

THE ⁴²⁶
CONFESSION
OF
FAITH
AND
CATECHISMS,

Agreed upon by the
Assembly of Divines at
Westminster:

TOGETHER
With their Humble ADVICE
Concerning
Church Government
And
Ordination of *Ministers.*

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Church-yard. 1649



THE
Confession of Faith,
Agreed upon by the As-
sembly of Divines at
Westminster,
To be a part of the Unifor-
mity in Religion between
the Churches of *Christ*
in the three King-
doms.

CHAP. I.
Of the holy Scripture.

Although the light of Na-
ture, and the works of
Creation and Providence,
do so farre manifest the
Goodnesse, Wisdom, and Power of
God, as to leave men unexcusable;
4 Rom. 2
14. 15.
Rom. 1. 19.
20. Psal. 19.
1. 2. 3. Rom.
1. 32. with
chap. 2. 1.

6. 1 Cor. 1
21. 3 Cor. 2
15. 14

1 Heb. 1. 1

d. Ps. 22
19. 20. 21
Luke 1. 3. 4
Rom. 15. 4
Mat. 4. 1. 7
10. 15. 8
19. 20.
e. 2 Tim. 3
17. 2 Pet. 1
19.
f. Heb. 1.
1. 1.

yet are they sufficient to give that knowledge of God and of his Will, which is necessary unto salvation b. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his Will unto his Church; and afterwards for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world; to commit the same wholly unto writing d: which maketh the Holy Scripture to be most necessary e: those former wayes of Gods revealing his Will unto his people, being now ceased f.

II. Under the name of Holy Scripture, or the Word of God written; are now contained all the Books of the Old and New Testament, which are these:

Of the Old Testament.

Genesis
Exodus
Leviticus
Numbers
Deuteronomie
Joshua
Judges

Ruth
1. Samuel
II. Samuel
1. Kings
II. Kings
1. Chronicles
II. Chronicles

Ezra

Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
The Song of Songs
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

Of the New Testament.

The Gospel according to

Matthew
Mark
Luke
John

The Acts of the Apostles.

Pauls Epistles to the Romanes

Corinthians
Corinthians 1.
Corinthians II.
Galatians
Ephesians
Philippians
Colossians

Thessalonians I.
Thessalonians II.
To Timothy I.
To Timothy II.
To Titus
To Philemon
The Epistle to the Hebrews.
The Epistle of James
The first and second Epistles of Peter.
The first, second, and third Epistle of Iohn
The Epistle of Jude
The Revelat. of Iohn.

All

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All which are given by inspiration of God, to be the Rule of faith and life g.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings h.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimonie of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof; and therefore it is to be received, because it is the Word of God i.

V. Wee may be moved and induced by the Testimonie of the Church to an high and reverend esteem of the holy Scripture k. And the heavenliness of the Matter, the efficacy of the Doctrine, the majesty of the Style, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the onely way of mans salvation, the many other incomparable Excellencies, and the infinite perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our full persuasion and assu-

g Luk. 16.
29. 31.
Eph. 2. 20.
Rev. 22. 18;
19. 2 Tim.
3. 16.

h Luk. 24.
27. 44.
Rom. 3. 2.
a Per. 1. 21.

i 2 Pet. 1.
19. 21.
2 Tim. 3. 16
1 John 5. 9
k Thes. 2. 13
1 Tim. 3.
15.

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assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word, in our hearts l.

VI. The whole Councell of GOD concerning all things necessary for his own Glory, mans salvation, Faith, and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men m. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word n: and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane actions and Societies, which are to be ordered by the light of Nature and Christian Prudence, according to the generall Rules of the Word, which are alwayes to be observed o.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all p: yet those things which are necessary, to be known, believed, & observed for salvation, are so clearly pro-

l 1st John 2:
20. 27.
John 16. 13
14. 1 Cor.
2. 30. 12.
12. 12. 19.

m 1 Tim. 5
15. 16. 17.
Gal. 1. 8. 9.
1 Thes. 3. 2.

n 1 Joh. 6. 45
1 Cor. 2. 9.
10. 12.

o 1 Cor. 12.
13. 14.
1 Cor. 14.
26. 40.
p 2 Pet. 3. 16

pounded and opened in some place of Scripture or other, that not only the Learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the Native Language of the people of God of old, (and the New Testament in Greek, (which at the time of writing of it was most generally known to the Nations) being immediately inspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authentically; so as, in all Controversies of Religion, the Church is finally to appeal unto them/. But, because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of GOD, to read and search them *t*, therefore they are to be translated into the vulgar Language of every Nation unto which they come *u*, that the Word of GOD dwelling plentifully in all, they may worship him in an acceptable manner *w*; and, through patience and comfort of the Scriptures, may have hope *x*.

IX. The infallible Rule of Interpretation of Scripture is the Scripture it self: and therefore, when there is a Question about

about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly y.

X. The Supreme Judge by which all Controversies of Religion are to be determined, and all Degrees of Councils, Opinions of Ancient Writers, Doctrines of men, and private spirits, are to be examined; and, in whose Sentence we are to rest: can be no other but the Holy Spirit speaking in the Scripture.

CHAP. II.

Of God, and of the holy Trinity.

THere is but one only *a*, living, and true God *b*, who is infinite in Being and Perfection *c*, a most pure Spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immurable *h*, immense *i*, eternall *k*, incomprehensible *l*, Almighty *m*, most wise *n*, most Holy *o*, most free *p*, most absolute *q*, working all things according to the Counsel of his own immutable and most righteous will, for his own glory *r*.

1: King, 2: 17, 1er 23, 24, 14; 1 Psa 90, 2; 1 Tim, 1: 17; 1 Psa 149, 2;
= Gen 27, 4. Rev 4, 3. = Rom 16, 27; 1 Ma 6, 3. Rev 4, 3. 1 Th 1, 15-3;
9 Exod 1, 14. 1 Eph 1, 12. 1 Psa 16, 14. Rom 11, 36.

A ϵ most

1. John 4.
2. 6.

1. Exod. 34.
64. 7.

1. Heb. 11. 6.
2. Nehem. 9.

31. 35.
1. Psal. 5. 15.

1. Neh. 1. 3. 5.
Exod. 34. 7.

1. Exod. 5. 16.
1. Act. 7. 2.

1. Psal. 119.
68.

1. 1. Tim. 6.
35. Rom. 9. 5.

1. Act. 17. 24.
25.

1. Job 22. 3.

1. Rom. 11. 36

1. Jer. 4. 11.
1. 1. Tim. 6. 15.

1. Dan. 4. 25.
35.

1. Jer. 4. 7. 3.

1. Rom. 11.
35. 14.

1. Psal. 147. 5.
1. Act. 15. 18.

1. Ezek. 11. 5.
1. m. Psal. 145.

1. 27. Rom. 7.
12.

1. Jer. 5.
31. 35. 14.

most loving, & gracious, mercifull, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin *a*, the rewarder of them that diligently seek him *w*; and withall, most just and terrible in his judgments *x*, hating all sin *y*, and who will by no means clear the guilty *z*.

II. God hath all life *a*, glory *b*, goodness *c*; blessedness *d*; in, and of himself; and is alone in, and unto himself all-sufficient, nor standing in need of any creatures which he hath made *e*, nor deriving any Glory from them *f*, but only manifesting his own glory, in, by, unto, and upon them: He is the alone Fountain of all Being, of whom, through whom, and to whom are all things *g*; and, hath most Sovereigne Dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth *h*. In his sight all things are open and manifest *i*, his knowledge is infinite, infallible, and independent upon the creature *k*, so as nothing is to him contingent, or uncertain *l*. He is most holy in all his counsels, in all his works, and in all his commands *m*. To him is due from Angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them *n*.

III. In

III. In the Unity of the God-head there be three Persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father *p*; The Holy Ghost eternally proceeding from the Father and the Son *q*.

1. 1. John 7.
1. Mat. 3. 16, 17.

1. Mar. 28. 19.

1. 2. Cor. 13. 14.
1. 1. John 1. 14.

1. 1. John 1. 15.

1. 26. Gal. 4.
6.

CHAP. III.

Of Gods eternall Decree.

GOD from all eternity did, by the most wise and holy Counsell of his own Will, freely, and unchangeably ordain whatsoever comes to passe *a*; yet so, as thereby neither is God the Author of sin *b*, nor is violence offered to the will of the Creatures, nor is the Liberty or contingency of second Causes taken away, but rather established *c*.

II. Although God knowes whatsoever may, or can come to passe upon all supposed conditions *d*, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to passe upon such conditions *e*.

III. By the decree of God, for the manifestation of his Glory, some men and Angels *f* are predestinated unto everlast-

1. 1. Eph. 1. 11.

1. Rom. 11. 33.

1. Heb. 6. 17.

1. Rom. 9. 15.

1. 28.

1. 1. Rom. 9. 15.

1. 17. 1. John 1. 5.

1. 2. Act. 2. 23.

1. Act. 4. 27. 28.

1. Job 19. 11.

1. Pro. 16. 33.

1. 4. Act. 15. 18.

1. 1. Sun 23. 11.

1. 12.

1. Mat. 11. 21.

1. 23.

1. Rom. 9. 21.

1. 13. 16. 18.

1. 1. 1. Tim. 5.

1. 21. Mat. 25.

1. ing. 41.

ing life, and others fore-ordained to everlasting death g.

IV. These Angels and men thus predestinated and fore-ordained, are particularly, and unchangeably, designed, and their number is so certain, and definite, that it cannot be either increased, or diminished h.

V. Those of man-kinde that are predestinated unto Life, God, before the foundation of the world was laid according to his eternall and immutable purpose, and the secret counsell and good pleasure of his Will, hath chosen, in Christ, unto everlasting glory i, out of his meer free grace and love, without any foresight of Faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto k, & all to the praise of his glorious grace l.

VI. As God hath appointed the Elect unto glory, so hath he, by the eternall and most free purpose of his Will, fore-ordained all the meanes thereunto m. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ n, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified o, and kept by his power through faith unto salvation p. Neither are any other re-

deemed by Christ, effectually called, justified, adopted, sanctified and saved, but the Elect onely q.

VII. The rest of man-kinde God was pleased, according to the unsearchable counsell of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Sovereign Power over his creatures, to passe by r and to Ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice r.

VIII. The doctrine of this high Mystery of Predestination is to be handled with speciall prudence and care s, that men attending the will of God revealed in his Word, and yeelding obedience thereunto, may, from the certainty of their effectuall Vocation, be assured of their eternall Election t. So shall this Doctrine afford matter of praise, reverence, and admiration of God u, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel w.

CHAP. IV.

Of Creation.

a Heb. 1.2

John 1.3

Gen. 1.2

Job 26. 13

Job 33. 4

a Rom. 1.20

Jer. 10. 12

Psal. 104. 24

Psal. 33. 5

e Gen. 1. ch

Heb. 11. 13

Col. 1. 16

Aas. 17. 24

d Gen. 1. 27

e Gen. 1. 7

with Eccl. 12. 7, and

Luk. 23. 43

and Mat. 10

28.

f Gen. 1. 26

Col. 3. 10

Eph. 4. 24

g Rom. 2. 14

25.

b Eccl. 7. 29

c Gen. 4. 6

Eccl. 7. 29

Eccl. 7. 29

Eccl. 7. 29

Eccl. 7. 29

Eccl. 7. 29

Eccl. 7. 29

Eccl. 7. 29

Eccl. 7. 29

Eccl. 7. 29

Eccl. 7. 29

Eccl. 7. 29

Eccl. 7. 29

Eccl. 7. 29

Eccl. 7. 29

Eccl. 7. 29

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternall power, wisdom, and goodnesse *b*, in the beginning, to create, or make of nothing, the World, and all things therein, whether visible or invisible, in the space of six dayes, and all very good *c*.

II. After God had made all other Creatures, he created Man, male and female *d*, with reasonable and immortal souls *e*, indued with knowledge, righteousness, and true holinesse, after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfill it *b*: and yet, under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*: Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evil, which while they kept, they were happy in their Communion with God *k*, and had Dominion over the creatures *l*.

CHAP.

CHAP. V.

Of Providence.

GOD the great Creatour of all things, doth uphold *a*, direct, dispose, and govern all creatures, actions, and things *b*, from the greatest even to the least *c*, by his most wise and holy Providence *d*, according to his infallible fore-knowledge *e*, and the free, and immutable counsell of his own Will *f*, to the praise of the glory of His Wisdom, Power, Justice, Goodnesse, and Mercy *g*.

II. Although in relation to the fore-knowledge and decree of God, the first Cause, all things come to passe immutably, and infallibly *b*: yet, by the same Providence he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently *i*.

III. God, in his ordinary Providence maketh use of means *k*, yet is free to work without, above *m*, and against them at his pleasure *n*.

I V. The Almighty power, unsearchable wisdom, and infinite goodnesse of God so farre manifest themselves in his Providence, that it extendeth it self even to the first Fall, and all other sinnes of

a Heb. 1.3

b Dan. 4.34

c Psal. 137

d Aas. 17

e Job 26. 13

f Job 33. 39

g Job 33. 39

h Job 33. 39

i Job 33. 39

j Job 33. 39

k Job 33. 39

l Job 33. 39

m Job 33. 39

n Job 33. 39

o Job 33. 39

p Job 33. 39

q Job 33. 39

r Job 33. 39

s Job 33. 39

t Job 33. 39

u Job 33. 39

v Job 33. 39

w Job 33. 39

x Job 33. 39

y Job 33. 39

z Job 33. 39

aa Job 33. 39

ab Job 33. 39

ac Job 33. 39

ad Job 33. 39

ae Job 33. 39

af Job 33. 39

ag Job 33. 39

ah Job 33. 39

ai Job 33. 39

aj Job 33. 39

ak Job 33. 39

al Job 33. 39

am Job 33. 39

an Job 33. 39

ao Job 33. 39

ap Job 33. 39

aq Job 33. 39

ar Job 33. 39

as Job 33. 39

Angels and Men *e*, and that not by a bare permission *p*, but such as hath joyned with it a most wise and powerfull bounding *q*, and otherwise ordering, and governing of them, in a manifold dispensation, to his own holy ends *r*: yet so, as the sinfulness thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin *s*.

V. The most wise, righteous, and gracious GOD doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sinnes, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled *t*: and, to raise them to a more close and constant dependance for their support upon himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends *u*.

VI. As for those wicked and ungodly men, whom GOD, as a righteous Iudge, for former sinnes doth blinde and harden *w*, from them he not onely withholdeth his Grace, whereby they might have been enlightened in their understandings, and wrought upon in their

their hearts *x*; but sometimes also with-draweth the gifts which they had *y*, and exposeth them to such objections as their corruption makes occasions of sin *z*: and withall, gives them over to their own lusts, the temptations of the world, and the power of Satan *a*: whereby it comes to passe that they harden themselves, even under those meanes which GOD useth for the softning of others *b*.

VII. As the providence of GOD doth in generall reach to all Creatures; so after a most speciall manner, it taketh care of his Church, and disposeth all things to the good thereof.

CHAP. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

Our first Parents being seduced by the subtilty and Temptation of Satan, sinned in eating the forbidden fruit *a*. This their sin, God was pleased, according to his wise and holy counsell to permit, having purposed to order it to his own glory *b*.

II. By this sinne they fell from their original righteousness and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all the fa-

* Deut. 29. 4
* Mat. 23. 12
* Mat. 23. 12
* Deut. 2. 10
* 2 Kings 8. 12, 13
* Psal. 119. 11, 12
* Exod. 7. 3, with Exod. 8. 15, 32.
* 2 Cor. 1. 15, 16. 14. 8. 14
* 2 Pet. 2. 7, 8
* 1 Jo. 2. 9, 10, with Acts 23. 26, 27.
* 1 Tim. 4. 10
* Amos 9. 8, 9.
* Rom. 8. 28.
* 1 Jo. 4. 3. 14.
* 3. 14.

* 1 Chr. 32. 23, 26. 31
* 1 Sam. 24. 1
* 2 Cor. 12. 7. 9
* Psal. 73. throughout
* Psal. 77. 1. 10, 12.
* Mat. 14. 66
* to the end, with John 21. 1. 16. 17
* 2 Tim. 1. 14
* 26. 23
* Rom. 14. 7, 8

* Gen. 3. 23.
* 1 Cor. 12. 3

* Rom. 11. 32.
* Gen. 3. 6, 7.
* Eccl. 7. 29.
* Rom. 3. 23.
* Gen. 2. 17
* Eph. 2. 3.

• Tit. 1. 15, cures and parts of soul and body e.
 Gen. 6. 5.
 Jer. 17. 9.
 Rom. 3. 10, 19.
 f Gen. 1. 27.
 23, and Gen.
 2. 16, 17.
 and Acts 17.
 13. with
 Rom. 5. 12,
 15, 16, 17.
 15. 19.
 and 1 Cor.
 15. 21, 22, 45.
 g Phil. 3. 5.
 Gen. 5. 3.
 Job 14. 4.
 Job 15. 14.
 h Rom. 5. 6.
 Rom. 8. 7.
 Rom. 7. 13.
 Col. 3. 21.
 i Gen. 6. 5.
 Gen. 8. 21.
 Rom. 3. 10,
 11, 12.
 k Lam. 1. 14.
 l Eph. 2. 2.
 m Mar. 15. 19.
 n Job. 1. 8.
 o Rom. 7.
 14, 17, 18.
 p Lam. 3. 12.
 Prov. 20. 9.
 Recl. 7. 12.
 q Rom. 7.
 15, 18, 19.
 Gal. 3. 17.
 r John 3. 5.
 s Rom. 2. 13.
 t Eph. 4. 18.
 u Rom. 19. 19.
 v Eph. 2. 3.
 w Gal. 3. 10.
 x Rom. 6. 13.
 y Eph. 4. 18.
 z Rom. 6. 10, 12, 13, 19.
 aa Mat. 25. 41.
 ab Thes. 1. 9.

CHAP.

CHAP. VII.

Of Gods Covenant with Man.

THE distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their Blessedness and Reward, but by some voluntary condescension on Gods part, which he hath been pleased to expresse by way of Covenant a.

II. The first Covenant made with Man, was a Covenant of Works b, wherein Life was promised to Adam, and in him to his posterity c, upon condition of perfect and personall obedience d.

III. Man, by his Fall having made himself incapable of Life by that Covenant, the Lord was pleased to make a Second e, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners Life and Salvation by Iesus Christ, requiring of them Faith in Him that they may be saved f, and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing, and able to believe g.

IV. This Covenant of Grace is frequently

a Faith
 40. 13. 14.
 15. 16, 17.
 Job 9. 32, 33
 1 Sam. 2. 29
 Ps. 115. 5, 6
 Psal. 100. 1, 3
 Job 12. 2, 3.
 Job 35. 7, 8
 Luke 17. 10
 Act. 17. 14, 25.
 b Gal. 3. 12
 c Rom. 10. 5
 Rom. 5. 12
 10. 20.
 d Gen. 2. 17
 Gal. 3. 10.
 e Gal. 3. 21
 Rom. 3. 20.
 aa Gen. 3.
 15. 10-17.
 f Mark. 16.
 15. 16.
 John 3. 16.
 Rom. 10. 6.
 g Gal. 3. 14
 g Ezek. 36.
 26, 27.
 John 6. 44
 45.

quently set forth in the Scripture by the name of a Testament, in reference to the death of Iesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed *b*.

b Heb. 9.15
16.17. Heb.
7.22. Luke
22.20.
1 Cor. 11.25
12 Cor. 3.6,
7,8,9.

V. This Covenant was differently administered in the time of the Law, and in the time of the Gospel: Under the Law, it was administered by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the people of the Jewes, all fore-signifying Christ to come *k*, which were for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith in the Promised Messiah *l*, by whom they had full remission of sins, and eternall Salvation: and is called, the Old Testament *m*.

k Heb. 3.9
10 chap-
ters.
Rom. 4.11
Col. 1.1,12
1 Cor. 1.7
12 Cor. 10
12.3,4.
Heb. 11.13
John 8.56
m Gal. 3.7,8,
9,14.
n Col. 2.17

VI. Under the Gospel, when Christ the Substance *n*, was exhibited, the Ordinances in which this Covenant is dispensed, are the Preaching of the Word, and the Administration of the Sacraments of Baptism, and the Lords Supper *o*. Which, though fewer in number, and administered with more simplicity, and lesse outward glory, yet, in them, it is held forth in more fulnesse, evidence, and spirituall efficacy *p*, to all nations,

o Mat. 28
19.39.
1 Cor. 14
23,24,25
p Heb. 12
22. to 28
Jer. 37.33,
34.

tions, both Jewes and Gentiles; *q*; and is called the New Testament *r*. There are not therefore Two Covenants of Grace, differing in substance, but one and the same, under various dispensations *s*.

Mat. 23.19
Eph. 2.15.
16.17. 16.49
r Luk. 22.20
s Gal. 3. 4.
16. Rom. 3.
21,22. 13.50
Phil. 3.2.1
with Rom.
4.3,6,17,23.
24. Heb. 13.
8. Act. 13.11.

CHAP. VIII.

Of Christ the Mediatour.

IT pleased God, in his eternall purpose, to choose and ordain the Lord Iesus, His only begotten Son, to be the Mediator between God and Man *a*; the Prophet *b*, Priest *c*, and King *d*, the Head, and Saviour of his Church *e*, the Heir of all things *f*, and Iudge of the World *g*: Vnto whom He did from all eternity give a People, to be his Seed *h*, and to be by him in time Redeemed, Called, Iustified, Sanctified, and Glorified *i*.

a 1 Jo. 4.14
1 Pet. 1.19.
20. Iohn 3.
16.
1 Tim. 2.5
b Acts 3.22
c Heb. 1.1,6
d Phil. 2.6
e Luke 1.33
f Eph. 1.23
g Heb. 1.2
h Acts 17.31
i John 1.9,6
Phil. 2.10
11 Tim. 2.6
Heb. 1.14,5
1 Cor. 1.30

II. The Son of God, the second Person in the Trinity, being very and eternall God, of one Substance, and equal with the Father; did, when the fulnesse of time was come, take upon Him mans nature *k*, with all the Essentiall properties, and common infirmities thereof, yet, without sin *l*: being conceived by the Power of the Holy Ghost, in the womb

k Iohn 1.1,
14.1 Iohn
1.20. Phil.
2.6. Gal. 4.4
l Heb. 1.14,
16.17.
Heb. 4.15

in Luke 1.
27, 31, 35.
Gal. 4. 4.

in Luke 1. 45
Col. 2. 9
Roma. 9. 5
1 Pet. 3. 18
1 Tim. 3. 16
e Roma. 3. 24
1 Tim. 2. 5

in Gal. 4. 7
John 3. 34

in Col. 2. 3

in Col. 2. 19

in Heb. 7. 16

in John 1. 14

in Acts 10. 43

in Heb. 1. 24

in Heb. 1. 22

in Heb. 1. 45

in John 3. 22

in 27. Mar. 23

in 28. Act. 1. 36

in Phil. 4. 7

in with Heb.

in 10. 5. to 11

in John 10. 18

in Phil. 2. 8

in Gal. 4. 4.

in Mat. 3. 15

in Mat. 5. 17

in Mat. 16. 37

in 38. Luke 22

in 44. Mat. 27

in 45.

in Mat. 26. 27

in chapters.

womb of the Virgin *Mary*, of her substance *m*. So that, two whole, perfect, and distinct Natures, the God-head and the Man-hood, were inseparably joyned together in one Person, without Conversion, Composition, or Confusion *n*. Which person, is very God, and very Man, yet one Christ, the only Mediator between God and Man.

