

**AN EXPOSITION ON THE TEN
COMMANDMENTS;
BY WAY OF QUESTION AND ANSWER.
BY THE
REV. THOMAS CHARLES, A. B. BALA,
1805.**

PREFACE.

THIS short Exposition of the Ten Commandments, contains the substance of what was publicly delivered in a course of Lectures..... I had observed, that the general ignorance of the law, as to its nature, design, and spiritual extent, was great; and that the effects of this ignorance were very pernicious, if not fatal. It is equally the parent of proud self-dependence, and unrestrained licentiousness. He that is ignorant of the divine law, must also be ignorant of the just character of the Divine Law-Giver; of his own true character as a transgressor of it; of his need of a Saviour; and of the indispensable necessity of a change wrought by the Holy Ghost, in the lawless temper and frame of his mind. These considerations, together with the conviction of the divine origin and glorious excellencies of the law, induced me to undertake the public exposition of the Ten Commandments.

My meditations on them proved most humbling, and, at the same time, most delightful and profitable to myself. By looking into the full import of the law, and each of its holy precepts, I saw the Divine Being as holy, just, and good, infinitely amiable; I saw myself a very great and inexcusable transgressor of it; I saw the appointment and mediatorial character of the Redeemer transcendently glorious; and the absolute necessity, and the true nature of the work of the Holy Ghost, in regeneration.....Who that hath seen the spirituality and extent of the law, can put the least confidence, before God, in himself, and his own righteousness? Who that hath seen the excellency of the law, can desire

for a moment the licentious liberty of living contrary to it ? It is the character of Jesus, as given Him by an angel, that He saves His people from sin, or nonconformity (anomia) to the law; and that He redeems transgressors from the curse of it, being made a curse for them. He reconciles the law to sinners, and sinners to the law, by satisfying the just demands of the former, and changing the hearts of the latter..... Çe that is a true believer, united by a living faith to Him who was raised from the dead, whilst he is dead to the law for righteousness, by the body of Christ, yet, in this union, he receiveth strength to bring forth fruit unto God; to delight in the law of God after the inner man; to abhor himself; to hate sin, and to love holiness.

Legal, as contra-distinguished from evangelical instruction, does not consist in the subject-matter treated upon, so much as in the manner of discussing it. Divine truths are one consistent whole; none of which can be spared without disfiguring the beautiful symmetry of the whole system, and injuring the souls of men, by with-holding from them a truth which they need for their spiritual improvement. It is a great mistake to suppose one part of the Bible to be legal, and another evangelical—as if the divine oracles contradicted themselves—far from it: they make one complete, united, and consistent system. Every divine truth beautifully fills its own place. Transpose it, and it becomes useless; yea, a pernicious error. Omit it, and a vacancy is left which nothing else can supply. If divine truths seem to us to militate against each other, the fault is in the medium through which we view them: and because we view them through a false medium, they appear contradictions to us, but are not so in themselves. We, as sinners, want them all; they were intended for our relief, as such; and united together, as a complete whole, they are a suitable and an adequate remedy for all our miseries..... Pains should be taken to instruct young people in the knowledge of the divine law, and in the full import of every precept: at the same time, I confess, there is a difficulty in explaining them sufficiently clear, convincing, and familiar; so as to prove interesting, weighty, and important—arresting their

attention, convincing them of guilt, and pressing upon them the need of a Saviour. We must, in the first place, be brought to the ground ourselves, as to the temper of our own minds; and when we stand upon the ground ourselves, we shall speak better of it to others. Our instructions on every point should be consistent with the plan of the gospel salvation in the name of Jesus; unless they are so, they will want the testimony and seal of the Spirit. The Holy Ghost will bear witness to nothing else—for there is nothing else worthy of his testimony, or can be of any service to us. 'Christ is the end of the law for righteousness to every one that believeth:' This the Holy Spirit will ever bear his testimony to, and to nothing else.

In the whole of this little work, I have endeavoured to direct the minds of sinners, confessedly guilty in themselves, to this one only glorious remedy; and, at the same time, pointing out that real conformity to the law, wrought by the Holy Ghost in the temper and conduct of those who are true believers in Him. This was my aim; how far I have succeeded, I must leave to the judgment of others.

T. CHARLES.

BALA, *April* 10, 1805.

CHAPTER I.
OF THE LAW IN GENERAL, AND THE LORD'S
DESIGN IN GIVING IT.

QUEST. IN what state did God create man ?

ANSW. In a holy and happy state.

Q. Did man continue in the state in which God created him?

A. No.

Q. How did man fall out of this holy and happy state?

A. By his disobedience to God.

Q. Into what state did man fall by his disobedience?

A. Into a sinful and miserable state.

Q. How can man be delivered out of the sinful and miserable state into which he is fallen?

A. By Christ's obedience unto death for him.

Q. What does the Holy Ghost work in the hearts of those sinners whom he delivers out of their sinful and miserable state?

A. 1. Faith in the obedience and death of Christ for their pardon and acceptance with God.

2. Sincere repentance for their own disobedience.

3. Full purpose of heart to follow the commandments of God.

Q. What is the rule of obedience which God hath given unto us?

A. His holy law, together with his whole revealed will.

Q. What are we to understand by the law of God ?

A. All the moral precepts of the scriptures, but especially as they are summed up in the Ten Commandments, which God gave the Israelites on mount Sinai. Exod. xxxi. 18.

Deut. iv. 13.

Q. Had the Lord ever given the law to man before that time ?

A. Yes; it was put into the hearts of our first parents before the fall. Gen. ii. 17.

Q. Why was the law given to man after the fall ?

A. 1. To shew the Lord's rightful authority over man, though he had forsaken God and his service. Exod. xx. 1, 2.

2. To manifest to a blind and ungodly world the righteousness, the holiness, and the goodness of God, by giving them precepts so holy and righteous. Deut. iv. 8.

3. Not that we might obtain life by the law, but to convince us that we had lost our lives by sin. Rom. v. 20.

4. The law, by showing our need of a mediator, is our schoolmaster to bring us to Christ. Gal. iii. 24.

5. To be a perfect glass, in which we might see our utter depravity, and the exceeding sinfulness of sin: 'By the law is the knowledge of sin.' Rom. iii. 20. vii. 7.

6. To shew the infinite perfection of Christ's righteousness, who 'is the end of the law for righteousness to every one that believeth.' Rom. x. 3.

7. To shew the nature of the work of the Spirit on the hearts of sinners who are saved; for 'he writes the law in their hearts, and puts it into their minds.' Heb. viii. 10.

8. To be a rule of holy living. Mat. v. 17. 1 Cor. ix. 21. Josh. xxii. 5.

Q. What are those things which we ought particularly to consider respecting the Ten Commandments ?

A. We ought to consider,

1. The authority of God in them, binding us to obedience, or to punishment for disobedience. Deut. xxvii. 10. 2 Kings xvii. 37. Exod. xxxi. 18.

2. That they are exceeding broad, extending to the whole man, soul and body, and all their actions. Rom. vii. 14. Psalm cxix. 96.

3. That the authority of God is the same in each of the commandments; so that whoever offends against one of them is guilty of all. James ii. 10.

4. They command every duty contrary to the sins forbidden, and forbid every sin contrary to the duty commanded.

Q. What is the sum and substance of the law ?

A. 'Love is the fulfilling of the law:' that is, to love God with all our hearts, and to love our neighbour as ourselves. Rom. xiii. 8, 9, 10.

Q. Why should we love God?

A. 1. Because of his infinite perfections, justly deserving our utmost love. 1 John iv. 8, 16.

2. Because he hath loved us, and given his only begotten Son, that whosoever believeth in Him should not perish. John iii. 16. 1 John iv. 19.

