humble and self-diffident, because those who confide in themselves are peculiarly liable to fall. 1 Cor. x. 11, 12. Rom. xi. 20. Prov. xxviii. 14. Mark xiv. 27—31, 71.

2. They are called to be strong in the Lord, by trusting in his promises, intercession, grace, and strength. Eph. vi. 10. 2 Tim. ii. 1. Luke xxii. 31, 32. 2 Cor. xii. 9, 10.

3. They are directed to put on the whole armour of God, which denotes the knowledge and spiritual experience of divine truth, faith and hope in it, practical conformity to it, and gracious dexterity in using it. Eph. vi. 11—17. 1 Thess. v. 8. Rom. xiii. 12.

4. They ought to abound in prayer to God for preservation, wisdom, assistance, and deliverance. Luke xi. 4.; xxii. 40, 46. Eph. vi. 18. 2 Cor. xii. 7, 8. James i. 2—6.

5. They are called to watch and be sober, so as to stand constantly prepared to observe and withstand temptation. Mark xiv. 34, 37, 38. 1 Thess. v. 6. 1 Pet. v. 8.

6. They ought to flee from temptation, by laying a law upon their senses, and avoiding

every incitement to evil. 1 Tim. vi. 9—11. 2 Tim. ii. 22. Gen. xxxix. 7—12. Job xxxi. 1.

7. They should embrace with readiness any way to escape, which God is pleased to make for them, when they are involved by temptations. 1 Cor. x. 13. 1 Sam. xxv. 13—35.; xxix. 6—11. John xviii. 8, 9.

8. They ought stedfastly to resist their spiritual adversaries, by fighting and overcoming with the sword of the Spirit, according to the example of their glorious Leader. 1 Pet. v. 9. 1 Tim. vi. 12. Matt. iv. 4, 7, 10.

90. What duties are required from believers toward *Jesus Christ himself*; and by what *motives* are they excited to perform them?

1. Believers ought daily to contemplate the character, and grow in the experimental knowledge of Christ, because he is their Saviour and Head. The knowledge of him is peculiarly excellent, as it changes the soul into its image, and issues in eternal life. Heb. iii. 1. 2 Pet. iii. 18. Phil. iii. 8, 10. Eph. iv. 13. 2 Cor. iii. 18. John xvii. 3.

2. They are called to abide in Christ, by faith, that they may bear fruit unto God, and obtain the answer of all their prayers. 1 John v. 13, 14. Col. ii. 6, 7. John xv. 4—7.

3. They should make a public, social, stedfast profession of faith in Christ; for he will confess and save them that confess him, and deny them

that deny him. Rom. x. 9, 10. Matt. x. 32, 33. Heb. x. 23, 25.

4. They ought to rejoice continually in Christ, for the rejoicing of hope is an evidence of union with him. Heb. iii. 6. Phil. iii. 1, 3.; iv. 4.

5. They ought to love Jesus in preference to their temporal property, their dearest relatives, and even life itself; for he is infinitely worthy of their highest affection; and those who do not forsake all things for his sake, cannot be his disciples. Matt. x. 37. Phil. iii. 7, 8. Luke xiv. 26, 33.

6. They should devote themselves wholly unto him, and live to his glory, because he died to redeem them to himself, and he rose again that he might be the Lord of all. Rom. xiv. 7—9. 2 Cor. v. 14, 15.

7. They ought to keep all his commandments, as the surest evidence of sincere love to him, the appointed way to abide in his love, and the effectual means of delightful intercourse with him. John xiv. 15, 21, 23.; xv. 9—15.

8. They are called to deny themselves, to take up their cross, and follow Christ; for his yoke is easy, his servants obtain rest to their souls, and, in the heavenly world, they shall be honoured together with him by the Father. Mark viii. 34. Matt. xi. 28—30. John xii. 26.

9. They should earnestly desire to be present with Christ in heaven; and constantly labour to be accepted of him, as the highest object of their ambition. 2 Cor. v. 8, 9. Phil. i. 20—23.

10. They ought continually to look and wait for his glorious appearing; because he will sud-

denly come again, and honour those that are found ready to receive him. Phil. iii. 20. 1 Thess. i. 10. Luke xii. 35—40.

91. What are the principal duties of Christians toward *God the Father*, with the corresponding *motives* to obedience?

1. Christians are bound to advance in that scriptural knowledge of God, which is the principle of spiritual renovation, holy obedience, and peace. Eph. i. 17. Col. i. 9, 10.; iii. 10. 2 Pet. i. 2.

2. They ought to believe in his glorious perfections, and trust in him for pardon and salvation through Christ, because without faith, it is impossible to please God; and he delivered his Son for our offences, and raised him to glory, that our faith might terminate on himself by the mediation of Jesus. Heb. xi. 6. Rom. iv. 24, 25. 1 Pet. i. 21.

3. They are called to repent, with deep humiliation and sorrow, for all their transgressions against God; because he resists the proud, but draws near to the humble; he enriches them with his grace, and exalts them to inherit salvation. Acts xx. 21. 2 Cor. vii. 9—11. James iv. 6—10.

4. They ought to fear God with holy veneration, and dread of offending him, because he is able to destroy both soul and body in hell; he redeemed them from iniquity with the precious blood of Christ; he will judge men impartially according to their works; and the fear of the

Lord is the beginning of wisdom. Matt. x. 28. 1 Pet. i. 17—19.; iii. 15. Prov. ix. 10.

5. They ought to be cordially reconciled to the character and will of God; because, although their enmity against him was groundless and criminal, he has graciously given the blood of his only Son to make peace, and condescended to beseech them to be reconciled to him. Col. i. 20, 21. 2 Cor. v. 18—21.

6. They should rejoice in God, as their reconciled Father through Christ, and in the sure hope of for ever enjoying him as their portion. Rom. v. 2, 11. 1 John i. 3, 4.

7. They ought to love God with all their heart, on account of his own infinite excellence, and his preventing love manifested through his Son. Matt. xxii. 37. 1 John iv. 16, 19.

8. They are called to present themselves to God as a living sacrifice, and yield all their members to be employed in his service, on account of his redeeming mercy, his quickening grace, and the eternal life which he has promised. Rom. xii. 1.; vi. 13, 22.

9. They ought to be followers of God in holiness and mercy, because he is their heavenly Father; he is perfect in holiness, and rich in mercy, even to those who are evil. Eph. v. 1. 1 Pet. i. 14—16. Matt. v. 45, 48.

10. They ought to glorify God, by being fruitful in holy obedience, and by making it their care to please him in every thing; for the glory of God is the ultimate end of his works. Matt. v. 16. John xv. 8. 1 Cor. x. 31. Rom. xi. 36.

92. What are the duties of believers toward the *Holy Spirit*, and the proper *motives*, to the performance of them?

1. Believers are called to pray that the Spirit may be sent to abide with them, and work graciously in them; because their heavenly Father is willing to give the Holy Spirit to them that ask him. Luke xi. 9—13. Eph. iii. 14—19.

2. They ought to receive the promise of the Spirit by faith, to rely on his assistance, and to be filled with his influences; because they are promised, in the most liberal manner, through the death of Christ. Gal. iii. 13, 14. Eph. v. 18. John iv. 10, 14; vii. 37—39.

3. They ought to honour the Holy Ghost, by carefully avoiding the pollution of iniquity; because he seals them to the day of redemption; he dwells in them, as his temple; and those who grieve him are liable to destruction. Eph. iv. 30. 1 Cor. iii. 16, 17.

4. They are directed to walk in the Spirit, by mortifying the lusts of the flesh, minding the things of the Spirit, cherishing his holy influences, and bearing the fruits of righteousness; because he bears witness to the adoption of those who are led by him; he makes them partakers of inward peace, and prepares them for inheriting eternal life. Gal. v. 16, 17, 22—25. Rom. viii. 4—6, 13—16.

93. To what religious duties are Christians called to attend in *secret*, for the ad-

vancement of their spiritual edification and comfort?

1. Christians ought daily to search the Scriptures in secret. John v. 39. Acts xvii. 11.

2. They ought frequently to meditate on the word of the Lord, by judiciously contemplating its meaning, to promote the increase of their knowledge; and devoutly applying it to their heart, to strengthen their faith, promote their comfort, stir up gracious affections, and direct their practice. 1 Tim. iv. 15. Ps. i. 2, 3; cxix. 15, 16, 24, 97—105.

3. They ought frequently and impartially to examine and prove themselves by the scriptures, so as thereby to discover their state before God, the degree of their spiritual progress, and their remaining imperfection. 1 Cor. xi. 28. 2 Cor. xiii. 5. Gal. vi. 3—5.

4. They ought frequently to pray to their heavenly Father in secret, with spiritual understanding, unfeigned faith, deep humility, sincere forgiveness, holy importunity, constant watchfulness, and stedfast perseverance. Matt. vi. 6—15. 1 Cor. xiv. 15. Mark xi. 22—26. James i. 5—7. Luke xviii. 1—14. Eph. vi. 18.*

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* *Dr Watts' Guide to Prayer* may here be recommended, especially to young Christians, as a book of peculiar excellence, well calculated to instruct them concerning the gift, grace, and spirit of prayer; to furnish them with proper thoughts and expressions; and teach them to pray in a gracious acceptable manner, so as thereby to promote their edification and comfort.

5. They should afflict themselves with secret fasting, on occasions of peculiar importance and necessity. Matt. ix. 15.; vi. 16—18. James iv. 8—10.

6. They ought to honour the Lord in secret for his benefits, by abounding in grateful thanksgiving and praise. Phil. iv. 6. Col. ii. 7.; iv. 2. James v. 13.

94. With what *description of persons* ought believers to join themselves in church-fellowship, for the purpose of social religion?

The disciples of Christ ought not to be unequally yoked together with unbelievers, or those who have not the power of godliness; for such characters are expressly shut out from the kingdom of God. 2 Cor. vi. 14—17. 2 Tim. iii. 1—5. Gal. v. 19—21. Eph. v. 3—7. 1 Cor. vi. 9, 10.; v. 6—13.

The character of those who were gathered into church-fellowship, by the ministry of the apostles, is very particularly described, as a standing rule for every succeeding age; and by it believers are directed to join themselves,

1. With such persons as appear to have a good work begun in them, by being called out of darkness to be saints, born again of the word, quickened from dead works, and created in Christ Jesus, by renewing grace. Phil. i. 6, 7. 1 Cor. i. 2, 9.; vi. 11. 2 Thess. ii. 13, 14. 1 Pet. ii. 9, 10.; i. 15, 23. 1 Thess. i. 5. Col. ii. 13. Eph. ii. 1—10.

2. With those who are built up as a spiritual

house and a holy priesthood, on the foundation of the scriptures, and in a state of immediate exclusive dependance on Christ, and subjection to his authority as a Head. 1 Pet. ii. 4—7. Eph. ii. 19—22.; iv. 4—6, 14—16.; v. 23, 24.

3. With those who are distinguished from the world by faith in Jesus Christ, love to his saints, patience in bearing the cross, the rejoicing of hope, and the other graces of the Holy Spirit. Acts iv. 32. Eph. i. 13, 15. Col. i. 2, 4. 1 Thess. i. 3. 2 Thess. i. 3, 4. 1 Pet. i. 7, 8, 22.

4. With those who adhere to the peculiar doctrine, order, and ordinances of the gospel, by making THE BIBLE ALONE *their exclusive standard of orthodoxy*, and growing up toward perfection in the knowledge of it; without entangling the conscience, or restraining freedom of inquiry, by the imposition of any human creed. Acts ii. 42. 2 Thess. ii. 15.; iii. 6. Rom. xvi. 17, 18. 1 Tim. i. 3—6. 2 Tim. i. 13.; iii. 14—17.

5. With those who bring forth the fruits of righteousness, by a practice corresponding with the example of Christ and his apostles. Col. i. 6. Phil. ii. 12. Rom. vi. 17—19. 1 Thess. i. 6—10.; ii. 14.

95. In what manner are suitable persons *added* to gospel churches, and *introduced into fellowship?*

1. The gospel is published unto men to call them into fellowship with Christ and his church. Matt. xxii. 2—4, 9, 10. 1 John i. 3. Eph. iii. 8—10.