III. The Lord Iesus, in his humane nature thus united to the divine, was sanctified and anointed with the holy Spirit, above measure *p*, having in him all the treasures of Wisdom and knowledge *q*: in whom, it pleased the Father, that all fulnesse should dwell *r*: to the end, that being holy, harmless, undefiled, and full of grace and truth *s*, he might be thorowly furnished to execute the Office of a Mediator, and surety *t*. Which Office he took not unto himself, but was thereunto called by his Father *u*. who put all power and judgement into his hand, and gave him commandment to execute the same *v*.

IV. This Office, the Lord Iesus did most willingly undertake *x*: which that he might discharge, he was made under the Law *y*, and did perfectly fulfill it *z*, endured most grievous torments immediately in his Soul *a*, and most painfull sufferings in his body *b*: was crucified and

and died *c*: was buried, and remained under the power of death; yet saw no corruption *d*. On the third day he arose from the dead *e*, with the same body in which he suffered *f*, with which also he ascended into Heaven, and there sitteth at the right hand of his Father *g*, making intercession *h*, and shall return to judge men, and Angels, at the end of the World *i*.

V. The Lord Iesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father *k*, and purchased not only reconciliation, but an everlasting inheritance in the Kingdome of Heaven, for all those whom the Father hath given unto him *l*.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation; yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in, and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the Woman which should bruise the Serpents head; and the Lamb slaine from the beginning of the world: being yesterday, and to day the same, and for ever *m*.

in Phil. 2.
in Act. 2. 13;
in 24. 27.
in Act. 13. 37.
in Roma. 8. 3.
in 1 Cor. 15. 54.

in John 20. 25. 27.

in Mark. 16. 19.

in Roma. 8. 34

in Heb. 9. 24.

in Heb. 7. 25.

in Roma. 14. 9.

in 20. Act. 1. 12.

in Act. 10. 41. 42.

in 23. 40. 41.

in 41. Luke 7. 6.

in 6. 1 Pet. 2. 4

in 4 Rom. 5.

in Heb. 9. 14.

in 16. Heb. 10.

in 14 Eph. 5. 2

in Roma. 3. 24.

in 26.

in Dan. 9. 14

in 26. Col. 1.

in 19. 40. Eph. 1. 11. 14.

in John 17. 2.

in Heb. 9. 12.

in 15.

in Gal. 4. 4.

in Gen. 3. 15.

in Rev. 13. 8.

in Heb. 13. 8.

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self: yet, by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly, and effectually apply, and communicate the same, making intercession for them, and revealing unto them, in, and by the Word, the mysteries of salvation, effectually persuading them by his Spirit, to believe, and obey, and governing their hearts by his Word and Spirit, overcoming all their enemies by his Almighty Power, and Wisdom; in such manner, and ways, as are most consonant to his wonderful and unsearchable dispensation.

CHAP. IX.

Of Free-will.

GOD hath induced the Will of man with that naturall liberty, that is neither forced, nor by any absolute necessity of nature determined to do good.

II. Man,

II. Man, in his state of Innocency, had freedom, and power, to will, and to do that which was good, and well-pleasing to God; but yet, mutably, so that he might fall from it.

III. Man by his fall into a state of sin, hath wholly lost all ability of Will to any spirituall good accompanying salvation: so as, a naturall man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

IV. When God converts a sinner, and translates him into the state of grace; he freeth him from his naturall bondage under sin; and by his grace alone, enables him freely to will, and to do that which is spirituall good; yet so, as that by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.

V. The will of man is made perfectly, and immutably free to good alone, in the state of Glory only.

B

CHAP.

CHAP. X.

Of Effectuall calling.

Rom. 8. 30

Rom. 11. 7

Eph. 1. 10, 11

Eph. 2. 1, 2

13. 14

2 Cor. 3. 6

1 Cor. 1. 3

Eph. 2. 4, 5

2. 3, 4, 5

2 Tim. 1. 9 to

1 Act. 26. 18

1 Cor. 10. 12

Eph. 1. 17, 18

Ezek. 36. 27

Ezek. 11. 19

Phil. 2. 13

Deut. 30. 6

Ezek. 36. 27

2 Eph. 1. 19

1 Joh. 6. 44, 45

1 Cant. 1. 4

Psalm. 110. 3

1 Joh. 6. 37

Rom. 6. 16,

17, 18

1 2 Tim. 1. 9

Tit. 1. 4, 5

Eph. 2. 4, 5, 8

9. Rom. 9. 11

1 1 Cor. 2. 14

Rom. 8. 7

Eph. 2. 5

1 1 Joh. 6. 37

Ezek. 36. 27

Rom. 3. 9

1 Joh. 5. 25

1 Luke 1. 3

15. 16. and

Act. 2. 3, 39

and 1 Joh. 3

3. 5. and

1 Joh. 5. 12

ALL those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightning their mindes, spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his Almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so, as they come most freely, being made willing by his grace.

II. This effectuall Call is of Gods free, and speciall grace alone, not from any thing at all foreseen in man, who is altogether passive therein, untill being quickened and renewed by the holy Spirit, he is thereby enabled to answer this Call, and to embrace the grace offered, and conveyed in it.

III. Elect infants dying in infancy, are regenerated, and saved by Christ, through the Spirit; who worketh when,

when, and where; and how he pleaseth: So also are all other elect persons who are incapable of being outwardly called by the Ministry of the Word.

IV. Others, not elected, although they may be called by the Ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved: much lesse can men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of Nature, and the Law of that Religion they doe professe. And, to assest and maintain, that they may, is very pernicious, and to be detested.

CHAP. XI.

Of Justification.

THose whom God effectually calleth, he also freely justifieth: not, by infusing righteousness into them, but by pardoning their sinnes, and by accounting and accepting their persons as righteous; not, for any thing wrought in them, or done by them, but for Christs sake alone; not by imputing faith it self, the act of believing, or any

1 Cor. 13. 2

Gal. 6. 7, 8

1 Cor. 13. 2

Gal. 6. 7, 8

1 Cor. 13. 2

Gal. 6. 7, 8

1 Cor. 13. 2

Gal. 6. 7, 8

1 Cor. 13. 2

Gal. 6. 7, 8

1 Cor. 13. 2

Gal. 6. 7, 8

other Evangelicall obedience, to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them *b*, they receiving, and resting on him and his righteousness by faith, which faith, they have, not of themselves, it is the gift of God *c*.

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification *d*; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by Love *e*.

III. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Fathers Justice in their behalf. Yet, in as much as he was given by the Father, for them *g*; and, his obedience and satisfaction accepted in their stead *h*; and, both, freely, not for any thing in them; their justification is only of free grace *i*, that, both the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*.

IV. God did, from all eternity, decree to justify all the elect, and Christ died, in the fulness of time, for their sins, and rose again for their justification *m*: nevertheless, they are not justified,

fied, until the holy Spirit doth in due time, actually apply Christ unto them *n*.

V. God doth continue to forgive the sins of those that are justified *o*; and, although they can never fall from the state of justification, yet, they may by their sins, fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confesse their sins, beg pardon, and renew their faith and repentance *q*.

VI. The justification of Believers under the Old Testament, was, in all these respects, one and the same with the justification of Believers under the New Testament *r*.

CHAP. XII.

Of Adoption.

ALL those that are justified, God vouchsafeth, in, and for his only Sonne Iesus Christ, to make partakers of the grace of Adoption *a*: by which they are taken into the number, and enjoy the liberties and privileges of the children of God *b*, have his Name put upon them *c*, receive the Spirit of Adoption *d*, have access to the Throne of Grace with boldnesse *e*, are enabled

n Col. 2. 12
2. Gal. 2
16. Tit. 2
4. 5, 6, 7.
o Mat. 6. 12
1 John 1. 9
1 Joh. 2. 2
p Luke 22
31. 1 John 1. 9
25. Heb. 10
14.

q Psal. 89. 31
52. 33
Psal. 51. 7, 8
9. 10, 11, 12
Psal. 51. 5
Mat. 26. 75
1 Cor. 11. 30
32. Luk. 1. 20
Gal. 3. 9
13, 14. Rom.
4. 12, 23, 24
Heb. 13. 8

a Eph. 1. 5
b Gal. 4. 4, 5
Rom. 8. 17
1 John 1. 12
c 1 Pet. 1. 4
d 1 Cor. 12. 13
Rev. 3. 22
e Rom. 5. 15
e Eph. 3. 12
Rom. 1. 2

f Gal 4.6
g Ps 103.13
h Prov. 14.16
i Mat 6.30
j 1 Pet. 5.7
k Heb. 12.6
l Lam. 3.31
m Eph. 4.20
n Heb. 6.12
o 1 Pet. 1.3
p Heb. 1.14

to cry Abba, Father *f*; are pished *g*, pro-
tested *h*, provided for *i*, and chastened,
by him, as by a Father *k*; yet never cast
off *l*, but sealed to the day of redempti-
on *m*, and inherit the promises as heirs
of everlasting salvation *o*.

CHAP. XIII.

Of Sanctification.

They who are effectually called,
and Regenerated, having a new
heart, and a new spirit created in them;
are further sanctified really and perso-
nally, through the virtue of Christs
death and resurrection *a*; by his Word,
and Spirit dwelling in them *b*: the do-
minion of the whole body of sinne is
destroyed *c*, and the severall lusts there-
of are more and more weakened and
mortified *d*: and they, more and more
quickned and strengthened in all saving
graces *e*, to the practice of true holiness,
without which no man shall see the
Lord *f*.

II. This Sanctification is through-
out, in the whole man *g*; yet imperfect
in this life, there abideth still some re-
nants of corruption in every part *h*:
whence ariseth a continuall, and irre-
concilable warre; the flesh lusting
against

a 1 Cor. 6.11
b Acts 10.32
c Phil. 3.26
d Rom. 6.5, 6
e John 17
f Eph. 5.26
g 1 Thel. 2.13
h Rom. 6.6
i 14.
j Gal. 5.24
k Rom. 6.13
l Col. 1.11
m Eph. 3.16,
17, 18, 19
n 2 Cor. 7.1
o Heb. 12.14

g 1 Thel. 5
h 25.
i 1 John 1.10
j Rom. 7.13
k Phil. 3.12

against the spirit, and the spirit against
the flesh *i*.

III. In which warre, although the
remaining corruption, for a time, may
much prevail *k*; yet through the conti-
nuall supply of strength from the sancti-
fying Spirit of Christ, the regenerate
part doth overcome *l*; and so, the Saints
grow in grace *m*, perfecting holiness in
the fear of God *n*.

1 Gal. 5.17
2 Pet. 2.12

4 Rom. 7.23

1 Rom. 6.14

2 John 5.4

Eph. 4.13, 16

12 Pet. 3.18

2 Cor. 3.18

12 Cor. 7.1

CHAP. XIV.

Of Saving Faith.

The grace of Faith, whereby the
elect are enabled to believe to
the saving of their soules *a*, is the
Work of the Spirit of Christ in their
hearts *b*; and is ordinarily wrought by
the Ministry of the Word *c*: by which
also, and by the administration of the
Sacraments, and Prayer, it is increased
and strengned *d*.

II. By this Faith, a Christian belie-
veth to be true, whatsoever is revealed in
the Word, for the authority of God him-
self speaking therein *e*; and, acting dif-
ferently upon that which each particu-
lar passage thereof containeth; yeelding
obedience to the Commands *f*; trem-
bling at the threatnings *g*, and imbra-

a Heb. 10.39

b 2 Cor. 4.13

Eph. 1.1

12.19

Eph. 3.8

c Rom. 10

14.17

d 1 Pet. 2.2

Acts 10.32

Adm. 4.21

1. Luk. 17.5

Rom. 1.16,

17.

e John 4.42

f Thel. 2.13

1 John 5.10

Acts 24.14

f Rom. 16.26

2 Hk 60.2

Heb. 11. 13
1 Tim. 4. 3

cing the promises of God for this life, and that which is to come *b*. But the principall acts of saving faith, are, Accepting, Receiving, and Resting upon Christ alone for Iustification, Sanctification, and Eternall life, by verue of the Covenant of Grace *i*.

John 1. 10
Acts 16. 31
Gal. 2. 19
Acts 15. 11
Heb. 5. 13
14. Rom. 4. 20
Mat. 6. 10
Mat. 5. 10
Luk. 22. 31
32. Eph. 6. 16
1. 1oh. 5. 4. f
10 Heb. 6. 11
12. Heb. 10
22. Col. 2. 2
1. Eph. 1. 2

III. This faith is different in degrees, weak, or strong; may be often and many wayes assayed, and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ *m*, who is both the Author and finisher of our faith *n*.

CHAP. XV.

Of Repentance unto life.

2. Cor. 12. 10
Acts 11. 13

Repentance unto life, is an evangelical grace *a*, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of faith in Christ *b*.

Luke 14
47. Mat. 11
17. Acts 20
24

II. By it, a sinner, out of the sight and sense, not only of the danger, but also of the filthinesse and odiousnesse of his sins, as contrary to the holy nature, and righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all

unto

unto God *c*, purposing and endeavouring to walk with him in all the wayes of his Commandments *d*.

III. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of Gods free grace in Christ *f* yet is it of such necessity to all sinners, that none may expect pardon without it *g*.

IV. As there is no sin so small, but it deserves damnation *h*; so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

V. Men ought not to content themselves with a generall repentance, but it is every mans duty to endeavour to repent of his particular sins, particularly *k*.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall finde mercy *m*; so he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publique confession, and sorrow for his sinne, to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

Exe. 18. 30.
31. Exe. 36. 31.
10. 10. 22
Psal. 51. 4
1er. 34. 18. 19
1oel. 1. 12. 13
Amos 3. 15
Psa. 119. 21. 26
2. Cor. 7. 11
6. Psal. 119
6. 59. 106
1. Luk. 1. 6
2. Kim. 23. 25
Exe. 36. 31.
32.
Exe. 26. 62
62. 63
7. Ho. 14. 2
4. Rom. 3. 24
Eph. 6. 7
2. Luk. 15. 4
f. Acts 17. 1
30. 31
Rom. 5. 21
h. Rom. 6. 23
Mat. 12. 36
i. 11. 31. 7
Rom. 3. 1
11. 1. 16. 45
f. Psal. 139. 23
Luk. 19. 8
1. Tim. 1. 13
14
f. Psal. 51. 4.
1. 20. 14
f. Psal. 32. 1. 6
10. Pro. 28. 13
1. 1oh. 1. 9
1. 1am. 5. 16
Luk. 17. 1. 4
1. 1oh. 7. 19
Psal. 51
throughout
o. 1. Cor. 2. 2

CHAP. XVI.

Of Good Works.

Good Works are only such as God hath commanded in his holy Word *a*, and not such as, without the warrant thereof, are devised by men, out of blinde zeal, or upon any pretence of good intention *b*.

I. L. These good works, done in obedience to Gods Commandments, are the fruits and evidences of a true and lively faith *c*; and, by them believers manifest their thankfulness *d*, strengthen their assurance *e*, edifie their Brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, and glorifie God *i*, whose workmanship they are, created in Christ Iesus thereunto *k*; that, having their fruit unto holiness, they may have the end, eternall life *l*.

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be enabled thereunto, besides the graces they have already received, there is required an actuall influence of the same holy Spirit, to work in them to will and to do, of his good pleasure *n*: yet are they not hereupon to grow negligent, as if they were not bound to per-

form.

form any duty, unlesse, upon a speciall motion of the Spirit; but, they ought to be diligent in stirring up the grace of God that is in them *o*.

I V. They, who in their obedience, attain to the greatest height, which is possible in this life, are so far from being able to supererogate, and to doe more, then God requires, as that they fall short of much which in duty they are bound to doe *p*.

V. We cannot, by our best Works, merit pardon of sin, or eternall life at the hand of God, by reason of the great disproportion that is between them & the glory to come; and, the infinit distance that is between us and God, whom, by them, we can neither profit, nor satisfie for the debt of our former sins *q*, but when we have done all we can, we have done but our duty, and are unprofitable servants *r*; and, because, as they are good, they proceed from his Spirit *s*; and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgement *t*.

VI. Yet notwithstanding, the Persons of Believers being accepted through Christ their good works also are accepted in him *u*, nor as though they were in his life wholly unblamable and unimprove-

able

Phil. 2. 12
Heb. 6. 11, 12
2 Pet. 3. 9
1 Tim. 6
1 Th. 5. 7
2 Tim. 1. 6
Acts 26. 6
2 Jude v.
20. 21

Luk. 17. 10
Neh. 13. 2
Job 9. 2, 3
Gal. 3. 12

Rom. 3. 20
Rom. 4. 2, 4
Eph. 2. 8, 9
Tit. 3. 5, 6, 7
Rom. 8. 13
Phil. 2. 2
Job 22. 2, 3
Job 35. 7, 8
1 Luk. 17. 10
Gal. 3. 22, 23
1 Th. 5. 6, 7
Gal. 5. 17
Rom. 7. 15
18. Phil. 143
2. Phil. 103
Eph. 1. 6
1 Pet. 2. 5
Exod. 28. 38
Gen. 4. 4
with Heb.
1. 4

Mich. 6. 8
Rom. 12. 2
Heb. 13. 21
1 Mar. 13. 9
1 Th. 5. 13
1 Pet. 1. 18
Rom. 10. 2
John 16. 2
1 Sam. 15. 22
22. 23
c 1 Sam. 2. 18
21.
d Phil. 1. 16
12. 13
e 1 Pet. 2. 9
e 1 John 2
3. 5 1 Pet. 1
5. 6, 7 8. 9, 10
f 2 Cor. 9. 12
Mat. 5. 16
g Tit. 2. 10
10. 11 12.
h 1 Tim. 6. 1
i 1 Pet. 2. 15
j 1 Pet. 2. 12
Phil. 1. 11
John 15. 8
k Eph. 1. 10
l Rom. 6. 12
m John 15
4. 5
Neh. 36. 26
27

n Phil. 2. 15
Phil. 4. 13
2 Cor. 3. 5

W. Job 9. 20
V. Gal 143. 2

A. Heb. 13. 20
21. 2 Cor. 18
12. Heb. 16
10. Mat. 23
21. 23

J. 2 Kings
10. 30. 31
1 Kings 21
27. 29
Phil. 1. 15
24. 18
1 Gen. 4. 5
with Heb. 11
4. Heb. 11. 6
21 Cor. 13. 3
Eph. 1. 12
A. Mat. 26. 25 f.
16.

Hag. 2. 14
Tit. 1. 17. Amos 5. 24. 22. Hos. 1. 4. Rom. 9. 16. Titus 3. 5. 4. Tit. 14. 4.
Tit. 3. 6. Job 21. 24. 5. Mat. 23. 4. 24. 43. 45. Mat. 23. 23.

able in GODS sight *w*; but that, hee looking upon them in his Son, is pleased to accept; and reward that which is sincere, although accompanied with many weaknesses and imperfections *x*.

VII. Works done by unregenerate men, although, for the matter of them, they may bee things which God commands, and of good use, both to themselves, and others; yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the Word *a*; nor, to a right end, the glory of God *b*; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God *c*. And yet their neglect of them is more sinful, and displeasing unto God *d*.

CHAP. XVII.

Of the Perseverance of the Saints.

They whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally, fall away from the state of Grace: but shall certainly persevere therein to the end, and be eternally saved *a*.

A. Phil. 1. 6
2 Pet. 1. 10
John 10
18. 29.
John 3. 9
1 Pet. 1. 9

II. This perseverance of the Saints depends not upon their own free-will, but upon the immutability of the Decree of Election flowing from the free, and unchangeable love of God the Father *b*; upon the efficacy of the merit, and intercession of Iesus Christ *c*; the abiding of the Spirit, and of the seed of God within them *d*; and the nature of the Covenant of Grace *e*: from all which ariseth also the certainty, and infallibility thereof *f*.

III. Nevertheless, they may through the temptations of Satan, and of the World, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins *g*: and, for a time, continue therein *h*: whereby they incur Gods displeasure *i*, and grieve his holy Spirit *k*, come to be deprived of some measure of their graces and comforts *l*, have their hearts hardened *m*, and their consciences wounded *n*, hurt, and scandalize others *o*, and bring temporall judgments upon themselves *p*.

Cam. 5. 23. 4. 6. m. Mat. 13. 17. Mark 6. 52. Mark 16. 14. 1 Gal. 32. 4. Phil. 1. 8. 2 Sam. 22. 14. 5. Phil. 8. 31. 32. 1 Cor. 11. 31.

CHAP. XVIII.

Of the assurance of Grace and Salvation.

Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnall presumptions of being in the favour of God, and estate of Salvation *a*: which hope of theirs shall perish *b*: yet such as truly beleeve in the Lord Iesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace *c*, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*.

II. This certainty is not a bare conjecturall and probable perswasion, grounded upon a fallible hope *e*: but, an infallible assurance of faith, founded, upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of Adoption witnessing with our spirits that we are the children of God *g*: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption *i*.

III. This infallible assurance doth
not

a Iob 8. 13
14. Mich. 3
11. Deut. 29
19. Iohn 8.
41.
6. Mat. 7.
22. 23.

c Ioh. 2. 3
1 Ioh. 3. 14.
18. 19. 22. 24.
1 Ioh. 5. 13.
4 Rom. 5. 2, 5

e Heb. 6.
11. 19.

f Heb. 6.
17. 18.

g 2 Pet. 1. 4.
5. 10. 11.
1 Ioh. 2. 3.
1 Ioh. 3. 14
2 Cor. 1. 12
6. Rom. 8.
15. 16
1 Eph. 3. 13.
14. Eph. 4.
30.
2. Cor. 1. 21.
22.

not so belong to the essence of faith, but that a true beleever may wait long, and conflict with many difficulties before he be partaker of it *k*: yet, being inabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary meanes, attain thereunto *l*. And therefore it is the duty of every one to give all diligence to make his calling and election sure *m*: that thereby his heart may be enlarged in peace & joy in the holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance *n*: so far is it, from inclining men to loosefnesse *o*.

