

TAF TIMES



Truth Bible-Presbyterian Church Adults' Fellowship Newsletter

September, 2007, Volume 1, Issue 1

Editorial by Andy Ho

"So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17)



The idea for an Adults' Fellowship newsletter was mooted at one of the AF committee meetings earlier this year. The plan was to have a periodical that will augment the work of one of the ministries of the fellowship, namely, the Word ministry, the other two being the Prayer, and Evangelism ministries.

Insofar as the newsletter is concerned, the twin aims are to inform and inspire. It will carry information on what's happening in the fellowship, articles and other useful, valuable materials, to educate and motivate readers to continue growing spiritually, to walk closer to the Lord, to the praise and glory of His name.

Thank God for this first issue of TAF Times. It has been long time coming, but it is finally out! Featured in this issue are three articles under the theme, *"The Call of God"*, and it includes:

(1) the call to faith and labour in the Lord, (2) the call to witness for the Lord, and (3) the call to perfecting holiness in the Lord. In addition, one of our new members, sister Tina, shares with us her experience in joining our fellowship. Reproduced for our learning and edification also on pages 13 to 20, is the Westminster Larger Catechism, questions 91-149, on the Law of God, which covers in good detail the Ten Commandments of God. A word of thanks to all who have written articles or submitted reports for this first issue of TAF Times, but special thanks must go out to brothers John Loo and Dominino, and also to Rev. (Dr.) Das Koshy, for their contributions, even though it was at such short notice. And for those who may be wondering about the name of our magazine, TAF stands for "Truth Adults' Fellowship", and the person credited with this moniker is none other than our very own 2007 Publicity Chairman, brother Joe Tan!

Finally, for all who have helped in the production of this magazine, may the Lord requite your service and labour of love for Him, and may you, the reader, find much joy and blessings within the pages of this newsletter, to the glory of God Almighty. Amen.

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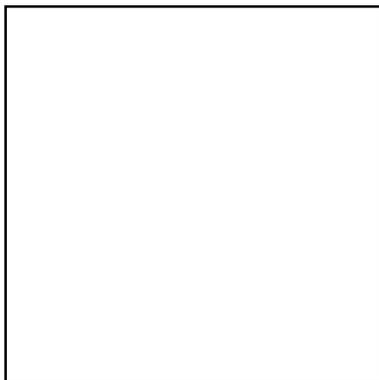
Andy & Jennifer Ho



TAF new logo

Yes, you must have noticed it! It is our brand new logo, courtesy of its designer, sister Lishan. The logo, with the TAF motto taken from Philippians 1:2,1 signifies the following: (1) the red cross symbolizes Christ, positioned on the left side of the abstracted figure, where the heart is located. It also represents TRUTH in short, together with AF for Adults Fellowship, (2) the abstracted figure represents Man, regardless of the gender. It is tilted as such to illustrate the joyful spirit the person would live by each day when Christ is in his heart. The overall presentation motivates one... "To live is Christ, to die is gain",

Attached below is a complimentary sticker of the new logo. Simply detached it from the page, or peel it from its backing to start using it.



Featured article:

What is it to be saved? Is being saved the only goal of the new convert? Here, in this article, brother Dominino shares his experience on what it means to be called by God to faith in Him.

Brother Dominino is studying at the Far Eastern Bible College (FEBC) for his Master in Divinity degree, and he has spoken to the Adults' Fellowship on a number of occasions. We thank God for his ministry in our midst, and pray that the Lord will continue to bless him in his studies, and service for Him.

The Call to Faith and Labour

by **Dominino de la Cruz**

This is a fascinating truth in the Bible: The Call to Faith. Without a shadow of doubt, God is the source of this calling. As Jesus says, "Ye have not chosen me but I have chosen you" (John 15:16a). And remarkably, the call to faith is the spring of the immeasurable blessings that we have been receiving from the mighty hand of God. We are what we are today because God has called us to faith.

Well, at the beginning, God declared concerning man that he was "very good" (Genesis 1:31). But after the fall Jehovah said of man "that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). This is the sad picture of man after the fall. A drastic change has happened in his nature. Before, there was nothing evil, now there is nothing good.

Can a man who is sinful restore his own condition? Certainly not! Augustine says, "God forbid. Once a man commits suicide, he is powerless to restore himself to life." Truly, a fallen man is likened to a dead person in a pit. The sinful nature in man imposes a moral

inability as inflexible as prison bars. Thus man is unable to lift his finger towards the attainment of his salvation. No wonder, Jesus says, "No man can come to me, except the Father which hath sent me draw him" (John 6:44).

Friends, in order for us to entirely appreciate God's call to faith, we should know that by our own strength we are unable to believe in Christ. Now, we have become God's children because first of all, God has drawn us near to Him. This is the beautiful picture of God's call to faith. I pray that we would prevent ourselves from becoming ungrateful to God. If God did not call us to faith, we are still lost in sin and living in the blackness of darkness.

By way of testimony, I was a former drug addict for 18 years. Being a drug addict, I knew exactly the two sure ends of addiction: imprisonment and death.

Of course, I wanted to bring myself out of addiction but I was powerless. I tried to change many times, but I failed. Because of frustrations, there were times that I planned to commit suicide, but it did not succeed.

In my last imprisonment, I decided to transfer to a Christian drug rehabilitation centre. After a month of stay, I felt the irresistible drawing of God in my heart. Without delay, I asked forgiveness for my sins and accepted Jesus Christ as my personal Saviour, and made Him the Lord of my life. I thank God that He called me to faith in the Christian drug rehabilitation centre. I thought that I would die as an addict. But I was wrong because the mighty hand of God lifted me up from the pit of darkness and brought me into His marvellous light.

