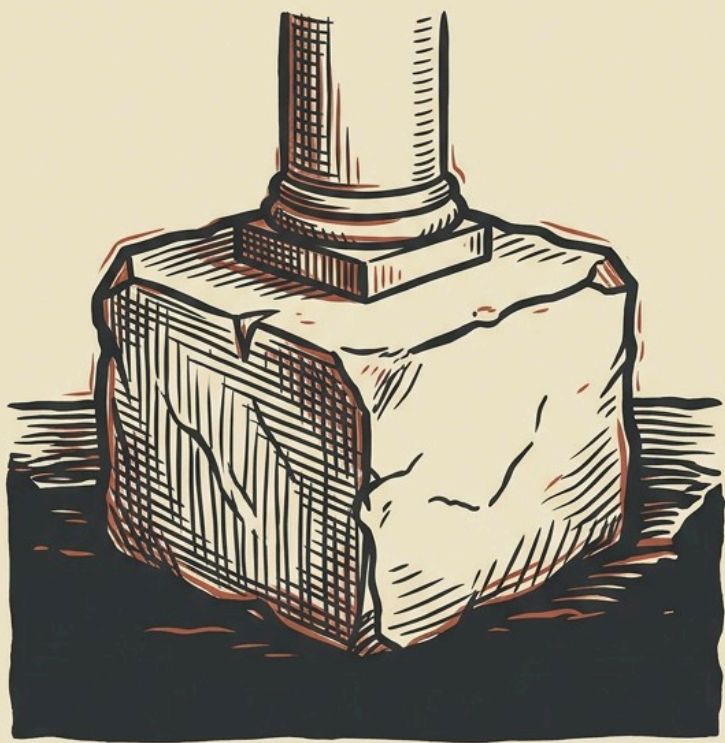


THE FOUNDATION OF CHRISTIAN RELIGION

WILLIAM PERKINS



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William Perkins



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ABOUT THIS BOOK



A concise catechism presenting six foundational **principles of Christian doctrine** — God, sin, Christ, **faith and justification**, the means of grace, and final judgment — in plain question-and-answer form. Written to reach ordinary people steeped in common religious errors, Perkins provides both the bare principles for memorization and a full exposition of each, equipping readers to hear sermons profitably and receive the Lord's Supper with genuine understanding. A model of **Reformed practical divinity** at its most accessible.



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TITLE PAGE



The Foundation of Christian Religion, gathered into six Principles.

And it is to be learned of ignorant people, that they may be fit to hear sermons with profit, and to receive the Lord's Supper with comfort.

Psalm 119:130: The entrance into your words shows light, and gives understanding to the simple.

Printed by Thomas Orwin, for John Porter, 1591.

TO ALL IGNORANT PEOPLE THAT DESIRE TO BE INSTRUCTED



Poor people, your manner is to soothe up yourselves, as though you were in a most happy state: but if the matter comes to a just trial, it will fall out far otherwise, for you lead your lives in great ignorance, as may appear by these your common opinions which follow.

1. That faith is a man's good meaning and his good serving of God.

2. That God is served by the rehearsing of the ten commandments, the Lord's prayer, and the Creed.

3. That you have believed in Christ ever since you could remember.

4. That it is pity that he should live who does any whit doubt of his salvation.

5. That none can tell whether he shall be saved or not certainly: but that all men must be of a good belief.

6. That however a man lives, yet if he calls upon God on his death bed, and says, Lord have mercy on me, and so goes away like a lamb, he is certainly saved.

7. That, if anyone is strangely visited, he is either taken with a planet, or bewitched.

8. That a man may lawfully swear when he speaks nothing but the truth: and swears by nothing but that which is good, as by his faith or truth.

9. That a preacher is a good man no longer than he is in the pulpit. They think all like themselves.

10. That a man may repent when he will, because the Scripture says, At what time soever a sinner does repent him of his sin, etc.

11. That it is an easier thing to please God than to please our neighbor.

12. That you can keep the commandments, as well as God will give you leave.

13. That it is the safest, to do in religion as most do.

14. That merry ballads and books, as Scoggin, Bevis of Southampton, etc., are good to drive away time, and to remove heart qualms.