Q. Why should we love our neighbour as ourselves?

A. 1. Because God commandeth it. Mat. xxii. 39. John xiii. 30. Lev. xix. 18.

2. Because our neighbour is as deserving of love as ourselves. 1 Cor. iv. 7.

Q. How should we love God ?

A. With all our hearts, with all our souls, with all our minds, and with all our strength.

Q. Is there any thing in God that is not lovely?

A. No: but in every thing he is perfect beauty and glory. Deut. xxxii. 4.

Q. Is not our ignorance of God and our hatred towards him great sins?

A. Yes, doubtless; and proves us to be altogether evil, in hating him who is altogether good. Second Commandment,

Q. How shall we, who by nature are enemies to God, obtain hearts to love him?

A. The Holy Ghost sheds abroad the love of God in the hearts of those who believe in Christ. Rom. v. 1, 5.

Q. How does the Holy Ghost shed abroad the love of God in their hearts?

A. 1. By teaching them to know God, and his love in Christ to sinners. 1 John iv. 19. Eph. iii. 18, 19.

2. He circumciseth their hearts, and subdues the enmity within them. Deut. xxx. 6,

3. By enkindling love to God, who first loved us. 1 John iii. 16.

Q. In what manner were the Ten Commandments given?

A. 1. God speaks every commandment in the singular number, to every individual; and every one of us shall give account of himself to God. Rom. xiv. 12.

2. They are spoken for the most part in, negative terms, forbidding sins; which -proves our strong propensity to sin.

3. The Lord wrote the commandments on two tables of stone:—the four first commandments, comprising our duty to God, on one table; and the six last, comprising our duty to our neighbour, on the other table.

4. The law was given in a very terrible and awful manner. Exod. xix. 16-18.

Q. Why was the law given in this awful and terrible manner?

A. 1. To shew God's hot displeasure against sin, the transgression of it. Nah. i. 5, 6. Zeph. i. 14, 15. Rev. vi.

15, 17.

2. To shew our need of a mediator between us and this just and holy God. Exod. xx. 18, 19. Heb. viii. 6.

3. To teach us to serve God with reverence and godly fear; 'for our God is a consuming fire.' Heb. xii. 28, 29.

4. To shew the more excellent glory of the gospel: for the law is the ministration of death, but the gospel is the ministration of life. 2 Cor. iii. 7, 8, 9.

5. To shew the terrible condition of those who shall meet God out of Christ the mediator. Nah. i. 6.

THE FIRST COMMANDMENT.

QUEST. WHAT is the introduction to the Ten Commandments ?

ANSW. 'I AM THE LORD THY GOD, WHICH HAVE BROUGHT THEE OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE?'

Q. What are we to learn from it ?

A. 1. That the Lord was the God of Israel before the giving of the law, on the ground of God's covenant of promise with Abraham. Gen. xii, xv, xxii.

2. That the fiery law which was given after the promise, cannot disannul the promise and make it of no effect. Gal. iii. 17.

3. That the law is useful and necessary to the heirs of the promise.

4. That the consideration of the Lord being our God, and his mercy and goodness towards us, ought strongly to dispose us ready to obey his will. Luke i. 74, 75.

Q. What is the first commandment?

ANSW. 'Thou shalt have no other Gods before me.'

Q. What is there respecting God expressed to us in this commandment?

A. 1. His Being and Divine Essence: He is God whose essence and all his perfections are in and of himself.

2. His infinite fulness, since he is all-sufficient for us all. Gen. xix. 1.

3. His infinite beauty and perfection; since he is deserving of all our affections, our confidence, and obedience. Deut. xxxii. 4.

4. His infinite goodness, since it is our chief good to cleave to him, and to enjoy him. Psalm xxxi. 19.

5. His gracious kindness towards us, in giving himself to be our God, before he calls for obedience from us, that we might look to him for strength to obey. Ps. xxxi. 24.

Q. What are the duties commanded in it?

A. 1. That the true God alone should be our God. Psalm xlviii. 14. 1 Cor. viii. 6. Jer. I. 5.

2. That we should labour for the true knowledge of him. Isa. xliii. 10 John xvii. 3.

3. That we should put our whole trust and confidence in him only. Psalm xlii. 11.

4. That we should fear him, love and obey him, and worship him, with all our hearts, and with all our souls. Deut. x. 12, 13.

Q. Which are the sins forbidden in it?

A. 1 Every sin : for every sin is a transgression of God's law, and a rejecting of God himself. Jer. ii. 13.

2. In particular, the ungodliness of our hearts and lives. Psalm xiv. 1. Eph. ii. 12.

3. To worship false gods, and trust in creatures. Hos. xiii. 4. Rev. xxii. 8, 9.

4. To consult wizards, conjurers, and those who have a familiar spirit. Lev. xix. 31. xx. 6, 7, 27. Rev. xxi. 8.

5. To disbelieve God's providence. Zeph. i. 12.

6. To trust in man, or in any thing else besides God himself. Jer. xvii. 5. Eph. v. 5. Phil. iii. 19. 2 Chron.

xvi. 12.

7. To seek honour of one another, and not seek the honour that cometh from God only. John v. 44.

8. To despise the worship of God, or to worship him hypocritically. Tit. i. 16. Job xxi. 15.

9. To despise or neglect Christ, as our only suitable and sufficient mediator between God and us. 1 Tim. ii. 5.

10. To despise or blaspheme the work of the Holy Ghost through the gospel, on the hearts of sinners. Mat. xii. 32.

11. Every neglect of the means to bring us to the knowledge of God, and fellowship with him.

12. To assign our success, or wherein we excel others, to ourselves and not to God. 1 Cor. iv. 6.

Q. What do we farther see in the glass of this holy commandment?

A. 1 The depth of man's sinfulness and misery, in his total departure from God. Eph. ii. 10.

2. Man's great folly in taking, instead of God that which is not God. Ps. cxv. 6. cxxxv. 16, 17, 18. Jer. ii. 13.

3. The infinite preciousness of the mediator Jesus Christ, who is our peace, and reconciler with God. Eph. ii. 14. 2 Cor. v. 19, 20.

4. Our indispensable need of the work of the Holy Spirit on our hearts, to renew us in the spirit of our minds and to bring us back to God. Act. xxvi. 18. Isa. 55. 7.

THE SECOND COMMANDMENT.

QUEST. WHAT is the second commandment?

ANSW. 'Thou shalt not make unto thee any graven image, or the likeness of any thing that is in heaven above, or in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them nor serve them : for I the Lord thy God am a jealous God, visiting the

iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.'

Q. What is the principal design of the second commandment?

A. As the first commandment points out the divine object to be worshipped, the second commandment teaches us the manner in which he is to be worshipped.

Q. What is set before us of God in this commandment ?

A. 1. His divine perfection and beauty, rendering him worthy of eternal adoration. 2 Kings xvii. 36. Ps. xcv. 6. xcix. 5.

2. His righteousness and holiness, requiring of his creatures what is so justly due to himself. Isa. xlii. 8. xlvi. 11.

3. His great goodness, in commanding us to perform the most honourable and delightful service, that is, to worship the only true God. Deut. xxxii. 47.