And this is the will of God that He desires all men to be saved. Rev. Tow says, "It is God's character not to exult like Nero in the torture and death of his Christian subjects, nor like

Hitler exterminating six million Jews with a stone-dead heart, but the very opposite. God is good; God is love. So it is in Himself to see sinners turn to Him in repentance, for He is not willing that any should perish.” And this truth is clearly presented to us in the Bible, which says, “The Lord is not slack concerning his promise, as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

However, God’s intention of calling us to faith is not just to save us from sin and torment in hell. God’s purpose of saving us is more far-reaching than we ever imagined. It is worth noting that after the Apostle Paul got saved on the road to Damascus, immediately, he asked Jesus, “Lord, what will thou have me to do?” Every saint has been saved to serve. The call to faith is at the same time a call to service. In fact, the Apostle Paul stresses this truth as clear as crystal, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Ephesians 2:10).

Interestingly, every believer has at least one spiritual gift (1 Corinthians 12:4-11). Thus, giftedness is not the issue in Christian service but rather our willingness to serve God. Wherever we go, there are souls perishing. But are we willing to be used by God that these perishing souls out there may come to repentance? Have we done our best for Jesus? Let us remember that God does not only call us to faith but also to Christian service.

Personally, after I received Jesus as my personal Saviour and the Lord of my life, I decided to offer the remaining days of my life to serve God full-time. By the grace of God, He has guided my steps to FEBC here in Singapore to equip me for the work that He has prepared for me. I will be finishing my studies in April 2008. Humanly speaking, my desire is to go back home to start a new work. However, if God will redirect my steps, I am willing to follow Him. I strongly believe that one of the

secrets to effective service is to be in the place where God wants you to be.

Yes, not all Christians are called to be pastors and full-time missionaries. Nonetheless, all Christians have been saved to serve. In simple terms, the call to faith is also a call to service. Nowadays, if you were out of action in the Lord’s service, I would say it’s high time for you to wake up. Wake up from your spiritual slumber and keep yourselves busy in the Lord’s work. How wonderful to hear Jesus saying to us, “Well done, thou good and faithful servant”. Surely, our service here on earth has an enormous impact in eternity.



Featured article:

Brother John Loo is a member of Truth B-P Church, and the Adults’ Fellowship. Lord willing, he will complete his Bachelor of Religious Education (BRE) at Far Eastern Bible College (FEBC) this semester. We wish him every success in his studies, and continued service for the Lord.

The Call to Witness

by John Loo

Jesus Christ appeared to two of His disciples on the road to Emmaus “And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem” (Luke 24:46-47).

He reminded them that “And ye are witnesses of these things” (Luke 24:48). All Christians are called to witness for the Lord Jesus Christ!

Paul reminds us “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures” (1 Corinthians 15:1-4).

The Apostle Paul reiterates the message of the Gospel of Jesus Christ, the only salvation of God to sinful men. Yes! Jesus Christ is the only way to heaven! This is the wonderful message of the Gospel. Jesus Christ the only Begotten Son of God came into this wretched world to give His life, a ransom to redeem sinners to a holy and just God. Have you received Jesus Christ as your Lord and Saviour? If you have received this wonderful “Gift” of God in His Son then you will want to tell others about Him!

The Lord Jesus Christ says, “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).

Jesus Christ is the only way to heaven! And He had ascended to heaven to prepare a place for us and He will come again for you and for me, for He says, “that where I am, there ye may be also” (John 14:3). Do you believe Him?

As followers of Christ, we are to be faithful to obey and do what has been entrusted to us, for He says that “If any man serve me, let him follow me; and where I am, there shall also my servant be” (John 12:26). The motivation for witnessing is that one day we will be with our Lord Jesus and see Him face to face!



Featured article:

From justification to sanctification, Rev. (Dr.) Das Koshy, Pastor of Gethsamane B-P Church, and lecturer at Far Eastern Bible College (FEBC), explains from God's word, the need and importance of sanctification in the believer's life, in “The Call of God: Perfecting Holiness in the Lord.” He shares with readers the motivation, challenge, goal, and path of being made perfect in Christ, as found in Paul's exhortation to the believers in 2 Corinthians 7:1.

The Call to Perfecting Holiness

by Das Koshy

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1).

In this verse, the Apostle Paul is stirring up all Christians' hearts to work towards the perfecting of holiness. This is a message for all the redeemed, who are justified and sanctified in Christ. It is a calling upon us to set our hearts upon the business of perfecting holiness. May the Holy Spirit graciously stir our hearts to this noble and necessary pursuit.

Paul was not suggesting that we add anything to the work of Christ, or in any way try to improve our standing before God. The apostle has taught us that “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Corinthians 1:30; cf. Colossians 2:10). His main concern was that all who are saved by grace and became God's children would live a life that is glorifying to the Redeemer.

It was Paul's awareness of the corruption of our nature and the influence of the fleshly lusts upon our souls that prompted him to challenge

us unto holy living. Our fleshly nature is constantly raging war against our soul (cf. 1 Peter 2:11). This warfare will not end until we cease to live in this world. So our present responsibility in this world is to live righteously that men and women may see our good works and glorify our Father in heaven (cf. Matthew 5:16).

There are four things in Paul's exhortation that I would like to draw your attention to. They are (i) the motivation for perfecting holiness; (ii) the challenge for perfecting holiness; (iii) the goal for perfection holiness, and (iv) the path for perfecting holiness.

Motivation: Promises of God

Paul pointed his readers to the promises, which God has given to His people, to inspire them to obedience. He wrote, "Having therefore these promises... let us cleanse ourselves... perfecting holiness..."

