

**A QUESTION BOOK ON THE TOPICS IN  
THE ASSEMBLY'S SHORTER CATECHISM;  
FOR FAMILIES, SABBATH SCHOOLS,  
BIBLE CLASSES, AND CHURCHES; SERIES  
FOR YOUTH AND ADULTS, PARTS I AND  
II: PART II, PRACTICAL, VOL. IV**

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A Question Book on the Topics in the Assembly's Shorter Catechism; For Families, Sabbath Schools, Bible Classes, and Churches; Series for Youth and Adults, Parts I and II: Part II, Practical, Vol. IV by A. R. Baker

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**A. R. BAKER**

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THE CATECHISM TESTED BY THE BIBLE.

QUESTION BOOK

ON

THE TOPICS IN THE  
ASSEMBLY'S SHORTER CATECHISM;

FOR

FAMILIES, SABBATH SCHOOLS, BIBLE CLASSES,  
AND CHURCHES.

SERIES FOR YOUTH AND ADULTS. PARTS I. AND II.

PART II. PRACTICAL.

VOL. IV.

BY A. R. BAKER.

*"Hold fast the form of sound words."—2 Ti. 1. 13.*

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ABBREVIATIONS AND EXPLANATIONS.

BOOKS OF THE OLD TESTAMENT.

Genesis . . . . .	Ge.
Exodus . . . . .	Ex.
Leviticus . . . . .	Le.
Numbers . . . . .	Nu.
Deuteronomy . . . . .	De.
Joshua . . . . .	Jos.
Judges . . . . .	Ju.
Ruth . . . . .	Ru.
Samuel . . . . .	1 and 2 Sa.
Kings . . . . .	1 and 2 Ki.
Chronicles . . . . .	1 and 2 Ch.
Ezra . . . . .	Ez.
Nehemiah . . . . .	Ne.
Ester . . . . .	Es.
Job . . . . .	Job.
Psalms . . . . .	Ps.
Proverbs . . . . .	Pr.
Ecclesiastes . . . . .	Ec.
Solomon's Song . . . . .	Ca.
Isaiah . . . . .	Is.
Jeremiah . . . . .	Ja.
Lamentations . . . . .	La.
Ezekiel . . . . .	Eze.
Daniel . . . . .	Da.
Hosea . . . . .	Ho.
Joel . . . . .	Jo.
Amos . . . . .	Am.
Obadiah . . . . .	Ob.
Jonah . . . . .	Jon.
Micah . . . . .	Mi.
Nahum . . . . .	Na.
Habakkuk . . . . .	Ha.
Zephaniah . . . . .	Ze.
Haggai . . . . .	Hag.
Zechariah . . . . .	Zec.
Malachi . . . . .	Mal.

BOOKS OF THE NEW TESTAMENT.

Matthew . . . . .	Mat.
Mark . . . . .	Mar.
Luke . . . . .	Lu.
John . . . . .	Jn.
Acts . . . . .	Ac.
Romans . . . . .	Ro.
Corinthians . . . . .	1 and 2 Co.
Galatians . . . . .	Ga.
Ephesians . . . . .	Ep.
Philippians . . . . .	Ph.
Colossians . . . . .	Co.

Thessalonians . . . . .	1 and 2 Th.
Timothy . . . . .	1 and 2 Ti.
Titus . . . . .	Ti.
Philemon . . . . .	Phil.
Hebrews . . . . .	He.
James . . . . .	Ja.
Peter . . . . .	1 and 2 Pe.
John . . . . .	1, 2, and 3-Jo.
Jude . . . . .	Jude.
Revelation . . . . .	Re.

C. . . . .	Compare or consult.
c. . . . .	clause.
ca. . . . .	clauses.
q. a. . . . .	subordinate question.
f. c. . . . .	first clause.
s. c. . . . .	second clause.
t. c. . . . .	third clause.
l. c. . . . .	last clause.
m. c. . . . .	middle clause.
ch. . . . .	chapter.
chs. . . . .	chapters.
v. . . . .	verse.
vs. . . . .	verses.
p. . . . .	page.
pre. . . . .	preceding.
seq. . . . .	succeeding.
L. . . . .	Lesson.
La. . . . .	Lessons.
Q. . . . .	Catechetical Question.
qs. . . . .	Questions.
A. . . . .	Answer.
As. . . . .	Answers.

( ) shows that the proof-texts which it includes may be omitted.  
 — between two verses, as Pt. I. L. I. qs. 23, or Pt. II. L. I. qs. 8, denotes that the intermediate verses relate to the same subject; between two or more references, as Pt. I. L. I. qs. 2, or Pt. II. L. I. qs. 5, denotes that those which precede it answer one part of the question, and that those which succeed it answer another part of it; and before a question, as Pt. I. L. I. qs. 14, or Pt. II. L. VIII. qs. 2, or X. qs. 13, denotes that a part of a preceding question is continued.

For Advertisements, Introduction, Contents and Index, see Part I.

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## PART II.—PRACTICAL.

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### LESSON I

#### OBEDIENCE, MAN'S DUTY.

QUESTION XXXIX. *What is the duty which God requireth of man?*

ANSWER. The duty which God requireth of man, is obedience to his revealed will.

1. Of what does the first part of this Catechism treat? 2 Ti. 3: 16, s. c. A. III. f. c. doctrine; or "what man is to believe concerning God."