4. His great kindness in giving us directions how we are to worship him in a due and proper manner. Deut. iv. 7, 8.

5. His great care, for us and mercy to us, in warning us against every false worship. Act. xvii. 23. John iv. 22.

Q. What may we see of ourselves in the second commandment ?

A. 1. Our great sinfulness, in having lost the desire to worship the only object deserving of worship. Jer. ii. 13.

2. Our great ignorance and folly, in making to ourselves images to worship, instead of the true God. Isa. xliii. 12, 20.

3. Our great misery through sin, in having changed our glory for that which doth not profit. Jer. ii. 11, 12.

Q. Which are the sins forbidden by this commandment?

A. 1. To neglect to worship God in the manner which he has prescribed. Rev. xiv'. 7.

2. To make an image or a likeness of God, or the likeness of any thing else to worship instead of God. Deut. iv: 23, 24.

3. To depart from the manner in which God hath directed us to worship him. Deut. v. 32. xii. 32.

4. All erroneous thoughts and false imaginations respecting God. Act. xvii. 29. 2 Cor. x. 4.

5. To form connections with idolaters Neh. xiii. 25.

6. To give that honour to any other object which is due only to the Lord; as to ourselves, our bellies, or the things of the world. Col. iii. 5. 2 Tim. iii. 2. Phil. iii. 19. Rom. i. 25. Ezek. xiv. 3.

Q. What are the duties commanded in the second commandment?

A. 1. That we should worship God, and him only. Mat. iv. 10.

2. That we should worship God truly and sincerely, out of love to him. Ps. lxxiii. 27.

3. That we should worship God with the whole man, with our bodies and souls, our hearts and tongues. 1 Cor. vi. 20. Ps. xcv. 6.

4. That we should worship God diligently and constantly. Deut. v. 29.

5. That we should worship God in all his ordinances, according to the directions of his word. Mat. xxviii. 20. Josh. i. 7. Heb. iii. 5.

6. That we should worship God in his Spirit, and not offer strange fire unto the Lord, as Nadab and Abihu did. John iv. 23, 24. Lev. x. 1, 2, &c.

7. That we should rather suffer than not to worship God, or worship any thing else instead of God, as Daniel and the three young men in Babylon did. Dan. iii. & vi.

8. That we should by every means in our power, support and encourage the true worship of God in the world. Exod. xxv. 2.

Q. What are the motives to obedience given to us in the second commandment?

A. 1. That the Lord is our God, and therefore we should worship him only.

2. That God is very jealous of the worship due to him: 'I am a jealous God.'

3. The severe punishment of idolaters, and also their children after them, unless prevented by their previous repentance : 'He visits the iniquity of the fathers upon the children, unto the third and fourth generation.'

4. Idolaters shew a hatred to God, and thereby stir up his wrath against them. Ex. xxxiv. 14.

5. God sheweth mercy to thousands of those who shew their love to him, by worshiping him, and keeping his commandments.

Q. What further particulars are held forth to our consideration in the second commandment?

A. 1. That God loves mercy rather than judgment: He sheweth mercy unto thousands when he punisheth only to the third and fourth generation.

2. That God's mercy cleaveth long to those whom he hath once visited: God will not easily leave a nation or a family to which he hath once shewed mercy. Ps. ciii, 17. Hos. xi. 8.

3. That God is rich in mercy; he hath enough for thousands. Eph.ii. 4. Deut. vii.9.

4. That it is in the path of duty and obedience, the objects of mercy are comforted: 'And keep my commandments.'

5. Where there is true love to God, there will be obedience to his commandments: 'Of them that love me

and keep my commandments.'

6. The infinite value of the righteousness and mediation of Christ; through whom alone we have access to the Father, and our worship is accepted. Eph. i. 6. ii. 18.

7. The value and the efficacy of the work of the Holy Ghost, in renewing in us the mind to worship God in truth, after we had lost it. Eph. ii. 18

THE THIRD COMMANDMENT.

QUEST. WHAT is the third commandment?

ANSW. 'Thou shalt not take the name of the Lord by God in vain: for the Lord will not hold him guiltless that taketh his name in vain.'

Q. What is the purport of the third commandment?

A. As the second commandment sets forth our duty to worship God according to his word, so the third commandment requires of us that holy reverence due from us to God's name, in our words, and in all our actions, in general.

Q. What are we to understand by the name of the Lord ?

A. 1. The names and titles given to the Lord in the Scriptures. Mat. vi. 9. Deut. xxviii. 58. Ps. xxix. 1. lxxviii. 4.

2. The attributes of God, such as his power, his mercy, his love, &c. Exod. xxxiv. 5, 6.

3. God's worship and ordinances. Exod. xx. 24. Deut. 5.

4. The doctrine, in general, contained in the word of God. John xvii. 26. Deut. xxxii. 2, 3.

5. The works of God and all the things by which God is made known to us. Ps. ix. 14. xix. 1, 2. lxxvi. 3, 5. lxxxvi. 8. Deut. iii. 24. John v. 35.

Q. What are the duties commanded in the third commandment ?

A. 1. That we should think with reverence of God, and all things belonging to him Mal. iii. 16.

2. If we think of God's majesty with becoming reverence, we shall speak of him also with awe, and our mouths shall shew forth his praise. Ps. li. 15.

3. That we should glorify God in all our works, by an holy acknowledgment of him. I Cor. x. 31. Mat. v. 16.

4. That we should honour God with our substance, and with the first fruits of all our increase. Prov. iii. 9.

5. That we should, in our words and our whole deportment, shew due reverence to God's ordinances, his word and all his works Ps. c. 4. Ixvi. 2. Lev. 10. 3. Mal i. 11. Eccles. v. 1. 1 Chron. xvi. 8, 9.

6. That we should swear in the name of God, when called to it, with truth and holy reverence. Jer. iv. 2.

7. That we should submit ourselves to God's providences, with a holy resignation. 2 Sam. xvi. 20. Job. i. 20, 21.

Q. How is God's name taken in vain, and what are the sins forbidden in this commandment ?

A. 1. The want of due reverence to God inwardly, in our minds. Mat. vii. 34, 35.

2. To mention God's name lightly, in our common conversation. Lev. xxii. 32.

3. To speak of God's word, his ordinances, or his works, in a light and trifling manner. Ps. 99. 2, 3. Mal. 1. 6.

4. Vain, unnecessary, and false oaths. Zech. v. 3. James v. 12.

5. To neglect and despise the worship of God; and to perform religious duties in a light and hypocritical manner.. Mat. iii. 4. xv. 8, 9. Job xxxi. 14.

6. All common oaths and curses. Ps. cix. 17.

7. To profane God's holy name, by using it in witchcraft and conjuring. Deut. xviii. 10, 12.

8. To seek honour to our own names, without faithfully

seeking to glorify God in all things. 'His name alone is excellent, his glory is above the earth and heaven.' Ps. cxlviii. 13. & cxv. 1. Isa. xxviii. 11.

9. To ridicule and despise God's people; and, by that means, to despise God himself. 1 Thes. iv. 8. Ps. lxxiv. 18.

10. To blaspheme the holy Ghost, and his work by the gospel, on the hearts of sinners. Mat. xii. 31, 32. &c.

Q. What is contained in the threatening annexed to this commandment, 'The Lord will not hold him guiltless that taketh his name in vain?'

A. 1. That the Lord particularly notices all our words which we speak of him. Dan. vii. 25. Mal iii. 16.

2. That God will bring unto judgement all the hard speeches, which ungodly sinners have spoken against him. Jude 15.

Q. What further particulars demand our consideration in the third commandment?

A. 1. We see in it, 1. God's excellent majesty: 'His name alone is excellent.' Ps. cxlviii. 13.

2. The glory, the holiness and the justice of all God's attributes, his ordinances, and providences, deserving the highest reverence from us: 'There is none holy as the Lord. - All his ways are judgement.' 1 Sam. ii. 2. Deut. xxxii. 4.

3. Our bounden duty, by our words and actions, 'to ascribe greatness unto our God.' Deut. xxxii. 3.

4. Our exceeding sinfulness, in lightly profaning the most awful and sacred name of God. Lev. 24. 11. Num. 15. 30.

5. Our slight thoughts of God, whence proceeds our irreverent speaking of him: 'Out of the abundance of the heart the mouth speaketh.' Mat. xii, 34.