15. That you can serve God with all your hearts: and that you would be sorry else.

16. That a man need not hear so many sermons, except he could follow them better.

17. That a man who comes to no sermons may as well believe, as he who hears all the sermons in the world.

18. That you know all the preacher can tell you: for he can say nothing, but that every man is a sinner, that we must love our neighbors as ourselves, that every man must be saved by Christ: and all this you can tell as well as he.

19. That it was a good world when the old religion was, because all things were cheap.

20. That drinking and guzzling in the alehouse or tavern is good fellowship, and shows a good kind nature.

21. That a man may swear by the Mass, because it is nothing now: and by Our Lady, because she is gone out of the country.

22. That every man must be for himself, and God for us all.

23. That a man may make of his own whatever he can.

24. That if a man remembers to say his prayers in the morning (though he never understand them) he has blessed himself for all the day following.

25. That a man prays when he says the ten commandments.

26. That a man eats his maker in the sacrament.

27. That if a man is no adulterer, no thief, nor murderer, and does no man harm, he is a right honest man.

28. That a man need not have any knowledge of religion, because he is not book-learned.

29. That one may have a good meaning, when he says and does that which is evil.

These and such like sayings, what do they argue but your gross ignorance? Now, where ignorance reigns, there reigns sin: and where sin reigns, there the devil rules: and where he rules, men are in a damnable case.

You will reply unto me thus, that you are not so bad as I would make you: if need be you can say the Creed, the Lord's prayer, and the ten commandments: and therefore you will be of God's belief,

say all men what they will, and you defy the devil from your hearts.

I answer again, that it is not sufficient to say all these without book, unless you can understand the meaning of the words, and be able to make a right use of the commandments, of the Creed, of the Lord's prayer, by applying them inwardly to your hearts and consciences, and outwardly to your lives and conversations. This is the very point in which you fail.

And for a help in this your ignorance, to bring you to true knowledge, unfeigned faith, and sound repentance: here I have set down the principal points of Christian religion in six plain and easy rules, even such as the simplest may easily learn: and hereunto is adjoined an exposition of them word by word. If you do want other good directions, then use this my labor for your instruction: in reading of it first learn the six principles, and when you have them without book, and the meaning of them withal, then learn the exposition also: which being well conceived, and in some measure felt in the heart, you shall be able to profit by sermons, whereas now you cannot: and the ordinary parts of the catechism, namely, the ten commandments, the Creed, the Lord's prayer, and the institution of the two sacraments, shall more easily be understood.

Yours in Christ Jesus, William Perkins.

THE FOUNDATION OF CHRISTIAN RELIGION, GATHERED INTO SIX PRINCIPLES



Question: What do you believe concerning God?

1. There is one God, creator and governor of all things, distinguished into the Father, the Son, and the Holy Ghost.

Question: What do you believe concerning man: and concerning your own self?

2. All men are wholly corrupted with sin through Adam's fall: and so are become slaves of Satan, and guilty of eternal damnation.

Question: What means is there for you to escape this damnable estate?

3. Jesus Christ the eternal Son of God, being made man, by his death upon the Cross, and by his righteousness, has perfectly alone by himself accomplished all things that are needful for the salvation of mankind.

Question: But how may you be made partaker of Christ and his benefits?

4. A man of a contrite and humble spirit by faith alone, apprehending and applying Christ with all his merits unto himself, is justified before God and sanctified.

Question: What are the ordinary means for the obtaining of faith?

5. Faith comes only by the preaching of the word, and increases daily by it, as also by the administration of the sacraments, and prayer.

Question: What is the estate of all men after death?

6. All men shall rise again with their own bodies to the last judgment, which being ended the godly shall possess the kingdom of Heaven: but unbelievers and reprobates shall be in hell tormented with the devil and his angels, forever.

THE EXPOSITION OF THE PRINCIPLES



1.

Question.

What is God?

God is a spirit, or a spiritual substance, most wise, most holy, eternal, infinite.

Question: How do you persuade yourself that there is such a God?

Besides the testimony of the Scriptures, plain reason will show it.

Question: What is one reason?