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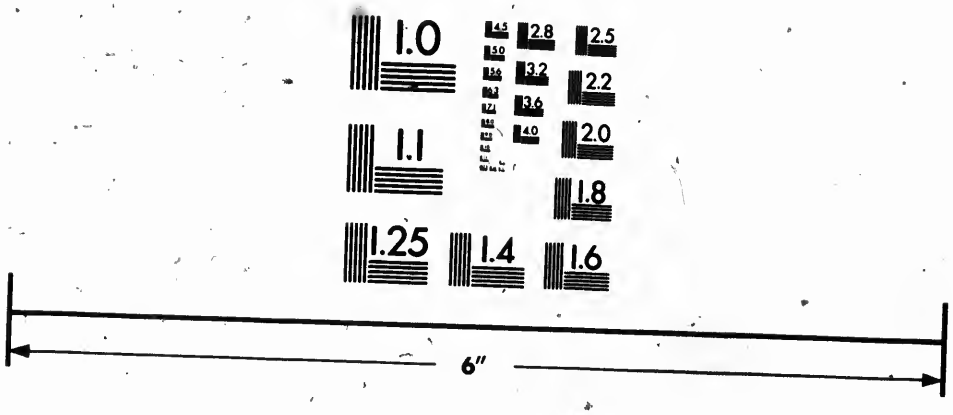

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2. The Lord draws the heirs of salvation into the church of the first-born, by enabling them to believe the gospel. John x. 16, 27. Eph. ii. 8, 19. Acts xiii. 48. ii. 47.

3. Those who believe, enter into visible church-fellowship, by professing their faith in Christ, cleaving to his people, and submitting to his institutions. Acts ii. 41. viii. 12, 36—38. ix. 18. x. 46—48. xvi. 14, 15, 31—34. xviii. 8.*

4. Those that make a credible profession of faith are cordially received, without respect of persons, by the churches of Christ, and treated as one with themselves in him. Rom. xiv. 1. xv. 7. Gal. iii. 27, 28.

96. What are the *public ordinances* by which the churches of Christ ought *statedly* to honour the Lord, and promote their own edification?

1. Believers ought to sanctify the first day of the week, by resting from their secular employment, assembling together in the name of Christ

* As the general prostitution of baptism to the children of the careless and profane, has proved the occasion of stumbling to many serious persons, by tempting them to dispute the propriety of baptizing the *infant seed of believers*, and as the obligation of that duty cannot be conveniently established in *few words*, without tedious enlargement inconsistent with the plan of this work, the reader is left to procure information from those books which have been written professedly on the subject by *Wall, Towgood, Dr. E. Williams, G. Ewing*, and many others.

to commemorate his resurrection, and devoting the whole of it to his immediate service. John xx. 1, 11—19, 26. Rev. i. 10. Acts xx. 7. Various Old Testament precepts respecting the Jewish festivals may be safely accommodated to the Lord's day, to excite his disciples to sanctify it, as, Exod. xx. 8—11. xxxi. 12—17. Lev. xxiii. 2, 3, 7, 24—37. Isa. lvi. 2—7. lviii. 13, 14.

2. Churches ought to give regular attendance to the reading of the scriptures, when they are assembled, as an important part of divine worship. 1 Tim. iv. 33. 1 Thes. v. 27. Col. iv. 16.

3. The word ought frequently to be preached in churches, and received with holy preparation, desire, meekness, and obedience. 2 Tim. iv. 2. 1 Pet. ii. 1, 2. Jam. i. 21, 22.

4. They ought to abound in united solemn prayer, intercession, and thanksgiving. Matt. xviii. 19. Acts i. 14. iv. 24. 1 Tim. ii. 1. 2 Cor. ix. 12—14. 1 Cor. xiv. 15, 16.

5. They ought to unite in praising the Lord, by singing psalms, hymns, and spiritual songs, with the melody of grace in their heart. Eph. v. 19. Col. iii. 16. Heb. xiii. 15.

6. They ought frequently to commemorate the death of Christ, and shew their union and communion with him, by the breaking of bread. Luke xxii. 19, 20. Acts ii. 42. xx. 7. 1 Cor. x. 16. 17. xi. 20—34.*

7. They ought, on the Lord's day, to commu-

* Those who desire to observe the Lord's supper with understanding and profit, ough frequently to read *Dr. Earle's Sacramental Exercises.*

nicate a portion of their substance for pious and benevolent purposes, according as God has prospered them. 1 Cor. xvi. 1, 2. Heb. xiii. 16.

97. What are those *occasional* ordinances to which Churches are called to attend in particular circumstances?

1. They ought to chuse and appoint proper persons to bear office among them. Acts i. 15, 21—23. vi. 2—6.

2. Churches ought occasionally to unite in fasting, especially when ministers of the word are to be ordained among them. Acts xiii. 2, 3. xiv. 23.

3. They are called to inflict public censure, by admonishing and reproving those who have sinned openly, or refused to acknowledge private offences; and by excommunicating those who persist in impenitence. 1 Tim. v. 20. 2 Thess. iii. 6. 14, 15. Matt. xviii. 17, 18. 1 Cor. v. 1—7, 13.

4. Churches ought to forgive and comfort penitent offenders, by affectionately restoring them to full communion in all the ordinances of the gospel. 2 Cor. ii. 6—8. Gal. vi. 1.

5. Sister churches ought to maintain intimate fellowship with each other, by means of their Pastors, Messengers, and Letters; for the purpose of promoting mutual acquaintance, harmony in principle, purity of practice, and brotherly love among themselves; supplying the temporal want of those who are afflicted with persecution or indigence; openly exhibiting their spiritual

union before the world, and more extensively diffusing the knowledge of Christ for the conversion of them that sit in darkness. Acts xv. 2—32. xvi. 4. 1 Thes. iii. 1—8. Col. iv. 7—10, 16. 1 Cor. xvi. 3. 2 Cor. viii. 1—6, 14—24, ix. 2—5, 12—14. xi. 8, 9. John xvii. 21, 23. 3 John 5—11.

98. What are the principal duties of Gospel *Ministers*, and the *motives* from which they should perform them?

1. They ought carefully to study and hold fast the faithful word of the Lord, which is able to make them perfect, that their profiting may appear to all by their ability to state, defend, and apply the truth, so as to save themselves and their hearers. 1 Tim. iv. 15, 16. 2 Tim. iii. 14—17. Titus i. 9.

2. They ought to preach the word publicly, and from house to house, with plainness, diligence, faithfulness, and affection; under an apprehension of the presence and second appearing of Christ, and with the hope of gaining many to be their crown of rejoicing at his coming. 2 Cor. iii. 12, 13. Acts xx. 20, 21. 2 Tim. iv. 1—4. ii. 14, 15, 24, 25. 1 Thes. ii. 3—12, 19, 20.

3. They are called to watch for souls, by observing the danger to which they are exposed, and by giving suitable warning to every one; that they may present every man perfect in Christ, and give account to him with joy. 2 Tim. iv. 5. Ezek. iii. 17—21. Acts xx, 31. Col. i. 28. Heb. xiii. 17.

4. They are solemnly charged to feed the flock of Christ, by dispensing all his ordinances to them willingly, impartially, and seasonably; because he purchased them to himself with his own blood, and because negligent ministers are exposed to sudden and ignominious torment; but those who are faithful shall be advanced to the highest dignity and felicity. 1 Pet. v. 2. 1 Tim. v. 19—22. Acts xx. 28. Luke xii. 42—46.

5. They ought to be holy and irreproachable, as ensamples to the flock; that they may obtain an unfading crown of glory from the Chief Shepherd at his appearing. Titus i. 6—8. ii. 7, 8. 1 Tim. iii. 2—7. iv. 12. 1 Thes. ii. 10. 2 Thes. iii. 7—9. Acts xx. 33—35. 2 Cor. vi. 3—10. 1 Pet. v. 3, 4.

6. They should abound in secret prayer, and thanksgiving for their flock, according to the particular circumstances of every one: for God has respect to the prayers of his servants, and he is able to do abundantly above all that they ask or think. Col. iv. 12. 1 Thes. i. 2. iii. 9—13. Philip. i. 3, 4, 9—11. Eph. i. 16, 17. iii. 14—21.

7. They ought to select such men as appear to possess superior piety and talents, and privately instruct them concerning all the counsel of God; that they may be properly qualified, by sound doctrine, both to exhort and teach others. 2 Tim. ii. 2. Acts xx. 17, 18, 20, 27. xviii. 24—26.

99. What are the *duties of Christians* to Gospel Ministers, with the *corresponding motives* to the performance of them?

1. Believers ought to acknowledge those who are over them in the Lord, and esteem them very highly in love for their work's sake. 1 Cor. iv. 1. 1 Thes. v. 12, 13.

2. They are commanded to remember their word, and obey them in the Lord with humble submission; that their account may be given with joy to themselves, and profit to their hearers. 1 Pet. v. 5. Heb. xiii. 7, 17. 1 John ii. 28.

3. They ought to honour them, by contributing liberally for their temporal maintenance, because the labourer is worthy of his hire. It is the express appointment of God, that he who is taught should communicate to him that teacheth, and he will not be mocked. As men treat the servants of Christ now, they shall at last be treated by Christ. 1 Tim. v. 17, 18. 1 Cor. ix. 6—14. Gal. vi. 6—9.

4. They should stir them up to fulfil their ministry, and encourage them therein with friendly assistance. Col. iv. 17. Acts xviii. 26. Rom. xvi. 2—4. Philip. iv. 3.

5. They ought frequently to pray that their ministers may be preserved, strengthened, and rendered successful, and that many additional labourers may be sent forth by the Lord into his harvest; because the harvest is plenteous, but the labourers are few, and their work is both necessary and difficult. Matt. ix. 37, 38. Heb. xiii. 18. 2 Thes. iii. 1, 2.

100. What are the principal duties of believers to *each other*, *as brethren* in Christ,

and fellow church members; and by what *peculiar motives* are they excited to perform them?

1. Believers ought to love each other with pure, fervent, and constant affection, according as Christ has loved them. He has earnestly urged this by his new commandment, as the distinguishing badge of his disciples the most acceptable token of their gratitude for his kindness towards themselves, and the only sure characteristic of his friends. Without love, all other religious attainments are unavailing. It is the most excellent of all the Christian graces, and the bond of perfection. It covers a multitude of sins, assimilates men to God himself, and endures for ever as the glory of heaven. 1 Pet. i. 22. Heb. xiii. 1. John xiii. 34, 35. xv. 12—17. 1 Cor. xiii. Col. iii. 14. 1 Pet. iv. 8. 1 John iii. 11—15. iv. 7—11, 20.

2. Believers ought to esteem, honour, and prefer one another, for Christ came not to be ministered unto, but to minister to his disciples, and he commanded them to follow his lowly example. God resisteth the proud, but giveth grace to the humble. Rom. xii. 10. Eph. v. 21. Phil. ii. 3, 5. Matt. xx. 25—28. John xiii. 1—17. 1 Pet. v. 5.

3. Believers are frequently called to salute each other with purity and affection, as a token of their Christian regard. Philip. iv. 21. 1 Pet. v. 14. Rom. xvi. 3—16.

4. They should endeavour to maintain constant

unity and harmony of judgment, affection, speech, and practice; because they were redeemed with the same blood, they are servants of one Lord, children of one Father, partakers of one hope, members of one body, and they are actuated by one Spirit. 1 Cor. i. 10, 13. Philip. ii. 1, 2. Eph. iv. 3—6.

5. Believers ought to please each other, but especially those that are weak, by the unwearied exercise of self-denial, forbearance, and long-suffering; that they may be like-minded with Christ and his apostles, who pleased not themselves, and that their hearts may be in a proper frame for uniting in the worship of God. Rom. xv. 1—6. Eph. iv. 1, 2, 1 Cor. ix. 19, 22. x. 33.

6. Believers ought to edify their brethren, and provoke them to love and to good works, by exhorting one another daily, and admonishing those who are slothful, lest any of them should be hardened through the deceitfulness of sin. 1 Thes. v. 11. Heb. iii. 12, 13. x. 24, 35. Rom. xv. 14.

7. Every believer should strive to promote the general good of the body to which he belongs, by thinking soberly of himself, and performing those duties which correspond with his own place and talents; for a gospel church resembles the natural body, which is composed of many members. Every member is necessary in its own place; but no member can be useful, except by the regular performance of its proper function, without any encroachment on that of another. Rom. xii. 3—8. Eph. iv. 16. 1 Cor. xii. 12, 25.

8. Every believer should privately rebuke any brother who has offended him, and sincerely

forgive repeated trespasses, on receiving a profession of repentance; because all the disciples of Jesus need, and obtain, forgiveness from him. Luke xvii. 3, 4. Matt. xviii. 15, 16, 21—35. Eph. iv. 32.