IV. True beleevers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted, as, by negligence in preserving of it, by falling into some speciall sin, which woundeth the conscience, and grieveth the spirit: by, some sudden, or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darknesse, and to have no light *p*: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the

k 1 Iohn 5.
13. 14. 50.
10 Mark 9.
24. Mat. 28.
throughout
Psal 77. 60
verse 12.
1 Cor. 2. 12
1 Ioh. 4. 13
He 6. 11, 12
Eph. 3. 17.
18. 19.
10 2 Pet. 1.
10.
10 Rom. 5. 1.
14. 15. Rom.
14. 7. Ro. 15.
3. Eph. 3. 5-4
Psal. 4. 6-7
Psal. 119. 32
1 Ioh. 2. 7.
2 Rom. 6. 1.
2. Tit. 2. 11.
12. 14.
2 Cor. 7. 1.
Rom. 8. 1, 12
1 Iohn 3. 2.
3 Ioh. 1. 30.
4. 1 Iohn
1. 6. 7.
Psal. 5. 2.
3. 6. Ps. 5.
6. 12. 14.
Eph. 4. 30.
31. Ps. 7. 37.
to 10. Mat.
26. 69. 70.
71. 72.
Psal. 22. 22.
Psal. 38.
throughout
Eia. 5. 10.

opera.

1 Joh. 3. 9
Luke 22. 32
Job 13. 15
Psalm 73. 15
Psal. 51. 8, 12
Mich. 7. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

operation of the Spirit, this assurance may, in due time, be revived; and by the which, in the mean time, they are supported from utter despair.

CHAP. XIX. Of the Law of God.

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 perpetuall obedience: promised life upon the fulfilling, and threatened death upon the breach of it: and indued him with power and ability to keepe 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 Commandements, and written in two Tables: the four first Commandements containing our duty towards God, and the other six, our duty to man.

III. Beside this Law, commonly called Morall, God was pleased to give to the people of Israel, as a Church under age, Ceremoniall Laws, containing severall typicall Ordinances; partly of Worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly, holding

holding forth divers instructions of morall duties. All which Ceremoniall Laws are now abrogated, under the new Testament.

IV. To them also, as a body Politique, he gave sundry Judiciall Laws, which expired together with the State of that people: not obliging any other now, further than the generall equity thereof may require.

V. The Morall Law doth for ever 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 Creatour, who gave it. Neither doth Christ in the Gospell, 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 sinfull pollutions of their nature, hearts & 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

Doctrines and Commandments of men, which are, in any thing contrary to his Word: or beside it, if matters of Faith, or Worship. So that, to beleve such Doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience: and the requiring of an implicit faith, and an absolute & a blinde obedience, is, to destroy liberty of conscience, and reason also.

III. They, who, upon pretence of Christian Liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our Enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the dayes of our life.

IV. And because the Powers which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold & preserve one another, They who upon pretence of Christian Liberty, shall oppose any lawfull Power, or the lawfull exercise of it, whether it be Civill or Ecclesiasticall, resist the Ordinance of GOD. And, for their publishing of such Opinions, or maintaining of such Practises, as are contrary to the light of Nature, or to the known Principles of Christianity, whether concerning Faith,

Worship,

Worship, or Conversation; or, to the Power of Godliness; or, such erroneous Opinions or Practises, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the externall Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church, and by the Power of the Civill Magistrate.

2 John 10. 26. in. 2. 23. 24. 25. 26. 27. 28. Revel. 19. 12. 16. 17. Nich. 2. 15. 17. 18. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. XXI.

Of Religious Worship, and the Sabbath-day,

THE light of Nature sheweth that there is a GOD, who hath Lordship and Sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, & served, with all the heart, and with all the soul, and the might. But, the acceptable way of Worshipping the true GOD, is instituted by Himself, and so limited by his own revealed Will, that he may

not

Adm. 12. 31.
Mat. 24. 9.
Act. 17. 25.
Mat. 4. 9. 10.
Deu. 4. 25. 10.
20. Exo. 20. 4.
5. 6. Col. 2. 21.
e Mat. 4. 10.
with Job. 1. 23.
22. 1. 10. 11. 14.
d Col. 2. 18.
Rev. 19. 10.
Rom. 1. 25.
e Job. 14. 6.
1 Tim. 1. 5.
Eph. 7. 18.
Col. 1. 9.
f Phil. 4. 6.
g Psal. 65. 2.
d John 14. 23.
14. 1 Pet. 2. 5.
i Rom. 8. 26.
4 Job. 5. 14.
f Psal. 47. 7.
Eccl. 1. 12.
Heb. 12. 28.
Gen. 18. 27.
James 5. 16.
Jam. 1. 6. 7.
Mark 11. 24.
Mat. 6. 12.
24. 15. Col.
4. 3. Ep. 6. 18.
m Cor. 14. 14.
n 1. 10. 1. 14.
o 1 Tim. 2.
2. 2 Job. 17.
20. 2. Sa. 7. 29.
Ruth. 4. 12.
p 1. 10. 1. 21.
2. 23. with
Job. 16. 25. 26.
Rev. 14. 3.
q 1 Job. 5. 6.
r Act. 15. 21.
Rev. 1. 3.
s 1 Tim. 4. 2.
t Jam. 1. 22.
u Act. 10. 15.
Mat. 23. 39. He.
4. 2. 11. 66. 2.

not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture *b*.

II. Religious Worship is to be given to GOD the Father, the Son, and Holy Ghost; and to him alone *c*; not, to Angels, Saints, or any other creature; and, since the Fall, not without a Mediator; nor, in the mediation of any other, but of Christ alone *e*.

III. Prayer, with thanksgiving, being one special part of Religious Worship *f*, is, by GOD required of all men *g*; and, that it may be accepted, it is to be made in the Name of the Son *h*, by the help of his Spirit *i*, according to his Will *k*, with understanding, reverence, humility, fervency, faith, love, and perseverance *l*; and if vocally, in a known tongue *m*.

IV. Prayer is to be made for things lawful *n*, and for all sorts of men living, or that shall live hereafter *o*; but, not for the dead *p*, nor for those of whom it may be known, that they have sinned the sin unto death *q*.

V. The reading of the Scriptures with godly fear *r*, the sound Preaching *s*, and conscientious hearing of the Word, in obedience to God, with understanding, faith, and reverence *t*; singing of Psalms with

with grace in the heart *u*; as also, the due administration, & worthy receiving of the Sacraments instituted by Christ, which are all, parts of the ordinary Religious Worship of God *w*: Beside Religious Oaths *x*, Vows *y*, Solemn Fastings *z*, and Thanksgivings, upon special occasions *a*, which are, in their severall times and seasons, to be used, in an holy and religious manner *b*.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped every where *d*, in Spirit and Truth *e*: as in private Families *f*, daily *g*, and in secret, each one by himself *h*; so, more solemnly, in the publique Assemblies, which are not carelessly, or wilfully to be neglected, or forsaken, when God, by his Word or Providence, calleth therunto *i*.

VII. As it is of the Law of Nature, that, in general, a due proportion of time be set apart, for the Worship of God: so, in his Word, by a positive, Moral, and perpetuall Commandment, binding all men, in all ages, he hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto him *k*: which, from the beginning of the World to the resurrection 6. 7.

Col. 3. 16
Eph. 5. 19
Jam. 5. 13
with 2. 18. 19
1 Cor. 11. 23
10. 29.
Ags 2. 42
Deut. 6. 23
with Neh. 10. 29.
1. 12. 19. 21
with Eccl. 5. 4. 5
1. 10. 2. 12
Eph. 4. 26
Mar. 9. 15
1 Cor. 7. 5
e Psal. 107
throughout
Ruth 9. 22
d Heb. 12. 28
e John 4. 21
f Mal. 1. 11
g 1 Tim. 2. 8
h 1 John 4. 23. 24
i 1. 10. 25
Deut. 6. 6. 7
Job 1. 5
2 Sam. 6. 18
2. 1. 1 Pet. 7. 12
7. Acts 1. 12
2. 1. 1. 11
d Mar. 6. 11
e Mar. 6. 16
Eph. 5. 18
f 1. 12. 16. 7
Heb. 10. 25
Prov. 1. 20. 21. 24
Prov. 8. 34
Ags 13. 42
1. 10. 4. 16
Ags 1. 42
d Exod. 20. 8. 10. 12
1. 10. 2. 4.

urrection of Christ, was the last Day of the week; and from the Resurrection of Christ, was changed into the first Day of the week, which, in Scripture, is called the LORDS Day *m*, and is to be continued to the end of the World, as the Christian Sabbath *n*.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, & ordering of their common affairs before-hand, do not only observe an holy rest, all the Day, from their own works, words, and thoughts about their worldly employments, and recreations *o*, but also are taken up the whole time, in the publique and private Exercises of his Worship, & in the duties of necessity, and mercy *p*.

CHAP. XII.

Of lawfull Oaths and Vows.

A Lawfull Oath is a part of Religious Worship *a*, wherein upon just occasion, the person swearing, solemnly calleth God to witnesse what he asserteth, or promisseth; and to judge him according to the truth, or falshood of what he sweareth *b*:

I. The Name of God only, is that by which men ought to swear; and, therein

therein it is to be used with all holy fear and reverence: Therefore, to swear vainly, or rashly, by that glorious and dreadfull Name; or, to swear at all, by any other thing, is sinfull, and to be abhorred *d*. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God, under the New Testament, as well as under the Old *e*; so a lawfull Oath, being imposed by lawfull Authority, in such matters ought to be taken *f*.

III. Whosoever taketh an Oath, ought duly to consider the weightinesse of so solemn an Act: and therein to avouch nothing, but what he is fully perswaded is the truth *g*. Neither may any man binde himself by Oath to any thing but what is good and just, and what he believeth so to be, and what he is able, and resolved to perform *h*. Yet it is a sin, to refuse an Oath touching any thing that is good and just, being imposed by lawfull Authority *i*.

IV. An Oath is to be taken in the plain and common sense of the words, without equivocation, or mentall reservation *k*. It cannot oblige to sin; but, in anything not sinfull, being taken, it binds to performance, although to a mans own hurt; nor is it to be violated, although made to hereticks, or infidels *m*.

C

V. A Vow

a Gen. 2. 2, 3
b Cor. 16. 1, 2
c Acts 20. 7
d Rev. 1. 10
e Exod. 20. 8, 10. with
Mat. 23. 17, 13

f Exod. 20. 8
Exod. 26. 23,
27. 2, 6, 29, 30
Ex. 31. 15, 16,
17
Lev. 23. 13.
Nehem. 13. 1
16, 17, 23, 29,
21, 22
Psal. 58. 13
Mat. 12. 2
10, 13

a Deut. 12. 20

b Exod. 20. 7
Levit. 19. 12
2 Cor. 1. 23
2 Chron. 6. 22, 23

e Deut. 6. 13
f Exod. 10. 7
Jer. 1. 7
Mat. 23. 14, 17
Lev. 19. 12
g Heb. 6. 16
2 Cor. 1. 23
1 Tim. 5. 12

h 1 Kings 2. 31
Neh. 13. 25
Ezra. 10. 5

i Exod. 10. 7
Lev. 4. 2

k Gen. 24. 2
35. 9, 10

l Num. 19. 21
Neh. 13. 22
Ex. 23. 2
Jer. 4. 2
Psal. 24. 4
1 Sam. 25. 22, 23, 34
Psal. 15. 4
Ezek. 17. 16, 18, 19
1 Th. 9. 23
19 with
2 Sam. 21. 1

V. A Vow is of the like nature with a Promissary Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulness.

VI. It is not to be made to any Creature but to God alone: and, that it may be accepted, it is to be made voluntarily, out of Faith, and conscience of Duty, in way of Thankfulness for mercy received, or for the obtaining of what we want: whereby we more strictly binde ourselves to necessary duties: or, to other things, so far, and so long, as they may fitly conduce thereunto.

VII. No man may Vow, to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded: or which is not in his own power, and, for the performance whereof, he hath no promise of ability from God. In which respects, Popish Monasticall Vows, of perpetual single life, professed Poverty, & Regular Obedience, are so far from being degrees of higher Perfection, that they are superstitious and sinfull shames, in which, no Christian may intangle himself.

W 1sa. 19. 11
Eccl. 5. 4, 5
6. Psal. 61. 3
Psal. 66. 13
14
e Psal. 76. 11
Ier. 44. 25,
26.

p Deut. 23.
21, 22, 23
Psal. 50. 14
Gen. 28. 20,
21, 22
1 Sam. 1. 11
Psal. 66. 13,
14. Psal. 132
23, 45.

9. Acts 21.
14, 14
Mark 6. 26
Numb 30. 5
31, 13.
r Mat. 19.
11, 12
2 Cor. 7. 29
Eph. 4. 29
1 Pet. 4. 2
1 Cor. 7. 23

CHAP. XXIII. Of the Civill Magistrate.

GOD, the supream Lord and King of all the World, hath Ordained Civill Magistrates, to be under him; over the people, for his own Glory, and and the publike good: and, to this end, hath armed them with the Power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.

I. It is lawfull for Christians to accept and execute the Office of a Magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain Piety, justice, & Peace, according to the wholsom Laws of each Commonwealth also, for that end, they may lawfully now, under the New Testament, wage War, upon just and necessary occasion.

II. The Civill Magistrate may not assume to himselfe the administration of the Word and Sacraments, or the power of the Keys of the Kingdom of heaven: yet, he hath Authority, and it is his duty, to take order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure, and intire, that all Blasphemies and Heresies be suppressed,

4 Rom. 13. 3,
2 3. 4
1 Pet. 2. 13,
34
6 Pro. 8. 16.
16: Rom. 13
2, 3
7 Psal. 210,
11, 12
1 Tam. 2. 2
2 Sam. 23. 3
3 Feb. 2. 14
4 Luke 2. 14
Rom. 13. 4
Man. 9. 10
Acts 10. 2
Rev. 17. 14
2 Chro. 26
18, with
Mar. 18. 17
Mat. 18. 19
and 1 Cor.
11. 28, 29
Eph. 4. 11.
12. 1 Cor. 4.
13. Rom. 10
11. Heb. 5. 4

fl. 49. 23
 Plal. 22. 9
 Eccl. 7. 23.
 25. 26. 27. 28
 Levit. 24. 15
 Deut. 13. 5
 6. 12
 2 Kings 18. 4
 1 Chro. 13. 1
 10. 9. 1 Kings
 23. to 26
 2 Chro. 34.
 33. 2 Chro.
 35. 12. 13.
 3. 2 Chro. 9.
 24. 10. 11
 2 Chro. 29
 30. Chapters
 Mat. 2. 4. 5
 6. 1 Tim. 2.
 1. 2
 21 Pet. 2. 17
 4 Rom. 13.
 6. 7.
 1 Rom. 13. 5
 Tit. 1. 3.
 2 Pet. 2.
 13. 14. 16
 1 Rom. 13
 16. 1 Kings
 31. Acts 25
 9. 10. 11
 2 Pet. 2. 1.
 10. 11
 Jude ver. 8
 9. 10. 11
 2 Tim. 2. 4
 Rev. 13. 15.
 16. 17.

all corruptions and abuses in Worship and discipline prevented, or reformed: and all the Ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God.

IV. It is the duty of People to pray for Magistrates *b*, to honour their persons *i*, to pay them tribute and other dues *k*, to obey their lawfull commands, and to be subject to their Authority, for conscience sake. Infidelity, or difference in Religion doth not make void the Magistrates just and legall Authority, nor free the people from their due obedience to him: from which, Ecclesiastical persons are not exempted *n*, much lesse hath the Pope any power and jurisdiction over them, in their Dominions, or over any of their people; and least of all, to deprive them of their Dominions, or lives, if he shall judge them to be Hereticks, or upon any other pretence whatsoever.

C H A P.

 C H A P. XXIV.
 Of Marriage, and Divorce.

MARRIAGE is to be between one Man and one Woman: neither is it lawfull for any man to have more then one Wife, nor for any Woman to have more then one Husband, at the same time.

II. Marriage was ordained for the mutuall help of Husband and Wife *b*, for the increase of man-kind with a legitimate issue, and of the Church with an holy seed, and for preventing of uncleanness.

III. It is lawfull for all sorts of people to marry, who are able with judgement, to give their consent. Yet, is it the duty of Christians to marry only in the Lord. And therefore such as protest the true reformed Religion, should not marry with Infidels, Papists, or other Idolaters: Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies.

IV. Marriage ought not to be within the degrees of Consanguinity or Affinity forbidden in the Word: Nor can such incestuous marriages ever be made full.

1 Gen. 2. 24
 Mat. 19. 5, 6
 Fro. 2. 17
 1 Gen. 2. 13

Mal. 2. 15

1 Cor. 7
 29

1 Heb. 13. 4
 1 Tim. 4. 3
 1 Cor. 7. 36
 3. 38

Gen. 24. 37.
 1 Cor. 7. 19

1 Gen. 34. 14
 Exod. 34. 16
 Deut. 22. 4
 1 Kings 11.
 4 Neh. 13. 25

26. 27.
 Mal. 2. 14. 12
 2 Cor. 6. 14
 1 Cor. 5. 1
 1 Cor. 5. 1
 1 Cor. 5. 1

full by any Law of man, or consent of Parties, so as those persons may live together as man and wife *i*. The man may not marry any of his wives kindred nearer in blood, then he may of his own: nor, the woman of her husbands kindred, nearer in blood, then of her own *k*.

V. Adultery, or fornication committed after a Contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract *l*. In the case of Adultery after marriage, it is lawfull for the Innocent party to sue out a Divorce *m*: And after the Divorce, to marry another, as if the offending party were dead *n*.

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joyned together in marriage: yet, nothing but Adultery, or such wilfull desertion as can no way be remedied, by the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage *o*: Wherein, a publick and orderly course of proceeding is to be observed: And, the Persons concerned in it, not left to their own wills and discretion, in their own case *p*.

CHAP. XXV.

Of the Church.

THE Catholick or Univerſall Church which is inviſible, conſiſts of the whole number of the Eleſt, that have bin, are, or ſhall be gathered into one, under Chriſt the Head thereof; and is, the Spouſe, the Body, the fulneſſe of Him that filleth all in all *a*.

II. The viſible Church, which is alſo Catholick or Univerſall, under the Goſpell (not confined to one Nation, as before, under the Law) conſiſts of all thoſe, throughout the World, that profeſſe the true Religion *b*; and of their children *c*; and is, the Kingdome of the Lord Jeſus Chriſt *d*, the Houſe and Family of God *e*, out of which there is no ordinary poſſibility of Salvation *f*.

III. Unto this Catholick Viſible Church, Chriſt hath given the Miniſtery, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life, to the end of the world: *a*. *d* doth by his own preſence and Spirit, according to his promiſe, make them eſſeſſuall thereunto *g*.

IV. This Catholick Church hath bin ſometimes more, ſometimes leſſe viſible *h*. And particular Churches which are Membrs thereof, are more or leſſe

pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinances administred, and publick worship performed more or less purely in them.

V. The purest Churches under Heaven are subject both to mixture, and error; and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan. Nevertheless, there shall be alwayes a Church on Earth, to Worship God according to his will.

VI. There is no other Head of the Church, but the Lord Iesus Christ; Nor can the Pope of Rome, in any sense be head thereof; but is, that Antichrist, that man of sin, and Sun of Perdition, that exalteth himself, in the Church against Christ, and all that is called God.

CHAP. XXVI.

Of the Communion of Saints.

ALL Saints, that are united to Iesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, Sufferings, Death, Resurrection, and Glory: And, being united to one another in love, they have communion in each others gifts & graces; and are obliged to the performance of such duties publick and private, as do conduce to their mutuall good, both in the

the inward and outward man.

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; and in performing such other spirituall services as tend to their mutuall edification: as also, in relieving each other in outward things, according to their severall abilities, and necessities. Which Communion, as God offereth opportunity, is to be extended unto all those, who in every place call upon the Name of the Lord Iesus.

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his God-head, or to be equal with Christ in any respect: either of which to affirm, is impious, and blasphemous. Nor doth their Communion one with another, as Saints, take away, or infringe the title, or propriety which each man hath in goods and possessions.

CHAP. XXVII.

Of the Sacraments.

SACRAMENTS are holy Signes, and Seales of the Covenant of Grace, immediately instituted by God, to represent Christ, and his Benefits; and, to

Rev. 2. 3
chapters.
1 Cor. 5. 6, 7
1 Cor. 13.
12. Rev. 2. 3
chapters.
Mat. 13. 24.
25, 16, 27, 28
29, 30, 47
1 Rev. 18. 2
Rom. 17. 18
19, 20, 21, 22
10. 4. 18. 26, 28
Ps. 172. 17
Pl. 1. 102. 23
Mat. 23. 19
20
1 Col. 1. 18
Eph. 1. 22
1 Mar. 3. 8,
9, 10
2 Thess. 1. 3,
4, 9
Rev. 13. 6.

1 John 1
Eph. 3. 16, 17
18, 19
John 1. 16
Eph. 2. 5, 6
Phil. 3. 10
Rom. 6. 5, 6
2 Tim. 1. 12
1 Eph. 4. 15
16. 1 Cor. 12
7. 1 Cor. 13
21, 22, 23
Col. 1. 29.

1 Thess. 5
12. 14
Rom. 11. 22
1. 1.
1 John 3. 16
1. 7. 8.
Gal. 6. 10.
1 Heb. 10. 24
25.
Acts 1. 41.
46. 16. 23
1 Cor. 11. 20

1 Acts 2. 44
45. 1 John
1. 7
1 Cor. 8. 9.
chapters.
Acts 11. 29.
30.
1 Col. 1. 18.
19. 1 Cor. 8
6. 16. 42. 8
1 Tim. 6. 17
16. Phil. 45
7. with
Heb. 1. 9.
2 Exod. 26.
11 Eph. 4. 28
Acts 3. 4.

1 Rom. 4. 11
Gen. 17. 7.
10
1 Mar. 2. 19
1 Cor. 11. 21.

CHAP. XXVIII.

Of Baptism.

Baptism is a Sacrament of the New Testament, Ordained by Jesus Christ *a*, not only for the solemn Admission of the party Baptized, into the Visible Church *b*; but also, to be unto him a signe, and seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of Regeneration *e*, of Remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newnes of life *g*. Which Sacrament is, by Christs own appointment, to bee continued in his Church untill the end of the World *h*.

II. The outward Element to be used in this Sacrament is Water, wherewith the Party is to be Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

III. Dipping of the person into the Water, is not necessary; but, Baptism is rightly administred, by powring, or sprinkling Water upon the person *k*.

IV. Not only those that do actually professe Faith in, and obedience unto Christ *l*, but also the infants of one, or both

1 Cor. 10 confirm our interest in him: as also, to put a visible difference between those that belong unto the Church, and the rest of the World *d*; and, solemnly to engage them to the Service of God in Christ according to his Word *e*.