The Corinthian Christians were not acting much like believers, though they professed to be believers. So Paul encouraged them to walk in God's holiness by reminding them of God's promises towards them. He prefaced his exhortation to live holy with these words - "Having therefore these promises."

What are the promises to which he is referring? We can say that he had all the promises of the Bible. But in the preceding passage (6:16-18), Paul mentioned five promises of God towards all who obey the truth. These five promises are for all those who trust Christ and follow Him in obedience.

a) His constant presence (6:16). He said, "I will dwell in them." The great God whom the heavens cannot contain, the God who refuses to dwell in shrines and temples made by the hands of men, now promises to dwell in His people (John 14:18, 23; Colossians 1:27). Dear believer, you are the temple of God. What a great reason to live a holy life!

b) His communion (6:16). God promised, "I will walk in them." God is pleased to extend

His communion to His people. He promises them His gracious presence, whilst they sojourn here on earth. Wherever the believer goes, the name of that place is "Jehovah-Shammah," the Lord is there! The Lord God goes with them.

c) His covenant faithfulness (6:16). The Lord God promised, "I will be their God, and they shall be my people." This is the language of God's oath in the covenant of grace (cf. Jeremiah 31:33). He is our God by the special design of His grace. We are His people, His special, peculiar people, by the sovereign operations of His grace (Psalm 110:3).

d) His congenial acceptance (6:17). The Lord God said, "I will receive them." What a divine sympathy towards wretched men like us! What wonderful news! We are "accepted in the Beloved!" God receives every sinner who comes to Him by faith in Christ. He has forever received us in Christ, our Substitute and Mediator. He has received us forever. One day, He shall receive us up into heaven.

e) His confirmation of adoption (6:18). The Lord God says to every believer, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (Read 1 John 3:1-2). God Himself is our Father! He takes care of us as His children. Like a father, He prepares and provides for us an inheritance. We are the sons and daughters of God Almighty! Should we then live as disobedient children?

Having such promises as these, we must be inspired to do everything for the honour of our God. We should be willing to give ourselves in unreserved love to our great God. Wouldn't you agree?

Challenge: Cleansing Ourselves

Because we have such a great, good, and gracious God, Paul, in the second place, challenges us to be cleansed - "... dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit..."

We must constantly seek cleansing from all filthiness of the flesh and spirit. One of the primary concerns of every Christian ought to be his own cleansing. We need to be more concerned about our individual cleansing before we think of others' cleansing.

Inordinate sins of the body are not prominently seen within most Bible-believing congregations.

Nonetheless, sins such as adultery, fornication, drunkenness, theft, murder, and blasphemy must never become matters of indifference to us. We must be careful to avoid every one of them.

Perhaps we need to emphasize a little more about the filthiness of the spirit, or the mind. These are things of the inner man, which others do not see. They are inward more than outward. Therefore, we tend to be less on guard against them. But these inward evils are just as vile as the outward deeds of the flesh. They are sins such as envy, covetousness, malice, wrath, worry, unbelief, being judgmental, an unforgiving spirit, lust, etc.

How can we cleanse ourselves of these things? We cannot eradicate sin absolutely from our lives. As long as we live in this sinful world, we will have to fight it. But we must seek the cleansing of our sins. We must fight a good fight of faith against sin all the days of our lives here on earth. Seeking the purity of our soul is a work of faith (Acts 15:9; 1 Peter 1:22).

The following are four biblical counsels on how believers ought to seek the purifying of our souls:

We must continually flee to the Fountain opened, and wash ourselves by faith in the blood of Christ. You know, of course, that you cannot cleanse away your own sins. That is God's work alone. As an old hymn says,

"What can wash away my sin?

Nothing but the blood of Jesus!

What can make me whole again?

Nothing but the blood of Jesus!"

"Though no one can claim to have attained the perfection of holiness in this life, we can never allow ourselves to be content, or satisfied, with anything less than the perfection of holiness in character and conduct."

1 John 1:7-9 says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin,

we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We must bathe in the laver of God's Word. Jesus said, "Now ye are clean through the word which I have spoken unto you" (John 15:3).

And we must put off the old man by saying "No" to the flesh; and put on the new man, and say, "Yes" to Christ. Ephesians 4:22-24 teaches us "that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (read Ephesians 4:21-5:2 meditatively).

We should not give place to sin. Forsake everything you know that is evil, or anything that has the appearance of evil. 1 Thessalonians 5:22 instructs us to "abstain from all appearance of evil."

Goal: Perfecting of Holiness

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness."

When Paul speaks here of "perfecting holiness," he is not talking about perfecting God's work of justification or perfecting God's work of sanctification. Rather, Paul is talking

about the manner of our testimony in this world.

Paul is telling us that the believer is to carry on a course of righteousness and holiness to the end. To the end of his life, he is to live in holiness. As he is to go on believing in Christ, so, he is to go on living soberly, righteously, and godly to the end of his days. Though no one can claim to have attained the perfection of holiness in this life, we can never allow ourselves to be content, or satisfied, with anything less than the perfection of holiness in character and conduct.

Perfecting holiness is the goal we seek. That perfection of holiness is neither more nor less than conformity to the character and conduct of Christ. "Be ye holy; for I am holy."

We must blame ourselves for falling short of this goal. The infirmity of my flesh, the sin that continually dwells in me is my own doing. It is my fault. I seek no excuses for it, but only cleansing from it.

Soon we will have that perfection of holiness, which we desire (1 John 3:2). We have been predestined and elected to it (Romans 8:29; Ephesians 1:4-5). We have been redeemed for it (Ephesians 5:25-27). We shall soon enter into it!