9. Christians ought to abound in prayer for each other; for the fervent prayer of the righteous availeth much. Jam. v. 16. 1 John v. 16.

10. They should comfort and support feeble-minded brethren, who are in danger of fainting under their burdens, or of yielding to the power of temptation; for this is to fulfil the law of Christ. 1 Thes. v. 14. Gal. vi. 2. Heb. xii. 12—17.

11. They are called to sympathize tenderly with each other, by weeping with them that weep, and rejoicing with them that rejoice; because they are nearly connected as members of the same body, and liable to the same changes. 1 Pet. iii. 8. Heb. xiii. 3. Rom. xii. 15. 1 Cor. xii. 24—26.

12. They should use hospitality one to another; for thereby some have entertained angels unawares. 1 Pet. iv. 9. Heb. xiii. 2.

13. They ought cheerfully to relieve the temporal necessities of their poor brethren, by giving them food, raiment, money, accommodation, or attendance, as their circumstances require; for the mere profession of faith or love cannot profit without that actual liberality which is the scriptural evidence of genuine love to Christ. He acknowledges poor disciples as his brethren, who represent him on the earth; and, at the last day, he will graciously honour and reward those who now minister unto them. Jam. ii. 13—16. 1 John

iii. 17—23. Matt. xxv. 34—40. 2 Cor. viii. 9—14. ix. 6—9.

14. They should willingly suffer, even unto death, for the sake of their brethren; because God laid down his life for them. 1 John iii. 16. Rom. xvi. 4.

101. What are the peculiar duties of *believing husbands*, and the *motives* to obedience?

1. Every believing husband ought to bear with the infirmities of his wife, and love her with peculiar affection, as his own body, even as Christ loved the church: for the husband is in like manner the head of his wife. Col. iii. 19. Eph. v. 23, 25, 28, 33.

2. He ought to render unto his wife due benevolence, to rejoice with her, and be constantly satisfied with her love, to the exclusion of every wandering desire; because the husband has not power of his own body, but the wife; and the ways of man are before the Lord 1 Cor. vii. 3, 4. Prov. v. 15—21.

3. He should honour her with suitable maintenance and respect, because she is the weaker vessel, and they are fellow heirs of the grace of life. 1 Tim. v. 8. 1 Pet. iii. 7.

4. He should be careful to please her, and promote her daily comfort; because he desires similar attention from her. 1 Cor. vii 33. Gen. xvi. 6.

5. He is bound to cleave unto his wife in preference to every other associate, as his most in-

timate companion, till death separate them; because they are no more twain, but one flesh joined together by God himself. Matt. xix. 4—6. Mal. ii. 14—16.

6. He ought to join with her in preparing for their heavenly rest; because the time is short, the fashion of this world passeth away, and the children of the resurrection shall neither marry, nor be given in marriage. 1 Cor. vii. 29—31. Luke xx. 35, 36.

102. What are the peculiar duties of *believing wives*, and the *corresponding motives* to obedience?

1. The believing wife should please her husband with unwearied care, render unto him due benevolence, and cleave to him with peculiar affection as long as he lives; because her body is his, and she is bound to him by the law of God. 1 Cor. vii. 3, 4, 10, 34. Tit. ii. 4. Rom. vii. 2, 3.

2. She ought to honour her husband with reverence, obedience, and cheerful subjection to his just authority; because the woman was created for the man, as his help and glory. The husband is the head of the wife, even as Christ is the head of the church; therefore as the church is subject to Christ, the wife ought to be subject to her own husband. Obedient wives have the satisfaction of resembling Sarah, as her spiritual daughters; and of promoting the best interest of their husbands. Col. iii. 18. 1 Cor. xi. 3, 7—9. Gen. ii. 18, 21—23. Eph. v. 22—24, 33. 1 Pet. iii. 1, 5, 6.

3. She ought to adorn herself with holy graces and good works, such as the fear of the Lord, trust in God, Christian love, chastity, shamefacedness, sobriety, meekness, wisdom, discretion, activity, economy, and liberality; because these things are of great price in the sight of God; and they become women professing godliness, by rendering them truly amiable and praise-worthy. Those who abound and continue in these things, may expect the special care of providence in child-bearing. 1 Pet. iii. 2—5. Titus ii. 5. Prov. xxxi. 10—31. 1 Tim. ii. 9, 10, 15.

4. She ought to consult her husband about spiritual things, and learn from his instruction; for, as Adam was first formed, and Eve was first polluted with sin, God has conferred the honour of teaching upon the man, and the wife is commanded to ask information from her husband. 1 Cor. xiv. 34, 35. 1 Tim. ii. 11—14.

[That the various duties of husband and wife may be rendered more practicable and pleasant, believers who are single are required to join themselves by marriage to godly persons only. When believers marry ungodly partners they commit open sin against Christ, they incur the divine censure, and expose themselves to much temptation and sorrow. 1 Cor. vii. 39. 2 Cor. vi. 14, 15. 1 Tim. v. 11—15.

103. What are the duties which are required of *godly parents* toward their children, with the *motives* to obedience?

1. Godly parents should early bring their children to Christ, in the way which he has appointed; because the promise of the unalterable covenant, is to believers and to their offspring; Jesus delights to receive and bless the little children of his disciples, he honours them as holy, and acknowledges them as the subjects of his kingdom. Gal. iii. 15—18. Isa. xliv. 3. Acts ii. 39; xvi. 14, 15. Mark x. 13—16. 1 Cor. vii. 14. Eph. vi. 1—3.

2. They ought affectionately to cherish their children during their infancy, and make suitable provision for their temporal support and comfort through life. This is the dictate of nature, as well as of the divine law. Isa. xlix. 15. Lam. iv. 3. 1 Thes. ii. 7. 1 Tim. v. 8. 2 Cor. xii. 14.

3. They ought diligently to instruct their children out of the scriptures, by training them to please the Lord, and perform the duties of their station; for parents are appointed by God to be the instructors of their offspring; a good education is the greatest benefit that they can confer on them; and they have abundant reason to expect the divine blessing to accompany it. Deut. vi. 6, 7. Psal. lxxviii. 3—8. Prov. xxii. 6.

4. They ought early to establish their authority over their children, and faithfully to use it for their benefit, by restraining them from evil, and commanding them to keep the way of the Lord; for parental indulgence naturally corrupts children, and provokes the displeasure of God; but the Lord honours parents who use their authority for him, by blessing their offspring. 1 Tim. iii. 4,

1 Sam. ii. 22—30. iii. 11—14. Gen. xviii. 17—19.

5. They ought to correct their children, when it is seasonable, with wisdom and meekness, not for the purpose of passionate revenge, which is calculated to discourage them, but in obedience to the divine will; and as the appointed means for driving away foolishness, training them to serve the Lord, and manifesting sincere parental affection. Parents that spare the rod, hate their children, and such children bring their parents to shame. Correction, when properly applied, promotes the best interest of children, and renders them the honour and joy of their parents. Col. iii. 21. Eph. vi. 4. Prov. xxii. 15. xiii. 24. xxix. 15, 17. xxiii. 13—16.

6. They should set a good example before their children, for their direction and encouragement, because the young observe actions before they have capacity to understand verbal instruction; and the example of superiors is found to have more influence than their precepts. Psal. ci. 2, 3. Josh. xxiv. 15.

7. They should abound in prayer with and for their children, for prayer is calculated to draw down the divine blessing upon them; and prayerless families are liable to be punished like the heathen. Psal. xc. 16. 2 Sam. xii. 16. Job i. 5. Jer. x. 25.

104. What are the duties of *children* to their parents, and especially to *godly and dutiful* parents?

1. Children ought to honour their parents with sincere esteem; and respectful deportment toward them; for God has connected a special promise with the performance of this duty. Eph. vi. 2, 3. Prov. xxxi. 28. 1 Kings. ii. 19.

2. They should attentively receive, and remember their instructions; for wisdom is the most becoming and useful ornament of youth. Prov. i. 8, 9. vii. 1—5. iv. 1—13, 20—22.

3. They should obey all the reasonable commands of their parents; for this is right and pleasing to God. Eph. vi. 1. Col. iii. 20.

4. They ought to submit with reverence to their correction; because it is a necessary token of parental affection, and of great practical utility to children. Heb. xii. 7—11. Prov. xv. 5, 10, 31, 32.

5. They should gratefully requite their parents by nourishing them in their old age; for this is good and acceptable before God. Gen. xlv. 9—13. xlvii. 11, 12. Ruth. iv. 15. 1 Tim. v. 4.

105. What are the duties of *believing masters* to their servants, and by what *motives* are they urged to perform them?

1. Christian masters should prefer, and endeavour to procure religious servants; for such servants are objects of spiritual delight, as the excellent of the earth; they are most faithful to their employers, and the Lord makes their work to prosper in their hand, by bestowing a blessing for their sake. Ps. ci. 6, 7.; xvi. 3. Gen. xxxix. 2—5.

2. They ought to restrain their servants from the ways of sin, and excite them to keep the way of the Lord, as the proper means of enjoying his approbation and blessing. Ps. ci. 3—5. Gen. xviii. 19.

3. They should afford their servants a liberal supply of food, suitable to their station. Prov. xxvii. 27.; xxix. 21. Luke xv. 17.

4. They should pay them equitable wages, at the appointed time; because they have a master in heaven, who will hear the cry of the poor, and be a swift witness against those that oppress the hireling in his wages. Col. iv. 1. Deut. xxiv. 14, 15. Jer. xxii. 13—15. James v. 4. Mal. iii. 5.

5. They ought to treat their servants with mildness, and respect their interest; because the same Creator formed both; they must give account of themselves to Christ as their master, and there is no respect of persons with him. Job xxxi. 13—15. Luke vii. 2, 3. Eph. vi. 9.

106. What are the duties of *believing servants* to their masters, and by what *motives* are they excited to perform them?

1. Believing servants are called to honour their masters with all becoming respect, that the gospel may not be reproached on their account, as if it were a doctrine calculated to render men proud, haughty, or insolent; and those who have believing masters ought to treat them with peculiar regard, because they are beloved by God, and partakers of his salvation. Mal. i. 6. Luke xvii. 7—9. 1 Tim. vi. 1, 2.

2. They ought to obey their master in all things, with unaffected cheerfulness, good will, unwearied care to please them, and singleness of heart, as unto Christ; because he is their Master, and he will reward them according to their work, without respect of persons. Eph. vi. 5—8. Titus ii. 9. Col. iii. 22—25.

3. They should avoid purloining, and faithfully promote the interest of their employer, that they may adorn the doctrine of Christ. Titus ii. 10. Gen. xxiv. 10—61.; xxxi. 6, 36—40.

4. They ought to submit with meekness and fear to the reproofs of their master, without answering again, and patiently to endure grief, even when they suffer wrongfully; because this is acceptable with God, and Christ suffered thus for his disciples, leaving them an example. Titus ii. 9. 1 Pet. ii. 18—24.

107. What are the peculiar duties of *civil rulers* and *magistrates*?

1. They ought to be able men, that fear God, love truth, hate covetousness, and abound in wisdom. Exod. xviii. 21. 2 Sam. xxiii. 3. Deut. i. 13. Prov. xxix. 2.

2. They should impartially administer justice, by defending the innocent, delivering the oppressed, and punishing the guilty; without wresting judgment, respecting persons, or taking gifts. Deut. xvi. 18—20. Lev. xix. 15. Ps. lxxxii. 1—4. Prov. xxix. 4, 12, 14. Rom. xiii. 3, 4. 1 Pet. ii. 14.

3. They ought to promote the kingdom of

God, whose ministers they are, not by attempting to confound it with the kingdoms of this world, persecuting men on account of religion, or encroaching on the peculiar prerogatives of the King of Zion; but by subjecting themselves to the authority of Christ; maintaining perfect liberty of conscience to all their subjects; protecting the friends of truth as nursing-fathers, and liberally promoting every good work with *their own private property.* Ps. ii. 1—6, 10—12. lxxii. 10, 11. Acts v. 34—40. Isa. xlix. 23.; lx. 9—11, 16, 17.

108. What duties are required from *Christians to their civil rulers*, and by what *motives* is their obedience enforced?

1. Believers ought to honour and fear civil rulers, because they are revengers appointed by God, as his deputies, to execute wrath upon them that do evil. 1 Pet. ii. 17. Prov. xxiv. 21. Rom. xiii. 4, 7.

2. They should obey rulers with conscientious subjection, for the Lord's sake; because they are ordained of him, and such submission is necessary to put to silence the ignorance of foolish men. Titus iii. 1. Rom. xiii. 1, 5. 1 Pet. ii. 13—16.