II. There is in every Sacrament a spiritual relation, or Sacramentall union, between the Signe and the Thing signified: whe need comes to passe, that the names, and effects of the one, are attributed to the other *f*.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the piety, or intencion of him that doth administer it *g*, but, upon the work of the Spirit *h*, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefite to worthy receivers *i*.

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the Word lawfully ordained *k*.

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified, and exhibited, were, for substance, the same with those of the New *l*.

Gen. 17. 1

9. with

Gal. 1. 9. 141

& Col. 2. 11.

12. & Act.

2. 35. 19. &

Rom. 4. 11. 12

1 Cor. 7. 14

Mar. 13. 19

Mark. 10. 13

24. 11. 16

Luke 18. 15

* Luke 7. 30

with Exo. 4.

24. 25. 26

* Rom. 4. 11

Act. 10. 24

2. 35. 19. 45. 147

Act. 8. 13.

23.

1 John 3. 5. 8

* Gal. 3. 27

Tit. 3. 5.

Eph. 1. 25.

26. Act. 2.

38. 41.

f Tit. 3. 5.

both believing Parents, are to be baptized *m*.

V. Although it be a great sin to condemn or neglect this Ordinance *n*, yet Grace and Salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved, without it *o*; or, that all that are Baptized, are undoubtedly regenerated *p*.

VI. The efficacy of Baptism is not tied to that moment of time, wherein it is administered *q*; yet, notwithstanding, by the right use of this Ordinance, the grace promised, is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the Councell of Gods own Will, in his appointed time *r*.

VII. The Sacrament of Baptism is but once to be administered unto any person *s*.

CHAP. XXIX.

Of the LORDS Supper.

Our Lord Iesus, in the night wherein he was betrayed, Instituted the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Church, unto the end of the world, for

for the perpetuall Remembrance of the sacrifice of Himself, in his Death: the sealing all benefits thereof unto true Believers, their Spiritual nourishment and growth in him, their further engagement in, and to, all duties which they owe unto him; and, to be a bond, and pledge of their Communion with him, and with each other, as members of his mysticall Body *a*.

II. In this Sacrament Christ is not offered up to his Father; nor, any reall Sacrifice made at all, for remission of sins of the quick or dead *b*, but only a Commemoration of that one offering up of Himself, by Himself, upon the Crosse once for all; and a spirituall Oblation of all possible praise unto God, for the same *c*: So that the Popish Sacrifice of the Masse (as they call it) is most abominably injurious to Christs one, onely Sacrifice, the alone Propitiation for all the sins of the Elect *d*.

III. The Lord Iesus hath, in this Ordinance, appointed his Ministers to declare his word of institution to the people, to pray, and blasse the Elements of Bread and Wine, & thereby to set them apart from a Common to an Holy Use: and, to Take, and Break the Bread, to Take the Cup, & (they communicating also themselves) to give both to the Com-

* 1 Cor. 11.

23. 1. 26.

2 Cor. 10. 16.

2. 21.

2 Cor. 12. 13.

* Heb. 9. 22.

2. 1. 16. 28

* 1 Cor. 11

24. 25. 16

Mar. 16. 16.

27.

* Heb. 2. 23.

24. 27.

* Heb. 10. 14.

12. 14. 18.

Communicants; but, to none who are not then present in the Congregation. *f* Mat. 26 26, 27, 28 & Mark 14, 22 23, 24, and Luke 22, 19, 20, with 1 Cor. 11 23, 24, 25, 26 *f* Acts 20, 7 1 Cor. 11, 20 1 Cor. 10, 6 1 Mark 14, 23 1 Cor. 11, 25 26, 27, 28, 29

IV. Private Masses, or receiving this Sacrament by a Priest, or any other, alone *g*, as likewise, the denyall of the Cup to the people *h*, worshipping the Elements, the lifting them up, or carrying he about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament, and to the Institution of Christ *i*.

V. The outward Elements in this Sacrament, duly set apart, to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally onely, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ *k*, albeit, in substance and nature, they still remain, truly, and only Bread and Wine, as they were before *l*.

VI. That Doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christ's Body & Blood (commonly called Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common Sense and Reason; overthroweth the nature of the Sacrament, and hath bin, & is, the cause of manifold Superstitions, y^e, of grosse Idolatries *m*.

VII. Wor-

VII. Worthy Receivers outwardly partaking of the visible Elements, in this Sacrament *n*, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but Spiritually, receive, and feed upon Christ crucified, and all benefits of his death: The Body and Blood of Christ being then, not corporally, or carnally, in, with, or under the Bread and Wine; yet, as really, but Spiritually, present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward senses *o*.

VIII. Although ignorant, and wicked men receive the outward Elements, in this Sacrament: yet, they receive not the Thing signified thereby; but by their unworthy comming thereunto, are guilty of the Body & Blood of the Lord to their own damnation. Wherefore, all ignorant, and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and, cannot without great sin against Christ, while they remain such, partake of these Holy Mysteries *p*, or be admitted thereunto *q*.

CHAP.

CHAP. XXX.

Of Church Censures.

THe Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the Civil Magistrate a.

I. To these Officers, the Keys of the Kingdom of Heaven are committed: by vertue whereof, they have power, respectively, to retain, and remit sins; to shut that Kingdom against the impenitent, both by the Word, and Censures; and to open it unto penitent sinners, by the Ministry of the Gospel, and by Absolution from Censures, as occasion shall require b.

III. Church Censures are necessary, for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, and the holy Profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant, and the Seals thereof to be profaned by notorious and obstinate offenders c.

IV. For

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, suspension from the Sacrament of the Lords Supper for a season, and, by Excommunication from the Church, according to the nature of the crime, and demerit of the person d.

CHAP. XXXI.

Of Synods and Councils.

FOR the better Government, and further edification of the Church; the ought to be such Assemblies, as are commonly called Synods or Councils a.

I. As Magistrates may lawfully call a Synod of Ministers, and other fit Persons, to consult and advise with, about matters of Religion b: So, if Magistrates be open Enemies to the Church, the Ministers of Christ, of themselves, by vertue of their Office; or, they, with other fit persons, upon delegation from their Churches, may meet together in such Assemblies c.

III. It belongeth to Synods and Councils, ministerially to determine Controversies of Faith, & cases of Conscience, to set down Rules & Directions for better Ordering of the publick Worship of God, and Government of his Church

Church; to receive complaints, in cases of Male administration: and, authoritatively, to Determine the same: which Decrees, and Determinations, if consonant to the Word of God, are to be received with reverence, and submission; not only, for their agreement with the Word, but also for the Power, whereby they are made, as being an Ordinance of God appointed thereunto in his Word *d*.

IV. All Synods or Councils, since the Apostles times, whether generall, or particular, may erre; and, many have erred. Therefore, they are not to bee made the rule of Faith, or practice; but, to be used as an help in both *e*.

V. Synods and Councils are to handle, or conclude nothing, but that which is Ecclesiasticall: and are not to intermeddle with civill affaires which concern the Common-wealth, unless by way of humble petition in cases extraordinary; or, by way of Advice, for satisfaction of conscience, if they be thereunto required by the civill Magistrate *f*.

CHAP.

CHAP. XXXII.

Of the state of men after death, and of the Resurrection of the dead.

THE Bodies of men, after death, return to dust, and see corruption on *a*: but, their soules (which neither die, nor sleep) having an immortall subsistence, immediately return to GOD, who gave them *b*: the soules of the Righteous, being then made perfect in holinesse, are received into the highest Heavens, where they behold the face of God, in light & glory, waiting for the full Redemption of their Bodies *c*. And the soules of the wicked are cast into Hell, where they remain in torments & utter darknesse, reserved to the Iudgement of the great Day *d*. Beside these two places, for soules separated from their bodies, the Scripture acknowledgeth none.

II. At the last Day, such as are found alive shal not die, but be changed: and, all the dead shall be raised up, with the self same bodies, & none other, although with different qualities, which shall be united again to their souls for ever *f*.

III. The bodies of the unjust, shall, by the power of Christ, be raised to dishonour: the bodies of the just by his spi-

rit

d Act. 17. 31
19. 24. 27. 28
29. 30. 31
Act. 16. 4
Mat. 18. 17,
18, 19, 20.

e Eph. 2. 22
Act. 17. 31
1 Cor. 1. 7
2 Cor. 1. 24

f Luke 12
13. 14.
John 13. 36

a Gen. 3. 19
Act. 13. 36

b Luke 23. 43
Eccles. 12. 7

c Heb. 12. 23
2 Cor. 5. 7. 6

d Phil. 1. 23
with Act. 3
22. & Eph. 1

4. 10.
24. Act. 16. 23
24. Act. 25

Luke 7. 17
1 Pet. 3. 19

1 Thes. 4. 17
2 Cor. 15. 51
32.

f Job 19. 26
27. 1 Cor. 15
42. 43. 44

Acts 24:19
Ioh. 5:23, 29
1 Cor. 15:42
Phil. 3:21

rit, unto honour; and, be made conformable to his own glorious Body g.

CHAP. XXXIII.

Of the last judgement.

GOD hath appointed a Day, where-
in he will judge the World, in
righteousnesse, by Iesus Christ a, to
whom, all power, and judgement is
given of the Father b In which day, not
only the Apostate Angels shall be judg-
ed c, but likewise all persons that have
lived upon earth, shall appear before the
tribunall of Christ, to give an account of
their thoughts, words, and deeds: and
to receive according to what they have
done in the Body, whether good or
evill d.

II. The end of Gods appointing his
Day, is for the manifestation of the glo-
ry, of his Mercy, in the eternall sal-
vation of the Elect; & of his Iustice, in the dam-
nation of the reprobate, who are wick-
ed, and disobedient. For, then shall the
Righteous go into everlasting Life, and
receive that fulnesse of Ioy, and refresh-
ing, which shall come from the presence
of the Lord: but, the wicked, who know
not God, and obey not the Gospel of Ie-
sus Christ, shall be cast into eternal Tor-
ments, and be punished with everlasting
destruction

destruction from the presence of the
Lord, and from the glory of his
power e.

III. As Christ would have us to bee
certainly perswaded, That there shall be
a Day of Iudgement, both to deterre all
men from sin, and for the greater con-
solation of the godly in their adver-
sity f: so, will hee have that Day un-
known to men, that they may shake
off all carnall security, and be alwayes
watchfull, because they know not at
what hour the Lord will come; and,
may bee ever prepared to say, come
Lord Iesus, come quickly, Amen.

Charles Herle, Prolocutor.
Cornelius Burger, Assessor.
Herbert Palmer, Assessor.
Henry Roborough, Scriba.
Adoniram Byfield, Scriba.

FINIS.



The LARGER
CATECHISM,

Agreed upon by the
Assembly of Divines at
Westminster,

To be a part of Uniformity in
Religion between the Churches
of *Christ* in the three
Kingdomes.

QUESTION.



What is the chief and
highest end of man?

A. Mans chief and
highest end is, to
glorifie God a, and
fully to enjoy him
forever b.

Q. How doth it appear that there is a
God?

A. The

a Rom. 11.
36.
1 Cor. 10. 31
b Ps. 73. 24.
to the end.
1 Joh. 3. 19
22, 23.

A. The very light of nature in man, and the works of God, declare plainly that there is a God *e*: but his Word and Spirit only doe sufficiently and effectually reveale him unto men for their salvation *d*.

Q. What is the Word of God?

A. The holy Scriptures of the Old and New Testament are the Word of God *e*, the only Rule of Faith & Obedience *f*.

Q. How doth it appear that the Scriptures are the Word of God?

A. The Scriptures manifest themselves to be the Word of God, by their majesty *g*, and purity *h*; by the consent of all the parts *i*, and the scope of the whole, which is to give all glory to God *k*; by their light and power to convince and convert sinners, to comfort and build up Believers unto salvation *l*; But the Spirit of God, bearing witness by and with the Scriptures in the heart of man, is alone able fully to perswade it, that they are the very word of God *m*.

Q. What doe the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man *n*.

Q. What doe the Scriptures make known of God?

A. The Scriptures make known what God

God is *e*, the Persons in the Godhead *p*, his Decrees *q*, and the execution of his Decrees *r*.

Q. What is God?

A. God is a Spirit *f*, in and of himself infinite in being *t*, glory *u*, blessedness *w*, and perfection *x*; al sufficient *y*, eternal *z*, unchangeable *a*, incomprehensible *b*, every where present *c*, almighty *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most mercifull and gracious, long-suffering and abundant in goodness and truth *i*.

Q. Are there more Gods then one?

A. There is but one on *y*, the living and true God *k*.

Q. How many persons are there in the Godhead?

A. There be three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one, true, eternal God, the same in substance, equal in power and glory, although distinguished by their Personall properties *l*.

Q. What are the Personall Properties of the three Persons in the Godhead?

A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the Holy Ghost to proceed from the Father and the Son, from all eternity *o*.

Q. How doth it appear that the Son and

the Holy Ghost are God, equall with the Father?

A. The Scriptures manifest that the Son, and the Holy Ghost are God equall with the Father, ascribing unto them such Names *p*, attributes *q*, works *r*, and worship, as are proper God onely *s*.

Q. What are the Decrees of?

A. Gods Decrees are the wise, free, and holy acts of the counsel of his will *t*, whereby from all eternity, he hath for his own glory, unchangeably, fore-ordained whatsoever comes to passe in time *u*; especially concerning Angels and men.

Q. What hath God especially decreed concerning Angels and Men?

A. God by an eternall and immutable Decree, out of his meer love, for the praise of his glorious grace to bee manifested in due time, hath elected some Angels to glory *w*; and in Christ hath chosen some men to eternall life; and the meanes thereof *x*; and also according to his sovereign power, and the unsearchable counsell of his own will, (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by and fore ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice *y*.

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the

works of Creation and Providence; according to his infallible foreknowledge, and the free and immutable counsell of his own will *z*.

Q. What is the work of Creation?

A. The work of Creation, is that, wherein God did, in the beginning, by the word of his Power, make of nothing, the World and all things therein, for himselfe, within the space of six dayes, and all very good *a*.

Q. How did God create the Angels?

A. God created all the Angels *b*, spirit, immortal *d*, holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute his Commandements, and to praise his Name *h*; yet subject to change *i*.

Q. How did God create man?

A. After God had made all other creatures, he created man male and female *k*; formed the body of the man of the dust of the ground *l*; and the woman of a rib of the man *m*; induced them with living, reasonable, and immortal souls *n*; made them after his own image *o*, in knowledge *p*, righteousness, and holiness *q*, having the Law of God written in their hearts: and power to fulfill it; with dominion over the creatures *t*, yet subject to fall *u*.

Q. What are Gods works of Providence?

D 2 A. Gods

p 1b. 6. 3. 5. 7.
with 1oh.
12. 41. and
Acts 28. 25
1 1oh. 5. 20
Acts 7. 3. 4
1 1oh. 5. 1
1 1a. 9. 6. 1oh.
1. 24. 25
1 Cor. 1. 20.
21.
1 Cor. 1. 2. 6
Gen. 1. 2
1 Mat. 18. 19
2 Chr. 13. 14
1 Eph. 1. 18
Rom. 11. 33
Rom. 9. 14.
15. 18
1 Eph. 1. 4
11. Rom. 9
22. 23
Psa. 33. 11

1 Tim. 5
21

1 Eph. 1. 4
5. 6.
2 Thes. 2. 13
14.

1 Rom. 9. 17
18. 21. 22
Mat. 11. 25
26. 1 Tim.
2. 10. Jude
1. 4. 1 Pet.
2. 8.

1 Eph. 1. 21

1 Gen. 1. Ch.
Heb. 11. 3
Prov. 26. 4
1 Col. 1. 16
1 Ps. 104. 4
1 Mat. 2. 30
1 Mat. 25. 31
1 1 Sam. 14
17.
Mat. 24. 36
1 2 Thes. 1. 7
1 Ps. 103. 20
21.

12 Pet. 2. 4
1 Gen. 1. 27
1 Gen. 2. 7
1 Gen. 2. 22
1 Gen. 2. 7
with 1oh. 33
11. and
Eccl. 12. 7
1 & Mat. 10
28. & 1 Luk.
23. 43
1 Gen. 1. 27
1 Col. 3. 10
1 Eph. 4. 14
1 Rom. 1. 14
25.
1 Eccl. 7. 29
1 Gen. 3. 28
1 Gen. 3. 6
Eccl. 7. 29

A. Gods works of Providence are,
his most holy w, wise x, and powerfull,
preserving y and governing all his crea-
tures z, ordering them and all their acti-
ons a to his own glory b.

Q. What is Gods Providence toward the Angels?

A. God by his providence permitted
some of the Angels, wilfully and irrec-
overably to fall into sin and damnation c,
limiting and ordering that, and all their
sins to his own glory d; and established
the rest in holiness and happiness e; im-
ploying them all f, at his pleasure, in the
administrations of his power, mercy,
and justice g.

Q. What was the Providence of God
toward man in the estate in which he was
created?

A. The providence of God toward
man, in the estate in which he was crea-
ted, was, the placing him in Paradise,
appointing him to dresse it, giving him
liberty to eat of the fruit of the earth h,
putting the creatures under his domi-
nion i, and ordaining marriage for his
help k; affording him communion with
himself, instituting the Sabbath m, en-
tering into a Covenant of life with him,
upon condition of personall, perfect, and
perpetuall obedience n, of which the
Tree of Life was a pledge o, and forbid-
ding

6 Gen. 1. 3,
15. 10

1 Gen. 1. 28
2 Gen. 2. 15

3 Gen. 1. 26,
27. 13. 20

4 Gen. 3. 8

5 Gen. 2. 3
6 Gal. 3. 12

7 Rom. 10. 5
8 Gen. 2. 9

ding to eat the Tree of the Knowledge
of good and evil, upon pain of death p. 1 Gen. 2. 17

Q. Did man continue in that estate
wherein God at first created him?

A. Our first Parents being left to the
freedome of their own will, through the
temptation of Satan transgressed the
Commandement of God, in eating the
forbidden fruit, and thereby fell from
the estate of Innocency, whereto they
were created q.

Q. Did all mankind fall in that first
transgression?

A. The Covenant being made with
Adam as a publike person, not for him-
self only, but for his posterity, all man-
kinde descending from him by ordina-
ry generation r, sinned in him, and fell
with him in that first transgression s.

Q. Into what estate did the fall bring
mankind?

A. The fall brought mankind into
an estate of sin and misery t.

Q. What is sin?

A. Sin is any want of conformity unto,
or transgression of any Law of God, gi-
ven as a rule to the reasonable creature u.

Q. Wherein consisteth the sinfulness of
that estate wherinto man fell?

A. The sinfulness of that estate wher-
into man fell, consisteth in that guilt of
Adams first sin w, the want of that righ-

1 Gen. 2. 17

2 Gen. 3. 6,
7. 3. 13

3 Eccl. 7. 29
4 2 Cor. 11. 3

5 Act. 13. 26
6 1 Gen. 2. 16,

17. with
Rom. 5. 12

to 20 and
1 Cor. 15. 22

21.
2 Rom. 5. 12

Rom. 3. 23

3 1 Tob. 3. 4
4 Gal. 3. 10. 12

5 Rom. 5. 12

consciousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually *x*, which is commonly called Original Sin, and from which do proceed all actual transgressions *y*.

Q. How is Original Sin conveyed from our first Parents unto their posterity?

A. Original Sin is conveyed from our first Parents unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin *z*.

Q. What misery did the fall bring upon mankind?

A. The Fall brought upon mankind the losse of Communion with God *a*, his displeasure and curse, so as we are by nature children of wrath *b*, bond-slaves to Satan *c*, and justly liable to all punishments in this world, and that which is to come *d*.

Q. What are the punishments of Sinne in this world?

A. The punishments of Sin in this world, are, either inward, as blindness of mind *e*, a reprobate sense *f*, strong delusions *g*, hardness of heart *h*, horror of conscience *i*, & vile affections *k*; or outward, as the curse of God upon the creatures for

for our sakes *l*, and all other evils that befall us in our bodies, names, estates, relations, and employments *m*, together with death it selfe *n*.

Q. What are the punishments of Sin in the world to come?

A. The punishments of Sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission, in hell fire, for ever *o*.

Q. Doth God leave all mankind to perish in the estate of sinne and misery?

A. God doth not leave all mankind to perish in the estate of sin and misery, but into which they fell by the breach of the first Covenant, commonly called the Covenant of Works *q*; but, of his meer love and mercy, delivereth his Elect out of it, and bringeth them into an estate of salvation by the second Covenant commonly called the Covenant of Grace *r*.

Q. With whom was the Covenant of Grace made?

A. The Covenant of Grace was made with Christ, as the second Adam, and in him, with all the Elect, as his seed *s*.

Q. How is the Grace of God manifested in the second Covenant?

A. The grace of God is manifested in the second Covenant, in that he freely

Gen. 3. 17
Deut. 28
15. to the
end.
Rom. 6. 21

1 Thes. 1. 9
Mar. 9. 44
46. 48
Luk. 16. 24

1 Thes. 5. 9

Gal. 3. 10
12.

Tit. 3. 4. 5
6. 7
Gal. 3. 21
Rom. 3. 20
21. 22.

Gal. 3. 16
Rom. 1. 15
to the end.
1sa. 55. 30. 31

Rom. 3. 10
20. 20
Eph. 2. 1. 2. 3
Rom. 5. 6
Rom. 8. 7. 8
Gen. 6. 5
1. 12. 14.
25.
Mat. 15. 19

1. 15. 17
Job 14. 4
Rom. 15. 14
1. 3. 6

Gen. 3. 2.
10. 24
Eph. 2. 2. 3
2. 1. 2. 26.
4. 2. 17
1. 3. 39
Rom. 6. 23
Mat. 25. 41.
46.
Jude 7. 7
2. 1. 4. 18
1. 1. 2. 18
2. 1. 2. 1. 2.
31.
Rom. 2. 1
1. 14. 33. 14
Gen. 4. 23
Mat. 27. 4
1. 1. 2. 6

The Larger Catechism:

provideth and offereth to sinners a Mediator *t*, and life and salvation by him *n*; and, requiring Faith as the condition to interest them in him *w*, promisseth and giveth his holy Spirit *x* to all his elect to work in them that faith *y*, with all other saving graces *z*, and to enable them unto all holy obedience *a*, as the evidence of the truth of their faith *b* and thankfulness to God *c*, and as the way which he hath appointed them to salvation *d*.

Q. Was the Covenant of Grace alwayes administred after one and the same manner?

A. The Covenant of Grace was not alwayes administred after the same manner, but the administrations of it under the Old Testament were different from those under the New *e*.

Q. How was the Covenant of Grace administred under the Old Testament?

A. The Covenant of Grace was administred under the Old Testament, by promises *f*, prophecies *g*, Sacrifices *h*, Circumcision *i*, the Passover *k*, and other types and ordinances, which did all forefigure Christ then to come, and were for *l* a time sufficient to build up the Elect in faith in the promised Messiah *l*, by whom they then had full remission of sin, and eternall salvation *m*.