6. Our great need of watchfulness over our words; for blaspheming the Holy Ghost with our words, is the sin

against the Holy Ghost. Mat xii. 31.

7. Our great need of Christ as our mediator, to make us accepted; for he is the end of every commandment for righteousness, 'who did no sin, neither was guile found in his mouth.' 1 Pet. ii.22.

8. Our great need of the Holy Ghost to put this commandment in our minds, and fill us with reverence to God's name. Jer. 32. 40.

Q. Is it our want of love to God that is the cause of our dishonouring his name?

A. 1. Yes, doubtless; for where the love of God is, there must be love and reverence for his name also. Exod. xxxii. 12, 13.

2. The examples of the godly who loved God in every age, shew their great love and reverence for his name. Exod. xxxii. 12, 13. Josh. vii.. 9. Acts xxi. 13.

3. The enemies of God only take his name in vain. Ps. cxxxix. 20.

THE FOURTH COMMANDMENT.

QUEST. WHAT is the fourth commandment?

ANSW. 'Remember the sabbath day to keep it holy. Six days shalt thou labour and do thy work: but the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.'

Q. What is enjoined us in the fourth commandment?

A. We are commanded duly to observe that portion of time, which God more particularly hath appointed for his own worship and to keep it holy unto the Lord.

Q. Why did the Lord appoint a sabbath?

A. 1. As a sign of the satisfaction he had in his works of creation : 'And God saw every thing he had made, and behold, it was very good.—And God blessed the seventh day and sanctified it: because in it he had rested from all his work which he had created and made.' Gen. i. 31. ii. 3.

2. God afterwards renewed the sabbath, in commemoration of the deliverance of the children of Israel out of their bondage in Egypt.

3. Under the gospel dispensation the sabbath was changed from the seventh to the first day of the week, in commemoration of the work of redemption, and Christ's resurrection from the dead. Acts xx. 7. 1 Cor. xvi. 1,2.

4. The sabbath is a sign of the rest prepared in Christ, for weary and heavy laden sinners. Mat. xi. 28, 29,

5. The sabbath is also a sure sign of the rest yet behind, for the people of God, in heaven; when they shall be delivered from all their sins and troubles for ever. Heb iv.

6. The sabbath is a rest to man and beast, and affords an opportunity to worship God in a more public and particular manner, than at other times.

Q. What are the motives to obedience mentioned in this commandment?

A. 1. That God hath given us six days to work, and his blessing on the labour of six days will be abundantly sufficient for our support.

2. That God has, in a very authoritative manner, appropriated the sabbath unto himself : The seventh day is the sabbath of the Lord thy God.'

3. God himself resting on the seventh day is an example to us: 'The Lord rested the seventh day.'

4. Because we have reason to expect a particular blessing from God in sanctifying the sabbath, and spending it with God: 'God blessed the seventh day,' &c.

Q. Ought we to do no work on the sabbath day ?

A. Yes; we should do three sorts of work on the sabbath:

1. Religious duties, and all things pertaining to the worship of God.

2. Works of necessity, which cannot be done at other seasons, nor be omitted without transgressing other commands: the commandments not being contrary the one to the other.

3. Works of mercy, to man and beast, Mat. xii. 7.

Q. What are we to consider further respecting this commandment?

A. 1. That God's authority is expressed in it, as in all the other commandments; we cannot transgress it therefore, without being guilty of a breach of the whole law.

2. That prophaning the sabbath hardens the heart, leads to many other sins, and brings upon us the curse of God. Exod. xxxi. 14, 15. Jer. xvii. 27. Ezek. xx. 13, 22, 26, 31.

3. We should not only rest but sanctify it, by devoting ourselves, in soul and body, to his holy work on that day.

4. That the breach of this easy commandment is a strong proof of our want of love to God, and of our disobedience to him. Exod. xxxi. 14, 15.

Q. How much of the sabbath is to be sanctified?

A. The sabbath *day*; it is not a part of it that is mentioned in the commandment.

Q. What duties are commanded in the fourth commandment?

A. 1. That we should rest from our own work, which is lawful for us to do on other days. Deut. xvi. 4.

2. That all belonging to us, our servants and our cattle, should rest. Exod. xxiii. 12.

3. That we take care that the sabbath is sanctified by

every one belonging to our families. Ps. lxxviii. 5.

4. That we rest from every carnal and worldly amusement; and the service of God be made our chief delight. Isa. lviii. 13. Ps. cxviii. 24.

5. That we attend early and constantly the public worship of God. Isa. lxvi. 23. Josh. vi. 15.

Q. What are the sins forbidden by this commandment?

A. 1. Every thing that is contrary to the sanctifying of the sabbath, in particular,

2. Neglecting the public worship of God, and other duties enjoined on that day. Neh. viii. 12. Mark iii. 3,5. Luke. xiii. 16, xiv. 1,4. Mat. xii. 7, 12.

3. To perform the worship of God in a careless and carnal manner, as if the sabbath was a burden, and divine service to be trifled with. Mat. xv. 7, 8. Amos v. 2. Mal. i. 13.

4. To work, to travel, or do any worldly business. Lev. xxiii. 30.

5. To spend it in diversions, idleness, in idle talk, or in sleep, instead of sanctifying it.

6. To do those things which are in themselves sinful at all times, such as excess of wine, revellings, banquetings, &c. Ezek. xxii. 26. I Pet. iv. 3.

7. Thoughts and conversations unnecessary, and contrary to the sanctifying of the sabbath. Isa. lviii. 13, 14.

8. To neglect the due government of our families on the sabbath, looking that all of them observe the sabbath in a due manner with us.

Q. What may we see further in this commandment ?

A. 1. God's kind care for man and beast, in ordering due rest for them; that is, one day in seven.

2. God's bountiful blessing on the work of six days; so that we need not the seventh for our support.

3. God's goodness and mercy, in appointing the sabbath

to be spent with him in a holy manner, and to prepare us for an eternal sabbath with him in heaven. Heb. iv. 9.

4. Man's sinfulness, in his disobedience to this easy commandment.

5. The ungodliness and corruption of man's mind, that he cannot spend one day in worshipping God, without its being a burden to him. Mal. i. 13.

6. The indispensable necessity of a mediator and sacrifice for us to take away our sins.

7. Our great need of the work of the Spirit of God on our hearts, that we may delight ourselves in God and his work, and be made meet to spend an everlasting sabbath with God in heaven. Isa. lviii. 13.

THE FIFTH COMMANDMENT.

QUEST. WHAT is the fifth commandment?

ANSW. 'Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.'

Q. What is the design of this commandment?

A. 1. The design of it is to set forth the manner of God's government of the world, in appointing some fathers and others children; in placing some in higher and others in lower stations; some to govern, and others to obey.

2. To set forth the duties respectively belonging to the different orders, that they should govern and obey in love towards one another.

Q. What are we to consider respecting this commandment?

A. 1. That it is 'exceeding broad,' extending to kingdoms and government as well as to families; to husbands and wives, masters and servants, as well as to parents and children; some are young children, and others are fathers in the church and family of God also.

2. That God's order in the government of the world, set forth in it, 'is holy, just, and good,' promoting God's glory and our happiness.

3. That every departure from God's order, in our conduct towards one another, is highly sinful against God, and painful in its consequences to us.

4. That the fulfilment of the duties enjoined, is a distinguishing mark of true grace in the heart. Eph. v. 24, 25. 1 Peter iii. 1-9.