3. They ought to support rulers, by paying them tribute, because they are God's ministers. Matt. xxii. 17, 21.; xvii. 24—27. Rom. xiii. 6, 7.

4. They should abound in prayer and thanksgiving to God for rulers; that peace, godliness,

and honesty may prevail under their government. 1 Tim. ii. 1, 2. Ezra vi. 10.; vii. 27, 28.

5. They ought to maintain their civil and religious rights, in opposition to the unjust encroachment of tyrannical rulers; because God is the sole Lord of conscience; we ought to obey him rather than men; and rulers are exalted by him for the benefit of mankind, not for their destruction. Heb. xi. 23—27. 1 Kings xii. 1—4, 15, 16, 24. Dan. iii. 13—18.; vi. 5—10. Acts iv. 18, 19.; v. 27—29, 40—42.; xvi. 35—37.; xxii. 24—29.; xxv. 9—11.

109. What are the duties of *believers* to their *fellow-creatures in general, considered as neighbours*, and from what *motives* are they called to perform them?

1. Every believer ought to love his neighbours as he loves himself, for this is to fulfil the royal law. Rom. xiii. 8—10. James ii. 8.

2. He should do unto his neighbours as he would that they should do unto him; for this is the sum of the law and the prophets; and with the same measure that we mete, it shall be measured to us again. Matt. vii. 12. Luke vi. 31, 37, 38.

3. Believers ought to attend to their secular business, with quietness and diligence; that they may walk honestly toward them who are without, eat their own bread, and have lack of nothing. Rom. xii. 11, 17. 2 Thess. iii. 12. 1 Thess. iv. 11, 12.

4. They should endeavour to live in peace

with all men, that they may be called the children of God, and admitted to see his glory. Rom. xii. 18. Heb. xii. 14. Matt. v. 9.

5. They should invariably speak truth with their neighbours; for lying lips are an abomination to the Lord, but they that deal truly are his delight. Eph. iv. 25. Zech. viii. 16, 17. Prov. xii. 22.

6. Believers should walk circumspectly and wisely toward them that are without, so as to answer every man with propriety, and redeem the time from unprofitable conversation. Col. iv. 5, 6. Eph. v. 15, 16. Prov. xxv. 8—11, 17.

7. They ought to honour all men according to their station, and treat them with becoming respect. 1 Pet. ii. 17. Lev. xix. 32. Matt. v. 47.

8. They should embrace every opportunity for doing good to all men, by shewing mercy on them in their distress, and relieving their necessity; because the merciful shall obtain mercy, and those who persevere in well-doing shall reap in due season. Gal. vi. 9, 10. Prov. iii. 27, 28.; xiv. 21, 22, 31. Matt. v. 7, 42. Luke x. 29—37.; xiv. 12—14.

9. Believers ought to please all men, and seek their profit and salvation, by treating them with gentleness, instructing them in meekness, and daily praying for them; because God saved them when they were foolish and hateful, and made them heirs of eternal life. Tit. iii. 2—5. 2 Tim. ii. 24, 25. 1 Cor. ix. 19—22.; x. 32, 33. Rom. xv. 2. 1 Tim. ii. 1.

10. They should set a holy, virtuous, amiable example before their neighbours; because they

are the salt of the earth, and the light of the world. In proportion as believers adorn the doctrine of Christ before men, they enjoy the special presence of the God of peace, and induce others to glorify him. Phil. ii. 15; iv. 8, 9. 1 Pet. ii. 12. Matt. v. 13—16.

110. What duties are required from believers to their *enemies*, and by what *motives* are they urged to the performance of them?

1. Believers should meekly give place to the wrath of their enemies, and wait with patience on the Lord; because he is the Saviour and avenger of the meek, he will bring forth their judgment as the light, and exalt them to inherit the earth. Rom. xii. 19. Prov. xx. 22. 2 Sam. xvi. 5—12. Ps. xxxvii. 1—11. Matt. v. 5, 39—41. 1 Pet. iii. 9—13.

2. They should sincerely forgive the trespasses of their enemies, because they need and ask the forgiveness of their own trespasses which they have committed against God. Matt. vi. 12, 14, 25. Mark xi. 25, 26.

3. They are commanded to love their enemies, to pray for them, and do them good; that they may be perfect, like their heavenly Father, who is kind to the evil and unthankful. Matt. v. 44, 45, 48. Luke vi. 27—30, 35. Rom. xii. 14, 20, 21.

111. What duties are required of believers in reference to *false teachers, scoffers, and other enemies of true godliness*?

1. They ought to judge themselves, by considering, searching, and trying their ways, that they may discover wherein they have offended the Lord. 1 Cor. xi. 29—32. Haggai i. 2—7. Lam. iii. 39, 40.

2. They should apply to God, who knows the heart, for the discovery of that iniquity on account of which he contends with them. Job xxxiv. 31, 32.; x. 2.; xiii. 23.

3. They should submit to the chastening of the Lord with filial reverence, deep humility, sincere repentance, self-abhorrence, and holy shame. Heb. xii. 5—9. Ps. xxxix. 9. 1 Pet. v. 6. Job xl. 2—5.; xliii. 1—6. Jer. xxxi. 18, 19.

4. They should still trust in the Lord, hope in his mercy, and quietly wait for his salvation; notwithstanding the grief which he causes by his chastening. Job xiii. 15, 16. Lam. iii. 22—33. Ps. xlii. 5—11.; lxxiii. 14, 23—28. 1 Pet. v. 7, 10.

5. They ought to abound in solemn fervent prayer to God for support under affliction, grace to render it useful, and seasonable deliverance from it. They should also solicit the prayers of other Christians in their behalf, and call for the elders of the church to pray with them. Ps. l. 15. Zech. xiii. 9. James v. 13—18. Joel ii. 12—17.

6. They ought to bear the indignation of the Lord with stedfast patience, until he accomplish all his pleasure, and manifest his compassion by pleading their cause. Rom. v. 3, 4. James i. 2—4.; v. 10, 11. Job i. 20—22; ii. 10. Micah vii. 9.

7. They should be content with their lot, and rejoice continually in what the L[illegible] is to them, as their helper and portion. Phil. iv. 11, 12.

Heb. xiii. 5, 6. Ps. lxxiii. 14, 23—26. Hab. iii. 17—19.

8. They should endeavour to profit by their affliction, as the appointed means of progressive knowledge and holiness. Ps. cxix. 67, 71. Heb. xii. 10—14.

115. What are the duties of those believers who are distinguished by temporal *prosperity and wealth?*

1. They ought to repress the desire of riches, and be satisfied with a moderate share of temporal things. 1 Tim. vi. 5—10. Prov. xxx. 8, 9.

2. They should gratefully acknowledge the Lord as the giver of wealth, and take heed of forgetting him, or boasting of their own wisdom, power, or success. Deut. viii. 10—18. Jer. ix. 23, 24. James iv. 13—16.

3. They should humbly remember the vanity and uncertainty of riches, so as to abstain from trusting in them, or setting their affections on them. 1 Tim. vi. 17. Ps. lxii. 10; xxxix. 4—7. xlix. 6—14. Prov. xxiii. 4, 5. James i. 10, 11.; v. 1—3. Luke xii. 15—21.

4. They ought to lay up for themselves treasures in heaven, by liberally distributing their wealth for the honour of the Lord, and the benefit of the poor. Matt. vi. 19—21. Luke xviii. 22—25.; xvi. 9—13. 1 Tim. vi. 18, 19. Job xxxi. 16—20.

116. What Scripture saints have left

the most *edifying example* for our instruction and imitation?

1. The ardent love of knowledge and wisdom was exemplified by Solomon, the queen of Sheba, the Jews of Berea, and the apostle Paul. 1 Kings iii. 5—12. x. 1—10. Acts xvii. 10—12. Phil. iii. 8, 10.

2. The power of divine faith was exemplified by all those ancient worthies, of whom a good report is given in Heb. xi.; and by Job, the centurion, the woman of Canaan, and the apostle Paul. Job xiii. 15. Matt. viii. 5—13. xv. 22—28. 2 Cor. iv. 13—18.

3. Deep humiliation and repentance for sin were exemplified by Job, David, Jeremiah, Peter, and the church of Corinth. Job xl. 3—5. xlii. 1—6. Ps. xxxii. xxxviii. li. Lam. iii. Luke xxii. 61, 62. 2 Cor. vii. 9—11.

4. Mute and patient submission under the chastening hand of God was exemplified by Job, Aaron, Eli, and David. Job i. 13—22. ii. 10. Lev. x. 1—3. 1 Sam. iii. 18. Ps. xxxix. 9.

5. Profound reverence for God, and urgent importunity of supplication, were united in the prayers of Abraham, Jacob, Moses, David, Solomon, Jehoshaphat, Daniel, Ezra, Nehemiah, and the Levites. Gen. xviii. 23—32. xxxii. 9—12, 24—29. Exod. xxxii. 11—18. xxxiii. 12—18. Numb. xiv. 13—19. 2 Sam. vii. 18—29. 1 Kings viii. 12—53. 2 Chron. xx. 3—12. Dan. ix. 1—19. Ezra ix. 5—15. Neh. i. 4—11. ix.

6. Frequency and perseverance in devotional exercises, were exemplified by David, Daniel, and

Paul. Ps. lv. 17. cxix. 59, 62, 97, 164. cxvi. 2, 17. Dan. vi. 10. 1 Thess. iii. 9, 10.

7. Fervent love to the Lord abounded in David, Paul, and John. Ps. cxvi. 1, 12, 16. 2 Cor. v. 13—15. Acts xxi. 13. 1 John iv. 16—19.

8. Implicit and prompt obedience to the divine will was yielded, in cases of peculiar difficulty, by Noah, Abraham, and the Jews that had taken strange wives. Gen. vi. 13—22. xii. 1—5. xxii. 1—12. Ezra ix. 1, 2. x. 1—17.

9. Stedfastness in resisting temptation, following the Lord, and pressing toward perfection, was exemplified by Job, Caleb, Joshua, Josiah, the church of the Thessalonians, and Paul. Job i. ii. xxxi. Numb. xiv. 6—9, 24. Joshua xxiv. 15. 2 Kings xxii. xxiii. 1—25. 1 Thess. i. 6—10. Phil. iii. 12—17.

10. Zeal for the honour of God, and sincere indignation against sin, were exemplified by Moses, Phinehas, the congregation of Israel, David, Nehemiah, and Paul. Exod. xxxii. 19—29. Numb. xxv. 6—13. Josh. xxi[illegible]—29. Ps. cxix. 136, 158. lxix. 9. Neh. v. 6—13. xiii. [illegible] Gal. ii. 11—21.

11. Stedfastness in professing the true religion, and cheerfulness in suffering persecution, were exemplified by the Jewish captives, the believing Hebrews, and the apostles. Dan. iii. vi. Heb. xi. 35—38. x. 32—34. Acts v. 29—41. 2 Cor. vi. 8—10.

12. Spiritual contentment and holy serenity of mind, were displayed by Moses, David, and

Paul. Exod. ii. 21. Ps. iv. 6—8. Phil. iv. 11, 12.

13. Temperance, chastity, and self-denial, were exemplified by the Rachabites, the Jewish captives, Joseph and Paul. Jer. xxxv. 1—10. Dan. i. 3—16. Gen. xxxix. 7—12. 1 Cor. ix. 25—27.

14. Parental care, and faithfulness in training children to serve the Lord, were exemplified by Abraham, Job, and David. Gen. xviii. 19. Job i. 5. Prov. iv. 3—9. 1 Kings ii. 1—4.

15. Filial reverence and gratitude were exemplified by Shem, Japheth, Judah, Joseph, and Solomon. Gen. ix. 23. xliv. 18—34. xlv. 9—13, 23. 1 Kings ii. 19.

16. Fidelity and integrity in the performance of relative duties, were exemplified by Abraham's servant, Jacob, Moses, and Samuel. Gen. xxiv. xxxi. 6, 36—42. Numb. xii. 7. xvi. 15. 1 Sam. xii. 1—5.

17. A gentle, courteous, and peaceable disposition, was displayed by Abraham, Isaac, Jacob, Gideon, and Paul. Gen. xiii. 5—9. xxiii. 6—12. xxvi. 18—31. xxxiii. 3—11. Judg. viii. 1—3. Acts xxvi. 24—29. Philem. 7—21.