Q. How is the Covenant of Grace administred

Gen. 15
Isa. 41, 6
Joh. 6, 27
1 Joh. 5, 11
12
2 Joh. 3, 16
Joh. 1, 12
3 Prov. 1, 23
1 Cor. 4, 13
2 Gal. 5, 22
23
4 Ezek. 36
24
5 1 Tim. 2, 13
25
6 2 Cor. 5, 14
26
7 Eph. 2, 10

8 1 Cor. 3, 6
27, 29

9 Rom. 15, 8
10 Act. 1, 20
24
11 Heb. 10, 1
12 Rom. 4, 11
13 1 Cor. 5, 7

14 Heb. 8, 9, 10
15 Chapter
16 Heb. 11, 13
17 Gal. 3, 7
18 9, 14

The Larger Catechism.

fired under the New Testament?

A. Under the new Testament, when Christ the substance was exhibited, the same Covenant of Grace was and still is to be administred in the preaching of the word *n*, and the administration of the Sacraments of Baptism *o* and the Lords Supper *p*; in which, Grace and salvation is held forth in more fulnesse, evidence, and efficacy, to all nations *q*.

Q. Who is the Mediator of the Covenant of Grace?

A. The only Mediator of the Covenant of Grace is the Lord Iesus Christ *r*, who being the eternall Son of God, of one substance and equall with the Father *s*, in the fulnesse of time became man *t*, and so was and continues to be God and man in two distinct natures, and one person, for ever *u*.

Q. How did Christ, being God, become man?

A. Christ the Son of God became Man by taking to himselfe a true body, and a reasonable soul *w*, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her *x*, yet without sin *y*.

Q. Why was it requisite, that the Mediator should be God?

A. It was requisite that the Mediator should

Mat. 16, 15
Mar. 28, 19
20
21 Cor. 11, 23
24, 25
22 Cor. 3, 6
to the end
Heb. 8, 6, 10
11
Mat. 28, 19
1 Joh. 1, 14
Joh. 1, 14
Phil. 2, 6
Gal. 4, 4
Luk. 1, 35
Rom. 9, 5
Col. 2, 9
Heb. 7, 14, 25

1 Joh. 1, 14
Mat. 16, 18
Luk. 1, 27
1, 35, 42
Gal. 4, 4
Heb. 4, 5
1 Heb. 7, 16

should be God, that he might sustain and keep the humane nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to his sufferings, obedience and intercession; and so satisfy Gods justice; procure his favour; purchase a peculiar people; give his Spirit to them; conquer all their enemies; and bring them to everlasting salvation.

Q. Why was it requisite that the Mediator should be Man?

A. It was requisite that the Mediator should be Man, that he might advance our nature; perform obedience to the Law; suffer and make intercession for us in our nature; have a fellow-feeling of our infirmities; that we might receive the adoption of sons; and have comfort and access with boldness unto the throne of Grace.

Q. Why was it requisite that the Mediator should be God and man in one person?

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and, this in one person, that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person.

Q. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because

Acts 1. 24
45
Rom. 1. 4
with Rom.
4. 25. Heb.
9. 14
Acts 20. 28
Heb. 9. 14
Heb. 7. 25
26. 27. 28
Rom. 3. 24
25. 26
Eph. 1. 6
Mat. 3. 17
Eph. 1. 13
14.
Gal. 4. 6
1 Luk. 1. 68
9. 7. 14
Heb. 5. 8. 9
Heb. 9. 11
to 16
Heb. 2. 16
Gal. 4. 4
Heb. 2. 14
Heb. 7. 24
25
Heb. 4. 15
Mat. 4. 5
Heb. 4. 16

Mat. 1. 21.
23
Mat. 1. 17
Heb. 9. 14
1 Pet. 1. 6

because he saveth his people from their sins.

Q. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure; and so, set apart, and fully furnished with all authority and ability to execute the Offices of Prophet, Priest, and King of his Church, in the estate both of his Humiliation and Exaltation.

Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the office of a Prophet, in his revealing to the Church, in all ages, by his Spirit and Word, in divers ways of administration; the whole will of God in all things concerning their edification and salvation.

Q. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God, to be a reconciliation for the sins of his people; and in making continual intercession for them.

Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in calling out of the world a people to himself, and giving them Offi-
cers

Mat. 1. 2
1 Joh. 3. 34
Phil. 4. 7
1 Joh. 6. 27
Mat. 28. 18
29. 10.
Acts 3. 21.
22
Luk. 4. 18. 21
Heb. 1. 3.
6. 7.
Heb. 4. 14.
15.
Phil. 2. 6
Mat. 28. 15
Luk. 6. 7
Phil. 2. 8. 9
10. 11
1 Joh. 1. 18
1 Pet. 1. 10
11. 22
Heb. 2. 14
1 Joh. 1. 15
6 Acts 20. 28
Eph. 4. 11. 12
13.
1 Joh. 2. 12
Heb. 9. 14.
28.
1 Joh. 2. 17
Heb. 7. 25

2 Eph. 4. 11 cers, Laws, and Censures, by which
 12 he visibly governs them; in bestowing
 13 1 Cor. 12. 28 saving grace upon his elect; rewarding
 16 16 13 12 their obedience; and correcting them
 18 for their sins; preserving & supporting
 19 them under all their temptations and
 20 1 Cor. 5. 4 sufferings; restraining and overcoming
 21 1 Act. 5. 31 all their enemies; and powerfully
 22 1 Rev. 12. 12 ordering all things for his own glory
 23 2 Rev. 1. 10 p, and their good; and also in taking
 24 1 Rev. 2. 19 vengeance on the rest, who know not
 25 16 13 9 God, and obey not the Gospel.

Q. What was the estate of Christs Humiliation?

A. The estate of Christs Humiliation was, that low condition, wherein, he, for our sakes, emptying himself of his glory, took upon him the form of a servant in his conception & birth, life, death, and after his death until his resurrection.

Q. How did Christ humble himself in his Conception and Birth?

A. Christ humbled himself in his conception and birth, in that, being, from all eternity, the Son of God, in the bosom of the Father, he was pleased in the fulness of time to become the Son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasement.

Q. How did Christ humble himself in his life?

A. Christ:

A. Christ humbled himself in his life, by subjecting himself to the Law, which he perfectly fulfilled, and by conflicting with the indignities of the world, temptations of Satan, and infirmities in his flesh, whether common to the nature of man or particularly accompanying that his low condition.

Q. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that having been betrayed by Judas, forsaken by his Disciples, scorned and rejected by the world, condemned by Pilate, and tormented by his persecutors; having also conflicted with the terrors of death, and the power of darkness, felt and born the weight of Gods wrath; he laid down his life an offering for sin, enduring the painful, shameful and cursed death of the cross.

Q. Wherein consisted Christs humiliation after his death?

A. Christs humiliation after his death, consisted in his being buried, & continuing in the state of the dead, & under the power of death till the third day, which hath been otherwise expressed in these words, He descended into Hell.

Q. What was the estate of Christs exaltation?

A. The estate of Christs Exaltation: compre-

11 Cor. 14 comprehendeth his Resurrection *k*, Ascension *l*, sitting at the right hand of the Father *m*, and his coming again to judge the world *n*.

Q. How was Christ exalted in his Resurrection?

A. Christ was exalted in his Resurrection, in that, not having seen corruption in death, of which it was not possible for him to be held *o*; and having the very same body in which he suffered, with the essentiall properties thereof *p*, but without mortality and other common infirmities belonging to this life, really united to his soule *q*, he rose again from the dead the third day, by his own power *r*; whereby he declared himself to be the son of God *s*, to have satisfied divine justice *t*, to have vanquished death and him that had the power of it *u*, and to be Lord of quick and dead *w*; all which he did as a publick person *x*, the head of his Church *y*, for their justification *z*, quickning in grace *a*, support against enemies *b*, and to assure them of their resurrection from the dead at the last day *c*.

Q. How was Christ exalted in his Ascension?

A. Christ was exalted in his Ascension, in that having after his Resurrection often appeared unto, & conversed with his Apostles, speaking to them of the things

things pertaining to the Kingdome of God *d* and giving them commission to preach the Gospel to all nations *e*; forty days after his resurrection, he, in our nature, and as our head *f*, triumphing over enemies *g*, visibly went up into the highest heavens, there to receive gifts for men *h*, to raise up our affections thither *i*, and to prepare a place for us *k*, where himself is, and shall continue, till his second coming at the end of the world *l*.

Q. How is Christ exalted in his sitting at the right hand of God?

A. Christ is exalted in his sitting at the right hand of God, in that, as God-man he is advanced to highest favour with God the Father *m*, with all fulnesse of joy *n*, glory, and power over all things in heaven and earth *p* and doth gather and defend his Church, & subdue their enemies, furnisheth his ministers and people with gifts and graces *q*, and maketh intercession for them *r*.

Q. How doth Christ make intercession?

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven *s*, in the merit of his obedience and sacrifice on earth *t*, declaring his will to have it applied to all believers *u*, answering all accusations against them *w*, procuring for them quiet of conscience, notwithstanding

Rom. 5. 1, 2
1 John 2. 1, 2
Heb. 4. 16
1 Eph. 1. 6
1 Pet. 2. 5

ding daily failings x, access to boldness to the throne of Grace y & acceptance of their persons z and services u.

Q. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world, in that the who was unjustly judged & condemned by wicked men b, shall come again at the last day with great power b, & in the full manifestation of his own glory, and of his Fathers with all his holy Angels d, with a shout, with the voice of the Arch-Angel, and with the Trumpet of God e, to judge the world in righteousness f.

Q. What benefits hath Christ procured by his Mediation?

A. Christ by his Mediation hath procured redemption g, with all other benefits of the Covenant of Grace b.

Q. How doe we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us i, which is especially the work of God the Holy Ghost. k

Q. Who are made partakers of Redemption by Christ?

A. Redemption is certainly applyed, & effectually communicated to all those
for

1 A.C. 3. 14
15.
c Mat. 24. 30

d Luk. 9. 26
Mat. 25. 31
e 1 Th. 4. 16
f A.C. 17. 31

g Heb. 9. 12
b 1 Cor. 10

i Joh. 1. 12
AT. 3. 5, 6

for whom Christ hath purchased it, who are in time by the holy Ghost enabled to believe in Christ according to the Gospel m.

Q. Can they who have never heard the Gospel, and so, know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

A. They who, having never heard the Gospel n, know not Jesus Christ o, and believe not in him, cannot be saved p, be they never so diligent to frame their lives according to the light of nature q or the Law of that Religion which they profess r; neither is there salvation in any other, but in Christ alone s who is the Savior only of his body in the Church t.

Q. Are all they saved who bear the Gospel and live in the Church?

A. All that hear the Gospel and live in the visible Church are not saved, but they only who are true members of the Church invisible u.

Q. What is the visible Church?

A. The visible Church is a society made up of all such as in all ages and places of the world, doe profess the true Religion w, and of their children x.

Q. What are the speciall privileges of the visible Church?

A. The visible Church hath the privilege of being under Gods special care and

1 Eph. 1. 5.
14.
1 Joh. 5. 27. 39
1 Joh. 10. 15. 16
m 1 Phil. 2. 8
2 C. 4. 13

n Rom. 10. 14
o 1 Th. 1. 8
p Eph. 2. 12
q 1 Joh. 1. 10. 21. 12

r 1 Joh. 8. 24
s 1 Mar. 16. 16
t 1 Cor. 1. 20
u 1 Joh. 2. 23. 24
v 1 Joh. 4. 19
w Phil. 3. 4. 5
x 6. 7. 8. 9
y Acts 4. 22
z 1 Eph. 1. 13
1 Joh. 12. 32. 34

39. 40
Rom. 9. 6
May 22. 24
Mat. 7. 21
Rom. 11. 7
w 1 Cor. 1. 2
1 Cor. 14. 13
Rom. 15. 9
x 10. 11. 21. 22

Rev. 9
y Psal. 2. 8
z Psal. 22. 27
28. 29. 30. 31
1 Pet. 1. 4. 5. 7
Nat. 18. 29

20
1 Joh. 9. 25
1 Cor. 7. 14
Acts 2. 39
Rom. 11. 16
Gen. 17. 7

and government *p*, of being protected and preserved in all ages, notwithstanding the opposition of all enemies *q*, and of enjoying the communion of Saints, the ordinary means of salvation *r*, offers of grace by Christ to all the members of it in the ministry of the Gospel, testifying, that whosoever beleeveth in him shall be saved *s*, and excluding none that will come unto him *t*.

Q. What is the Invisible Church?

A. The Invisible Church is the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head *d*.

Q. What special Benefits doe the members of the Invisible Church enjoy by Christ?

A. The members of the Invisible Church, by Christ, enjoy Union and Communion with him, in grace and glory *e*.

Q. What is that Union which the Elect have with Christ?

A. The Union which the Elect have with Christ, is the work of Gods grace *f*, whereby they are spiritually and mystically, yet really and inseparably joyned to Christ, as their head and husband *g*; which is done in their effectually Calling *h*.

Q. What is effectually Calling?

A. Effectually

A. Effectually Calling is the work of Gods almighty power and grace, whereby, out of his free and especial love to his Elect, and from nothing in them moving him thereunto *k*, he doth in his accepted time invite and draw them to Iesus Christ by his Word and Spirit *l*, savingly enlightening their minds *m*, renewing & powerfully determining their wills *n*, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and accept and imbrace the grace offered and conveyed therein *o*.

Q. Are the Elect only effectually called?

A. All the Elect, and they onely, are effectually called *p*; although others may be, and often are, outwardly called by the ministry of the Word *q*, and have some common operations of the Spirit *r*, who for their wilfull neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Iesus Christ *s*.

Q. What is, the Communion in Grace which the members of the Invisible Church have with Christ?

A. The Communion in grace, which the members of the Invisible Church have with Christ, is, their partaking of the vertue of his Mediation, in their justification.

y 1 Jo. 4. 19
1 Tim. 4. 10
3 Psal. 11. 17
throughout.
1 Jo. 3. 14. 5
Zach. 12. 213
4. 8. 9.
4 Act. 1. 39.
42.
6 Psal. 147
19. 20
Rom. 9. 4
Eph. 4. 11. 12
Mar. 16. 35.
16
1 Jo. 6. 37
4 Eph. 1. 10
21. 23
1 Jo. 10. 16
1 Jo. 1. 5. 2

1 Jo. 17. 21
Eph. 1. 5
1 Jo. 17. 24

1 Eph. 1. 22
Eph. 1. 4. 7. 3
21 Cor. 1. 17
1 Jo. 10. 28
Eph. 5. 23. 30
61 Pet. 5. 10
1 Cor. 19

1 Jo. 1. 8. 5
Eph. 1. 18. 19
20.
2 Tim. 1. 8. 9
1 Tit. 3. 4. 5
Eph. 2. 4. 5. 7.
8. 9.
Rom. 9. 21.
12 Col. 1. 10
with 2 Cor.
6. 1. 2
1 Jo. 6. 44
1 The 1. 13
14
1 Act. 16
18
1 Cor. 10. 12
1 Ezek. 1. 1
19.
1 Jo. 6. 16. 27
1 Jo. 6. 44
1 Eph. 1. 5
Phil. 2. 13
Deut. 10. 6
1 Act. 13. 48
1 Mat. 22. 14
1 Mat. 7. 22
Mat. 13. 20
21.
1 Jo. 6. 45
1 Jo. 12. 32.
39. 40
Act. 12. 15.
16. 27
1 Jo. 6. 44.
65.
1 Psal. 11. 18

ification *t*, Adoption *u*, Sanctification, and whatever else in this life manifests their Union with him *w*.

Q. What is Justification?

A. Justification is an act of Gods free grace unto sinners *x*, in which he pardoneth all their *y* sins, accepteth & accounteth their persons righteous in his sight, not for anything wrought in them, or done by them *z*, but only for the perfect obedience & full satisfaction of Christ, by God imputed to them *a*, and received by faith alone *b*.

Q. How is Justification an act of Gods free Grace?

A. Although Christ by his Obedience and death, did make a proper, real, and full satisfaction to Gods Justice, in the behalf of them that are justified *c*; yet, in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them; did provide this Surety, his own only Son *d*, imputing his righteousness to them *e*, & requiring nothing of them for their justification, but Faith *f*, which also is his gift *g*, their justification is, to them, of free grace *b*.

Q. What is Justifying Faith?

A. Justifying Faith is a saving grace, wrought in the heart of a Sinner by the Spirit *k* and work of God *l*, whereby he, being convinced of his sin and misery, and

and of the disability in himself and all other creatures to recover him out of his lost condition *m*, not only assenteth to the truth of the promise of the Gospel *n*, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin *o*, and for the accepting and accounting of his person righteous in the sight of God for salvation *p*.

Q. How doth Faith justify a sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces which do alwayes accompany it, or of good works that are the fruits of it *q*, nor as if the grace of Faith, or any act thereof, were imputed to him for his justification *r*; but only as it is an Instrument, by which he receiveth and applyeth Christ and his righteousness *s*.

Q. What is Adoption?

A. Adoption is an act of the free grace of God *t*, in and for his only Son Jesus Christ *u*, whereby all those that are justified are received into the number of his children *w*, have his name put upon them *x*, the Spirit of his Son given *y*; they *z*, are under his fatherly care and dispensations *z*, admitted to all the liberties & privileges of the sons of God, made heirs of all the promises, and fellow heirs with Christ in glory *a*.

Q. What

Q. What is Sanctification?

A. Sanctification is a work of Gods grace, whereby they, whom God hath be-
fore the foundation of the world chosen
to be holy, are in time, through the pow-
erfull working of his Spirit *b*, applying
the death & resurrection of Christ unto
them *c*, renewd in their whole man after
the image of God *d*, having the seeds of
repentance unto life, & of all other saving
graces put into their hearts *e*, and those
graces so stirred up, increased, & streng-
thened, as that they more and more die
unto sin, and rise unto newnesse of life *g*.

Q. What is repentance unto life?

A. Repentance unto life, is a saving
grace *b* wrought in the heart of a sinner
by the Spirit *i* & Word of God *k*; where-
by, out of the sight and sense not only
of the danger *l*, but also of the filthinesse
and odiousnesse of his sins *m*, & upon the
apprehension of Gods mercy in Christ
to such as are penitent *n*, he so grieves
for *o*, and hates his sins *p*, as that he turns
from them all to God *q*, purposing and
endeavouring constantly to walk with
him in all the wayes of new obedience *r*.

Q. Wherein do justification and Sanctifi-
cation differ? A. Although Sanctifica-
tion be inseparably joyned with Justifica-
tion *s*; yet they differ, in that God in Ju-
stification imputeth the righteousness of
Christ *t*,

Christ *u*, in sanctification his Spirit infu-
seth grace, and enableth to the exercise
therof *v*; in the former sin is pardoned *w*,
in the other it is subdued *x*; the one doth
equally free all believers from the re-
venging wrath of God, and that perfect-
ly in this life, that they never fall into
condemnation *y*; the other is neither
equall in all *z*, nor in this life perfect in
any *a*, but growing up to perfection *b*.

Q. Whence ariseth the imperfection of
Sanctification in believers?

A. The imperfection of Sanctification
in believers, ariseth from the remnants
of sin abiding in every part of them, and
the perpetual lustings of the flesh against
the spirit, whereby they are often foiled
with temptations; and fall into many
sins *c*, are hindered in all their spiritua-
l services *d*, and their best works are im-
perfect and defiled in the sight of God *e*.

Q. May not true believers, by reason of
their imperfections, and the many tempta-
tions and sins they are overtaken with, fall
away from the state of Grace?

A. True Believers, by reason of the
unchangeable love of God *f*, and his De-
cree & Covenant to give them perseve-
rance *g*, their inseparable union with
Christ *h*, his continuall intercession for
them *i*, and the spirit and seed of God
abiding in them *k*, can neither totally
nor

nor finally fall away from the state of grace, but are kept by the power of God through faith unto salvation m.

Q. Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?

A. Such as truly believe in Christ, and endeavor to walk in all good conscience before him n, may without extraordinary revelation by faith grounded upon the truth of Gods promises, & by the spirit enabling them to discern in themselves those graces in which the promises of life are made o, and bearing witness with their spirits, hat they are the children of God p, be infallibly assured that they are in the estate of grace, & shall persevere therein unto salvation q.

Q. Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?

A. Assurance of grace and salvation not being of the essence of faith r, true believers may wait long before they obtain it s, and after the enjoyment thereof may have it weakened and intermitted through manifold distempers, sins, temptations, and desertions t; yet are they never left without such a presence & support of the Spirit of God, as keeps them from sinking into utter despair u.

Q. What

Q. What is the Communion in Glory which the members of the Invisible Church have with Christ?

A. The Communion in glory which the members of the Invisible Church have with Christ, is, in this life w, immediately after death x, and at last perfected at the resurrection, and day of judgement y.

Q. What is the Communion in Glory with Christ, which the members of the Invisible Church enjoy in this life?

A. The members of the Invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him the head, & so, in him, are interested in that glory which he is fully possessed of z; and, as an earnest thereof, enjoy the sense of Gods love a, peace of conscience, joy in the holy Ghost, and hope of glory b: as on the contrary, the sense of Gods revenging wrath, horreur of conscience, and a tearfull expectation of judgement, are, to the wicked, the beginning of their torments which they shall endure after death c.

Q. Shall all men die?

A. Death being threatned as the wages of sin d, it is appointed unto all men once to die e, for that all have sinned f.

Q. Death being the wages of sin, why are

E

1 Cor. 3. 18

1 Thes. 4. 17

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1 Thes. 4. 17

not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting and curse of it g, so that, although they die, yet it is out of Gods love h, to free them perfectly from sin and misery i, and to make them capable of further communion with Christ in glory, which they then enter upon k.

Q. What is the communion in Glory with Christ, which the members of the invisible Church enjoy immediately after death?

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death is, in that their souls are then made perfect in holiness l, and received into the highest heavens m, where they behold the face of God in light and glory n, waiting for the full redemption of their bodies o, which even in death continue united to Christ p, and rest in their graves as in their beds q, till at the last day they be again united to their souls r: whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darknesse, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day s.

Q. What

1 Cor. 15
26, 56
Heb. 2, 15
1 Jo. 5, 7, 12
2 Kin. 22, 20
1 Rev. 14, 13
Eph. 5, 27
1 Luk. 23, 43
Phil. 1, 23

1 Heb. 12, 23
2 Cor. 5, 1
6, 8
Phil. 1, 23
with Acts
3, 21, and
Eph. 5, 20
1 1 Jo. 3, 2
1 Cor. 13, 12
o Rom. 8, 13
Ps. 119, 6
1 The. 4
24
1 1 Jo. 17, 2
1 Job 19, 26
27

1 Luk. 16, 23
24
Acts 1, 25
1 Jude 1, 6, 7

Q. What are we to believe concerning the Resurrection?

A. We are to believe that at the last day there shall be a generall resurrection of the dead, both of the just & unjust t; when they that are then found alive, shall in a moment be changed, and the self-same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ u; the bodies of the just, by the Spirit of Christ, and by virtue of his resurrection, as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body w, and the bodies of the wicked shall be raised up in dishonour, by him, as an offended Judge x.