When I consider the wonderful frame of the world, I think the simple creatures that are in it could never make it: neither could it make itself: and therefore besides all these, the maker of it must needs be God. Even as when a man comes into a strange country, and sees fair and sumptuous buildings, and yet finds no living

creatures there beside birds and beasts, he will not imagine that either birds or beasts reared those buildings, but he presently conceives that some men either were or have been there.

Question: What other reason do you have?

A man that commits any sin, as murder, fornication, adultery, blasphemy, etc., although he does so conceal the matter, that no man living knows of it, yet oftentimes he has a gripping in his conscience, and feels the very flashings of hell fire: which is a strong reason, to show that there is a God, before whose judgment seat he must answer for his deed.

Question: How many Gods are there?

No more but one.

Question: How do you conceive this one God in your mind?

Not by framing any image of him in my mind (as ignorant folks do, that think him to be an old man sitting in heaven) but I conceive him by his properties and works.

Question: What are his chief properties?

First, he is most wise, understanding all things aright, and knowing the reason of them. Secondly he is most holy, which appears in that he is most just and merciful unto his creatures. Thirdly, he is eternal, without either beginning or end of days. Lastly, he is infinite, both because he is present in all places, and because he is of power sufficient to do whatever he will.

Question: What are the works of God?

The creation of the world, and of everything therein, and the preservation of them being created by his special providence.

Question: How do you know that God governs every particular thing in the world by his special providence?

To omit the Scriptures, I see it by experience: meat, drink, and clothing being void of life, could not preserve the life of man, unless there were a special providence of God to give virtue unto them.

Question: How is this one God distinguished?

Into the Father who begets the Son: into the Son who is begotten of the Father: into the Holy Ghost, who proceeds from the Father and the Son.

2.

Question: Let us now come to ourselves, and first tell me what is the natural estate of man?

Every man is by nature, dead in sin as a loathsome carrion, or as a dead corpse lies rotting and stinking in the grave.

Question: What is sin?

Any breach of the law of God, if it be no more but the least want of that which the law requires.

Question: How many sorts of sin are there?

Sin is either the corruption of nature, or any evil actions that proceed of it as fruits thereof.

Question: In whom is this corruption of nature?

In all men, none excepted.

Question: In what part of man is it?

In every part both of body and soul, like as a leprosy that runs from the crown of the head, to the sole of the foot.

Question: Show me how every part of man is corrupted with sin?

First, in the mind there is nothing but ignorance and blindness concerning heavenly matters. Secondly, the conscience is defiled, being always either benumbed with sin, or else troubled with inward accusations and terrors. Thirdly, the will of man only wills and lusts after evil. Fourthly, the affections of the heart, as love, joy, hope, desire, etc., are moved and stirred to that which is evil to embrace it, and they are never stirred unto that which is good, unless it be to shun it. Lastly, the members of the body are the instruments and tools of the mind for the execution of sin.

Question: What are those evil actions that are the fruits of this corruption?

Evil thoughts in the mind, which come either by a man's own conceiving, or by the suggestion of the devil: evil motions and lusts stirring in the heart, and from these arise evil words and deeds, when any occasion is given.

Question: How comes it to pass that all men are thus defiled with sin?

By Adam's infidelity and disobedience, in eating the forbidden fruit: even as we see great personages by treason do not only hurt themselves but also stain their blood, and disgrace their posterity.

Question: What hurt comes to man by his sin?

He is continually subject to the curse of God in his lifetime, in the end of his life, and after this life.

Question: What is the curse of God in this life?

In the body diseases, aches, pains: in the soul, blindness, hardness of heart, horror of conscience: in goods, hindrances and losses: in name, ignominy and reproach: lastly, in the whole man, bondage under Satan the prince of darkness.

Question: What manner of bondage is this?

This bondage is when a man is the slave of the devil, and has him to reign in his heart as his God.

Question: How may a man know whether Satan is his God or not?

He may know it by this, if he gives obedience to him in his heart, and expresses it in his conversation.

Question: And how shall a man perceive this obedience?

If he takes delight in the evil motions that Satan puts into his heart, and does fulfill the lusts of the devil.

Question: What is the curse due to man in the end of his life?