18. Meekness, forbearance, and forgiveness, adorned the character of Joseph, Moses, Samuel, and Paul. Gen. xlv. 1—8, 15.; l. 15—21. Numb. xii. 3, 13. 1 Sam. xii. 20—23. 1 Cor. iv. 12. 2 Cor. xii. 15.

19. Compassion toward sinners, and an ardent desire that they might be saved, were exemplified by Moses and Paul. Exod. xxxii. 30—32. Rom. ix. 1—3. x. 1.

20. Disinterested diligence in promoting the

benefit of others, without being burdensome to them, characterised Abraham, Nehemiah, and Paul. Gen. xiv. 21—23. Neh. v. 14—19. 1 Cor. ix. 14—19. 2 Cor. xii. 13, 14. 1 Thess. ii. 6, 7, 9.

21. Fervent love to the saints was exemplified by David, Paul, and the church of Thessalonica. Ps. xvi. 3. cxix. 63. 1 Thess. ii. 8, 17. iv. 9, 10. 2 Thess. i. 3.

22. Generous hospitality to strangers was used by Abraham, Lot, Lydia, the Philippian jailor, and Gaius. Gen. xviii. 1—8. xix. 1—3. Acts xvi. 15, 33, 34. 3 John 3—8.

23. Liberality in honouring the Lord, and relieving the needy, with their temporal substance, was exemplified by David and his people, the fathers that returned from the captivity, the woman that anointed Christ, Zaccheus, the poor widow; with the churches of Jerusalem, Macedonia, Achaia, and Philippi. 1 Chron. xxix. 2—9. Ezra ii. 68, 69. Mark xiv. 3—9. Luke xix. 8. xxi. 1—3. Acts ii. 44, 45. iv. 32—37. Rom. xv. 26, 27. 2 Cor. ix. 1, 2. Phil. iv. 10, 15—18.

24. A brotherly disposition to refresh persecuted believers, and suffer for them, was manifested by Onesiphorus, Priscilla, and Aquila. 2 Tim. i. 16—18. Rom. xvi. 3, 4.

117. What are some of the most awful examples of *iniquity, followed with divine vengeance*, that the Scriptures exhibit for our warning?

1. To deter men from rejecting the gospel by

burdensome to
Nehemiah, and
14—19. 1 Cor.
1 Thess. ii. 6,

vas exemplified
f Thessalonica.
, 17. iv. 9, 10.

angers was used
hilippian jailor,
ix. 1—3. Acts

e Lord, and re-
poral substance,
his people, the
captivity, the
cheus, the poor
usalem, Mace-
hron. xxix. 2—
9. Luke xix. 8.
32—37. Rom.
iv. 10, 15—18.
refresh perse-
hem, was mani-
a, and Aquila.

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d with divine
es exhibit for

g the gospel by

unbelief, and misspending the day of their merciful visitation in a state of obstinate impenitence, an affecting account is given of the sin and punishment of Esau, who sold his birthright, of the Israelites who fell short of the divine promise, and of the Jews who rejected the personal ministry of Jesus Christ. Heb. xii. 16, 17. iii. 8—19. Ps. lxxxi. 8—12. Luke xix. 41—44.

2. For the practice of idolatry, the Lord punished the Israelites on many occasions; Solomon their king, the priests of Baal, and many others. Exod. xxxii. 34, 35. Judg. ii. 11—15. 1 Kings xi. xviii. 21—40.

3. Blaspheming and cursing were punished with death in the son of an Israelitish woman, and Shimei. Lev. xxiv. 10—16, 23. 2 Sam. xvi. 5—8. 1 Kings ii. 8, 9, 44, 46.

4. For neglecting to sanctify the Lord, by reverently obeying his positive injunctions, Moses and Aaron were excluded from Canaan, Nadab and Abihu were devoured by fire, the people of Bethshemish were smitten with a great slaughter, Saul was rejected from being the king of Israel, Uzziah was slain instantaneously before the Lord, and many of the Corinthian church were punished with sickness and death. Numb. xx. 7—12. Lev. x. 1—3. 1 Sam. vi. 19. xiii. 8—14. xv. 2 Sam. vi. 6, 7. 1 Cor. xi. 27—30.

5. For gathering sticks on the Sabbath, a man was stoned; and because the Jews did not rest in their Sabbaths, their land was made a desolation for seventy years. Numb. xv. 32—36. Lev.

xxvi. 32—35. 2 Chron. xxxvi. Jer. xxv. 8—11. 2 Chron. xxxvi. 17—21.

6. The parental negligence, indulgence and unfaithfulness of Eli, provoked the Lord to execute signal vengeance on him and his family. 1 Sam. ii. 22—36. iii. iv.

7. The filial contempt and rebellion of Ham and Absalom, were succeeded by the most fatal calamities. Gen. ix. 22, 25. 2 Sam. xv. xviii.

8. For mocking and contemning the servants of God, Ishmael was cast out of Abraham's house, forty-two young people were torn by bears, and the inhabitants of Jerusalem were delivered into the hand of the Chaldees. Gen. xxi. 9—12. 2 Kings ii. 23, 24. 2 Chron. xxxvi. 15—17.

9. Treachery and murder procured the punishment of Simeon and Levi, Abimelech, David, Joab, Jezebel, Ahab, and Judas Iscariot. Gen. xxxiv. xlix. 5—7. Judges ix. 2 Sam. xi. xii. 1 Kings ii. 5, 28—33. xxi. xxii. Matt. xxvii. 3—5.

10. Pride and cruelty were punished in Pharaoh, Adonibezek, Nebuchadnezzar, Haman and Herod. Exod. i. v. xiv. Judg. i. 6, 7. Dan. iv. Esther iii. vii. Acts xii. 1—3, 21—23.

11. For the sin of lewdness, the Lord awfully punished the inhabitants of Sodom, Zimri and the Israelites, the Benjaminites, David, and Amnon. Jude vii. Numb. xxv. Judg. xix. xx. 2 Sam. xi. 2—4. xii. 1—12. xiii.

12. Covetousness and theft procured the destruction of Achan and all that he had. Josh. vii.

13. Lying and deceit were punished in Ge-

hazi, Ananias, and Sapphira. 2 Kings v. 20—27. Acts v. 1—10.

14. Envy was punished in Miriam, the Ephraimites, and the princes of Persia. Numb. xii. 1, 2, 10. Judg. xii. 1—6. Dan. vi.

15. The Lord manifested his righteous indignation against sin, by casting the rebellious angels down to hell, condemning the parents of the human race, and destroying the old world by a flood. 2 Pet. ii. 4, 5. Gen. iii. 16—24. vi.

118. To what is the *Christian life compared* in Scripture, to shew the necessity of self-denial and diligence?

1. The practice of Christianity is like a man striving to enter a strait gate, and walk in a narrow way, who resolutely presses forward with all his might. Matt. vii. 13, 14. Luke xiii. 24.

2. It resembles a race, in which men contend for a prize, by running with ardour, patience, and perseverance. Heb. xii. 1. 1 Cor. ix. 24.

3. Believers are compared to strangers and pilgrims on the earth. They seek the heavenly country as their everlasting rest, and submit to much fatigue and inconvenience during their journey toward it. 1 Pet. ii. 11. Heb. xi. 13—16.

4. They are like good soldiers employed in war. Having freed themselves from worldly entanglements, they put on their armour, endure hardness, and stedfastly wrestle against their most formidable enemies. 1 Tim. vi. 12. 2 Tim. ii. 3, 4. Eph. vi. 12—17.

4. They are represented as crucifying their flesh, cutting off their right hand, plucking out their right eye, and mortifying their members. They resolutely oppose the lusts of their heart, deny their own will, and seek the destruction of sin. Gal. v. 24. Mark ix. 43—48. Col. iii. 5.

6. They are like sheep collected from wandering, that know and follow their shepherd. 1 Pet. ii. 25. John x. 2—5, 27.

7. They are compared to trees and branches, that bear much good fruit, to the honour of the husbandman, by whom they are dressed. Isa. lxi. 3. Matt. iii. 8, 10. John xv. 1—8.

8. They resemble salt with which food is preserved and seasoned. The gracious savour of their holy principles and example powerfully resists the progress of human corruption, and seasons the rest of mankind. Mark ix. 50. Matt. v. 13.

9. They are represented as a city that is set on a hill, and as the light of the world. Believers are conspicuous and useful, as they exhibit and recommend the light of divine truth. Matt. v. 14—16. Phil. ii. 15, 16.

10. They are like the temple of Jerusalem, being builded together for a habitation of God, devoted to his service, and carefully preserved from every defilement. Eph. ii. 20—22. 1 Cor. iii. 16, 17. 2 Cor. vi. 16, 17.

11. They are compared to servants who are appointed to trade for their master during the time of his absence, and to watch for his coming to reckon with them. Matt. xxv. 14—30. Luke xix. 12—26. xii. 35—40.

12. They are likened to virgins preparing to meet the bridegroom, and enjoy his presence, Matt. xxv. 1—10. 2 Cor. xi. 2. Rev. xix. 7—iv.

119. Why do many, who enjoy the outward means of religious knowledge, continue grossly ignorant of the doctrines and duties of Christianity?

1. Many continue in ignorance from criminal sloth, because they do not exert their minds in the pursuit and application of useful knowledge. Prov. xv. 19. Luke xxiv. 11, 25. 2 Pet. i. 8—10.

2. The light of the gospel is shut out from earthly minds by their excessive attachment to the business, possessions, and pleasures of this world. Matt. vi. 21—23. xiii. 22. xxii. 5.

3. Many resist the light of the gospel by the means of prejudice and self-conceit. Prov. xxvi. 12. John ix. 39—41. Matt. xi. 25. 1 Cor. i. 18—23. viii. 2.

4. The hearts of carnal men are naturally dark, and incapable of receiving the light of divine truth. John i. 5, 10. Eph. iv. 18. 1 Cor. ii. 14.

5. Sinners naturally hate divine truth, because it reproves their evil deeds, and wilfully turn away their ears from it to such fables as accord with their own lusts. John iii. 19, 20. Prov. i. 22, 29. xv. 12. 2 Tim. iv. 3, 4.

6. The god of this world blinds the minds of unbelievers, and takes away the word which is sown in their hearts, lest the gospel should work

effectually in them. 2 Cor. iv. 3, 4. Mark iv. 15.

7. Artful deceivers frequently pervert the gospel, and draw many after them into pernicious errors. 2 Tim. iii. 8, 13. Titus i. 10, 11. 2 Pet. ii. 1—3.

8. God sometimes punishes men for their disaffection to his truth, by giving them up to judicial blindness and strong delusion. John xii. 37—40. Rom. xi. 7—10. 2 Cor. iii. 14, 15. 2 Thes. ii. 10—12.

120. To what *danger* are ignorant persons exposed?

1. Ignorance exposes men to overwhelming temptation and spiritual despondency. Ps. lxxiii. 2—13, 21, 22. Mark xii. 18, 24. 1 Thess. iv. 13. 2 Pet. iii. 5—8.

2. Ignorant persons are exposed to the danger of rejecting Christ as a stone of stumbling and of trusting in their own righteousness, in preference to the righteousness of God; losing the benefit of all their religious services, and mis-spending the only possible opportunity granted them for obtaining salvation. Rom. ix. 31—33. x. 1—3. Luke xix. 42, 44.

3. The ignorant are liable to persecute Jesus Christ and his disciples, imagining that thereby they do an acceptable service to God. Acts iii. 14, 15, 17. xiii. 27. 1 Cor. ii. 7, 8. John xvi. 2, 3. 1 Tim. i. 13. Acts xxvi. 9—11.

4. Ignorance renders men unthankful to God for his benefits, and provokes him to withdraw

them. Hos. ii. 8, 9, Isa. i. 3, 4. Jer. viii. 7—10. iv. 20, 22.

5. Ignorant persons are liable to be finally rejected by God, and for ever punished without mercy. Hosea iv. 1, 6. 2 Thess. i. 8, 9. Isa. xxvii. 11.

121. How ought the ignorant to seek knowledge, so as thereby to become wise unto salvation?

1. They ought to become fools in their own estimation, by humbly acknowledging their ignorance; abandoning all improper confidence in their own understanding; and submitting, with the docility of children, to the dictates of divine wisdom. 1 Cor. iii. 18. Prov. iii. 5—7.

2. They should set their heart on useful knowledge and true wisdom, in preference to all terrestrial objects. Prov. iv. 5—13. vii. 4. viii. 10, 11, 17. Phil. iii. 8.