Q. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the generall and final judgement of Angels and men y, the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord z.

Q. What shall be done to the wicked at the day of Judgement?

A. At the day of judgement the wicked shall be set on Christs left hand a, and, upon clear evidence, and full conviction of their own consciences b, shall have the

E 2

fearfull,

1 Act. 24, 15
u 1 Cor. 15
51, 52, 53
1 The. 4, 15
16, 47
1 Jo. 3, 23, 29

w 1 Cor. 15
21, 22, 23, 24
43, 44
Phil. 3, 31
x 1 Jo. 3, 27
28, 19
Mat. 25, 33

y 2 Pet. 2, 4
Jude v. 6, 7
14, 15
Mat. 25, 46
1 Mat. 24, 36
42, 44
Luke 21, 35
36

a Mat. 25, 33
b Rom. 2, 13
c 6

Mal. 15. 47
42. A3
fearfull, but just, sentence of condemnation pronounced against them; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devill and his Angels for ever d.

Luk. 16. 16
Thes. 1. 8, 9
Q. What shall be done to the righteous at the day of Judgement?

1 The Co.
17
f Mal. 25. 31
Mal. 10. 31
1 Cor. 6
2. 3
Mal. 25. 34
46
1 Eph. 5. 27
Rev. 14. 13
1 Plal. 16. 11
1 Heb. 12. 22
23
1 Ioh. 3. 2
1 Cor. 13. 12
1 Thes. 4. 17
18
A. At the day of Judgement, the righteous, being caught up to Christ in the clouds, shall be set on his right hand, & there openly acknowledged, and acquitted, shall joyn with him in the judging of reprobate Angels and men, and shall be received into heaven; where they shall be fully and for ever freed from all sinne and misery; filled with unconceivable joyes, made perfectly holy, and happy both in body & soul, in the company of innumerable Saints, and holy Angels; but especially in the immediate vision and fruition of God the Father, of our Lord Iesus Christ, and of the holy Spirit, to all eternity; and this is perfect and full communion which the members of the invisible Church shall enjoy with Christ in glory at the resurrection and day of Judgement.

Having

Having seen, what the Scriptures principally teach us to beleve concerning God; it followes to consider, what they require as the duty of man.

Q. What is the duty that God requireth of man?

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

Q. What did God at first reveal unto man as the rule of his obedience?

A. The rule of obedience revealed to Adam in the estate of innocency, and to all mankind in him, beside a speciall command, not to eat of the fruit of the tree of the knowledge of good and evil, was, the Morall Law.

Q. What is the Morall Law?

A. The Morall Law is the declaration of the will of God to mankind, directing and binding every one to personall, perfect, and perpetuall conformity and obedience therunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holinesse and righteousness which he oweth to God and man; promising life upon the fulfilling, and

E 3

threatning

Rom. 12
1. 2
Mic. 6. 8
1 Sam. 15. 22

1 Gen. 1. 26
27
Rom. 2. 14;
15
Rom. 10. 5
Gen. 2. 17

1 Deut. 5. 1
27. 32. 33
Luk. 10. 26
27
Gal. 3. 10
1 Thes. 5. 13
1 Ioh. 2. 7
Act. 14. 16

7 Rom. 10, 5
Gal. 3, 10, 12

threatning death upon the breach of it.

Q. Is there any use of the Morall Law to man since the fall?

7 Rom. 8, 3
Gal. 2, 16

A. Although no man, since the fall, can attain to righteousness and life by the Morall Law, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.

11 Tim. 1, 8

Q. Of what use is the Morall Law to all men?

11 Lev. 11, 44

45

Lev. 20, 9, 8

Rom. 7, 12

11 Mic. 6, 8

Tim. 2, 10, 11

11 Psal. 19, 11

12

Rom. 3, 10

Rom. 7, 7

7 Rom. 3, 9

43

Gal. 3, 21

22

Rom. 10, 4

A. The Morall Law is of use to all men, to enforce in them of the holy nature and will of God *a*, & of their duty, binding them to walk accordingly *w*; to convince them of their disability to keep it, and of the sinfull pollution of their nature, hearts, and lives *x*; to humble them in sense of their sin and misery *y*, and thereby help them to a clearer sight of the need they have of Christ *z*, and of the perfection of his obedience *a*.

Q. What particular use is there of the Morall Law to unregenerate men?

6 1 Tim. 1, 9

10

Gal. 3, 12

4 Rom. 1, 12

with Rom.

2, 13

Gal. 3, 10

A. The Morall Law is of use to unregenerate men, to awaken their consciences to fly from wrath to come *b*, and to drive them to Christ *c*; or, upon their continuance in the estate and way of sin, to leave them inexcusable *d*, and under the curse thereof *e*.

Q. What speciall use is there of the Morall

all Law to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the Morall Law as a Covenant of works *f*, so as thereby they are neither justified *g*, nor condemned *h*; yet, beside the generall uses thereof common to them with all men, it is of speciall use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good *i*; and thereby to provoke them to more thankfulness *k*, and to expresse the same in their greater care to conform themselves thereunto as the rule of their obedience *l*.

11 Rom. 6, 14

Rom. 7, 4, 6

Gal. 4, 4, 5

3 Rom. 3, 20

8 Gal. 3, 23

Rom. 8, 1

11 Rom. 7, 24

25

Gal. 3, 13, 14

Rom. 8, 3, 4

4 Luke. 1, 68

69, 74, 75

Col. 1, 22, 23

14

11 Rom. 7, 22

Rom. 12, 2

Tit. 1, 11, 12

13, 14

Q. Where is the Morall Law summarily comprehended?

A. The Morall Law is summarily comprehended in the ten Commandments, which were delivered by the voyce of God upon mount Sinai, and written by him in two Tables of stone *m*, 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 *n*.

11 Deut. 10

4

Exod. 34, 28

2, 3, 4

11 Mat. 22

37, 38, 39, 40

Q. What rules are to be observed for the right understanding of the ten Commandments?

A. For the right understanding of the Commandments, these rules are to be observed.

That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, & unto intire obedience, for ever; so as, to require the utmost perfection of every duty, & to forbid the least degree of every sin.

That it is spiritual; and so, reacheth 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 severall Commandements.

That, is, 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 alwayes our duty; 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, meanes, occasions, and appearances thereof, and provocations thereunto.

That what is forbidden or commanded to our selves, we are bound, according to our places, to endeavour that it may be avoyded.

avoyded 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 bee helpfull to them; and to take heed of partaking with others in what is forbidden them.

Q. What speciall things are we to consider in the ten Commandments?

A. We are to consider in the Commandements, the Preface, the substance of the Commandements themselves, and severall Reasons annexed to some of them the more to enforce them.

Q. What is the Preface to the Commandments?

A. The Preface to the 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 manifesteth his Sovereignty, as being Jehovah, the eternall, immutable, and almighty God, having his Being in and of himself, & giving being to all his words & works; and that he is a God in Covenant with Israel of old, so with all his people who, as he brought them out of their bondage in Egypt, so he delivereth us from our spirituall thralldom; and that therefore we are bound to take him for our God alone, and to keep all his Commandments.

Exod. 20
Lev. 19, 17
Gen. 1, 19
Isa. 24, 15
Deut. 6, 6, 7
1 Cor. 13, 24
1 Tim. 5, 28
Eph. 5, 31

Exod. 20, 2
Isa. 44, 6
Exod. 3, 14
Exod. 3, 1
Act. 17, 24
Gen. 1, 7
with Rom. 8, 29
Isa. 44, 7
1 Pet. 1, 13
Lev. 19, 30
Lev. 19, 37

Q. What is the summe of the foure Commandements, which containe our duty to God?

A. The sum of the four Commandements 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 minde *m.*

Q. Which is the first Commandement?

A. The first Commandement is, Thou shalt have no other Gods before me. *n.*

Q. What are the duties required in the first Commandement?

A. The duties required in the first Commandement, are, the knowing & acknowledging of God to be the only true God, and our God *o*; and to worship & glorifie him accordingly *p*, by thinking *q*, meditating *r*, remembering *s*, highly esteeming *t*, honouring *u*, adoring *w*, chusing *x*, loving *y*, desiring *z*, fearing of him *a*, believing him *b*, trusting *c*, hoping *d*, delighting *e*, rejoycing in him *f*, being zealous for him *g*, calling upon him, giving all praise and thanks *h*, and yeelding all obedience and submission to him, with the whole man *i*, being careful in all things to please him *k*, and sorrowfull when in any thing he is offended *l*, and walking humbly with him *m.*

Q. What are the sins forbidden in the first

first Commandement?

A. The sinnes forbidden in the first Commandement, are, Atheism in denying, or not having a God *n*; Idolatry in having, or worshipping more Gods *o*; then one, or any with, or instead of the true God *p*; the not having and avouching him for God, and our God *p*; the omission or neglect of any thing due to him required in this Commandement *q*, ignorance *r*, forgetfulness *s*, misapprehensions *t*, false opinions *u*, unworthy, and wicked thoughts of him *w*, bold and curious searching into his secrets *x*; all profaneness *y*, hatred of God *z*, self-love *a*, self-seeking *b*, and all other inordinate & immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part *c*; vain credulity *d*, unbelief *e*, heresies, misbelief *g*, distrust *h*, despair *i*, incorrigibleness *k*, insensibleness under judgments *l*, hardness of heart *m*, pride *n*, presumption *o*, carnall security *p*, tempting of God *q*, using unlawful means *r*, and trusting in lawfull means *s*, carnall delights and joyes *t*; corrupt, blind, and indiscreet zeal *u*, luke-warmnesse *w*, and deadnesse in the things of God *x*; estranging our selves, and apostatizing from God *y*, praying, or giving any religious worship

m Luk. 10. 27
n Exod. 20. 3
o 1 Chr. 18. 9
Deut. 10. 17
1 Sam. 43. 10
Jer. 14. 22
p Ps. 95. 6, 7
Mat. 4. 10
Ps. 139. 2
q Mal. 3. 16
r Ps. 63. 6
s Ps. 121. 1
t Ps. 71. 19
u Mal. 1. 6
w Isa. 41. 23
x Josh. 24. 15
y 12. 12
z Deut. 6. 5
a Ps. 73. 25
b Job 8. 13
c Exod. 14. 31
d Isa. 26. 4
e Ps. 130. 7
f Ps. 37. 4
g Ps. 32. 11
h Rom. 12. 11
with Num. 25. 11
i Phil. 4. 6
k Jer. 7. 33
l Lam. 4. 7
m 1 Joh. 3. 22
n Jer. 31. 18
o Ps. 139. 7
p Mich. 6. 8

to Saints, Angels, or any other creatures; all compacts, and consulting with the devil *a*, and hearkning to his suggestions *b*, making men the Lords of our faith and Conscience; slighting and despising God, and his Commands *d*, resisting and grieving of his Spirit *e*; discontent, and impatience at his dispensations, charging him foolishly for the evils he inflict on us *f*; and ascribing the praise of any good we either are, have, or can do, to fortune *g*, Idols *h*, our selves *i*, or any other creature *k*.

Q What are we especially taught by these words [before me] in the first Commandment?

A. These words before me, or before my face, in the first Commandment, teach us, that God who seeth all things, takes speciall 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 perswade us to doe, as in his sight, what ever we doe in his service.

Q Which is the second Commandment?

A. The second Commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water un-*

der the earth; thou shalt not bow down to them nor serve them: for I the Lord thy God am jealous God; visiting the iniquity of the fathers upon the children, unto the third and fourth generation. of them that hate me; and shewing mercy unto thousands, of them that love me, and keep my Commandments &c.

Q What are the duties required in the second Commandment?

4. The duties required in the second Commandment, are, the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath instituted in his word o, particularly, Prayer and Thanksgiving in the name of Christ p, the reading, preaching, and hearing of the Word q, the administration and receiving of the Sacraments r : Church-government and Discipline s; the Ministry, and maintenance thereof t : religious fasting u, swearing by the name of God w, and vowing unto him x : As also the disproving, detesting, opposing all false worship, y : and, according to each ones place and calling, removing it, and all monuments of Idolatry z.

Q What are the sins forbidden in the second commandment?

A. The things forbidden in the second Commandment, are, all devising *a*, counselling *b*, commanding *c*, using *d*, & any

Commandement, are, the not using of Gods name as is required; and the abuse of it, in an ignorant e, vain, irreverent, profane g, superstitious h or wicked mentioning o: otherwise using his titles, attributes i, ordinances k or works; by blasphemy m, perjury n: all sinful curfings o, oaths p, vows q and l, &c. r, violating of our oaths, and vows, if lawfull; and fulfilling them, if of things unlawfull t; murmuring and quarrelling at u, curious prying into w, and misapplying of Gods decrees x, and providences y, misinterpreting z, misapplying a, or any way perverting the word, or any part of it b, to profane jests c, curious or unprofitable questions, vain tanglings, or the maintaining of false Doctrines d; abusing it, the creatures or any thing contained under the name of God, to charms e, or sinful lusts and practises f, the maligning g, scorning h, reviling i, or any way oppressing of Gods truth, grace, and ways k, making profession of Religion in hypocrisy, or for sinister ends l, being ashamed of it m, or a shame to it,

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by uncomfortable *n*, unwise *o*, unfruit-
full *p*, and offensive walking *q*, or back-
sliding from it *r*.

Q What Reasons are annexed to the third Commandment?

A. The Reasons annexed to the third Commandment in these words [the LORD thy GOD] and [for the LORD will not hold him guiltless that taketh his name in vain] &c, because he is the LORD & our GOD; and 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 judgement, although many such escape the censures & punishments of men.

Q. Which is the fourth Commandment? 19
Zech. c. 2. v. 17.

4. The fourth Commandment is, Remember the Sabbath day to keep it holy: six dayes shalt thou labour and do all thy worke: but the seventh day is the Sabbath of the LORD thy GOD: in it thou shalt not do any worke, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel: nor thy stranger that is within thy gates: for in six dayes the LORD made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

Q. What is required in the fourth

Commandment.

A. The fourth Commandment requireth of all men, the sanctifying, or keeping holy to God, such set time as he hath 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 weekever since, & so to continue to the end of the world; which is the Christian Sabbath, and in the New Testament called the Lords day.

Q. How is the Sabbath, or Lords day to be sanctified?

A. The Sabbath or Lords day is to be sanctified, by an holy resting all the day, not only from such works as are at all times sinfull, but even from such world'y employments & recreations as are on other dayes lawfull; b; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy c) in the publick & private exercises of Gods worship d; and to that end we are to prepare our hearts, & with such foresight, diligence and moderation to dispose, and seasonably to dispatch our worldly busines, that we may be the more free and fit for the duties of that day e.

Q. Why is the charge of keeping the Sabbath more specially directed to governours

3 Deut. 5. 12
13, 14
Genl. 2. 3
1 Cor. 16. 1, 2
Acts 20. 7
Mat. 5. 17, 18
16, 17, 24,
6, 7.
1 Rev. 1. 10

4 Exod. 20
8, 10
4 Exod. 16
21, 26, 27, 28
Neh. 13. 15
16, 17, 18, 19
21, 22
Jer. 17. 21, 22
4 Mat. 12. 1
to 13
11 Sa. 13. 15
Luk. 4. 16
Ab. 120. 7
1 Cor. 16. 1, 2
Psal. 92. title
16. 66. 23
Lev. 23. 3
4 Exod. 1. 8
Luk. 23. 74,
15
Exod. 16. 22
25, 26, 29.
Neh. 13. 19

of families and other superiours?

A. The charge of keeping the Sabbath is more specially directed to governours of families, & other superiours; 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.

Q. What are the sins forbidden in the fourth Commandment?

A. The sins forbidden in the fourth Commandment, are, all omissions of the duties required g, all carelesse, negligent, and unprofitable performing of them, & being weary of them h, all profaning the day by idleness & doing that which is in it self sinfull, & by all needles work, words, and thoughts about our worldly employments & recreations k.

Q. What are the Reasons annexed to the fourth commandment the more to enforce it?

A. The Reasons annexed to the fourth Commandment the more to enforce it, are taken from the equity of it, God allowing us six dayes of seven for our own affairs, & reserving but one for himself, in these words, [Six dayes shalt thou labour and do all thy work;] from Gods challenging a speciall property in that day, [The seventh day is the Sabbath of the LORD thy

Exod. 20. 10
Lev. 24. 15
Neh. 13. 15
17
Lev. 19. 20, 21
22
Exod. 13. 12

Exek. 12. 16
4 Act. 20. 7
Exek. 33. 30
31. 32
Amos 9. 5
Mat. 11. 13
Exek. 17. 3, 5
11
16. 17, 24
27
16. 18. 13

Exod. 20. 9

QUOD **W**HAT from the example of God, who in six dayes made heaven & earth the sea and all that in them is, & rested the seventh day; & 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; [and] therefore the LORD blessed the Sabbath day and hallowed it.

Rom. 20. 11

QUOD **W**HAT is the word Remember set in the beginning of the fourth Commandment?

Exod. 20. 8

Exod. 16. 23

Luk. 23. 54

56 with

Mar. 13. 42

Neh. 13. 9

9 Phil. 92

101: with

ver. 1, 14

Exek. 20. 12

1, 20

Gen. 2. 23

14: 9. 12

24 with

Act. 4. 10, 11

Rev. 1. 10

Exek. 21. 26

1 Neh. 6. 14

Exod. 34. 24

24

W Deut. 5. 14

15

Amos 8. 5

A 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 abridgement of Religion: and partly because we are very ready to forget it, for that there is little light of nature for it, and yet it restraineth our naturall liberty in things at other times lawfull; that it cometh but once in seven dayes, and many worldly businesses come between and too often take off our minds from thinking of it, either to prepare for it, or to sanctifie it; and that Satan with his

his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.

QUOD **W**HAT is the summe of the six Commandments which containe our duty to man?

A The summe of the six Commandments, which contain our duty to man, is, to love our neighbour as our selves, and to do to others what we would have them do to us.

QUOD **W**HAT is the fifth Commandment?

A The fifth Commandment is, Honour thy Father and thy mother, which is the first of all commandments, and the land which the LORD thy GOD giveth thee.

QUOD **W**HAT are meant by Father and Mother, in the fifth commandment?

A By Father and Mother, in the fifth Commandment are meant not only naturall parents, but all Superiours in age & gift, and especially such as by GODS ordinance are over us in place of authority, whether in Family, Church, or Commonwealth.

QUOD **W**HAT are Superiours styled Father and Mother?

A Superiours are styled Father and Mother, both to each them in all duties towards their Inferiours, like naturall parents

1. Tim. 2. 9

1. Cor. 17. 1, 2

23

Neh. 13. 15

20 25

7 Mat. 22. 39

1. Tim. 7. 2

4 Exod. 20. 4

6 Prov. 23. 22

Eph. 6. 1, 2

1. Tim. 5. 1, 2

4 Gen. 4. 20

11, 12

Gen. 45. 8

2 Kin. 5. 23

2 Kin. 2. 12

2 Kin. 13. 14

Gal. 4. 19

2. Cor. 12. 13

parents to express love and tendernes-
se to them; according to their severall re-
lations *b*, and to worke inferiours to a
greater willingnesse & chearfullnesse in
performing their duties to their Superi-
ours as to their parents *i*.

*Q. What is the generall scope of the fifth
Commandment?*

A. The generall scope of the fifth
Commandment is, the performance of
those duties which we mutually owe in
our severall relations, as Inferiours, Su-
periors, Equals *h*.

*Q. What is the Honour that Inferiours
owe to their Superiors?*

A. The Honour which Inferiours
owe to their Superiors, is, all due reve-
rence, in heart *l*, word *m*, and behavi-
our; prayer, & thanksgiving for them *n*,
imitation of their vertues and graces *p*;
willing obedience to their lawfull com-
mands and counsells *q*, due submissi-
on to their corrections *r*, fidelity tof, defence *t*
and maintenance of their persons & au-
thority, according to their severall ranks
and the nature of their places; bearing
with their infirmities and covering them
in love *w*, that so they may be an honour
to them and to their government *x*.

*Q. What are the finnes of Inferiours
against their Superiors?*

A. The finnes of Inferiours against
their

their Superiours, are, all neglect of
the duties required toward them *y*: en-
vyng *z*, contempt of *a*, and rebelli-
on *b* against their persons *c* and places *d*
in their lawfull counsells *e*, commands,
and corrections *f*; cursing, mocking *g*,
and all such refractory and scandalous
carriage, as proves a shame and dishonor
to them and their government *h*.

*Q. What is required of Superiors toward
their inferiours?*

A. It is required of Superiors, accord-
ing to that power they receive from
God, and that relation wherein they
stand, to love *i*, pray for *k*, and blesse
their inferiours *l*; to instruct *m*, coun-
sell, and admonish them *n*: countenan-
cing *o*, commanding *p*, and rewarding
such as doe well *q*: discountenancing *r*,
reproving, and chastising such as do ill,
protecting *t*, and providing for them all
things necessary for soule *u* and body *w*:
and by grave, wise, holy, and exemplary
carriage, to procure glory to God *x*, ho-
nour to themselves *y*, and so to preserve
that authority which God hath put upon
them *z*.

Q. What are the finnes of Superiors?

A. The finnes of Superiors are, be-
side the neglect of the duties required of
them *a*, an inordinate seeking of them-
selves *b*, their own glory *c*, ease, profit, or
pleasure *d*;

pleasured, commanding things unlaw-
full *e*, or not in the power of inferiours
to perform *f*, counselling *g*, encoura-
ging *h*, or favouring them in that which
is evil *i*, dissuading, discouraging, or
discouraging them in that which is
good *k*: correcting them unduly *l*, care-
lessly exposing or leaving them to wrong,
temptation, and danger *m*, provoking
them to wrath; or any way dishonour-
ing themselves, or lessening their au-
thority, by an unjust, indiscreet, rigou-
rous or remissive behaviour *o*.

Q. What are the duties of equals?

A. The duties of equals are, to regard
the dignity and worth of each other *p*,
giving honour to goone before ano-
ther *q*, and to rejoyce in each others
gifts and advancement as in their ownr.

Q. What are the sins of equals?

A. The sins of equals are, beside the
neglect of the duties required *f*, the un-
dervaluing of the worth *t*, envying the
gifts *u*, grieving at the advancement or
prosperity, one of another *w*, and usurp-
ing preheminance one over another *x*.