Death, which is the separation of body and soul.

Question: What is the curse after this life?

Eternal damnation in hell fire, whereof every man is guilty, and is in as great danger of it, as the traitor apprehended is in danger of hanging, drawing, and quartering.

3.

Question: If damnation is the reward of sin, then is a man of all creatures most miserable. A dog or a toad when they die, all their misery is ended: but when a man dies, there is the beginning of his

woe.

It were so indeed, if there were no means of deliverance, but God has showed his mercy in giving a Savior to mankind.

Question: How is this Savior called?

Jesus Christ.

Question: What is Jesus Christ?

The eternal Son of God made man in all things, even in his infirmities like other men, save only in sin.

Question: How was he made man void of sin?

He was conceived in the womb of a virgin, and sanctified by the Holy Ghost, at his conception.

Question: Why must our Savior be both God and man?

He must be a man: because man has sinned, and therefore a man must die for sin to appease God's wrath: he must be God to sustain and uphold the manhood, to overcome and vanquish death.

Question: What are the offices of Christ to make him an all-sufficient Savior?

He is a priest, a prophet, a king.

Question: Why is he a priest?

To work the means of salvation in the behalf of mankind.

Question: How does he work the means of salvation?

First, by making satisfaction to his Father for the sin of man: secondly, by making intercession.

Question: How does he make satisfaction?

By two means: and the first is by offering a sacrifice.

Question: What is this sacrifice?

Christ himself, as he is man, consisting of body and soul.

Question: What is the altar?

Christ as he is God, is the altar on which he sacrificed himself.

Question: Who was the priest?

None but Christ, and that as he is both God and man.

Question: How often did he sacrifice himself?

Never but once.

Question: What death did he suffer when he sacrificed himself?

A death upon the cross, peculiar to him alone: for besides the separation of body and soul, he felt also the pangs of hell, in that the whole wrath of God due to the sin of man, was poured forth upon him.

Question: What profit comes by this sacrifice?

God's wrath is appeased for sin.

Question: Could the suffering of Christ, which was but for a short time, appease God's wrath?

Yes, for seeing Christ suffered, God suffered: and that is more than if all men in the world had suffered forever.

Question: Now tell me the other means of satisfaction.

It is the perfect fulfilling of the law.

Question: How did he fulfill the law?

By his perfect righteousness: which consists of two parts, the first, the integrity and pureness of his human nature; the other, his obedience in performing all that the law required.

Question: You have showed how Christ does make satisfaction, tell me likewise how he does make intercession?

He alone does continually appear before his Father in heaven, making the faithful and all their prayers acceptable unto him, through the merits of his own perfect satisfaction.

Question: Why is Christ a prophet?

To reveal unto his church the way and means of salvation, and this he does outwardly by the ministry of his word, and inwardly by the teaching of his Holy Spirit.

Question: Why is he also a king?

That he might bountifully bestow upon us, and convey unto us all the foresaid means of salvation.

Question: How does he show himself to be a king?

In that, being dead and buried, he rose from the grave, quickened his dead body, ascended into heaven, and now sits at the right hand of his Father, with full power and glory in heaven.

Question: How else?

In that he does continually inspire and direct his servants by the divine power of his Holy Spirit, according to his holy word.

Question: But to whom will this blessed king communicate all means of salvation?

He offers them to all mankind, and they are sufficient to save all mankind: but all shall not be saved thereby, because by faith they will not receive them.

4.

Question: What is faith?

Faith is a wonderful grace of God, by which a man does apprehend and apply Christ and all his benefits unto himself.

Question: How does a man apply Christ unto himself, seeing we are on earth, and Christ in heaven?

This applying is done by assurance, when a man is truly persuaded by the Holy Spirit, of God's favor towards himself particularly, and of the forgiveness of his own sins.

Question: How does God bring men truly to believe in Christ?

First he prepares their hearts, that they might be capable of faith: and then he works faith in them.

Question: How does God prepare men's hearts?

By bruising them, as if one would break a hard stone to powder: and this is done by humbling them.

Question: How does God humble a man?

By working in him a sight of his sins, and a sorrow for them.

Question: How is the sight of sin wrought?