Child of God, set the perfection of holiness before you as your goal. Strive to attain it in experience. And trust Christ alone for it. Those two statements are not contradictory!

Path: Fear of God

Now, fourthly, Paul mentions the path by which we ought to walk to accomplish the perfecting of holiness - "perfecting holiness in the fear of God."

The fear of God is not the dreadful fear of unbelief, but the fear that emerges from absolute faith in the nature of God as a holy and just God. It is not the fear that drives a man from God, but the fear that drives a man away from sin towards God. The Scripture teaches us that only when we live in the fear of the Lord,

we will learn to shun all evil.

Job 28:28 says, "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Proverbs 8:13 says, "The fear of the LORD is to hate evil: pride, and arrogance, and the evil way, and the froward mouth, do I hate." Proverbs 16:6 affirms, "by the fear of the LORD men depart from evil." So the counsel of God is that we walk in the fear of the Lord - "Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long" (Proverbs 23:17). The fear of God casts out the fear of man, eliminating one common cause of sin. Furthermore, it is the root of faith, worship, and obedience, which ultimately leads us to holy living before our Holy God.



TAF News & Brief

In this segment, we bring you news, events & happenings of the fellowship.

TAF ministration

The TAF has 3 main focus ministries to help members and friends grow spiritually. These 3 ministries are: (1) Prayer, (2) Word, and (3) Evangelism. We provide here, a brief portrayal of these ministries, starting with the PRAYER ministry.

PRAYER ministry by Eric Toh

The purpose of the prayer ministry on the 1st week of the month is to encourage our members to pray for one another and to be in touch with others in the same fellowship. Below are some “Quotable Quotes” to encourage us in our private prayer life.

“Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers, pray for powers equal to your task.” (Phillips Brooks)

“Is prayer your steering wheel or your spare tire?” (Corrie Ten Boom)

“We must alter our lives in order to alter our hearts, for it is impossible to live one way and pray another.” (William Law)

“Faith in a prayer-hearing God will make a prayer-loving Christian.” (Andrew Murray)

“Notice, we never pray for folks we gossip about, and we never gossip about the folk for whom we pray! For prayer is a great deterrent.” (Leonard Ravenhill)

“In prayer it is better to have a heart without words than words without a heart.” (John Bunyan)

WORD ministry by Andy Ho

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” (Ecclesiastes 12:13-14)

“Thy word have I hid in mine heart, that I might not sin against thee.” (Psalm 119:11)

The Word ministry is one of three main ministries that the Adults’ Fellowship implemented to help members and friends grow in the Lord. The focus of the Word ministry is on God’s word; learning,

knowing and remembering God's word. The main aim of this is, of course, that in the knowing of His word, we may also learn to do them.

To achieve this aim, we have regular verse memorization that relates to the messages at our meetings. We have also asked our speakers to provide more detailed message notes where possible, so that listeners may study these in greater detail at their leisure and convenience. These notes came in very handy for our first TAF Quiz in August. The syllabus for the quiz included some of these notes, and it was a great way to recall what we had learnt.

Another tool we will be using is the TAF newsletter, TAF Times. It will be both an informative and educational magazine to let readers know the goings-on of the AF, and to encourage a close Christian walk with the Lord, through its various articles and writings.

One other thing on the drawing board for the Word ministry is a plan to encourage AF'ers to cultivate the habit of reading good, Christian literature, in order to further their knowledge in the things of God. It is said that to know God is to love God. And what better way to know (and thus, to love) God than to know His word!

We pray that the Word ministry will help to build and strengthen our members and friends in their spiritual lives, so that we may all be able to truly say, that, "for me to live is Christ, to die is gain!"



... TAF quiz... working together



... Head-scratching time



... Prize presentation

EVANGELISM ministry by Alice Tan

"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matthew 9:37-38)

As Christians, we know how important it is to witness for the Lord and pay our gospel debt. Therefore, for this year, we have the following lined up.

Objective:

To encourage members to be good witnesses for the Lord so as to 'abound and bear fruit as mature Christians.

Programme:

1. Give reminders/encouragement for members to be more aware of the Great Commission and witness for the Lord.
2. Encourage members to give names of unsaved friends/relatives/contacts whom they are witnessing to or praying for.
3. Bi-monthly tracting session on a weeknight. First one was held on 24/4. Although only 3 turned up for the session, thank God for a fruitful time, revisiting the Pandan area, Gospel meeting contacts made last December. We had opportunities to encourage several people and invite some to our church. Mr. Chua, who is Mandarin- speaking, visited Truth BPC on 29/4 with his son. Martin and Rev. Kwok are following up with him.
4. Planned gospel meeting in September.



TAF membership *by Joe Tan*

Greetings in the precious name of our Lord and Saviour Jesus Christ.

The Lord is good and has indeed done great things. We thank God that Truth Adults' Fellowship is in her 2nd year.

We started off humbly and the number of people coming is increasing slowly and steadily. Though we are known as an "adults" fellowship, membership is open to all above the age of 21 years old. And we welcome you to join us in our bi-monthly meetings.

So if you think that you fall into this category, please feel free to approach any of the Ex-Co members to find out more about programmes and activities. Join us for a time of fellowship and to study the word of God together.

Hope to see you soon!



A NEW beginning *by Tina Tan*

To begin, I practically "grew up" in YAF, my very first fellowship. YAF has taught me many wonderful lessons concerning the Christian faith, doctrines, walk with God and many friendships were also formed during this time. So I was very blessed and comfortable in YAF and remained there beyond the age limit and subsequently became an associate member.