5. That obedience to it is one eminent way of adorning the doctrine of God our Saviour. Tit. ii. 10. 1 Tim. vi. 1. Mat. v. 16, 17, 18, 27. 1 Peter iii. 1, &c.

6. Obedience to it makes us like Christ, and is a great means of bringing others to love him. Luke ii. 51. 1 John ii. 6, 29. 1 Peter

7. 1, 2. 1 Cor. vii. 16. 1 Tim. iv. 14. Phil. ii. 15.

8. God has put a particular honour on this commandment, by annexing to it a promise of long life and prosperity on earth, to them that keep it.

Q. Do those who conscientiously observe the duties enjoined in it, prolong their days more than others who act contrary to it?

A. 1. They shall not be cut off before their time, by the judgements of God. Prov. x. 27. Job xv. 32. Eccles. vii. 17. Ps. 23.

2. If their days should not be long, they may be comfortable and profitable to others, much preferable to the long lives of sinners. Isa. lxxv. 20. Deut. v. 16.

3. They shall live long enough on the earth to enjoy eternal life in heaven. Ps. xxxvii. 18. xci. 16.

Q. What does the word imply further in this commandment?

A. 1. Authority; and that derived from God: and therefore cannot be resisted without resisting the ordinance of God.

Rom. xiii. 2.

2. Government; that is, that he who is invested with authority by the Lord, should govern well. 1 Tim. iii. 4. vi. 17.

3. Love; he is too a father and not a tyrant; he ought to govern kindly in love for God and to his glory, and the good of others.

Q. What are the duties of parents towards their children ?

A. 1. To give them maintenance and support.

2. To give them good example: 'The just man walketh in his integrity: his children are blessed after him.' Prov. xx. 7.

3. To bring them up in the nurture and admonition of the Lord.' Eph. vi. 4.

4. To restrain them from transgressing God's commandment.--- 'Thou, nor thy son, nor thy daughter, thy man-servant or thy maid-servant.' Fourth commandment.

5. To pray for and with them. Gen. xvii. 12, 18. Mat. xv. 22.

6. To speak to them of the works of God, and of the way of salvation through Jesus Christ. Deut. iv. 9. Joel i. 3.

7. To correct them when needful. Prov. xiii. 24. xix. 18. xxii. 15. xxv. 13, 14. xxix. 15, 17.

8. To bring them up to some useful occupation. Gen. iv. 2. 1 Cor. vii. 20.

9. To behave kindly towards them and not provoke them to wrath, lest they be discouraged. Eph. vi. 4. Col. iii. 21.

Q. What are the duties of children towards their parents?

A. 1. To love and honour their parents. Deut. v. 16.

2. To obey them in every thing lawful. Col. iii. 20. Jer. xxxv. 18, 19.

3. To pray for them. 1 Tim. ii. 1.

4. To attend to all their good instructions, and to live godly to their parents comfort. Lev. xix. 3. Prov. i. 8.
5. To honour and support them in their old age. 1 Tim. v. 4.
6. To submit patiently and respectfully to their corrections. Lev. xix. 3. Prov. xv. 5.
7. To ask the advice and consent of their parents in all things, especially in marriage. Gen. xxiv.

Q. What are the leading sins of children against their parents?

- A. 1. Despising the reproof and correction of their parents. 1 Sam. ii. and iv.
2. To take their property without their leave and consent. Prov. xviii. 24.
 3. To mock them, or set light by them. Deut. xxvii. 16. Prov. xxx. 17. Ezek. xxii. 7.
 4. To smite them, or curse them. Exod. xxi. 15. Lev. xx. 9.
 5. To expose the nakedness of their parents, instead of covering their infirmities. Gen. ix.
 6. To disobey them in lawful things, and to marry without their advice and consent. Deut. xxi. 18, 21.

Q. What examples of obedience to parents have we set before us in scripture for our imitation?

- A. 1. Joseph honoured his aged father when he was governor of Egypt and comforted him under the infirmities of old age. Gen. xlv. 29. xlvii. 1, 7.
2. Solomon, in all his glory, paid particular respect and honour to his mother. 1 Kings ii. 29, 30, 31, &c.
 3. But Christ, in the highest degree, honoured and magnified this precept, by his obedience to his parents in their poor and low state; and therein hath left us an example that we should follow his steps. Luke ii.

Q. What are we to consider further respecting this commandment?

A. 1. This commandment binds, -1. Civil magistrates in their respective offices, to a fatherly behaviour towards those who are under them, and to govern in love, justice, and tenderness. 2. Sam. xxiii. 4, 5.

2. It binds subjects to pray for those who have authority over them; to obey readily all their lawful commands; to speak respectfully of them; to pay tribute to whom tribute is due; and to behave themselves in all things faithfully and peaceably. 1 Pet. ii. 13, 14. Rom. xiii. 1-7. Tit. iii. 1. Ex. xxii. 28. Eccles. viii. 2. 1 Tim. ii. 1, 2.

3. It enjoins husbands to cleave to their wives in love, giving honour unto them as unto the weaker vessels; to dwell with them according to knowledge; and to fulfil faithfully all the matrimonial vows and engagements. Gen. ii. 24. Prov. v. 18, 19. Mal. ii. 14, 15. 1 Cor. vi. 9. 1 Pet. iii. 7.

4. It inculcates in the wife subjection and obedience to her own husband; to reverence her husband; faithfully to fulfil her vows; to ask and receive his instructions, to guide the house, and keep at home. Eph. v. 22, 24, 33. Tit. ii. 5. 1 Pet. iii. 2-7. Prov. xix. 14. 1 Tim. v. 14.

5. It binds masters to govern their servants in a fatherly and loving manner, forbearing threatening; to take care of them; and comfort them in sickness and infirmities; and to instruct them in the ways of God. Ex. xxi. 20. Deut. xxiv. 14, 15. Eph. vi. 9. Col. iv. 1. Mat. viii. 6. Gen. xviii. 12, 19. Josh. xxiv. 15.

6. It binds servants to reverence and obey their masters, not answering again; not purloining, but shewing all fidelity, not with eye-service, but with good will doing service and to take every thing patiently. Eph. vi. 5, 6, 7. Col. iii. 22. 1 Tim. vi. 2. Tit. ii. 10. 1 Pet. ii. 18, 19.

7. It binds us with all humility, to honour our betters; to rise up before the hoary head; to behave kindly and affectionately towards those who are below us; shewing all

meekest towards all men. Lev. xix. 32. Luke xix. 8. 1 Pet. v. 5. Tit. iii. 2.

Q. What may we further see in the glass of this commandment?

A. 1. We see the justice and uprightness of God's government over us, commanding us to do only those things which are just and equitable towards one another.

2. His wisdom and goodness in disposing of us in that order in which we may be

3. of the most comfort and support to one another, and giving due honour to each other.

4. Our great sinfulness in the enmity of our hearts to the order and law of God.

5. We see our need of Christ's righteousness, who perfectly obeyed this commandment in his willing submission and obedience to his parents. Luke ii.

6. Our great need of the Spirit of God to write this precept on our hearts, and dispose our minds to give due reverence to one another.

THE SIXTH COMMANDMENT.

QUEST. WHAT is the sixth commandment?

ANSW. 'Thou shalt not kill.'

Q. What is chiefly enjoined in this commandment?

A. Love to each other's persons.

Q. Is every thing contrary to love a breach of this commandment

A. Yes.

Q. How are we to love one another?

A. 1. 'As ourselves.'

2. 'As Christ loved us.' John xv. 17. Eph. v. 2.

Q. Should a man love himself ?

A. Yes, next to God, and his neighbour 'as himself.'

Q. How should he manifest his love to himself?

A. 1. By renouncing every evil which leadeth to his own death. Prov. xi. 19.

2. By receiving Christ as he is set forth in the gospel, who is the life of a sinner, and his deliverer from the wrath to come. John vi. 27. xiv. 6. xi. 25.