By the moral law: the sum whereof is the ten commandments.

Question: What sins may I find in myself by them?

Ten.

Question: What is the first?

To make something your God which is not God, by fearing it, loving it, so trusting in it more than in the true God.

Question: What is the second?

To worship false gods or the true God in a false manner.

Question: What is the third?

To dishonor God in abusing his titles, words, and works.

Question: What is the fourth?

To break the Sabbath in doing the works of their calling and of the flesh: and in leaving undone the works of the spirit.

Question: What are the six latter?

To do anything that may hinder your neighbor's dignity, life, chastity, wealth, good name; though it be but in the secret thoughts and motions of your heart, unto which you give no liking nor consent.

Question: What is sorrow for sin?

It is when a man's conscience is touched with a lively feeling of God's displeasure for any of these sins: in such wise, that he is wholly out of heart with himself, acknowledging that he has deserved shame, and confusion eternally.

Question: How does God work this sorrow?

By the terrible curse of the law.

Question: What is that?

He who breaks but one of the commandments of God, though it be but once in all his lifetime; and that only in one thought, is in danger of eternal damnation thereby.

Question: When men's hearts are thus prepared, how does God ingraft faith in them?

By working certain inward motions in the heart, which are the seeds of faith, out of which it breeds.

Question: What is the first of them?

When a man humbled under the burden of his sins, does acknowledge and feel that he stands in great need of Christ.

Question: What is the second?

A hungering desire and a longing to be made partakers of Christ and all his merits.

Question: What is the third?

A flying to the throne of grace, from the sentence of the law, pricking the conscience.

Question: How is this done?

By praying, with sending up loud cries for God's favor in Christ in the pardoning of sin: and with fervent perseverance herein, till the desire of the heart be granted.

Question: What follows after all this?

God then, according to his merciful promise, lets the poor sinner feel the assurance of his love wherewith he loves him in Christ; which assurance is a lively faith.

Question: Are there diverse degrees and measures of true faith?

Yes.

Question: What is the least measure of true faith that any man can have?

When a man of a humble spirit by reason of the littleness of his faith, does not yet feel the assurance of the forgiveness of his sins, and yet he is persuaded that they are pardonable, and therefore desires that they should be pardoned, and with his heart prays to God to pardon them.

Question: How do you know that such a man has faith?

These desires and prayers are testimony of the spirit, whose property it is to stir up a longing and a lusting after heavenly things, with sighs and groans for God's favor and mercy in Christ. Now where the spirit of Christ is, there is Christ dwelling: and where Christ dwells, there is true faith however weak it may be.

Question: What is the greatest measure of faith?

When a man is fully persuaded of God's love in Christ towards himself particularly, and of the forgiveness of his own sins.

Question: When shall a Christian heart come to this full assurance?

Not at the first, but in some continuance of time, when he has been well practiced in repentance, and has had diverse experiences of God's love unto him in Christ: then after them will appear in his heart the fullness of persuasion: which is the ripeness and strength of faith.

Question: What benefits does a man receive by his faith in Christ?

Hereby he is justified before God and sanctified.

Question: What is this to be justified before God?

It comprehends two things: the first, to be cleared from the guiltiness and punishment of sin: the second, to be accepted as perfectly righteous before God.

Question: How is a man cleared from the guiltiness and punishment of his sin?

By Christ's sufferings and death upon the cross.

Question: How is he accepted righteous before God?

By the righteousness of Christ imputed to him.

Question: What profit comes by being thus justified?

Hereby and by no other means in the world, the believer shall be accepted before God's judgment seat, as worthy of eternal life by the merits of the same righteousness of Christ.

Question: Do not good works then make us worthy of eternal life?

No: for God who is perfect righteousness itself, will find in the best works we do, more matter of damnation than of salvation: and therefore we must rather condemn ourselves for our good works, than look to be justified before God thereby.

Question: How may a man know, that he is justified before God?

He need not ascend into heaven to search the secret counsel of God: but rather descend into his own heart to search whether he is sanctified or not.

Question: What is it to be sanctified?

It comprehends two things: the first to be purged from the corruption of his own nature: the second to be endued with inward righteousness.