*Q. What is the Reason annexed to the
fifth Commandment, the more to en-
force it?*

A. The reason annexed to the fifth
Commandment, in these words, **That
thy days may be long upon the
land**

land which the Lord thy God giveth thee *y*,
is an expresse promise of long life and
prosperity, as far as it shall serve for Gods
glory, and their own good, to all such as
keep this commandment *z*.

Q. Which is the sixth Commandment?

A. The sixth Commandment is,
Thou shalt not kill.

*Q. What are the duties required in the
sixth Commandment.*

A. The duties required in the sixth
Commandment, are, all carefull stu-
dies and lawfull endeavours to preserve
the life of our selves *b* and other *c*; by re-
sisting all thoughts, and purposes *d*, sub-
duing all passions *e*, & avoyding all oc-
casions *f*, temptations *g*, and practises,
which tend to the unjust taking away
the life of any *h*; by just defence thereof
against violence *i*, patient bearing of
the hand of God *k*, quietnes of minde *l*,
cheerfulnesse of spirit *m*, a sober use of
meat *n*, drink *o*, physick *p*, sleepe *q*, labor *r*,
& recreations *s*; by charitable thoughts *t*,
love *u*, compassion *v*, meeknesse, gentle-
nesse, kindnesse *x*, peaceable, ymild, and
courteous speeches & behaviour *z*, for-
bearance, readines to be reconciled, pa-
tient bearing and forgiving of injuries,
and requiring good for evil *a*, comfort

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ing and succouring the distressed, & protecting and defending the innocent.

Q. What are the things forbidden in the sixth Commandment?

4. The finnes forbidden in the sixth Commandement, are, all taking away the life of our selves *c*, or of others *d*, except in case of publick justice *e*, lawfull warref, or necessary defence *g*; the neglecting or withdrawing the lawfull and necessary means of preservation of life, sinfull anger *i*, hatred *k*, envy *l*, desire of revenge *m*, all excessive passions, distracting cares *o*, immoderate use of meat, drink *p*, labour *q*, & recreation; provoking words *s*, oppression *t*, quarrelling *u*, striking, wounding *w*, & whatsoever else tends to the destruction of the life of any *x*:

Q. Which is the seventh Commandment?

A. The seventh Commandment is, Thou shalt not commit adultery.

Q. What are the duties required in the seventh Commandment?

A. The duties required in the seventh Commandment, are, Chastity in body, mind, affections, words, and behaviour, and the preservation of it in our selves and others, watchfulness over the eyes, & all the senses, temperance, keeping of chaste company, modesty in apparel, marriage by those that have

NOT

not the gift of continency *b*; conjugal love *i*, and cohabitation *k*, diligent labour in our callings, shunning all occasions of uncleanness, and resisting temptations thereunto *m*.

Q. What are the sinnes forbidden in the seventh Commandment?

A. The finnes forbidden in the seventh Commandement, beside the neglect of the duties required, are, adultery, fornication e, rape, incest f, sodomy and all unnatural luffs g, all unclean imaginations, thoughts, purposes and affections h, all corrupt or filthy communications, or listening thereunto i, wanton looks k, impudent or light behaviour: immodest appurrell l, prohibiting of lawfull m, and dispensing with unlawful marriages n, allowing, tolleraing, keeping of stewes, and resorting to them, intangling vovs of single life o, undue delay of marriage: a, having more wives or husbands then one, at the same time b, unjust divorce c, or defertion d: idle, waste, gluttony, drunkenness, uncleane company f, lascivious songs, books pictures, dancing s, stage-plays g, and all other provocations to, or acts of uncleannes either in our selves or others h.

* Mal. 2.16 Mat 5.32, 21 Cor 7.12-13. * Ezech. 16.49. Prov 23.30
33 f Gen. 39.10. Prov. 1.8, 2 Ephes 5.4. Ezech 23. 14, 33, 34
16 23.14. 15, 16, 47 16.3, 16, Mark 6, 22, Rom 13.13-14
8 2 Kin 9.30, with Jer 4: 30, and Ezech 23. 40.

Exo. 20.15
 1 Thim. 5.19
 2 Thim. 2.14
 2 Cor. 8.16, 17
 1 Rom. 13.7
 m Lev. 6.3, 4
 4 s. with
 Luk. 12.8
 n Luk. 6.30
 38. 1 Joh. 3
 17. Eph. 4
 28. Gal. 6.10
 o 1 Tim. 6.6
 7.8, 9
 Gal. 6.14
 p 1 Tim. 5.8
 q Prov. 17.23
 to the end.
 Rec. 1.14
 Eccl. 3.12, 13
 1 Tim. 6.17
 18. Eccl. 3.8, 1
 Mat. 1.8
 r 1 Cor. 7.20
 Gen. 3.15
 Gen. 3.19
 s Eph. 4.23
 Prov. 10.4
 1 Joh. 6.12
 Prov. 21.20
 t 1 Cor. 6.1
 10.9
 u Psal. 6.1
 to 6. Psal. 11
 15
 v Lev. 25.15
 Deut. 22.1, 2
 3.4. Ex. 23.4
 w Gen. 4.7
 14.20
 x Psal. 2.4
 y Psal. 22.19
 z Dan. 2.15
 6
 1 Joh. 3.27
 1 Eph. 4.28

Which is the eighth Commandment?

A. The eighth Commandment, is, Thou shalt not steal.

Q. What are the duties required in the eighth Commandment?

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

Q. What are the sins forbidden in the eighth Commandment?

A. The sins forbidden in the eighth Commandment, beside the neglect of the duties required, are, theft, robbery

bery; man stealing; & receiving any thing 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 law suits; unjust inclosures; & depopulations; ingrossing commodities to enhance the price; unlawfull callings; and all other unjust or sinfull wayes of taking, or withholding from our neighbor what belongs to him, or of enriching our selves: covetousness; inordinate prizing and affecting worldly goods; distrustful, & distracting cares & studies in getting, keeping, & using them; envying at the prosperity of others: as likewise idleness; prodigality; wastfull gaming; & all other wayes whereby we doe unduly prejudice our own outward estate; and defrauding our selves of the due use and comfort of that estate which God hath given us.

Q. What is the ninth Commandment?

A. The ninth Commandment is, Thou shalt not bear false witness against thy neighbour.

Q. What are the duties required in the ninth Commandment?

A. The duties required in the ninth Commandment are, the preserving and promoting

Psal. 62.10
 1 Tim. 1.10
 2 Prov. 10.24
 Psal. 50.18
 1 Thim. 4.4
 2 Prov. 12.17
 Prov. 20.25
 1 Deut. 19.14
 Prov. 23.10
 2 Amos 8.5
 Psal. 31.21
 1 Luk. 16.10
 11.12
 1 Eccl. 12.19
 Lev. 25.17
 1 Mat. 23.5
 Eccl. 12.12
 Psal. 15.5
 m Job 15.14
 n 1 Cor. 6.8
 7.8. Prov. 5
 29.30
 o 1 Joh. 8
 Mic. 2.2
 p Prov. 12.16
 3.4. 29
 10.2. 15
 1 Job 20.9
 James 5.4
 Prov. 11.6
 1 Luk. 12.15
 11 Tim. 6.5
 Col. 3.2
 Prov. 23.5
 Psal. 62.10
 u Mat. 6.25
 11.14
 Eccl. 5.12
 v Psal. 77.1
 Psal. 77.11, 2
 2 Thim. 3.2
 y Prov. 18.9
 z Prov. 23.7
 Prov. 23.10
 11
 Prov. 23.19
 2 Eccl. 4.5
 Eccl. 6.12
 1 Tim. 5.8
 1 Eccl. 26.16

promoting of truth between man and man *b*, and the good name of our neighbour as well as our own *c*; appearing, and standing for *d*, and from the heart *e*, sincerely, *f* freely *g*, clearly, *h*, and fully *i*, speaking the truth, and only the truth, in matters of judgement and justice *k*, and in all other things whatsoever *l*; a charitable esteem of our neighbours *m*; loving desiring, and rejoicing in their good name *n*; forreiving for *o*, and covering of their infirmities *p*, freely acknowledging their gifts and graces *q*, defending their innocency *r*, a ready receiving of a good report *s*, and unwillingness to admit of an evil report concerning them *t*, discouraging tale bearers *u*, flatterers *w*, and slanderers *x*; love and care of our own good name, & defending it when need requireth *y*, keeping of lawful promises *z*, studying and practising of whatsoever things are true, honest, lovely, and of good report *a*.

Q. What are the finnes forbidden in the ninth Commandment?

A. The finnes forbidden in the ninth Commandment, are all prejudicing the truth, and the good name of our neighbours as well as our own *b*, especially in publick judicature *c*, giving false evidence *d*, suborning false witnesses, wiltingly appearing & pleading for an evil

cause

cause, outfacing and overbearing the truth, *f* passing unjust sentence *g*, calling evil good, and good evil, rewarding the wicked according to the work of the righteous, & the righteous according to the work of the wicked *h*; forgetting *i*, concealing the truth, undue silence in a just cause *k*, and holding our peace when iniquity calls for either a reproof from ourselves *l*, or complaint to others *m*: speaking the truth unseasonably *n*, or maliciously to a wrong end *o*, or perverting it to a wrong meaning *p*, or in doubtful and equivocal expressions to the prejudice of truth or justice *q*, speaking untruth *r*, lying *s*, slandering *t*, backbiting *u*, detracting *w*, tale-bearing *x*, whispering *y*, scoffing *z*, reviling *a*, rashly, harshly, and partial censuring *d*, misconstruing intentions, words and actions *e*, flattering *f*, vain glorious boasting *g*, thinking or speaking too highly, or too meanly of our selves or others *h*, denying the gifts & graces of God *i*, aggravating smaller faults *k*, hiding, excusing, or extenuating of sins when called to a free confession *l*, unnecessary discovering of infirmities, *m* raising false rumours *n*, re-

a 1 Cor. 6.10, *b* Mat. 7.1 *c* Act. 22.4, *d* Gen. 32.4, Rom. 2.1 *e* Neh. 6.6, 7, 8, Rom. 3.1, P. 69, 102, Sam. 1.1, 3, 14, 15, 2 Sam. 10.1, 1 P. 12.23, *g* 2 Tim. 3.2, *h* Luk. 18.29, 11, Rom. 2.16, 1 Cor. 4.6, Act. 12.12, Exod. 4.10, 11, 12, 13, 14, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 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982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

p Prov. 29. 32
 p Ad 7. 7-16
 #7
 Job 37. 13-24
 1 Cor. 13. 5
 2 Tim. 6. 4
 1 Num. 11. 27
 Mar. 21. 55
 1 Pet. 4. 14-15
 1 Pet. 4. 18-19
 2 Pet. 1. 31
 3. 16, 17
 Mat. 27. 18
 W Jude v. 6
 Act. 12. 22
 x Rom. 1. 31

Q. Which is the tenth Commandment?

A. The tenth Commandement is,
Thou shalt not covet thy neighbours house,
thou shalt not covet thy neighbours wife,
his man-servant, nor his maid-servant, nor
his ox, nor his ass, nor any thing that is thy
neighbours.

Q. What are the duties required in the tenth Commandment?

14. The duties required in the tenth Commandment, are such a full contentment with our own condition *b*, and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto and further all that good which is his *c*.

1 Cor. 13-4
5, 6, 7

A. The sins forbidden in the tenth Commandment, are, discontentment with

with our own estate d, envyinge and
grieving at the good of our neighbour/
together with all inordinate motions
and affections to any thing that is hise.

Q. Is any man perfectly able to keep the Commandments of God?

A. No man is able either of himself *b*,
or by any grace received in this life, per-
fectly to keep the Commandments of
God *i*, but doth daily break them in
thought *k*, word, and deed *l*.

Q. Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?

4. All transgressions of the Law of God are not equally hainous : but some sins in themselves, and by reason of severall aggravations, are more hainous in the sight of God than others *m*.

Q. What are those aggravations that make some sins more heinous than others?

A. Sins receive their aggravations, From the persons offending *n*, if they be of riper age *a*, greater experience, or grace *p*; eminent for profession *q* gifts *r*, place *s*, office *t*, guides to others *u*, and whose example is likely to be followed by others *m*.

From the parties offended λ , if imme-
diately against God γ , his attributes α

8:39-y 1 Sam. 2:25, Act. 5:4. Pfil. (1:4). z Rom 1:4.

and worship *a*, against Christ, and his grace *b*, the holy Spirit *c*, his witness *d*, & workings; against superiours, men of eminency *f*, & such as we stand especially related & engaged unto *g*, against any of the Saints *h*, particularly weak brethren *i*, the souls of them or any other *k*, and the common good of all or many *l*.

From the nature and quality of the offence *m*; if it be against the express letter of the Law *n*, break many Commandments, contain in it many sins *o*, if not only conceived in the heart, but breaks forth in words and actions *p*, scandalize others *q*, and admit of no reparation *r*, if against means, mercies *s*, judgements *t*, light of nature *u*, conviction of conscience *x*, public or private admonition *y*, censures of the Church *z*, civill punishments *a*, and our own prayers, purposes, promises *b*, vows *c*, covenants *d*, & engagements to God or men *e*, if done deliberately *f*, wilfully *g*, presumptuously *h*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with delight *o*, continuance *p*, or relapsing after repentance *q*.

From circumstances of time & place *r*, if on the Lords day *s*, or other times of divine worship *u*, or immediately before or after these *x*, or other helps to prevent or remedy such miscarriages *y*, if in public, or in the presence of others who are thereby likely to be provoked or defiled *z*.

Q. What doth every sinne deserve at the hands of God?

A. Every sin, even the least, being against the sovereignty *a*, goodness *b*, & holiness of God *c*, & against his righteous law *d*, deserves his wrath & curse *e*, both in this life *f*, & that which is to come *g*; & cannot be expiated but by the blood of Christ *h*.

Q. What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, we require of us repentance toward God, and faith toward our Lord Jesus Christ *i*, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation *k*.

Q. What are the outward means whereby Christ communicates to us the benefits of his mediation?

A. The outward and ordinary means whereby Christ communicates to his Church

Mat. 18, 19
20. Act. 12
42. 46, 47
Neh. 8, 8
Act. 16, 18
Psa. 119, 8
1 Cor. 14
24, 15, 2 Chr.
34, 15, 19, 26
27, 28
o Act. 2, 37
41. Act. 8
27, 10, 39
f 1 Cor. 3, 18
2 Cor. 10, 4
3, 6 Rom. 6, 17
2 Mat. 4, 4, 23
Eph. 6, 16, 17
Psal. 9, 11
1 Cor. 10, 11
Act. 130, 32
2 Tim. 3, 15
26, 17
2 Rom. 16, 25
1 The. 3, 2
10, 11, 13
Rom. 15, 4
Rom. 10, 13
24, 15, 16, 17
Rom. 1, 16
Deut. 31, 9
21, 12, 13
Neh. 8, 2, 3
Neh. 9, 3, 4, 5
Deut. 17
19. Rev. 1, 3
1 Joh. 1, 39
16, 34, 16
Deut. 6, 6, 7
8, 9. Gen. 18
27, 19. Psa.
78, 6, 17
1 Cor. 14, 6, with an high, and reverent esteem of
9, 11, 12, 15, them; with a firm persuasion that they
26, 28, 27, 28
2 Wa. 19, 10, Neh. 2, 3, to 10. Exod. 24, 7. 2 Chr. 34, 27. 16, 66, 2

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Church the benefits of his mediation, are all his ordinances; especially the Word, Sacraments, and prayer; all which are made effectual to the Elect for their salvation.

Q. How is the word made effectual to salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual means of enlightening *m*, convincing, and humbling sinners *n*, of driving them out of themselves, and drawing them unto Christ *o*, of conforming them to his Image *p*, and subduing them to his will *q*, of strengthening them against temptations and corruptions *r*, of building them up in grace, and establishing their hearts in holiness and comfort through faith unto salvation *t*.

Q. Is the word of God to be read by all?

A. Although all are not to be permitted to read the Word publicly to the Congregation *u*, yet all sorts of people are bound to read it apart by themselves *w*, & with their families *x*; to which end the holy Scriptures are to be translated out of the Original into vulgar languages *y*.

Q. How is the word of God to be read?

A. The holy Scriptures are to be read, 1 Cor. 14, 6, with an high, and reverent esteem of 9, 11, 12, 15, them; with a firm persuasion that they

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are the very Word of God *a*, and that he only can enable us to understand them *b*, with desire to know, believe, and obey the will of God revealed in them *c*, with diligence *d*, and attention to the matter and scope of them *e*; with meditation *f*, application *g*, self-denial *h*, and prayer *i*.

Q. By whom is the Word of God to be preached?

A. The Word of God is to be preached only by such as are sufficiently gifted *k*, & also duly approved & called to that office *l*.

Q. How is the Word of God to be preached by those that are called thereunto?

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine *m*, diligently *n*, in season, and out of season *o*; plainly *p*, nor in the enticing words of mans wisdom, but in demonstration of the Spirit, and power *q*, faithfully *r*, making known the whole counsell of Gods: wisely *t*, applying themselves to the necessities and capacities of the hearers *u*; zealously *w*, with fervent love to God *x*, and the souls of his people *y*, sincerely *z*, aiming at his glory *a*, and their conversion *b*, edification *c*, and salvation *d*.

Q. What is required of those that bear

1 Pet. 1, 7
10, 11
Luk. 24, 45
2 Cor. 3, 13
14, 15, 16
Deut. 17
19, 20
4 Act. 17, 12
2 Act. 8, 30
14, 15, 10
28, 17, 28
f Psa. 1, 2
Psa. 119, 97
1 Chr. 14, 21
2 Pro. 3, 5
Deut. 33, 3
1 Prov. 2, 1
19, 7, 19
17 Neh. 8, 6, 8
2 1 Tim. 3, 2
6 Eph. 4, 8, 9
10, 11, 12
4, 6, Mat. 2, 7
2 Cor. 6
1 Mat. 24, 5
Rom. 16, 15
Heb. 4, 4
1 Cor. 2, 4, 8
29, 1 Tim. 3
10, 1 Tim. 4
14, 1 Tim. 3, 2
10, 1 Tim. 3, 2
* Act. 18, 25
2 Tim. 4, 2
2 Cor. 14, 19
1 Cor. 2, 4
1 Pet. 3, 28
1 Cor. 4, 12
Mat. 20, 27
1 Col. 1, 28
2 Tim. 1, 5
2 Cor. 5, 13
1 Cor. 2, 1
2 Cor. 12, 1
2 Cor. 12, 1

the

e Pro. 3. 34
 f 1 Pet. 2. 1, 2
 Luke 8. 15
 g Mat. 19. 18
 Eph. 6. 18, 19
 h Acts 17. 11
 i Heb. 4. 2
 k 1 Thes. 2. 10
 l James 1. 21
 m Acts 17. 21
 n 1 Thes. 2. 13
 o Luk. 9. 44
 Heb. 2. 1
 p Luk. 24. 14
 Duct. 6. 6, 7
 q Prov. 2. 1
 R Gal. 1. 19, 21
 r Luk. 8. 15
 s Rom. 1. 25
 t 1 Pet. 3. 21
 Acts 8. 13
 with v. 21
 u Cor. 3. 6, 7
 v Cor. 12. 13
 w Gen. 17. 7
 x Rom. 12. 13
 y Mat. 28. 19
 z Mat. 16. 27, 28
 a Rom. 4. 11
 b Cor. 11. 24
 c Rom. 15. 8
 d Rom. 12. 48
 e Acts 2. 38
 f Acts 10. 16
 g Rom. 4. 11
 h Gal. 3. 27
 i Rom. 6. 3, 4
 j Cor. 10. 31
 k Eph. 4. 2, 3
 l 1 Cor. 12. 13
 m Eph. 2. 11
 n Gen. 34. 74

the Word preached?

A. It is required of those that hear the Word preached, that they attend upon it with diligence, preparation, and prayer; examine what they hear by the Scriptures; receive the truth with faith, love, meekness, and readiness, of mind; as the Word of God; meditate on, and conferre of it; hide it in their hearts; and bring forth the fruit of it in their lives.

Q. How doe the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administred, but only by the working of the holy Ghost, & the blessing of Christ by whom they are instituted.

Q. What is a Sacrament?

A. A Sacrament is an holy ordinance instituted by Christ in his Church, to signify, seal, and exhibit, unto those that are within the Covenant of grace, the benefits of his mediation; to strengthen, and increase their faith, and all other graces; to oblige them to obedience; to testify and cherish their love and communion one with another; and to distinguish them from those that are without.

Q. What

Q. What are the parts of a Sacrament?

A. The parts of a Sacrament are two; the one, an outward and sensible signe, used according to Christs own appointment; the other an inward and spiritual grace, thereby signified.

Q. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church only two Sacraments, Baptism, and the Lords Supper.

Q. What is Baptism?

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the Name of the Father, and of the Sonne, and of the Holy Ghost, to be a sign and seal of engrafting into himself, of remission of sinnes by his blood, and regeneration by his spirit, of Adoption, and resurrection to everlasting life; and whereby the parties baptized are solemnly admitted into the visible Church, and enter into an open and professed engagement to be wholly and only the Lords.

Q. Unto whom is Baptism to be administred?

A. Baptism is not to be administred to any that are out of the visible Church and

e Mat. 3. 21
 f 1 Pet. 3. 21
 Rom. 12. 28
 29

g Mat. 28. 19
 1 Cor. 12. 20
 23
 Mat. 16. 26,
 27, 28

h Mat. 28. 19
 i Gal. 3. 27
 j Mar. 1. 4
 Rev. 1. 5
 k Tit. 3. 5
 l Eph. 2. 26
 m Gal. 3. 26
 27
 n 1 Cor. 12
 29
 Rom. 6. 3
 o 1 Cor. 12. 13
 13
 p Rom. 6. 4

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and so strangers from the Covenant of promise, till they profess their faith in Christ, and obedience to him *n*; but Infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized *o*.

Q. How is our Baptism to be improved by us?

A. The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long; especially in the time of temptation, & when we are present at the administration of it to others *p*, by serious & thankfull consideration of the nature of it, & of the ends for which Christ instituted it, the privileges and benefits conferred & sealed thereby, and our solemn vow made therein *q*, by being humbled for our sinful desilement, our falling short of, & walking contrary to the grace of Baptism and our engagements *r*, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament, by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickning of grace *s*, and by endeavouring to live by faith *t*, to have our conversation in holiness and righteousness *u*, as those that

* Acts 8, 36
37
Acts 2, 38
* Gen. 17, 7
9. with Gal.
3, 9, 14, and
Col. 2, 11, 12
and Acts 2
38, 39, and
Rom. 4, 11,
12-11 Cor. 7
14. Mat. 28,
19. Luk. 18,
25, 16,
Rom. 8, 26

p Col. 2, 11,
12
Rom. 6, 4,
6, 11

q Rom. 6, 3,
4, 5

r 1 Cor. 13, 11,
12, 13 Rom;
6, 1, 3

s Rom. 4, 11,
12, 1 Pet. 3,
21,

t Rom. 6, 3,
4, 5
Gal. 3, 16,
27

u Rom. 8, 22

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that have therein given up their names to Christ *x*, and to walk in brotherly love, as being baptized by the same Spirit into one body *y*.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament of the New Testament *z*, wherein, by giving & receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood, to their spirituall nourishment and growth in grace *a*, have their union and communion with him confirmed *b*, testify and renew their thankfulness *c* and engagement to God *d*, and their mutuall love and fellowship each with other, as members of the same mysticall body *e*.