3. They ought to seek knowledge as hid treasure, by daily searching the scriptures, and watching to receive instruction where divine truth is exhibited. Prov. ii. 1—6. viii. 32—35. John v. 39. Acts xvii. 11. 1 Pet. ii. 1, 2. James i. 21.

4. They should believe in Jesus Christ as the light of the world, implicitly follow him, and stedfastly continue in his word. John xii. 35, 36, 46. viii. 12, 31, 32.

5. They ought to ask the divine illumination by the prayer of faith. James i. 5, 6. 1 Kings iii. 9—12. Eph. iii. 14—19. Ps. cxix. 18, 27, 33, 34.

6. They should associate with those who are wise, ask information of them, and learn from their conversation. Acts xvii. 4, 17, 19, 34. xxviii. 22, 23. Prov. i. 5. xiii. 20. Eccl. vii. 5.

7. They should devoutly meditate on the word of the Lord, day and night, and sincerely obey all that they understand of his will, as the appointed means of obtaining a great increase of knowledge. John vii. 17. Eccl. ii. 26. Ps. cxix. 97—104.

PART VII.

OF THE PROGRESS OF CHRISTIANITY IN THE LAST DAYS, AND THE FINAL STATE OF MANKIND.

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122. WHAT warnings did the apostles give of the coming of *false teachers, and the general corruption of Christianity* during the middle ages?

1. They gave warning that false teachers would arise within the visible church of Christ, and artfully draw many disciples after them into the most dangerous heresies. Acts xx. 29, 30. 1 John ii. 18, 19. 2 Pet. ii. 1—3.

2. They predicted that the great Antichrist, or Man of Sin, would oppose himself against the sovereign authority of God in his church; usurp su-

preme dominion over the consciences of men; and change the visible profession of Christianity into a mysterious system of delusion, superstition, priestcraft, hypocrisy, and gross wickedness. 2 Thess. ii. 3—12. 1 Tim. iv. 1—3. 2 Tim. iv. 3, 4. iii. 1—8.

3. They foretold that an adulterous connection would be formed between this spurious antichristian church and the kings of the earth; and that these kings, by their civil authority, would establish the public profession and practice of a secular form of Christianity, as the *national religion* of their dominions, zealously support it with their political strength, and greatly enrich its ministers with the wealth of their subjects. Rev. xiii. 11—14. xvii. 1—5, 12, 13, 15, 17.

4. It was foretold that this complex antichristian power would cruelly oppress and persecute the genuine disciples of Jesus, and prevail against them during the space of forty-two prophetic months or 1260 years. Rev. xi. 1—10. xiii. 4—7, 15—17. xvii. 6. Dan. vii. 19—25.

123. What are the principal things that the prophecies of Scripture have revealed concerning the state of religion among mankind during the remaining period of the present world?

1. The Lord, in his own appointed time, will completely overthrow the kingdom of Antichrist, and signally punish the enemies of his people, by pouring out upon them all the vials of his wrath.

2 Thes. ii. 8. Dan. ii. 34, 35, 44. vii. 26. Rev. xvi. xvii. 14, 16. xviii. xix. 15—21. Psal. ii. 9. cx. 5, 6. Ezek. xxxviii. 18—23. xxxix. 1—20.

2. Pagan idolatry, and every other species of religious delusion, shall be exposed and abolished. Isa. ii. 10—20. xxv. 7. xxxi. 7. Jer. x. 11. Zech. xiii. 2—4. Hos. ii. 17. Zeph. ii. 11.

3. Satan, the prince of this world, shall be cast down from his long usurped dominion, and restrained from deceiving the nations, that his pernicious influence may be succeeded by the millennial reign of Christ and the souls of his saints. Gen. iii. 15. John xii. 31. 1 John. iii. 8. Matt. xii. 29. Rev. xx. 1—4.

4. The posterity of Israel shall be delivered from their protracted calamities, converted from their infidelity, brought into a new covenant with God, eminently sanctified by his Holy Spirit, reunited as brethren in his service, and rendered a special blessing to the Gentile nations. Jer. xxx. xxxi. xxxii. 26—44. xxxiii. Ezek. xxxvi. xxxvii. xxxix. 21—29. Rom. xi. 11—33.

5. The gospel of salvation shall be published over all the world, and the knowledge of it shall become general in all nations. Dan. xii. 4. Rev. xiv. 6. Isa. xlix. 6. lii. 10, 15. xl. 5. xi. 9.

6. The dominion of Jesus shall be extended over all nations, mankind shall generally subject themselves to his authority, as their supreme Lord, and abound in the spiritual worship of the only true God. Psal. ii. 8. xxii. 27—31. lxxii. 8—11, 17. Isa. liii. 11, 12. lv. 4, 5. xlv. 22—24. ii. 2, 3. Mal. i. 11. Zech. xiv. 9, 16, 20, 21. Rev. xv. 4. xix. 5, 6.

7. The millennial reign of Christ shall continue for many generations; and, during that period, mankind shall be blessed with an eminent degree of useful knowledge, spiritual purity, peace, and happiness. The scriptures shall be more carefully studied, and more perfectly understood, than at any former period. Sophistical and acrimonious controversy about religion, shall be abandoned. The churches of Christ shall be united in faith and order, worship and holy affection. The human race shall be greatly multiplied to replenish the earth. They shall completely subdue it, and exercise dominion over the works of God's hands, according to his original appointment. The secret treasures of nature shall be discovered, and applied for the benefit of mankind. Every useful science and art shall be cultivated and brought to perfection. Religion shall then have its proper ascendancy among men. All their powers and operations, possessions, and pleasures, shall be dedicated to the honour of the glorious Redeemer. Temporal blessings shall be sweetened, to the saints, by the presence and love of God, the influence of his grace, and the hope of eternal glory in heaven. The absurd mythology, superstitious rites, insnaring customs, abominable vices, false philosophy, despotic tyranny, and destructive wars of former ages, shall be detested, and consigned to oblivion; and the prevalence of piety and reason, temperance and justice, liberty and concord, shall render the earth, like a new world. Good shall triumph over evil; former troubles shall be forgotten; and the divine wisdom and goodness, holiness and justice, power

and faithfulness, shall all be illustriously displayed by the extensive and protracted dominion of Jesus Christ. Rev. xx. 4, 6. xi. 15. Dan. vii. 13, 14. Psal. lxvii. xcvi. Isa. xi. 3—9. ii. 4, 5. liv. 4—14. lx. lxii. lxv. 17—25. lxvi. 10—14.

8. After the millennium, Satan, shall be loosed out of his prison, to deceive the nations; general apostacy, infidelity, and persecution, shall succeed; wicked scoffers shall combine together to subvert the gospel, and exterminate the saints; and then the day of the Lord will come as a thief in the night. Rev. xx. 7—11. Luke xviii. 8. 2 Pet. iii. 3—10.

124. In what manner do the Scriptures set forth the *vanity* and *uncertainty* of human life, in order to wean our hearts from the world and excite us to redeem the time?

1. Mankind are likened to grass, and the flower of the field, which flourish in beauty for a little, and are suddenly cut down and withered. Psal. ciii. 15, 16. Isa. xl. 6—8. Job xiv. 1, 2.

2. The appointed time of man upon earth is compared to the limited day of a hireling. Job vii. 1, 2. xiv. 5, 6.

3. The measure of our days is a hand-breadth, and our age is as nothing before God. Psal. xxxix. 4—6. cii. 23—27.

4. The days of man hasten rapidly to an end, like the swift motion of a post, a ship, an eagle, a weaver's shuttle, and the wind. Job ix. 25, 26. vii. 6, 7.

5. Our life is compared to a cloud, a vapour,

or a shadow, that appears for a little time, and then vanishes away. Job vii. 9, 10. Jam. iv. 14. Eccl. vi. 3, 4, 12. Psal. cxliv. 3, 4.

6. Our days pass as a dream, a vision of the night, a sleep, or a tale that is told. Job xx. 8. Psal. xc. 5, 9—12.

125. What is revealed concerning the *death of the righteous*, and the *state of their souls* between death and the last judgment?

1. Death to the righteous is a conquered enemy, and a new-covenant blessing; and therefore, instead of being a formidable calamity, it is gain. 1 Cor. xv. 55—57. iii. 21, 22. Philip. i. 21.

2. When the righteous die, they are taken away from the evils of time, and blest with rest from their labours. Isa. lvii. 1, 2. Job xiv. 13. Rev. xiv. 13.

3. The death of the saints is precious in the sight of the Lord, as they die in obedience to him; and he is glorified thereby. Psal. cxvi. 15. Rom. xiv. 7, 8. John xxi. 19. Philip. i. 20.

4. Christians die cheerfully in faith, peace, and the hope of unfading glory. Heb. xi. 13. Psal. xxiii. 4. xxxvii. 37. Luke ii. 29. Prov. xiv. 32. 2 Tim. iv. 6—8. Numb. xxiii. 10.

5. Their souls are carried by angels into the heavenly paradise, where they enjoy the presence of Christ and his saints. Luke xvi. 22. xxiii. 43. Philip. i. 23. 2 Cor. v. 1—8. Rev. vi. 9—11.

6. When the marriage of the Lamb shall come, the souls of the righteous shall be enlarged from

their present state of rest and expectation under the altar of God, and exalted to reign with Christ on the earth during the millennium. As Satan and his angels have hitherto exercised a great, though invisible influence over mankind, by promoting delusion, superstition, wickedness, and misery; so the souls of the saints shall reign invisibly, in conjunction with Christ, by promoting truth, piety, righteousness, and happiness among the nations; and they shall all be rewarded with dignity and dominion in proportion to their religious attainments, and their sufferings for the sake of Christ, while in the body. Rev. xix. 6—16. ii. 26, 27. iii. 21. xx. 1—6. v. 8—10. xi. 17. 18. 2 Tim. ii. 12. Luke xix. 12—19. Dan. vii. 13, 14, 27.*

126. What is revealed concerning the death of the *wicked*, and the *state of their souls* after death?

1. Death bereaves the wicked of their only portion of good things, degrades them from all their honours, puts an end to their carnal joy, destroys their hope, overwhelms them with terrors, and chases them out of the world. Luke xii. 16—21. Ps. xxxvii. 2, 10, 20, 35, 36, 38. xlix. 6—20. lxxiii. 17—20. Job viii. 11—19. xxi. 11—26. xx. 5—29. xviii. 5—18.

* A more full account of the *Millennial Reign of Christ and his Saints* may be found in a Discourse from Rev. xx. 4, 5, 6. lately published in a volume of *Sermons by Ministers of the Congregational Union of Scotland.*

2. The death of the wicked finishes their allotted period of respite from punishment, and deprives them of any farther opportunity for hearing the gospel of peace, repenting of their sins, bearing fruit unto God, and preparing for eternal judgment. Luke xiii. 1—9. Eccl. ix. 10.

3. When the wicked die, their spirits go to their own place in the region of darkness, where they are shut up in a state of helpless torment. Acts i. 25. Luke xvi. 22—26.

127. What is revealed concerning the *general resurrection* of the dead?

1. The Scriptures give us assurance that God will remember the works of his hands, and that there shall be a resurrection of all the dead, both small and great, just and unjust. Job xiv. 10—15. xix. 23—27. Rev. xx. 12, 13. Acts xxiv. 14, 15 Mark xii. 18—27. 1 Cor. xv. 12—23.

2. The dead shall be raised by the divine power of the Lord Jesus Christ, who is the resurrection and the life. John xi. 25. v. 21, 28, 29. vi. 39, 40, 44, 54.

3. The bodies of the saints, at their resurrection, shall be rendered incorruptible, immortal, celestial, angelical, spiritual, powerful, and glorious, after the image of Christ's glorious body. Luke xx. 35, 36. 1 Cor. xv. 40—49, 53. Philip. iii. 21.

4. Those disciples of Jesus that shall be found alive by him at his coming, shall all be instantaneously changed, and qualified for mingling with the children of the resurrection. 1 Cor. xv. 50—52. 1 Thes. iv. 16, 17.

128. What account do the Scriptures give of the *last judgment?*

1. The precise day in which the world shall be judged is unalterably fixed by God, but intentionally concealed by him from the researches of all his creatures. Acts xvii. 31. Matt. xxiv. 36—44. 1 Thes. v. 1—3.

2. God the Father has ordained his Son Jesus Christ to be the Judge of the living and the dead. Acts x. 42. xvii. 31. John v. 22, 23, 27.