I knew that I should move up to AF but was not ready until a friend of AF age group accepted my invitation to join our fellowship. I thought that it would be more appropriate to bring her to AF instead.

Thank you for the warm welcome extended to me when I came onboard early this year. Thank God for a smooth transition, the messages are insightful, the fellowship is more relaxed, the food is “abundant” and scrumptious, what more can I say. I hope to get to know all of you better and to continue to grow in the faith.

Finally, I would like to share this verse with you: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Philippians 4:8).

- We bid a very special and warm welcome to sisters Gloria Ho, and Tina Wong, who joined the AF this year, having been “promoted” from the Young Adults Fellowship. May you find much blessings and joy as you serve and fellowship together with us in the Lord.- Editor

TAF programme

The Truth Adults’ Fellowship meets every 1st and 3rd Saturday of the month at 7.00 pm, in Room 3.7. All adults are welcome to join us, and if you like to find out more about our activities, please contact Joe or Alice Tan, or the church office.

Date	Programme	Speaker
Sept 1	Evangelism made personal	Bro. Dominino
8	Tracting night	
15	Gospel night	Eld. Boaz Boon
29	Church quiz	
Oct 6	Making a difference: as spouses	Rev. (Dr.) Quek SY
20	Making a difference: as parents, as children	Rev. (Dr.) Das Koshy
Nov 3	Restoring an erring family member (I)	Rev. Tan Kian Sing
8	Proposed retreat	
17	Restoring an erring family member (II)	Rev. (Dr.) Das Koshy
Dec 1	AGM cum elections	Eld. Sim Siang Kok
15	Church gospel meeting	Rev. (Dr.) Jeffrey Khoo
29	Proposed combined fellowship meeting	

Westminster Larger Catechism

Many Christians flounder when it comes to the doctrines of the Christian faith. Basic questions like, what is God, and what is justification, are often met with an uncertain response from many believers, even from those who have been Christians for some time. Yet, this need not be the case. The Westminster

Shorter and Larger Catechisms hold the answers to many, and much more, of such questions, in a clear, concise, fashion. Reproduced here for our instruction, and edification, is part of the Larger Catechism, questions 91-149, covering the Law of God, particularly the Ten Commandments. A careful study of the Catechisms will help us understand the will of God according to Scripture, by illumining God's word to us, and enabling us to observe, and do all that is written in God's holy word.

Chapter XIX: Of the Law of God

I. God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.

II. This law, after his Fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai in ten commandments, and written in two tables; the first four commandments containing our duty toward God, and the other six our duty to man.

III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a Church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated under the New Testament.

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require.

V. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin, and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof; although not as due to them by the law as a covenant of works: so as a man's doing good, and refraining from

evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it: the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.

WLC Questions 91-149

Question 91: What is the duty which God requires of man?

Answer: The duty which God requires of man, is obedience to his revealed will.

Question 92: What did God at first reveal unto man as the rule of his obedience?

Answer: The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, besides a special command not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.

Question 93: What is the moral law?

Answer: The moral law is the declaration of the will of God to mankind, directing and binding everyone to personal, perfect, and perpetual conformity and

obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he owes to God and man: promising life upon the fulfilling, and threatening death upon the breach of it.

Question 94: Is there any use of the moral law to man since the fall?

Answer: Although no man, since the fall, can attain to righteousness and life by the moral law; yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.

Question 95: Of what use is the moral law to all men?

Answer: The moral law is of use to all men, to inform them of the holy nature and will of God, and of their duty, binding them to walk accordingly; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives; to humble them in the sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

Question 96: What particular use is there of the moral law to unregenerate men?

Answer: The moral law is of use to unregenerate men, to awaken their consciences to flee from wrath to come, and to drive them to Christ; or, upon their continuance in the estate and way of sin, to leave them inexcusable, and under the curse thereof.

Question 97: What special use is there of the moral law to the regenerate?

Answer: Although they that are regenerate, and believe in Christ,

be delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet, besides the general uses thereof common to them with all men, it is of special use, to show them: How much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.

Question 98: Where is the moral law summarily comprehended?

Answer: The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone; and are recorded in the twentieth chapter of Exodus. The four first commandments containing our duty to God, and the other six our duty to man.

Question 99: What rules are to be observed for the right understanding of the ten commandments?

Answer: For the right understanding of the ten commandments, these rules are to be observed: That the law is perfect, and binds everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin. That it is spiritual, and so reaches the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures. That one and the same thing, in divers respects, is required or forbidden in several commandments. That as, where a

duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded: so, where a promise is annexed, the contrary threatening is included; and, where a threatening is annexed, the contrary promise is included. That: What God forbids, is at no time to be done; What he commands, is always our duty; and yet every particular duty is not to be done at all times. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto. That: What is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places. That in: What is commanded to others, we are bound, according to our places and callings, to be helpful to them; and to take heed of partaking with others in: What is forbidden them.

Question 100: What special things are we to consider in the ten commandments?

Answer: We are to consider, in the ten commandments, the preface, the substance of the commandments themselves, and several reasons annexed to some of them, the more to enforce them.

Question 101: What is the preface to the ten commandments?

Answer: The preface to the ten commandments is contained in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Wherein God manifests his sovereignty, as being JEHOVAH, the eternal, immutable, and almighty God;

having his being in and of himself, and giving being to all his words and works: and that he is a God in covenant, as with Israel of old, so with all his people; who, as he brought them out of their bondage in Egypt, so he delivers us from our spiritual thralldom; and that therefore we are bound to take him for our God alone, and to keep all his commandments.

Question 102: What is the sum of the four commandments which contain our duty to God?