Question: How is the corruption of sin purged?

By the merits and power of Christ's death, which being by faith applied, is as a corrosive to abate, consume, and weaken the power of all sin.

Question: How is a man endued with inherent righteousness?

Through the virtue of Christ's resurrection, which being applied by faith, is as a restorative to revive a man that is dead in sin to newness of life.

Question: In what part of man is sanctification wrought?

In every part of body and soul.

Question: In what time is it wrought?

It is begun in this life, in which the faithful receive only the first fruits of the spirit, and it is not finished before the end of this life.

Question: What graces of the spirit do usually show themselves in the heart of a man sanctified?

The hatred of sin, and the love of righteousness.

Question: What proceeds of them?

Repentance, which is a settled purpose in the heart, with a careful endeavor to leave all his sins, and to live a Christian life.

Question: What goes with repentance?

A continual fighting and struggling against the assaults of a man's own flesh, against the motions of the devil, and the enticements of the world.

Question: What follows after a man has gotten the victory in any temptation or affliction?

Experience of God's love in Christ and so increase of peace of conscience and joy in the Holy Ghost.

Question: What follows, if in any temptation he is overcome, and through infirmity falls?

After a while there will arise a godly sorrow, which is, when a man is grieved for no other cause in the world but for this only, that by his sin he has displeased God, who has been unto him a most merciful and loving Father.

Question: What sign is there of this sorrow?

The true sign of it is this, when a man can be grieved for the very disobedience to God in his evil word or deed, though he should never be punished, and though there were neither heaven nor hell.

Question: What follows after this sorrow?

Repentance renewed afresh.

Question: By what signs will this repentance appear?

There are seven: 1. A care to leave the sin into which he is fallen. 2. An utter condemning of himself for it, with a craving of pardon. 3. A great anger against himself for his carelessness. 4. A fear lest he should fall into the same sin again. 5. A desire ever after to please God. 6. Zeal of the same. 7. Revenge upon himself for his former offense.

5.

Question: What outward means must we use to obtain faith and all blessings of God which come by faith?

The preaching of God's word and the administration of the sacraments, and prayer.

Question: Where is the word of God to be found?

The whole word of God needful to salvation is set down in the holy Scriptures.

Question: How do you know that the Scriptures are the word of God and not men's policies?

I am assured of it. First, because the Holy Ghost persuades my conscience that it is so. Secondly, I see it by experience: for the preaching of the Scriptures has the power of God in them to humble a man when they are preached, and to cast him down to hell: and afterward to restore and raise him up again.

Question: What is the use of the word of God preached?

First it breeds and then it increases faith in them who are chosen to salvation: but unto them that perish it is by reason of their corruption an occasion of their further damnation.

Question: How must we hear God's word, that it may be effectual to our salvation?

We must come unto it with hunger-bitten hearts, having an appetite to the word; we must mark it with attention, receive it by faith, submit ourselves unto it with fear and trembling, even then when our faults are reprov'd: lastly, we must hide it in the corners of our hearts, that we may frame our lives and conversations by it.

Question: What is a sacrament?

A sign to represent, a seal to confirm, an instrument to convey Christ and all his benefits to them that do believe in him.

Question: Why must a sacrament represent the mercies of God before our eyes?

Because we are dull to conceive and to remember them.

Question: Why does the sacrament seal unto us the mercies of God?

Because we are full of unbelief and doubting of them.

Question: Why is the sacrament the instrument of the spirit to convey the mercies of God into our hearts?

Because we are like Thomas, we will not believe till we feel them in some measure in our hearts.

Question: How many sacraments are there?

Two and no more. Baptism, by which we have our admission into the true church of God: and the Lord's supper, by which we are nourished and preserved in the church after our admission.

Question: What is done in baptism?

Solemnly in the assembly of the church a covenant is made between the Lord and the party baptized.

Question: In the making of this covenant what does God promise to the party baptized?

Christ with all blessings that come by him.

Question: To what condition is the party baptized, bound?

To receive Christ, and to repent of his sin.

Question: What does the sprinkling or dipping in water mean?

The covenant being solemnly made, is thereby sealed and confirmed.