3. At the day of judgment, Jesus shall appear the second time, in his own and his Father's glory, attended by all his holy angels, and armed with flaming fire: every eye, both of his saints and his enemies, shall behold him coming in the clouds of heaven, and sitting on a great white throne. Heb. ix. 28. Luke ix. 26. 2 Thes. i. 7, 8. Matt. xxvi. 64. xxv. 31. Rev. i. 7. xx. 11.

4. All mankind shall be judged by Jesus Christ; he will employ his angels to gather them before his glorious tribunal: the righteous shall be placed on his right hand, and the wicked on his left. Rom. xiv. 10—12. 2 Cor. v. 10. Matt. xiii. 30, 39, 41, 49. xxv. 32, 33.

5. The judge will reckon with the several different classes of mankind, according to their various advantages and opportunities for serving him; the heathen shall be judged by the law of nature; those who were under the Law of Moses shall be judged by that law; and those who had access to the gospel, shall be judged by the word of Christ, which is the perfect law of liberty. Matt. xxv. 14—19. Luke xii. 47, 48. Rom. ii. 12—16. John xii. 48. James ii. 12.

6. The procedure of the last judgment will be very particular, exact and minute. Every individual shall give account of himself, and bear his own burden. The Lord Jesus will bring to light the hidden things of darkness, he will make manifest the secret counsels of the hearts; the books shall be opened, and every work of man, and every word shall be brought into judgment. Rom. xiv. 12. Gal. vi. 5. 1 Cor. iv. 5. iii. 8, 13. Rev. xx. 12. Eccl. xi. 9. xii. 14. Matt. xii. 36, 37.

7. Jesus Christ will judge the world in the most righteous impartial manner, by rewarding every man according to his works, whether they be good or evil, without respect of persons. Matt. xvi. 27. Rev. xxii. 12. 2 Cor. v. 10. Col. iii. 24, 25. Rom. ii. 5—11.

8. The Judge will openly pronounce a gracious sentence in favour of the righteous, and honour them with his high approbation, by proclaiming their sincere obedience before the universe. Matt. xxv. 21, 23, 34—40. vi. 4, 6, 18,

9. He will denounce an awful sentence of wrath against the ungodly, openly convince them of their wickedness, put them to silence, expose them to shame, and pour contempt on their anguish. Jude 14, 15. Matt. xxv. 12, 26—30, 41—43. xxii. 12, 13. vii. 22, 23. Luke xiii. 24—28. Prov. i. 24—28.

10. Christ will then execute his sentence of wrath by punishing all the wicked, in an immediate and irresistable manner, without allowing them any longer respite. Rev. xx. 15. Mat. xxv. 46. xxiv. 50, 51, 2 Thes. i. 8, 9.

11. He will then advance all the righteous to

the immediate and complete enjoyment of their celestial reward. 2 Thes. i. 5, 7. Luke xii. 37. 44.

12. Jesus Christ will judge Satan and his angels at the last day, and banish them from his presence into everlasting torment. 2 Pet. ii. 4. Jude 6. Matt. viii. 29. xxv. 41.

13. At the day of judgment, the visible heavens and the earth shall be dissolved by fire, completely changed, and gloriously renewed, as the eternal habitation of righteousness. Heb. i. 10—12. Isa. li. 6. lxv. 17. lxvi. 22. 2 Pet. iii. 10—13. Rev. xx. 11. xxi. 1—5.

14. At the end of the world, Jesus Christ will deliver up his mediatorial kingdom and commission to the Father, who appointed him; and they will afterward reign in conjunction together for ever, in a new incomprehensible manner, that God may be all in all. 1 Cor. xv. 24—28. Rev. xxi. 22, 23. xxii. 3.

129. In what manner shall the *wicked be punished* by Christ at his second coming?

1. The wicked shall be ignominiously banished from the celestial presence and felicity of the glorious Redeemer and all his saints. Matt. vii. 23. Luke xiii. 27, 28. Rev. xxii. 15.

2. They shall be bound, cast into outer darkness, and shut up in the horrible society of the devil and his angels. Matt. xxii. 13.; xxv. 30, 41.

3. They shall be tormented with unquenchable fire and brimstone; and their misery shall

be aggravated by a guilty upbraiding conscience, which shall gnaw them as the worm that dieth not. Matt. iii. 10—12.; xiii. 40, 42. Rev. xxi. 8. Mark ix. 43—48.

4. The avenging wrath of Almighty God shall abide on them, without the least forbearance or mercy. Rom. ii. 5, 8. John iii. 36. Heb. x. 26—31.

5. They shall have the most exquisite sense of their torment; and their unutterable anguish shall cause them to weep, and wail, and gnash their teeth. Matt. viii. 12.; xxiv. 51.; xiii. 42, 50.

6. The punishment of the wicked shall be continued for ever, without any remission or possibility of deliverance. Matt. xxv. 41, 46. Rev. xiv. 11.; xx. 10. 2 Thess. i. 9.

130. To what *peculiar felicity* shall the righteous be advanced at the coming of Christ?

1. The righteous shall then attain the clear and intimate knowledge of Jesus Christ, their heavenly Father, and those celestial wonders which cannot be comprehended during the present imperfect state. 1 John iii. 2. Col. iii. 3, 4. Matt. v. 8. 1 Cor. xiii. 9—12.

2. Their righteous Judge will honour them as his beloved brethren, and give them an incorruptible crown of righteousness. Matt. xxv. 40. 1 Cor. ix. 25. 2 Tim. iv. 8.

3. They shall be bountifully rewarded for all their acts of holy obedience, and their glory shall

be increased in proportion to their momentary sufferings in the service of Christ. Matt. x. 41, 42. 2 Cor. ix. 6.; iv. 17. Rom. viii. 18.

4. They shall be exalted to the celestial paradise, which is the better country, and there they shall dwell in the New Jerusalem, as their continuing city, and partake of the river and tree of life. Heb. xi. 16, 10.; xiii. 14. Rev. ii. 7.; xxi. 2, 6, 10—22.; xxii. 1, 2, 14.

5. They shall abide in the heavenly temple, before the throne of God and the Lamb; whom they shall constantly serve in circumstances of uninterrupted felicity, far beyond the reach of terrestrial sorrow. Rev. iii. 12.; vii. 9—17.; xxi. 3, 4.; xxii. 3.

6. They shall be for ever with Jesus Christ in his Father's house, to behold his glory, walk in his divine light, reign with him, and partake of his ineffable joy. 1 Thess. iv. 17. John xiv. 3.; xvii. 24. Rev. xxi. 23.; xxii. 4, 5. Matt. xxv. 21, 23.

7. They shall be advanced to an unfading and satisfying inheritance, as the children of God, and the joint-heirs of all the new creation, and all the divine fulness. 1 Pet. i. 4. Matt. xxv. 34. Rev. xxi. 5, 7. Rom. viii. 16, 17.

8. The individual happiness of every heir of glory shall be increased by social intercourse of the most desirable and exalted kind. Christian friends, that were formerly separated by death, shall be re-united in heaven. Gospel ministers shall behold the fruit of their labours, and rejoice in the perfection of their spiritual children. The saints of every age and nation shall be under the

abiding influence of love; they shall enjoy delightful converse with each other, and with the innumerable company of holy angels. 1 Thess. iv. 13—17.; ii. 19. 2 Cor. i. 14.; iv. 14. 1 Cor. iii. 13, 14.; xiii. 8. Rev. xxi. 24. Heb. xii. 22, 23.

9. They shall live for ever to inherit all things, in a state of unfading personal perfection, and be equal to the angels of God. Rom. vi. 22, 23. Gal. vi. 8. Luke xx. 35, 36.

CONCLUSION.

And now, my dear Reader, permit me to ask, in the words of our Lord to his disciples, "*Have you understood all these things?*" Have you repeatedly perused the whole of these First Principles of Religion, with that serious attention which their obvious importance deserves, which the authority of God demands, and which your own best interest requires? Have you formed in your mind a distinct apprehension of all the particulars that have been set before you, with their mutual connection together, as a religious system, and their relation to yourself? Are you prepared to shew that you have understood them, by giving an intelligible account of what you have read, to any one that may ask it of you? Or, have you hurried over the whole in a careless trifling manner, like the foolish scorner, who despises the most necessary instruction?

Permit me also to ask, whether you have *judiciously and deliberately examined all the scripture references* that have been produced in support of these principles? Have you received them with all readiness of mind, and searched the scriptures daily whether these things be so? What conclusion have you drawn? If your judgment be still undetermined, ought you not

more carefully to peruse both the principles and the passages of scripture from which they have been deduced, and to persevere in searching, as for hid treasure, till you attain the certain knowledge of divine truth? If you complain of the labour now proposed, as too great and burdensome, you will thereby shew that you have no sincere love to the word of God, that you are destitute of a proper taste for useful knowledge, and that you despise your own immortal soul. If you persist in such criminal indolence, those ancient heathen sages who travelled over distant countries in the eager pursuit of knowledge, shall rise up with you in the judgment, and condemn you. How can you escape the most aggravated punishment, if you bestow less pains in searching for divine truth, than many of the votaries of worldly pleasure bestow in acquiring certain of their elegant, though vain accomplishments?

If you admit the truth of the principles that have been stated, permit me to ask whether you have made an *impartial* and *practical application* of them to your own character and conscience? Have you seriously applied the standard of infallible truth for the purpose of discovering your foolish prejudices, secret lusts, irregular practices, and your spiritual state before God? Have you ascertained whether you be a genuine disciple of Jesus, a child of his heavenly Father, and an heir of all that is promised in the new covenant? Or, are you still disapproved by the scripture, as without Christ, under the dominion of sin, and exposed to perdition with the world that lieth in wickedness? Have you begun to

consider your ways, to repent of your sins, and to flee from the wrath to come, by trusting in Christ as your only refuge? Can you say, with truth, that you have forsaken all those things in which you formerly delighted, for the sake of Christ; and that you have made him the object of your humble confidence, your ardent affection, and sincere obedience? What are the experimental and scriptural evidences, on the ground of which you think that you have obtained a personal interest in him and all his precious benefits. Can you be so foolish as to conclude that your state is safe without any evidence, and thus continue to flatter yourself, till you be undeceived by sudden destruction?

As it would be vain for you to attempt to answer these questions unto any fellow-creature, let me entreat you to retire into your closet, deliberately ponder them in your mind, attend to the decision of your conscience, and, as the Lord, who will judge you according to his word at the last day, sees in secret, and knows the thoughts of your heart, fall down on your knees before his footstool, and *solemnly answer them in his awful presence*, and in the prospect of soon giving account of yourself before his throne of judgment. Self-knowledge is highly necessary and profitable; therefore prove yourself impartially, that you may know your state, and be prepared to apply the terrors or the consolations of the word, according to your character. Do not stifle the voice of your conscience, nor vainly endeavour to shut out that light which you shall not be able to resist in the day of the Lord, but, as your state

must be discovered at last, endeavour to discover it now, while conviction is capable of promoting repentance unto life; and persist in searching your heart and ways, till you know with certainty whether you be of God, or of the wicked one.

If you perceive that you have hitherto lived without Christ, and the power of godliness, be persuaded to *reflect seriously on the unspeakable danger to which you are exposed*, and the indispensible necessity of fleeing from it without delay. Your soul is of greater value than the whole world, yet it is exposed to endless misery. All the threatenings of the word belong to you as your portion; you have no interest in its promises, your guilt has been greatly aggravated by your neglect of Christ; and if you die in this impenitent state, your future punishment will be more intolerable than that of the old inhabitants of Sodom and Gomorrah. Your life is a vapour ready to vanish away, death is at hand, and you are daily hastening forward to the dread tribunal of Christ, who will condemn the disobedient, and laugh at their calamity. What can the possessions and pleasures of the world do for you in such circumstances of danger? or, how can you rationally enjoy them, while you tread on the verge of eternal destruction? Surely the thoughtless security of impenitent sinners is a token of their approaching perdition, and all their carnal joy is madness! Awake, therefore, to a just impression of your impending danger, and make haste to escape from the wrath of the Almighty, before the things that belong to your peace be for ever hid from your eyes.

If you be still under the guilt of sin, you have much reason for alarm and deep compunction; but you have no reason to despond, as if deliverance were impossible: for "the Son of man came to save that which was lost. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Christ once "suffered for sin, the just for the unjust," that he might reconcile rebellious men to God. He now reigns in glory, as a great High-Priest, able to save to the uttermost all them that come unto God by him; and, through his mediation, the pardon of sin, the high privilege of adoption into the family of God, and all the blessings of the everlasting covenant, are presently brought near to you; and you have immediate access to enjoy them as the gift of God, without money and without price. Thus it appears that, notwithstanding your aggravated guilt, you cannot perish, except you obstinately reject the counsel of God against yourself, turn away from Jesus, refuse his great salvation, and judge yourself unworthy of everlasting life.