3. By seeking for strength to live godly, committing ourselves to the care and keeping of God. Ps. xxxiv 17, 20. xci. 11, 12. cxxi. 7, 8.

4. By living in a peaceable and pleasant temper, in the enjoyment of the love of God. 'The sorrow of the world worketh death.' 2 Cor. vii. 10. Prov. xii. 25. xv. 13. xiv. 30. xvii. 22.

5. By temperance in eating and drinking: intemperance destroyeth both soul and body at once. Prov. xxiii. 1, 2. Deut. viii. 12, 14. vi 11, 12. xxxii. 15. Hos. xiii. 6, 8. 1 Cor. x. 31.

6. By taking proper medicines, when our health is impaired, to restore it. Isa. 38.31.

7. By asking the blessing of God on our mercies, which are sanctified to us by the word of God and prayer. 1 Tim. iv, 3, 5.

8. By avoiding every thing in our words and actions, which may provoke the wrath of others against us. Prov. xiii. 2.

Q. Is it sinful in a man to destroy his own life ?

A. Yes, very sinful; for

1. Our lives are God's, and not our own.

2. It is contrary to the commandment, which says, 'Thou shalt not kill,' thyself or any one else.

Q. Is it lawful for us to give our lives for God and his

truths?

A. Yes; it is our duty to love God above our own lives.

Q. How are we to shew our love to the persons of others?

A. 1. By labouring in the first place, for the salvation of their souls. James v. 20. 1 Tim. v. 22.

2. By diligent prayer for them, and giving them good examples. Mat v. 16. 1 Cor. vii. 16. 1 Pet, iii. 3, 5. 1 Tim. ii. 1.

3. By opening our mouths for the dumb, in the cause of all such as are appointed to destruction. Prov. xxxi. 8.

4. To prevent as much as in us lieth any injury to the persons of others. Gen. xxxvii. 19, 22. 1 Sam. xiv. 4.5.

5. That we should not cause our neighbour's death by any neglect in putting obstacles in his way, or in not removing them to prevent it, lest we bring blood on our house. Deut. xxii. 8.

6. By giving towards the relief of others, lest they should die of want. James. ii. 15, 16. Job xxxi. 17, 22.

7. By shewing all meekness, and long- suffering, forbearing one another in love; being kind one to another, forgiving one another, even as God for Christ's sake, hath forgiven us. Eph. iv. 2.31.

Q. Which are the sins forbidden in this commandment?

A. 1. Every thing in thought, word, and deed, contrary to love, as

2. Hatred, bitterness, and wrath, and anger, and clamour, and evil-speaking. Mat. v. 22. 1 John iii. 15. Eph. iv. 30.

3. Envy, which caused Cain to kill his brother, and Joseph's brethren to purpose his death. 1 John iii. 12. Gen. xxxvii. 18.

4. Wrongfully adjudging the innocent to death: 'The innocent and the righteous slay thou not.' Exod. xxiii. 7.

5. Every thing which tends to promote uncharitableness

among people, as talebearing, whispering, and backbiting. Lev. xix. 16. Prov. xi. 13.

6. To destroy an infant in the womb, or wilfully to cause a miscarriage. Ex. xxi. 23.

7. Surfeiting, drunkenness, pride, covetousness, which often are the causes of death. 1 Kings xix. & xxi. Est. iiii.

8. All unmercifulness towards those who are poor and in want. Job xxxi. 19, 20. Mat. xxv. 35, 36.

Q. What may we observe further in this commandment?

A. 1. The justice, the goodness, and the kindness of the Lord, in commanding us that which mostly tends to our mutual welfare and comfort. Ps. cxix. 137, 138.

2. The hatefulness of sin, in making people enemies to one another. Tit iiii. 2.

3. The great sinfulness and misery of man, being full of evil thoughts and murders. Mat. xv. 19.

4. Our great need of Christ's mediation to reconcile us to God, who loved his enemies with perfect love. Rom. v. 8, 9. 10.

5. Our need of the Holy Ghost to change our hearts; 'to teach us to love one another.' 1 Thes. iv. 9.

THE SEVENTH COMMANDMENT.

QUEST. WHAT is the seventh commandment?

ANSW. 'Thou shalt not commit adultery'

Q. What is the purport of this commandment ?

A. It respects the chastity and purity which ought to be in every person, in thought, word, and deed.

Q. Why is adultery forbidden next to murder ?

A. Because our chastity ought to be as dear to us as our lives.

Q. What are the sins forbidden by this commandment ?

A. 1. Filthy lusts in the mind. Mat. v. 28.

2. Every thing which has a tendency to provoke in us unchaste desires; such as unchaste words and bodily motions; indecency in dress; idleness, intemperance, drunkenness, which feed the flesh, and beget in us filthy lusts. Eph. v. 3, 4, 5. Isa. iii. 16, 17. Ezek. xvi. 49, 50.

3. Adultery, fornication, and every unlawful lust. Lev. xviii. 6, 20, 29, xx. 13, 15. Deut xxii. 25. xxiii. 17.

Q. What are the duties commanded in this precept ?

A. 1. To give up ourselves, bodies and souls, to be joined to the Lord in one spirit. 1 Cor. vi. 17. Rom. vi. 13, 19.

2. To consider our bodies as temples of the Holy Ghost, whom all receive of God, who are united to Christ, and that we are not our own. 1 Cor. vi. 19.

3. To seek the influences and the fellowship of the Spirit, whereby the deeds of the body may be mortified within us. Rom. viii. 13. Eph. v. 11. Gal. v. 16.

4. To live temperately and diligently in business. 1 Cor. ix. 27.

5. To seek after growth in universal holiness: 'This is the will of God, even your sanctification, that ye should abstain from fornication.' 1 Thes iv. 3.

6. To covenant with our eyes, and to avoid all things that may occasion temptations to lust. 2 Tim. iii. 22. James i. 15. Prov. v. 8.

7. To have no fellowship with unchaste persons Eph. v. 11.

8. To enter into the marriage state with decency, as an ordinance of God, and to pray for the Lord's blessing on that honourable state: 'To avoid fornication, let every man have his own wife.' 1 Cor. vii. 2, 9.

Q. Wherein does the evil of the sin of adultery appear?

A. 1. It is an heinous crime, a fire that consumeth to destruction. Job 31. 11, 12.

2. Whoremongers and adulterers God will judge to eternal destruction; and their portion is cursed in the earth. Heb. xiii. 4. Job xxiv. 18. Mal. iii. 5. 1 Cor. vi. 9, 10.

3. Adultery defiles the mind; takes away the heart from God; breaks the marriage covenant; and destroys two souls at once. Hos. iv. 11. 1 Cor. iii. 16, 17. vi. 15. Prov. ii. 29. vii. 27.

4. God judges the adulterer guilty of death, the same as the murderer. Lev. 20. 10. Deut. 22. 20, 21.

5. Adultery brings with it poverty, shame, and divers grievous diseases, as the curse of God upon the persons. Prov. 6. 26, 33. 7. 23. 29. 3.

6. Sodom and Gomorrah, for their uncleanness are set forth for an example, suffering the vengeance of eternal fire. Gen. 19. Jude 7.

Q. What further particulars may be observed in this commandment?

A. 1. God's wisdom and goodness, in his government of the world, in putting us in the most advantageous situations in it, for our own comfort and Support. 'Let every man have his own wife, as a help-meet for him.' Gen. ii. 1 Cor. vii. 2.