Answer: The sum of the four commandments containing our duty to God is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind.

Question 103: Which is the first commandment?

Answer: The first commandment is, Thou shalt have no other gods before me.

Question 104: What are the duties required in the first commandment?

Answer: The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God; and to worship and glorify him accordingly, by thinking, meditating, remembering, highly esteeming, honoring, adoring, choosing, loving, desiring, fearing of him; believing him; trusting, hoping, delighting, rejoicing in him; being zealous for him; calling upon him, giving all praise and thanks, and yielding all obedience and submission to him with the whole man; being careful in all things to please him, and sorrowful when in anything he is offended; and walking humbly with him.

Question 105: What are the sins forbidden in the first

commandment?

Answer: The sins forbidden in the first commandment are, atheism, in denying or not having a God; idolatry, in having or worshiping more gods than one, or any with or instead of the true God; the not having and avouching him for God, and our God; the omission or neglect of anything due to him, required in this commandment; ignorance, forgetfulness, misapprehensions, false opinions, unworthy and wicked thoughts of him; bold and curious searching into his secrets; all profaneness, hatred of God; self-love, self-seeking, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part; vain credulity, unbelief, heresy, misbelief, distrust, despair, incorrigibility, and insensibleness under judgments, hardness of heart, pride, presumption, carnal security, tempting of God; using unlawful means, and trusting in lawful means; carnal delights and joys; corrupt, blind, and indiscreet zeal; lukewarmness, and deadness in the things of God; estranging ourselves, and apostatizing from God; praying, or giving any religious worship, to saints, angels, or any other creatures; all compacts and consulting with the devil, and hearkening to his suggestions; making men the lords of our faith and conscience; slighting and despising God and his commands; resisting and grieving of his Spirit, discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us; and ascribing the praise of any good we either are, have, or can do, to fortune, idols, ourselves, or any other creature.

Question 106: What are we specially taught by these words before me in the first commandment?

Answer: These words before me, or before my face, in the first commandment, teach us, that God, who sees all things, takes special notice of, and is much displeased with, the sin of having any other God: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation: as also to persuade us to do as in his sight,; Whatever we do in his service.

Question 107: Which is the second commandment?

Answer: The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is 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 showing mercy unto thousands of them that love me, and keep my commandments.

Question 108: What are the duties required in the second commandment?

Answer: The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God has instituted in his Word; particularly prayer and thanksgiving in the name of Christ; the reading, preaching, and hearing of the Word; the administration and receiving of the sacraments; church government and discipline; the ministry and maintenance thereof; religious fasting; swearing by the

name of God, and vowing unto him: as also the disapproving, detesting, opposing, all false worship; and, according to each one's place and calling, removing it, and all monuments of idolatry.

Question 109: What are the sins forbidden in the second commandment?

Answer: The sins forbidden in the second commandment are, all devising, counseling, commanding, using, and anywise approving, any religious worship not instituted by God himself; tolerating a false religion; the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature: Whatsoever; all worshiping of it, or God in it or by it; the making of any representation of feigned deities, and all worship of them, or service belonging to them; all superstitious devices, corrupting the worship of God, adding to it, or taking from it, whether invented and taken up of ourselves, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretense: Whatsoever; simony; sacrilege; all neglect, contempt, hindering, and opposing the worship and ordinances which God has appointed.

Question 110: What are the reasons annexed to the second commandment, the more to enforce it?

Answer: The reasons annexed to the second commandment, the more to enforce it, contained in these words, 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 showing mercy unto

thousands of them that love me, and keep my commandments; are, besides God's sovereignty over us, and propriety in us, his fervent zeal for his own worship, and his revengeful indignation against all false worship, as being a spiritual whoredom; accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations; and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations.

Question 111: Which is the third commandment?

Answer: The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that takes his name in vain.

Question 112: What is required in the third commandment?

Answer: The third commandment requires, That the name of God, his titles, attributes, ordinances, the Word, sacraments, prayer, oaths, vows, lots, his works, and: Whatsoever else there is whereby he makes himself known, be holily and reverently used in thought, meditation, word, and writing; by an holy profession, and

Answerable conversation, to the glory of God, and the good of ourselves, and others.

Question 113: What are the sins forbidden in the third commandment?

Answer: The sins forbidden in the third commandment are, the not using of God's name as is required; and the abuse of it in an ignorant, vain, irreverent, profane, superstitious, or wicked mentioning, or otherwise using his titles, attributes, ordinances, or

works, by blasphemy, perjury; all sinful cursings, oaths, vows, and lots; violating of our oaths and vows, if lawful; and fulfilling them, if of things unlawful; murmuring and quarreling at, curious prying into, and misapplying of God's decrees and providences; misinterpreting, misapplying, or any way perverting the Word, or any part of it, to profane jests, curious or unprofitable

Questions, vain janglings, or the maintaining of false doctrines; abusing it, the creatures, or anything contained under the name of God, to charms, or sinful lusts and practices; the maligning, scorning, reviling, or anywise opposing of God's truth, grace, and ways; making profession of religion in hypocrisy, or for sinister ends; being ashamed of it, or a shame to it, by unconfordable, unwise, unfruitful, and offensive walking, or backsliding from it.

Question 114: What reasons are annexed to the third commandment?

Answer: The reasons annexed to the third commandment, in these words, The Lord thy God, and, For the Lord will not hold him guiltless that takes his name in vain, are, because he is the Lord and our God, therefore his name is not to be profaned, or any way abused by us; especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment, albeit many such escape the censures and punishments of men.

Question 115: Which is the fourth commandment?