Question: How comes it to pass that many after their baptism for a long time feel not the effect and fruit of it, and some never?

The fault is not in God, who keeps his covenants; but the fault is in themselves, in that they do not keep the condition of the covenant to receive Christ by faith, and to repent of all their sins.

Question: When shall a man then see the effect of his baptism?

At whatsoever time he does receive Christ by faith, though it be a hundred years after, he shall then feel the power of God to regenerate him, and to work all things in him, which he offered in baptism.

Question: How if a man never keeps the condition, to which he bound himself in baptism?

His damnation shall be the greater, because he breaks his vow made to God.

Question: What is done in the Lord's supper?

The former covenant made in baptism, is renewed in the Lord's supper, between the Lord himself and the receiver.

Question: What is the receiver?

Every one that has been baptized, and after his baptism has truly believed in Christ: and repented of his sin from his heart.

Question: What does the bread and wine, the eating of the bread, and drinking of the wine mean?

These outward actions are a second seal, set by the Lord's own hand unto his covenant. And they do give every receiver to understand, that as God does bless the bread and wine, to preserve and strengthen the body of the receiver: so Christ received by faith, shall nourish him, and preserve both body and soul unto eternal life.

Question: What shall a true receiver feel in himself after the receiving of the sacrament?

The increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sin, a greater care to live in newness of life.

Question: What if a man after the receiving of the sacrament, never finds any such thing in himself?

He may well suspect himself, whether he did ever repent or not.

Question: What is another means of increasing faith?

Prayer.

Question: What is prayer?

A familiar speech with God: in which either we crave things needful, or give thanks for things received.

Question: In asking things needful, what is required?

Two things, an earnest desire, and faith.

Question: What things must a Christian man's heart desire?

Six things especially.

Question: What are they?

1. That he may glorify God: 2. That God may reign in his heart and not sin: 3. That he may do God's will, and not the lusts of his flesh: 4. That he may rely himself on God's providence for all the means of this temporal life: 5. That he may be justified, and be at peace with God: 6. That by the power of God he may be strengthened against all temptations.

Question: What is faith?

A persuasion, that these things which we truly desire, God will grant them for Christ's sake.

6.

Question: After a man has led a short life in this world, what follows?

Death, which is the parting asunder of body and soul.

Question: Why do wicked men and unbelievers die?

That their bodies may go to the earth, and their souls may be cast into hell fire.

Question: Why do the godly die?

That their bodies may rest for a while in the earth, and their souls may enter into heaven immediately.

Question: What follows after death?

The day of judgment.

Question: What sign is there to know this day from other days?

Heaven and earth shall be consumed with fire immediately before the coming of the Judge.

Question: Who shall be the Judge?

Jesus Christ the Son of God.

Question: What shall the coming to judgment be?

He shall come in the clouds in great majesty and glory with infinite company of angels.

Question: How shall all men be cited to judgment?

At the sound of a trumpet, the living shall be changed in the twinkling of an eye, and the dead shall rise again every one with his own body, and all shall be gathered together before Christ: and after this, the good shall be severed from the bad, these standing on the left hand of Christ, the other on the right.

Question: How will Christ try and examine every man's cause?

The books of all men's doings shall be laid open, and every man shall be tried by the works which he did in his lifetime, because they are open and manifest signs of faith or unbelief.

Question: What sentence will he give?

He will give sentence of salvation to the elect and godly, but he will pronounce sentence of damnation against unbelievers and reprobates.

Question: What state shall the godly be in after the day of judgment?

They shall continue forever in the highest heaven in the presence of God having full fellowship with Christ Jesus, and reigning with him forever.

Question: What state shall the wicked be in after the day of judgment?

In eternal perdition and destruction in hell fire.

Question: What is that?

It stands in three things especially: 1. a perpetual separation from God's comfortable presence, 2. fellowship with the devil and his angels, 3. a horrible pang and torment both of body and soul, arising from the feeling of the whole wrath of God, poured forth on the wicked, forever, world without end.

THANKS FOR READING



If you spotted a typo or have feedback, the email is **sam@goodsoilapps.com** — or use the in-app feedback form in *Christian Reader*.