2. God's purity, in forbidding every uncleanness, and every thing that tends towards it. Lev. xix. 2. 1 Cor. iii. 17.

3. Man's great corruption by the fall, so that every imagination of the thoughts of his heart, is only evil continually. 'Out of the heart cometh evil thoughts, adulteries, fornications.' Gen. vi.5. Mat. xv. 19.

4. The infinite preciousness of the blood of Christ, which cleanseth us from all sin. I John i. 7.

5. Our indispensable need of the washing of regeneration, and the renewing of the Holy Ghost. Tit. iii. 5.

6. The need we have of living by faith on God's promises, that we may cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

Cor. vii. 1.

THE EIGHTH COMMANDMENT.

QUEST. WHAT is the eighth commandment ?

ANSW. 'Thou shalt not steal.'

Q. What is the purport of this commandment?

A. It commands us to be content with such things as we have, and to be true and just in all our dealings.

Q. What is our duty in getting our livelihood here in the world?

A. 1. To cast all our cares on the Lord, for he careth for us.' Heb. xiii. 7.

2. Living without covetousness, being content with such things as we have. Heb. xiii. 5.

3. To pray for our daily bread. Mat. vi. 11.

4. To labour in our lawful callings, working with our hands the thing which is good, that we may support ourselves honestly, in the way of God's appointment. Eph. iv. 28. Prov. xxviii. 19, 2 Thes iii. 10.

5. To live soberly, and not costily in food and clothing. Prov. xxi. 27. xxiii. 20.

Q. Thus living, may we expect the blessing of God upon us for our support ?

A. We may, doubtless: For he hath promised, ' I will never leave thee nor forsake thee.' Heb xiii. 5.

Q. Which is the chief sin forbidden in this commandment ?

A. Covetousness, which is the spring and root of all injustice. 1 Tim. vi. 9, 10.

Q. What is covetousness?

A. 1. The love of money:—loving the world, or the things of the world, instead of loving God, together with an

inordinate lust after them. 1 Tim. vi. 10. I John ii. 15. Col. iii. 5.

Q. From what root does the love of the world spring ?

A. 1. From our unbelief in the care of God for us. 1 Pet. v. 7.

2. From our love of sin, coveting these things to feed our carnal lusts, our pride, our love of ease, and carnal indulgences. Mat. vi. 31, 32.

Q. What dishonest acts are forbidden in this commandment?

A. 1. Every act of stealing, and pilfering the goods of others. Luke xvi. 10. Mal. iii. 8, 9.

2. Defrauding, dealing falsely, one to another, and using false measures and weights in buying or selling, putting off bad articles as good. Lev. xix. 11. xxv. 14. Deut. xxv. 16.

3. Not paying our lawful debts, nor returning what we borrowed. Lev. xix. 13. Ps. xxxvii. 21.

4. Sloth and idleness, by which many eat not their own, but the bread of others. 2 Thes. iii. 10, 11.

5. Intemperance in eating and drinking, by which the goods of others are often consumed.

6. Unmercifully with-holding from the poor that which God hath allotted them out of our abundance. 1 John iii. 17. Prov. xix. 17. iii. 9, 10. Mat. v. 42. Deut. xxiii. 20. Eph. iv. 28.

7. Unnecessary begging, by which those who are truly poor are deprived of their due.

8. All extortion and oppression in wages, usury, taxes, and rents. 1 Cor. v. 11. vi. 10.

9. All unlawful ways of gain, by gaining and lottery. Prov. xiii. 15. xxi. 17.

10. To entice the servants of others; to take the houses or the lands-of others from them; or to injure them in their lawful callings. Isa. v. 8. Micah ii. 2.

11. Dishonest bankruptcy, through extravagance, idleness, or deceit: unfaithfulness in concealing any part of our property due to others in such a case. Jer. ix. 4, 6.

12. To withhold from the cause of God, what is justly due from us towards its honourable support in the world. Neh. x. 32, 33, 34. xiii. 10. Mal. iii. 19.

13. Defrauding the government by smuggling, &c.

Q. What are the things commanded in this precept ?

A. 1. Besides forbidding the sins before mentioned, it commands us,

2. To make good use of our property, as God's stewards, that are to give him an account of our stewardship. Luke xvi. 10, 12. 1 Tim. vi. 17, 18.

3. To partake thankfully of what is necessary for our support, and the comfort of our natures, in every respect. Eccles. ii.4. iii. 12, 13. Ps. cxxviii. 7.

4. To look diligently after our property, that there be no waste or unnecessary consumption of it. Prov. xxvii. 18, 23, 26.

5. To pray for grace to teach us to deny ungodliness and worldly lusts, to live soberly, righteously, and godly, in this present world. Tit. ii. 11, 12.

6. To prevent the losses of others, as much as in us lieth. Deut. xxii. 1, 3.

7. To look on the things of others, and to seek their prosperity as well as our own. Phil. ii. 4.

8. To deal as justly and kindly with others as we would wish them to do with us. Mat. vii. 12.

9. To restore what we have unjustly defrauded others of. Lev, vi. 2, 3, 4, 5.

Luke xix. 8.

Q. Wherein appears the evil of worldly covetous lusts ?

A. 1. It is enmity against God, and his government of the world. Rom. viii. 7.

2. Covetousness is idolatry, and the curses of God are denounced against it. Hab. ii. 9. 2. Pet. ii. 14. Col. iii. 5. James iv. 4.

3. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 1 Tim. vi. 9.

4. Worldly lusts are the cause of troubles and disturbances in families and neighbourhoods, pollute and grieve the heart and shorten the lives of many. Prov. xv. 17.

5. God is very wroth with the covetous, and smites him with destruction in the end. Isa. lvii. 17. 1 Cor. v. 11.

6. Worldly lusts draw the heart from God, and harden it under his word. 1 John ii. 15. Luke xvi. 13, 14. Mat. xiii. 22. xxii. 3, 5. Ezek. xxxiii. 31. Acts xvi. 19.

Q. What further particulars may we observe in this commandment ?

A. 1. The justice and uprightness of the Lord commanding us to do unto others, what we would they should do unto us. Mat. vii. 12.

2. That every one has a peculiar right to the property given him of the Lord.

3. That the Lord has a peculiar use for the property he bestows on us, and we are accountable for it; therefore he will not suffer it to be taken away from us unlawfully.

4. Our great need of the healing influences of the Holy Ghost to renew a right spirit within us. Ps. li. 8.

5. The preciousness of Christ and his righteousness, Who restored that which he took not away.' Ps. lxxix. 4.

THE NINTH COMMANDMENT.

QUEST. WHAT is the ninth commandment?

ANSW. 'Thou shalt not bear false witness against thy neighbour'

Q. What does this commandment treat of?

A. Of truth and righteousness in our words.

Q. Are false and improper words great sins?

A. They are; therefore there are two commandments given for the government of our tongues, the third and the ninth.

Q. What is the intent of the third commandment?

A. That our words respecting God, and every thing belonging to him, should be holy and reverential.

Q. What is the purport of the ninth commandment?

A. That we should speak what is just and true, to and of our neighbour, and every thing belonging to him.

Q. What are the sins forbidden in this commandment ?

A. 1. All lying. Prov. xii. 22. Eph. iv. 25.

2. Swearing falsely, or hiring others to do so. Lev. xix. 12. 1 Kings xix.

3. Every thing that tends to injure our neighbour in his good name. 1 Sam. i. 16. xvii. 18.

4. All whispering, backbiting, and slandering. Exod. xxiii. 1. Deut. xix. 16.

5. All false accusations and unrighteous judgments. Exod. xxiii. 6. Lev. xix. 15, 35. 2 Chron. xix. 6.

6. Unfaithfulness to lawful covenants. Rom. i. 31. 2 Tim.. iii. 3. Jer. ix. 3, 6.

Q. Which are the duties commanded in the ninth commandment?

A. 1. To speak the truth, that no one be injured by us in their property or good name. Prov. xii. 17.

2. To cover the sins, of others and not publish them to their shame, without a just cause. Prov. x. 12. xvii. 9.

3. To drive away a backbiting tongue, with an angry countenance. Prov. xxv. 23.

4. To defend others when they are falsely accused. 1 Sam. 22. 14.

5. To defend our own good names, when we are falsely slandered. Tit. 2. 8. Dan. 6. 5. 3 John 12.

6. To rejoice in the gifts and graces of others, and the due honour given them on that account. 1 Cor. 1. 4, 5, 7. 2 Tim. 1. 4, 5.