Answer: The fourth commandment is, Remember the sabbath day, to keep it holy. Six

days shalt thou labor, and do all 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 manservant, nor thy maidservant, 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.

Question 116: What is required in the fourth commandment?

Answer: The fourth commandment requires of all men the sanctifying or keeping holy to God such set times as he has appointed in his Word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian sabbath, and in the New Testament called the Lord's day.

Question 117: How is the sabbath or the Lord's day to be sanctified?

Answer: The sabbath or Lord's day is to be sanctified by an holy resting all the day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and making it our delight to spend the whole time (except so much of it as is to betaken up in works of necessity and mercy) in the public and private exercises of God's worship: and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.

Question 118: Why is the charge of keeping the sabbath more specially directed to governors of families, and other superiors?

Answer: The charge of keeping the sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oftentimes to hinder them by employments of their own.

Question 119: What are the sins forbidden in the fourth commandment?

Answer: The sins forbidden in the fourth commandment are, all omissions of the duties required, all careless, negligent, and unprofitable performing of them, and being weary of them; all profaning the day by idleness, and doing that which is in itself sinful; and by all needless works, words, and thoughts, about our worldly employments and recreations.

Question 120: What are the reasons annexed to the fourth commandment, the more to enforce it?

Answer: The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, Six days shalt thou labor, and do all thy work: from God's challenging a special propriety in that day, The seventh day is the sabbath of the Lord thy God: from the example of God, who in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day: and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in

ordaining it to be a means of blessing to us in our sanctifying it; Wherefore the Lord blessed the sabbath day, and hallowed it.

Question 121: Why is the word Remember set in the beginning of the fourth commandment?

Answer: The word Remember is set in the beginning of the fourth commandment, partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it, and, in keeping it, better to keep all the rest of the commandments, and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion; and partly, because we are very ready to forget it, for that there is less light of nature for it, and yet it restrains our natural liberty in things at other times lawful; that it comes but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it; and that Satan with his instruments much labor to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.

Question 122: What is the sum of the six commandments which contain our duty to man?

Answer: The sum of the six commandments which contain our duty to man is, to love our neighbor as ourselves, and to do to others: What we would have them to do to us.

Question 123: Which is the fifth commandment?

Answer: The fifth commandment is, Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God gives thee.

Question 124: Who are meant by father and mother in the fifth commandment?

Answer: By father and mother, in the fifth commandment, are meant, not only natural parents, but all superiors in age and gifts; and especially such as, by God's ordinance, are over us in place of authority, whether in family, church, or commonwealth.

Question 125: Why are superiors styled father and mother?

Answer: Superiors are styled father and mother, both to teach them in all duties toward their inferiors, like natural parents, to express love and tenderness to them, according to their several relations; and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.

Question 126: What is the general scope of the fifth commandment?

Answer: The general scope of the fifth commandment is, the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, or equals.

Question 127: What is the honor that inferiors owe to their superiors.?

Answer: The honor which inferiors owe to their superiors is, all due reverence in heart, word, and behavior; prayer and thanksgiving for them; imitation of their virtues and graces; willing obedience to their lawful commands and counsels; due submission to their corrections; fidelity to, defense and maintenance of their persons and authority, according to their several ranks, and the nature of their places; bearing with their infirmities, and covering them in love, that so they may be an

honor to them and to their government.

Question 128: What are the sins of inferiors against their superiors?

Answer: The sins of inferiors against their superiors are, all neglect of the duties required toward them; envying at, contempt of, and rebellion against, their persons and places, in their lawful counsels, commands, and corrections; cursing, mocking, and all such refractory and scandalous carriage, as proves a shame and dishonor to them and their government.

Question 129: What is required of superiors towards their inferiors?

Answer: It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love, pray for, and bless their inferiors; to instruct, counsel, and admonish them; countenancing, commending, and rewarding such as do well; and discountenancing, reproving, and chastising such as do ill; protecting, and providing for them all things necessary for soul and body: and by grave, wise, holy, and exemplary carriage, to procure glory to God, honor to themselves, and so to preserve that authority which God has put upon them.

Question 130: What are the sins of superiors?

Answer: The sins of superiors are, besides the neglect of the duties required of them, an inordinate seeking of themselves, their own glory, ease, profit, or pleasure; commanding things unlawful, or not in the power of inferiors to perform; counseling, encouraging, or favoring them in that which is evil; dissuading, discouraging, or discountenancing them in that

which is good; correcting them unduly; careless exposing, or leaving them to wrong, temptation, and danger; provoking them to wrath; or any way dishonoring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behavior.

Question 131: What are the duties of equals?

Answer: The duties of equals are, to regard the dignity and worth of each other, in giving honor to go one before another; and to rejoice in each other's gifts and advancement, as their own.

Question 132: What are the sins of equals?

Answer: The sins of equals are, besides the neglect of the duties required, the undervaluing of the worth, envying the gifts, grieving at the advancement of prosperity one of another; and usurping preeminence one over another.

Question 133: What is the reason annexed to the fifth commandment, the more to enforce it?

Answer: The reason annexed to the fifth commandment, in these words, That thy days may be long upon the land which the Lord thy God gives thee, is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.

Question 134: Which is the sixth commandment?

Answer: The sixth commandment is, Thou shalt not kill.

Question 135: What are the duties required in the sixth commandment?

Answer: The duties required in the sixth commandment are, all

careful studies, and lawful endeavors, to preserve the life of ourselves and others by resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away the life of any; by just defense thereof against violence, patient bearing of the hand of God, quietness of mind, cheerfulness of spirit; a sober use of meat, drink, physic, sleep, labor, and recreations; by charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable, mild and courteous speeches and behavior; forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succoring the distressed, and protecting and defending the innocent.