If you sincerely desire the salvation of your soul, take heed of seeking it by the works of the law, or of blindly attempting the practice of Christian duties, under the influence of self-righteous principles. No man can be justified, either in whole or in part, by his own works; and those who trust in their good works for acceptance before God, thereby reject Christ, as a rock of offence, frustrate the grace of God, and shut themselves up under the curse. As there is only one Savi-

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our, there is only one way of obtaining a personal interest, in him, and that is, by faith or believing. All those religious duties that are performed by awakened sinners, before they believe in Christ, are destitute of spiritual value, and offensive to God; for without faith it is impossible to please him.

Turn your attention, therefore, without delay, to the peculiar nature, the necessity, and the certain efficacy of gospel faith. "This is the work of God, that you believe in whom he hath sent." If you forsake all that you have, to win Christ, and cordially believe in him, you will thereby obtain an unalterable interest in his glorious person, his saving offices, his endearing relations, his precious benefits, and his inexhaustible fulness. He will be made of God unto you wisdom and righteousness, sanctification and redemption. You will become one of the children of God, the object of his paternal care, and an heir of the heavenly kingdom. Make it your first care to possess like precious faith with the former disciples of Jesus, that you may be delivered from the slavish dread of final misery, qualified for honouring your Redeemer on the earth, cheered with the hope of immortal glory, and prepared for enjoying it.

Take heed of resting in an outward attendance on the ordinances of grace, on the pretence of *using the means of faith*, and waiting at the pool's side for supernatural influence; but *directly attempt to believe* unto salvation, as your immediate duty. The apostles did not forget the natural depravity of the human heart, and the ne-

cessity of divine influence to enable men to come to Christ by faith: yet they never stated these things in a manner calculated to deter sinners from believing, nor did they teach them to rest in outward means and preparatory endeavours; but they commanded their hearers of every description instantly to repent and believe the gospel. Those who delay the duty of believing in Christ on the ground of their spiritual depravity, or because faith is the gift of God, are guilty of deceiving themselves, perverting the doctrines of scripture, and wickedly attempting to justify their unbelief by throwing all the blame of their own obstinacy on the Father of lights. How can you ever be saved by faith, if you continue indolently to lie at the pool of the gospel, without directly and frequently attempting to believe it with your heart?

Do not vainly perplex yourself, nor place a stumbling-block in your way to the Saviour, by viewing faith as some *difficult condition* which must be performed by the sinner, for the purpose of procuring a right to Christ and his salvation. If you account faith a meritorious condition required of you as the ground of your access to Christ, you will thereby completely pervert the gospel, and render the duty of believing impracticable. Christ and all his saving benefits are exhibited in the gospel as the free gift of God to the lost and unworthy; and faith is appointed to be the exclusive means of an interest in him, that the grace of God in bestowing salvation, without human merit, might be the more illustriously displayed. Therefore those who convert

the faith of the gospel into a difficult work of righteousness, blindly attempt thereby to defeat the great design of God in saving sinners. Faith is distinguished in the scriptures from every work of righteousness; and the genuine believer, instead of pretending to perform any condition of acceptance, is represented as freely receiving Christ with all his salvation, on the sole ground of the divine exhibition of them to the chief of sinners: he takes the Lord at his word, in confidence that he will do as he has said. Having nothing of his own to present unto God, he humbly accepts the unspeakable gift of his grace, without presuming to offer any thing.

Do not imagine that you can *sincerely desire* to believe in Christ, without being in some degree *able* so to do. You may indeed desire to escape future punishment, you may also desire to perform some imaginary work which you consider necessary for that purpose; and thus earnestly strive to obtain salvation without success: Yet in all this fruitless striving there is no direct endeavour nor desire to believe, but to do something else. You cannot desire to believe what you consider false, nor to trust the promise of him whom you account a deceiver. That inability which hinders sinners from believing the gospel, is altogether voluntary, and therefore inconsistent with the sincere desire of genuine faith. They cannot come to Christ, because they will not; and this is their condemnation, that they love darkness rather than light. Those who truly desire to believe in Jesus, have already been made willing so to do by the power of his grace,

and thus rendered able to believe unto salvation.

Look to the Lord for inclination and ability to believe the gospel, on the ground of his own gracious word, and come directly to Christ for life, in *dependence on the divine strength.* Enough is said in the scriptures, of human depravity, to humble awakened sinners; but enough is also said to encourage them to receive the Lord Jesus, and draw near unto the Father through him. He who exalted his Son to reign over the Gentiles, said, "In him shall the Gentiles trust." Before Jesus ascended to his glory, he promised to send down his Holy Spirit to convince the world, and render his gospel effectual. If you desire to embrace the gospel, you have abundant reason to expect the divine assistance; therefore while you attempt to believe in Jesus, imitate that afflicted parent, who, instead of yielding to despondency, cried out with tears, "Lord, I believe; help thou my unbelief."

Beware of misapplying the doctrine of divine influence, by neglecting to believe in Christ till you feel the distinct operation of his Spirit enabling you so to do; or of neglecting to comply with the gospel call, on pretence of allowing God to accomplish his own work by implanting the grace of faith. God bestows the gift of faith by imperceptibly enabling men to consider and embrace his word as rational creatures. Therefore do not look for any sudden sensible impulse of divine grace, as seamen wait for the flowing of the tide before they attempt to leave their harbour, neither suppose it necessary that you should in all cases be able to distinguish between the

gracious operations of the Spirit, and the natural exercise of your own intellectual and active powers. Trust entirely in the effectual aid of divine grace, ascribe all your salvation to almighty grace; and yet apply your mind to the duty of presently believing and obeying the gospel, as if you were able to do so of yourself.

Do not fix your attention on the operations of your own mind in your attempts to believe in Christ; but on those external and heavenly objects that are exhibited to you by the gospel. Remember that faith cometh by hearing; not by abstruse metaphysical speculation. Philosophical theories of the human mind are variable, but the object of faith is always the same. "The word of the Lord endureth for ever;" and that faith which it produces, is essentially the same in all who are partakers of it. Were a traveller to stand speculating about the eye, and the best method of using it, instead of going forward in the way which is pointed out to him, he could not reach the end of his journey; yet it is equally unprofitable for those who seek salvation, to perplex themselves about the operations of their mind, when they are directed, "behold the Lamb of God that taketh away the sin of the world." Keep the proper object of faith in view, and there can be no doubt of your believing in the proper manner. Carefully direct your attention, therefore, to the facts and doctrines, the invitations and promises of the gospel; the divine person and mediatorial offices of Christ, his vicarious satisfaction on the cross, and his glorious ministry in the heavenly temple, his boundless compassion

and mighty power, his unsearchable riches, and enduring faithfulness. The contemplation of what the gospel reveals, is naturally calculated to produce that faith which it requires.

Take heed also of confounding the revealed will of God with his secret purposes, by entangling yourself with any doubtful inquiry whether you have been elected and predestinated to eternal life. The particular decrees of God are not the immediate object of your faith; they cannot be discovered till they be accomplished; nor can you do any thing more preposterous, than presumptuously to pry into the secret counsels of the Almighty, instead of complying with what he has expressly required. You are not presently called to determine what God has purposed concerning you, but to hear what he has revealed in his word, to believe in the sincerity of his gracious declarations, and trust in him for that salvation which he has graciously exhibited.

Consider the Lord, therefore, as *presently addressing you*, as much as any others, by the various declarations, invitations, and promises of the gospel; and sincerely *reply* to what he says, by turning his word into the prayer of faith. You have no occasion for saying, "Who shall ascend into heaven, to bring Christ down from above?" The word is nigh, in your mouth and in your heart, and the Lord is nigh to observe how you receive it. If you had been a hearer of Christ, in the time of his personal ministry when he said, "Come unto me all ye that labour, and are heavy laden, and I will give you rest," would you not have replied, "Behold I come unto thee,

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from his celestial throne, saying, "If any n
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soever will, let him take the water of life free
Him that cometh to me I will in nowise c
out." Do you now believe that he is calling y
to come, that his invitation is sincere, and th
he is worthy of your confidence? Then po
out your heart before him, and plead importuna
ly for acceptance, on the ground of his faithf
word; for whosoever shall call upon the name
the Lord, shall be saved."

Persevere for some time in applying to Jes
by the prayer of faith, before you begin to loo
for those fruits of faith which distinguish h
genuine disciples. The word of the Lord work
effectually in them who cordially receive it, b
bringing forth good fruit; but it works gradually
like the earth which produces "first the blade
then the ear, and after that the full corn in th
ear." If you suddenly withdraw your attentio
from the object of faith, to search for the fruit
of it, its influence in purifying your heart wil
thereby be greatly weakened, your spiritual joy
will be interrupted, and your unbelieving fear
revived. Therefore hold fast the beginning o

your confidence, by frequently renewing your application to Christ; that your faith may grow exceedingly, and that you may attain the full assurance of hope, as the result of your experience.

While you seek salvation in this manner, by believing, make it your daily care to shew the sincerity of your faith, by devoting yourself to the honour and service of Jesus, under the constraining influence of his love. Remember that you are no longer your own, but the Lord's, who redeemed you to himself with his precious blood. Dedicate yourself therefore, wholly to him, take his yoke upon you, and stedfastly follow him, that you may find rest to your soul. Beware of turning the grace of God into licentiousness, by continuing in sin that grace may abound. Jesus came to save his people from the dominion, as well as the punishment of sin. He purifies them by his word and Spirit; and his grace teaches them to deny all ungodliness and worldly lusts, and to live soberly, righteously, and piously, looking for his glorious appearing.

Make the law of Christ your daily and careful study, in connexion with the scriptural motives of new obedience. Take heed of making any of his commandments void, through the prejudices and traditions of men, or of acting as if he had given you a discretionary power to lay any of them aside as obsolete, unseasonable, or unimportant. As Jesus is the only Lawgiver set over Zion, those alone are his genuine subjects who hear his sayings and do them; but those who break the least of his commandments, and

teach men so, shall be called the least in his kingdom. Not every one that saith unto him, Lord, Lord, shall enter into the kingdom of heaven; but "blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Observe that the laws of Christ are all addressed to those who have believed in him. They alone have the capacity of being influenced by the peculiar motives of christian obedience, and to them they exclusively belong. Strive, therefore, to put away a spirit of bondage, and take heed of being actuated in the service of Christ by any of the selfish, low, unworthy principles, which formerly governed your mind. Diligently apply the doctrines, privileges, and promises of the gospel, by faith, as the effectual principle of true holiness, that your obedience may be free and generous, sincere and cheerful. Abide in Christ, that you may receive grace out of his fulness. Seek daily communications from him, by attending to all the ordinances of his appointment. Reckon yourself dead indeed unto sin, but alive unto God, through Christ; and attempt the performance of all that he requires in dependence on his gracious aid.

Remember also that the laws of Christ are not addressed to his disciples as so many *insulated individuals*, but as the members of particular churches, that have been gathered out of the world, and closely united together, for the purpose of observing all his institutions, and promoting their mutual edification. The apostolic epistles

were addressed to believers who were joined together in church fellowship, and the exhortations which they contain are adapted to such persons alone; neither can they be obeyed by carnal men, nor by any, except those, that are separated from the world, and united in the truth, as the members of one body. Keep this in view when you read those epistles: it will enable you to understand their meaning and application, and render them peculiarly profitable. Make it your care, therefore, to distinguish the flock of Christ from the world, resolutely cleave to his genuine disciples, in preference to the rest of mankind, delight in them as the excellent of the earth, love them fervently as your brethren and fellow members in him, walk stedfastly with them, in all his ordinances, diligently promote their edification, affectionately provoke them to love and to good works, comfort them under all their tribulations, cheerfully bear their burdens, and so fulfil the law of Christ.

Finally, if you do indeed consent to embrace the gospel, and follow Jesus, as your leader, let me persuade you to lay aside every incumbrance, and press forward toward perfection; that you may adorn the doctrine of Christ, and recommend it to others around you. Have compassion on thoughtless sinners that are in the broad way to destruction, hold forth the word of life to them, prudently excite them to make inquiry respecting it, patiently instruct those that are ignorant, and tenderly encourage them that halt between two opinions to walk in the narrow way of life.

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Continue in the christian race, endure hardness without fainting, and rejoice in hope of the glorious appearing of Jesus to receive you unto himself.

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