7. A readiness to receive every good report: 'Love rejoiceth not in iniquity, but rejoiceth in the truth.' 1 Cor. 13. 6.

8. Not using great swelling words of vanity, when we speak of ourselves, nor using detracting and vilifying words, when we speak of others. Ps. 12. 2, 3. 2 Tim. 3. 2.

9. Not to flatter others, but to speak the truth every one to his neighbour. Ps. 12. 2.

Q. Wherein does the sinfulness of the transgression of this commandment appear?

A. 1. Lying lips are an abomination to the Lord, and they are of their father the devil. Prov. 12. 22. John 8. 44.

2. An unbridled tongue is a mark of an irreligious person. James 1. 26.

3. The Lord commandeth to do to a false witness, as he had thought to have done unto his brother. Deut. 19. 19.

4. A backbiter and a false witness are the curse of every society, and do evil to all around them. Ps. 52. 4, 5, 6. James 3. 3, 4. &c.

5. A false witness shall not be unpunished. Prov. 12.5.

6. The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death. Prov. 21. 6.

7. By our words we shall be justified, and by our words we shall be condemned. Mat. 12. 37.

Q. What more may we observe from this commandment?

A. 1. God's goodness and kindness, in taking care of our good names, and the honour due from us to one another.

2. The great corruption of man's heart, since such poisonous streams flow out of it.

3. 'Out of the heart proceed blasphemies.'— These are the things which defile a man. Mat. 15. 19, 20.

4. The preciousness of Christ's righteousness, 'who did no sin, neither was guile found in his mouth.' 1 Pet. 2. 22.

5. The great need we have of the Holy Ghost to write this precept on our hearts, that our tongues may be bridled and our words few: 'If any man offend not in word, the same is a perfect man, able also to bridle the whole body.' James 3. 2.

6. The great necessity of taking heed to our ways, that we sin not with our tongues. Ps. 39. 1.

7. That we ought to take great care not to speak of the sins of others, but when duty calls. Prov. 10. 12, &c. 17. 9.

THE TENTH COMMANDMENT.

QUEST. WHAT is the tenth commandment?

ANSW. 'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.'

Q. What is it that is forbidden in this commandment?

A. The corruption and secret lusts of the heart, whence all outward sins proceed.

Q. Does the law of God extend to the secret lusting, and the thought and intent of the heart?

A. Yes; the law is spiritual and exceeding broad. Rom. 7. 14. Ps. 119. 96.

Q. What is this secret lust and corruption called in scripture?

A. 1. The old man; because it is original in us and corrupts the whole man. Eph. 4. 22. Col. 3. 9.

2. Sin dwelling in us; because of its strong and continual abiding in the soul. Rom. 7. 20.

3. The law of sin; because it rules strongly in every unregenerate sinner. Rom. 8. 2.

4. The flesh, and the law in our members Rom. 7. 23. Gal. 5. 17.

Q. How does it appear, that this secret lust is sinful?

A. 1. Because it is not subject to the law of God, but is enmity against him and his government. Rom. 8. 7.

2. Because it corrupts the whole man, soul and body, and bringeth the wrath of God upon us. Eph. 2. 3. Rom. 7. 16, 19. Eph. 5. 5. Col 3..5.

3. By obeying sin in the lusts thereof, we are in bondage to sin and Satan. Rom. 6. 12, 16.

4. It is the evil root on which every sin, in practice, grows. Gal. 5. 19.

5. Because it is stirred up in enmity against the commandments of God, taketh occasion by the commandment to work in us all manner of concupiscence. Rom. 7. 8.

6. It drowneth men in destruction and perdition. 1 Tim. 6. 9.

7. It warreth against the soul. 1 Pet. 2. 11.

8. It choaketh the word. Mat. 13. Mark 4. 19.

Q. If every commandment be spiritual and extendeth to the secret workings of the heart, what is the difference between this commandment and the foregoing nine ?

A This commandment forbids lust, as a sinful root in the soul; but the others condemn it, when it hath conceived and obtained the consent of the will to that secret lust.

Q. What may we learn from this commandment?

A. 1. We may see in it, the total depravity of our fallen nature: 'I had not known lust, except the law had said,

thou shalt not covet.' Rom. 7. 7.

2. The total insufficiency of our own righteousness to make us accepted before God. Phil. 3. 6, 7, 8.

3. Our great need of having a new heart, and being renewed in the spirit of our minds Tit. 3. 3.

4. That we should be diligent in mortifying this inward lust, by the spirit. Rom. 8. 13.

5. That we should learn to be contented with such things as we have, and seek to glorify God in the state which God hath placed us. Phil. 4. 11.

6. To choose the Lord for our all-sufficient portion, who alone can satisfy our souls Ps. 16. 5, &c. 63. 5.

7. See the infinite worth of Christ's righteousness, by whom all that believe are justified from all things, from which they could not be justified by the law of Moses. Acts 19.

Gal. iii. 13.

'Christ hath redeemed us from the curse of the law, being made a curse for us.'

QUEST. WHAT do you mean by the law?

ANSW. The ten commandments which God gave to Moses on mount Sinai.

Q. Is it a good law?

A. Yes, it is the law of God, and therefore it must be holy, just, and good, like himself.

Q. Are we under the curse of that good law by nature?

A. Yes.

Q. How came we under the curse of the law.

A. By transgressing its commandments.

Q. Are we all transgressors of it?

A. Yes, all have sinned. Rom. 3. 13.

Q. Is not the law too strict?

A. No; it is just and good.

Q. Is it not a bad law for cursing us?

A. No; but we are bad for transgressing it.

Q. Can we deliver ourselves from the curse of the law?

A. No.

Q. Who can deliver us ?

A. Jesus Christ.

Q. Who is Jesus Christ?

A. He is God and man in one person. John 1. 14.

Q. Was he God and man from eternity ?

A. No; but he was God from eternity, and was made man in the fulness of time.

Q. Where was Christ born?

A. In Bethlehem Judea.

Q. Who was his mother?

A. The Virgin Mary.

Q. Was there any thing particular in the birth of Christ, more than in the birth of any other, that ever was born into the world?

A. Yes: 1. He was conceived of the Holy Ghost and born of a *virgin*.

2. He was born *without sin*.

Q. Did Christ live and die without sin.?

A. Yes,; He did no sin, neither was guile. found in his mouth. 1 Pet. 2. 22.

Q. How did Christ die?

A. He was crucified between two thieves.

Q. Who crucified him?

A. The Jews accused him, Pilate condemned him, and the soldiers crucified him.

Q. Could he not have saved himself ?

A. Yes.

Q. Why did he suffer?

A. For our sins.

Q. What did he suffer ?

A. The curse of the law due to us.

Q. Could he not have saved us without suffering for us?

A. No; it was thus 'he redeemed us from the curse of the law.'

Q. And should we love him ?

A. Yes; we should believe in him, love him, and live to him that died for us. 2 Cor. 5. 15.

FINIS.