Question 136: What are the sins forbidden in the sixth commandment?

Answer: The sins forbidden in the sixth commandment are, all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defense; the neglecting or withdrawing the lawful and necessary means of preservation of life; sinful anger, hatred, envy, desire of revenge; all excessive passions, distracting cares; immoderate use of meat, drink, labor, and recreations; provoking words, oppression, quarreling, striking, wounding, and: Whatsoever else tends to the destruction of the life of any.

Question 137: Which is the seventh commandment?

Answer: The seventh commandment is, Thou shalt not commit adultery.

Question 138: What are the duties required in the seventh

commandment?

Answer: The duties required in the seventh commandment are, chastity in body, mind, affections, words, and behavior; and the preservation of it in ourselves and others; watchfulness over the eyes and all the senses; temperance, keeping of chaste company, modesty in apparel; marriage by those that have not the gift of continency, conjugal love, and cohabitation; diligent labor in our callings; shunning all occasions of uncleanness, and resisting temptations thereunto.

Question 139: What are the sins forbidden in the seventh commandment?

Answer: The sins forbidden in the seventh commandment, besides the neglect of the duties required, are, adultery, fornication, rape, incest, sodomy, and all unnatural lusts; all unclean imaginations, thoughts, purposes, and affections; all corrupt or filthy communications, or listening thereunto; wanton looks, impudent or light behavior, immodest apparel; prohibiting of lawful, and dispensing with unlawful marriages; allowing, tolerating, keeping of stews, and resorting to them; entangling vows of single life, undue delay of marriage; having more wives or husbands than one at the same time; unjust divorce, or desertion; idleness, gluttony, drunkenness, unchaste company; lascivious songs, books, pictures, dancings, stage plays; and all other provocations to, or acts of uncleanness, either in ourselves or others.

Question 140: Which is the eighth commandment?

Answer: The eighth commandment is, Thou shalt not steal.

Question 141: What are the duties required in the eighth commandment?

Answer: The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man; rendering to everyone his due; restitution of goods unlawfully detained from the right owners thereof; giving and lending freely, according to our abilities, and the necessities of others; moderation of our judgments, wills, and affections concerning worldly goods; a provident care and study to get, keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition; a lawful calling, and diligence in it; frugality; avoiding unnecessary lawsuits and suretyship, or other like engagements; and an endeavor, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others, as well as our own.

Question 142: What are the sins forbidden in the eighth commandment?

Answer: The sins forbidden in the eighth commandment, besides the neglect of the duties required, are, theft, robbery, man-stealing, and receiving anything that is stolen; fraudulent dealing, false weights and measures, removing land marks, injustice and unfaithfulness in contracts between man and man, or in matters of trust; oppression, extortion, usury, bribery, vexatious lawsuits, unjust enclosures and depopulations; engrossing commodities to enhance the price; unlawful

callings, and all other unjust or sinful ways of taking or withholding from our neighbor: What belongs to him, or of enriching ourselves; covetousness; inordinate prizing and affecting worldly goods; distrustful and distracting cares and studies in getting, keeping, and using them; envying at the prosperity of others; as likewise idleness, prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate, and defrauding ourselves of the due use and comfort of that estate which God has given us.

Question 143: Which is the ninth commandment?

Answer: The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

Question 144: What are the duties required in the ninth commandment?

Answer: The duties required in the ninth commandment are, the preserving and promoting of truth between man and man, and the good name of our neighbor, as well as our own; appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgment and justice, and in all other things: Whatsoever; a charitable esteem of our neighbors; loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocency; a ready receiving of a good report, and unwillingness to admit of an evil report, concerning them; discouraging talebearers, flatterers, and slanderers; love and care of our own good name, and defending it when need requires;

keeping of lawful promises; studying and practicing of: Whatsoever things are true, honest, lovely, and of good report.

Question 145: What are the sins forbidden in the ninth commandment?

Answer: The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbors, as well as our own, especially in public judicature; giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evil cause, outfacing and overbearing the truth; passing unjust sentence, calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calls for either a reproof from ourselves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtful and equivocal expressions, to the prejudice of truth or justice; speaking untruth, lying, slandering, backbiting, detracting, tale bearing, whispering, scoffing, reviling, rash, harsh, and partial censuring; misconstruing intentions, words, and actions; flattering, vainglorious boasting, thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating smaller faults; hiding, excusing, or extenuating of sins, when called to a free confession; unnecessary discovering of infirmities; raising false rumors, receiving and countenancing evil reports, and stopping our ears against just defense; evil suspicion; envying

or grieving at the deserved credit of any, endeavoring or desiring to impair it, rejoicing in their disgrace and infamy; scornful contempt, fond admiration; breach of lawful promises; neglecting such things as are of good report, and practicing, or not avoiding ourselves, or not hindering: What we can in others, such things as procure an ill name.

Question 146: Which is the tenth commandment?

Answer: The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Question 147: What are the duties required in the tenth commandment?

Answer: The duties required in the tenth commandment are, such a full contentment with our own condition, and such a charitable frame of the whole soul toward our neighbor, as that all our inward motions and affections touching him, tend unto, and further all that good which is his.

Question 148: What are the sins forbidden in the tenth commandment?

Answer: The sins forbidden in the tenth commandment are, discontentment with our own estate; envying and grieving at the good of our neighbor, together with all inordinate motions and affections to anything that is his.

Question 149: Is any man able perfectly to keep the commandments of God?

Answer: No man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God; but does daily break them in thought, word, and deed.