2. What does the second part of it teach? Lu. 17: 10. A. III. l. c. duties, or "what God requires of man."

3. Which of these naturally precedes the other? Ro. 10: 14. He. 11: 6.

4. In what department of religious knowledge is this natural order reversed? Jn. 7: 17, in experimental piety. Gracious exercises, to be perfectly understood, must be felt.

5. What relations does God sustain to us, from

which his right to command, and our duty to obey, originate? Le. 18: 2—5. Ps. 100: 3. Ac. 17: 25, that of Sovereign to subjects;—Re. 4: 11, l. c. of Creator to creatures;—Mal. 1: 6, of Master and Father to servants and children.

6. From what scripture can you show that God requires us to obey him? De. 27: 10.

7. What importance do the sacred writers attach to obedience? De. 10: 12.

8. What is the rule of our obedience? Ps. 19: 7—9.

9. Where does God require us to understand that rule? Ps. 119: 33. Ec. 12: 13. Ep. 5: 17.

10. Where is it most clearly revealed? 2 Ti. 3: 16.

11. What twofold distinction does the Bible recognize in the counsels or will of God? De. 29: 29.

12. How far should our obedience extend? Ps. 119: 6. Ja. 2: 10, 11.

13. From what does true obedience to God flow? Jn. 15: 4, 5. Ep. 1: 6; 2: 10, union to Christ;—and Mat. 22: 37, supreme love to God.

14. What are some of its characteristics? Jos. 24: 14. Is. 29: 13, 14, sincerity;—Pr. 23: 17, constancy;—Ro. 7: 22. 1 Pe. 5: 2, delight.

15. What other persons are we to obey? Ep. 6: 1. 1 Pe. 2: 13, 14.

16. If their commands oppose God's, which are we to obey? Da. 3: 16—18. Ac. 4: 18, 19; 5: 28, 29.

17. What is the principal motive to true obe-



dience? 1 Co. 10: 31. 2 Co. 5: 14, 15. Ti. 2: 11—14.

• 18. What other motives should influence us? Is. 1: 19, 29, promises and threatenings;—De. 10: 12, 13; 28: 1, seq. vs. prosperity;—He. 5: 9, salvation.

19. Does God offer us aid in obeying him? Eze. 36: 27.

20. Shall we ever be released from our obligation to obey him perfectly? Ps. 119: 44; 106: 3.

## LESSON II.

### THE RULE OF OBEDIENCE.

Q. XI. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the moral law.

1. What do you understand by *a law*? Ps. 119: 105, a rule of action.

2. How does it appear that the moral law is both a *reason* for obedience, and a *rule* of it? Le. 18: 4, 5.

3. What other laws are there beside what are commonly called *moral*? He. 10: 1, ceremonial, which relate to rites of worship;—and Ex. 23: 11. Le. 25: 13, judicial, which regulated the administration of justice among the Jews.

4. Give other examples of judicial laws. Nu. 35: 15. De. 16: 16, etc.

5. To whom were the ceremonial and judicial laws given? Jn. 1: 17.

6. To whom did the ceremonial point? He. 10: 8—10.

7. What evidence is there that, as literal enactments, they were fulfilled and abolished? (Da. 9: 27.) Ac. 6: 14. He. 7: 12.

8. What, that their moral principles and significance remain? He. 9: 13, 14, 23—26.

9. Why had not our first parents in Eden the same need of a written moral law as ourselves? Ge. 1: 26, 27.

10. How did they, and how do the heathen still, receive a knowledge of the law? Ro. 2: 14, 15, by conscience; — Ro. 1: 20, 21, by the constitution and course of nature.

11. What proof is there that the moral law is unchangeable? Mat. 5: 18.

12. What, that it is perfect? Ps. 19: 7.

13. What, that it is spiritual, holy, just, and good? Ro. 7: 12.

14. If our first parents had kept it, would their obedience have saved them? Ga. 3: 12.

15. Why cannot we be saved by the law? Ro. 3: 19—26. Ga. 3: 21, 22.

16. What is the penalty of the law? Ge. 2:

17. Eze. 18: 4. Ro. 6: 23, f. c.

17. On whom has the penalty of the law been executed? 2 Pe. 2: 4. Jude 6, 7.

18. On whom will it be executed at the last day? Mat. 25: 41, 46.

19. How can you prove that all mankind have

fallen from the covenant of works by Adam's sin? Ro. 5: 12, 19. Ep. 2: 3.

20. How, that sin has not diminished our obligations? Mat. 5: 48.

21. By whose gracious assistance can we keep the law? Jn. 15: 5, l. c. Ep. 2: 10.

22. How can our imperfect obedience be accepted? Ro. 10: 4.

23. How does it appear that sinners understand their obligations to obey God? De. 30: 15, seq. vs. Ps. 19: 11.

24. What is requisite to spiritual apprehension? Ro. 12: 2. 1 Co. 2: 14.

25. Of what advantage is the law to persons destitute of spiritual discernment? Mi. 6: 8, a memorial of duty;—Ro. 7: 7—9, 24. 1 Ti. 1: 8—11, a means of awakening and of conviction;—Ga. 3: 24, a guide to Christ;—He. 10: 28, 29, a justification of God's condemnation of the wicked.

26. Are believers, who are not under the law as a covenant of works, subject to it as a rule of duty? (Ro. 3: 30; 6: 14.) 1 Co. 9: 21. Ga. 3: 10.

27. What light does it reflect on the extent of Christ's sufferings, and of believers' obligations to love and serve him?—Ro. 8: 3, 4. Ga. 3: 13, seq. vs. Ph. 3: 8—10.