Q. How hath Christ appointed Bread and Wine to be given and received in the Sacrament of the Lords Supper?

A. Christ hath appointed the Ministers of his word, in the administration of the Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the bread, and to give both the Bread, & the Wine to the Communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankfull

* Acts 2, 38
31 Cor. 12
13, 25, 26, 27,

z Luk. 22, 20

a Mat. 26, 26
27, 28

b 1 Cor. 11, 23
24, 25, 26

c b 1 Cor. 10
16

d 1 Cor. 11
24, 25, 26

e 1 Cor. 10
14, 15, 16, 23
21 Cor. 10, 27

thankfull remembrance, that the body of Christ was broken and given, and his blood shed for themf.

Q. How doe they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the Bread & Wine in the Lords Supper, and yet are spiritually present to the faith of the receiver, no less truly and really then the elements themselves are to their outward senses *b*, so they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body & blood of Christ, not after a corporall, or carnall, but in a spirituall manner, yet truly and really *i*, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death *k*.

Q. How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they come unto it?

A. They that receive the Sacrament of Lords Supper, are, before they come, to prepare themselves therunto, by examining themselves of their being in Christ *m*, of their sins, and wants *n*, of the truth and measure of their knowledge *o*, faith *p*, repentance *q*, love to God and the brethren *r*, charity to all men *s*, forgiving those

those that have done them wrong *t*, of their desires after Christ *u*, and of their new obedience *w*; and by renewing the exercise of these graces *x*, by serious meditation *y*, and fervent prayer *z*.

Q. May one who doubt of his being in Christ, or of his due preparation, come to the Lords Supper?

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof *a*, and in Gods account, hath it, if he be duly affected with the apprehension of the want of it *b*, and unfaindly desires to be found in Christ *c*, and to depart from iniquity *d*: in which case (because promises are made, and this Sacrament is appointed, for the relief even of weak and doubting Christians *e*) he is to bewail his unbelief, and labour to have his doubts resolved *g*, and so doing he may and ought to come to the Lords Supper, that he may be further strengthened *h*.

Q. May any who profess the faith, and desire to come to the Lords Supper, be kept from it?

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the faith, and desire to come to the Lords Supper, may & ought to be kept from

to be a sign and seal of our regeneration and engrafting into Christ, and that even to infants; whereas the Lords Supper is to be administered often, in the Elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the souls, and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves.

Q. What is Prayer?

A. Prayer is an offering up of our desires unto God, in the Name of Christ, by the help of his Spirit, with confession of our sins, and thankfull acknowledgement of his mercies.

Q. Are we to pray unto God only?

A. God only being able to search the hearts, hear the requests, pardon the sins, and fulfill the desires of all, and only to be believed in, and worshipped with religious worship, prayer, which is a special part thereof, is to be made by all to him alone, and to none other.

Q. What is it to pray in the Name of Christ?

A. To pray in the Name of Christ, is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake, not by bare mentioning of his Name, but by drawing our

encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.

Q. Why are we to pray in the name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof, being so great as that we can have no access into his presence without a Mediator; and there being none in heaven or earth appointed to, or fit for that glorious work, but Christ alone; we are to pray in no other name but this only.

Q. How doth the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts, (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that duty.

Q. For whom are we to pray?

A. We are to pray for the whole Church of Christ, upon earth, for Magistrates and Ministers, for our selves, our brethren, yea our enemies, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor

Mat. 23, 35
Tit. 2, 1
Gal. 3, 27
1 Cor. 12, 13
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Heb. 4, 14
1 Joh. 1, 13
1 Joh. 1, 13

1 Joh. 1, 13
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1 Joh. 1, 13

for those that are known to have sinned the sin unto death d.

Q. For what things are we to pray?

A. We are to pray for all things tending to the glory of God e, the welfare of the Church f, our own g, or others good h, but not for any thing that is unlawfull i.

Q. How are we to pray?

A. We are to pray, with an awfull apprehension of the Majesty of God k, and deep sense of our own unworthinesse l, necessities m: and sins n; with penitence o; thankful p, and enlarged hearts q, with understanding r, faith s, sincerity t, fervency u, love v, and perseverance x, waiting upon him y with humble submission to his will z.

Q. What rule hath God given for our direction in the duty of prayer?

A. The whole word of God is of use to direct us in the duty of praying a; but the speciall rule of direction is that form of prayer, which our Saviour Christ taught his Disciples, commonly called the Lords Prayer b.

Q. How is the Lords Prayer to be used?

A. The Lords Prayer is not only for direction, as a pattern according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance

formance of the duty of prayer c.

Q. Of how many parts doth the Lords Prayer consist?

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer [contained in these words, **Our Father which art in heaven d**] teacheth us, when we pray; to draw near to God with confidence of his fatherly goodness, and our interest therein e, with reverence and all other child-like dispositions f, heavenly affections g, and due apprehensions of his sovereign power, Majesty, and gracious condescensions h; as also to pray with and for others i.

Q. What doe we pray for in this first Petition?

A. In the first Petition, [which is, **Hallowed be thy name k,**] acknowledging the utter inability and indisposition that is in our selves and all men to honour God aright l; we pray that God would by his grace enable and incline us and others to know, to acknowledge and highly to esteem him m, his titles n, attributes o, ordinances, word p, works, and whatsoever he is pleased to make himself known by q, and to glorify him in thought,

we to merit *l*; or by our own industry to procure them *m*, but prone to desire *n*, get *o*, and use them unlawfully *p*; we pray for our selves and others that both they and we waiting upon the Providence of God from day to day, in the use of lawful means, may of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them *q*, and have the same continued, & blessed unto us in our holy and comfortable use of them *r*, and conatment in them *s*, and be kept from all things that are contrary to our temporal support & comfort *t*.

Q. What do we pray for in the fifth Petition?

A In the fifth Petition, [which is, *Forgive us our debts as we forgive our debtors* *u*,] acknowledging that we and all others are guilty both of original & actual sin, and thereby become debtors to the justice of God, and that neither we nor any other creature can make the least satisfaction for that debt *w*; we pray for our selves and others, that God of his free grace would through the obedience and satisfaction of Christ apprehended and applyed by faith, acquit us both from the guilt and punishment of sin *x*, accept us in his beloved *y*, continue his favour and grace to us *z*, pardon our daily failings *a*, & fill us with peace and

and joy in giving us daily more and more assurance of forgiveness *b*; which we are the rather emboldened to ask, and encouraged to expect when we have this testimony in our selves, that we from the heart forgive others their offences *c*.

Q. What do we pray for in the sixth petition?

A In the sixth Petition, [which is, *And lead us not into temptation, but deliver us from evil* *d*,] acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, & for a time led captive by temptations *e*, that Satan *f*, the world *g*, and the flesh are ready powerfully to draw us aside and insnare us *h*; and that we, even after the pardon of our sinnes, by reason of our corruption *i*, weakness, and want of watchfulness *k*, are not onely subject to be tempted, and forward to expose our selves unto temptations *l*, but also of our selves unable and unwilling to resist them, to recover out of them, and to improve them *m*, and, worthy to be left under the power of them *n*; we pray, that God would so over-rule the world and all in it *o*, subdue the flesh *p*, and

7 Gen. 31. 10
Deut. 8. 17
18.
1 Jer. 6. 13
Mar. 7. 2, 12
Hos. 12. 7
1 Lam. 4. 3

4 Gen. 43. 12
13, 14
Gen. 28. 20
Eph. 4. 18
2 The 3. 11
11
Phil. 4. 6
1 Tim. 1. 11
3, 11
1 Tim. 6. 6
7, 8
1 Prov. 30
8, 9

Mat. 6. 12

W Rom. 3. 9
10, 21
Mat. 23. 4
25
1 Cor. 10. 34
1 Rom. 3. 24
25, 26
Heb. 9. 22
7 Eph. 1. 6, 7
2 Pet. 1. 2
Hos. 14. 3
1 Jer. 14. 7

1 Rom. 15. 13
1 Gal. 3. 7, 8
9, 10, 12
1 Luk. 21. 4
Mat. 6. 14, 15
Mat. 18. 35

1 Mat. 6. 13

1 Chr. 32. 32
1 Chr. 31. 2
1 Luk. 11. 34
Mat. 4. 19
1 Jam. 1. 14
1 Gal. 1. 17
1 Mat. 26. 42
1 Mat. 26. 66
70, 71, 72
Gal. 2. 11, 23
15

2 Chr. 18. 3
with 1 Chr. 19. 2
1 Rom. 7. 23
24. 1 Chr. 11. 34
12. 34
2 Chr. 16. 7
8, 9, 16
1 Pl. 2. 11, 12
1 Job. 17. 35
1 Pl. 51. 10
1 Pl. 119. 135

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92 Cor. 12

7, 8

1 Cor. 19

12, 13

1 Heb. 13, 20

23

1 Mat. 26, 41

Phil. 19, 13

1 Eph. 1, 14

15, 16, 17

1 Thes. 3, 13

1 Jude, 24

1 Phil. 3, 12

1 Pet. 5, 8

9, 10

1 2 Cor. 13

7, 9

1 Rom. 15, 20

Zech. 3, 2

Luk. 22, 31,

32

1 Joh. 17, 15

1 Thes. 5, 13

restrain Satan, order all things, bestow and bless all means of grace, and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin, or if tempted, that by his spirit we may be powerfully supported and enabled to stand in the hour of temptation, or, when fallen, raised again and recovered out of it, and have a sanctified use and improvement thereof, that our sanctification and salvation may be perfected, Satan trodden under our feet, and we fully freed from sin, temptation, and all evil forever.

Q. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, [which is, For thine is the Kingdom, the power and the glory, forever, Amen.] teacheth us to enforce our Petitions with arguments, which are to be taken not from any worthiness in our selves, or in any other creature, but from God; and with our prayers to joyn praises, ascribing to God alone eternall sovereignty, omnipotency, and glorious excellency: in regard whereof, as he is able and willing to help us; so wee by faith are emboldned

The Larger Catechism.

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emboldned to plead with him that hee would, and quietly to rely upon him, that he will fulfill our requests; and to testify this our desire and assurance, we say, Amen.

COR. BURGESS,
Prolocutor pro tempore.

HENRY ROUBROUGH;
Scriba.

ADONIRAM BYFIELD;
Scriba.

FINIS.



THE SHORTER
CATECHISM,

First agreed upon by the
Assembly of Divines
at WESTMINSTER,

And now approved by
the GENERAL ASSEMBLY of
the Kirk of Scotland to be a
part of Uniformity in Re-
ligion between the Kirks
of Christ in the three
Kingdoms.

QUESTION.

What is the chief end of man?
A. Mans chief end is to 41 Cor. 10
glorifie God a, and to 31. Rom.
enjoy him for ever b. 11. 36
Q. *What rule hath God b* Psal 73
given to direct us how we 24, to the
may glorifie and enjoy him? end

A. The Word of God (which is con-
tained in the Scripture of the Old and

H New

c 2 Tim. 3 New Testament c) is the onely rule to
 16. Eph. 2 direct us how we may glorifie and en-
 20 joy him d.

d 1 Ioh. 1 Q. *What do the Scriptures principal-
 3,4 ly teach?*

A. The Scriptures principally teach,
 e 2 Tim. 1 What man is to beleve concerning
 13. & 3. 16 God, and what duty God requires of
 man e.

f Ioh. 4. 24 Q. *What is God?*

A. God is a Spirit f, infinite g, eter-
 2 Job 11 7 nal h, and unchangeable i, in his be-
 8, 9 ing k, wisdom l, power m, holiness n,
 b Psa. 90. 2 justice, goodness, and truth o.

i Jam. 1. 17 Q. *Are there more Gods then one?*

k Exo 3. 14 A. There is but one onely, the living
 l Psa. 147. 5 and true God p.

m Rev. 4. 8 Q. *How many Persons are there in the
 n Rev. 15. 4 God-head?*

o Exod. 34 A. There are three Persons in the
 6, 7 God-head, the Father, the Son, and the
 p Deu. 6 4 holy Ghost; and these three are one
 Jer. 10. 10 God, the same in substance, equal in
 q 1 Ioh. 5. 7 power and glory q.

Mat. 28. 19 Q. *What are the decrees of God?*

A. The Decrees of God are, his eter-
 nal purpose according to the counsel
 of his Will, whereby for his own glory,
 r Eph 1. 4 he hath fore-ordained whatsoever comes
 11. Rom. to pass v.

9. 22, 23 Q. *How doth God execute his decrees?*

A. God executeth his Decrees in the
 Works

Works of Creation and Providence:

Q. *What is the Work of Creation?*

A. The Work of Creation is Gods
 making all things of nothing, by the s Gen. 1.
 Word of his Power, in the space of six Chap
 days, and all very good s. Heb. 1. 3

Q. *How did God create man?*

A. God created man, male and fe- t Gen. 1
 male, after his own image, in knowledg, 16, 27, 28
 righteousness, and holiness, with domi- Col. 3 10
 nion over the creature t. Eph. 4 24

Q. *What are Gods Works of Providence?*

A. Gods Works of Providence are his uPsa. 145. 17
 most holy u, wise w, and powerful pre- w Psa. 104
 serving x, and governing all his crea- 24. Isa. 28
 tures, and all their actions y. 29

Q. *What special act of providence did x Heb. 1. 3
 God exercise toward man in the estate y Psa. 103. 19
 wherein he was created?* Mat. 10. 29

A. When God had created Man, he 30, 31
 entred into a Covenant of life with him,
 upon condition of perfect obedience;
 forbidding him to eat of the tree of
 knowledg of good and evil, upon pain
 of death z. Gal. 3. 12
 Gen. 2 17

Q. *Did our first Parents continue in the
 estate wherein they were created?*

A. Our first Parents, being left to the a Gen. 3. 6
 freedom of their own will, fell from the 7, 8, 13
 estate wherein they were created, by Eccl. 7 29
 sinning against God a.

Q. *What is sin?*

H 2

A. Sin

A. Sin is any want of conformity unto, or transgression of the Law of God *b*.

1 Joh. 3. 4 Q. What was the sin whereby our first Parents fell from the estate wherein they were created?

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *c*.

Gen 3. 6 Q Did all mankind fall in Adams first transgression?

A. The Covenant being made with Adam, not onely for himself, but for his posterity, all mankind descending from him by ordinary generation sinned in him, and fell with him in his first transgression *d*.

1 Gen. 2. 16, 17 Rom 5. 12 1 Cor. 15. 22, 22 Q Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery *e*.

Q. Wherein consists the sinfulness of that estate wherinto Man fell?

A. The sinfulness of that estate wherinto man fell, consists in the guilt of Adams first sin, the want of Original righteousness, and the corruption of his whole nature, which is commonly called Original sin, together with all actual transgressions which proceed from it *f*.

Q. What is the misery of that estate wherinto Man fell?

All

A. All mankind by their fall lost communion with God *g*, are under his wrath and curse *h*, and so, made liable to all miseries in this life, to death itself, and to the pains of hell for ever *i*.

Q. Did God leave all Mankind to perish in the estate of sin and misery?

A. God, having out of his meer good pleasure from all eternity elected some to everlasting life *k*, did enter into a Covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer *l*.

Q. Who is the Redeemer of Gods elect?

A. The only Redeemer of Gods elect, is the Lord Iesus Christ *m*, who being the eternal Son of God, became man *n*, and so, was and continueth to be God and man, in two distinct Natures, and one Person, for ever *o*.

Q. How did Christ, being the Son of God, become Man?

A. Christ, the Son of God, became man by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her *r*, yet without sin *s*.

Q. What Offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth

H 3 the

1 A^c 3. 21 the offices of a Prophet, of a Priest, and
 22. Heb. 12 of a King, both in his estate of Humili-
 25. with ation and Exaltation t.
 2 Cor. 13. 3. Heb. 5. 5, 6, 7. and 7. 25. Pl. 2. 6. Isa.
 9. 6, 7. Mat. 21. 5. Pl. 2. 8, 9, 10, 11

Q. How doth Christ execute the Office
 of a Prophet?

A. Christ executeth the Office of a
 1 Ioh. 1. 18 Prophet, in revealing to us, by his Word
 1 Pet. 1. 10 and Spirit, the Will of God for our
 11, 12. Ioh. Salvation u.

15. 15. and Q. How doth Christ execute the Office
 29. 31 of a Priest?

17 Heb. 9 A. Christ executeth the Office of a
 14, 28 Priest, in his once offering up of himself
 2 Heb. 2. 17 a sacrifice to satisfy divine justice w,
 7 Heb. 7. 24 and reconcile us to God x; and in ma-
 25 king continual intercession for us y.

2 A^c 15 Q. How doth Christ execute the Office
 14, 15, 16 of a King?

1 I. 33. 22 A. Christ executeth the Office of a
 1 I. 32. 1, 2 King, in subduing us to himself z, in
 1 Cor. 15 ruling a and defending us b, and in re-
 25. Pl. 110 straining and conquering all his and
 throughout, our enemies c.

Q. Wherein did Christs Humiliation
 d Luk. 2. 7 consist?

e Gal. 4. 4 A. Christs Humiliation consisted in
 f Heb. 12 his being born, and that in a low condi-
 2, 3, I. 53 tion d, made under the Law e, undergo-
 2, 3 ing the miseries of this life f, the wrath

of God g, and the cursed death of the g Luke 22
 Cross h, in being buried i, & continuing 44- Mat.
 under the power of death for a time k, 27. 46

Q Wherein consisteth Christs Exaltation? b Phil. 2. 8
 A. Christs Exaltation consisteth in his i 1 Cor. 15
 rising again from the dead on the third 3
 day l, in ascending up into Heaven m, k A^c 2. 24
 in sitting at the right hand of God the 25, 26, 27
 Father n, and in coming to judg the 31
 world at the last day a. 1 1 Cor. 15

Q. How are we made partakers of the
 Redemption purchased by Christ? m Mark 16

A. We are made partakers of the Re- 19
 demption purchased by Christ, by the 2 Eph. 1. 20
 effectual Application of it to us p by his 2 A^c 1. 11
 Holy Spirit q. and 17. 31

Q. How doth the Spirit apply to us the
 Redemption purchased by Christ? p Ioh. 1. 12

A. The Spirit applyeth to us the Re- q Tit. 3. 5, 6
 demption purchased by Christ, by work r Eph. 1. 13
 ing Faith in us y, and thereby uniting 14. Ioh. 6
 us to Christ in our effectual Calling s. 37, 39

Q. What is effectual calling? Eph. 2. 8

A. Effectual Calling is the work of 1 Eph. 3. 17
 Gods Spirit t, whereby, convincing us of 1 Cor. 1. 9
 our sin and misery u, enlightening our 1 2 Tim. 1
 minds in the knowledge of Christ w, and 9. 2 Thes.
 renewing our wills x, he doth persuade 2, 13, 14
 and enable us to embrace Jesus Christ u A^c 2. 37
 freely offered to us in the Gospel y. w A^c 2. 26

18. x Ezek. 36. 26, 27. y Ioh. 6. 44, 45. Phil. 2. 13.

Q. *what benefits do they that are effectually Called, partake of in this life?*

A. They that are effectually Called, do in this life partake of Justification *z*, Adoption *a*, Sanctification, and the several benefits which in this life do either accompany or flow from them *b*.

Q. *what is Justification?*

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the Righteousness of Christ imputed to us *e*, and received by Faith alone *f*.

Q. *what is Adoption?*

A. Adoption is an act of Gods free grace, whereby we are received into the number, and have a right to all the privileges of the Sons of God *b*.

Q. *What is Sanctification?*

A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k* and are enabled more and more to dye unto sin and live unto righteousness *l*.

Q. *What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are, assurance of Gods love, peace of Conscience

ence *m*, joy in the holy Ghost *n*, increase of grace *o*, and perseverance therein to the end *p*.

Q. *What benefits do Believers receive from Christ at death?*

A. The souls of Believers are at their death made perfect in holiness *q*, & do immediately pass into glory *r*, and their bodies, being still united to Christ *s*, do rest in their graves *t* till the Resurrection *u*.

Q. *What benefits do Believers receive from Christ at the Resurrection?*

A. At the Resurrection, Believers being raised up in glory *v*, shall be openly acknowledged and acquitted in the day of judgment *x*, and made perfectly blessed in full enjoying of God *y* to all eternity *z*.

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

A. The Duty which God requireth of man, is obedience to his revealed will *a*.

Q. *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 *b*.

Q. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the Ten Commandments *c*.

Q. What is the sum of the Ten Commandments?

A. The sum of the Ten Commandments, is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our Neighbor as our selves d Mat. 22 37, 38, 39.

Q. What is the Preface to the Ten Commandments?

A. The Preface to the Ten Commandments is 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 c. e Exod. 20

Q. What doth the Preface to the Ten Commandments teach us?

A. The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments f.

f Luk. 1 74 75. 1 Pet. 1 15, 16, 17, 18, 19

Q. Which is the first Commandment?

A. The first Commandment is (Thou shalt have no other Gods before me g.)

g Exod. 20 3 Q. What is required in the first Commandment?

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God h; 18. 9. Deut. 16. 17 and to worship and glorify him accordingly i. i Mat 4 10

Q. What is forbidden in the first Commandment?

A. The

A. The first Commandment forbiddeth the denying k, or not worshiping l Ro. 1. 21 and glorifying the true God, as God l, m Psal. 81 and our God m; and the giving that worship and glory to any other, which is due to him alone n. n Rom. 1. 25, 16

Q. What are we specially taught by these words (Before me) in the first Commandment?

A. These words (Before me) in the first Commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God o.

o Exch. 8. 5 to the end

Q. Which is the second Commandment?

A. The second Commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing 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 thy self 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 p.

p Exod. 20 4, 5, 6

Q. What is required in the second Commandment?

A. The second Commandment requireth, the receiving, observing, and keeping

g Deut. 32 keeping pure and intire all such religi-
46. Mat. ous Worthip and Ordinances, as God
18. 20 hath appointed in his Word q.

Act. 2. 42. Q. What is forbidden in the second Commandment?

r Deut. 4. A. The second Commandment for-
15. 16, 17. biddeth the worshipping of God by Im-
18, 19 ges r, or any other way not appointed in
Exod. 32. 5 his Word f.

8 Q. What are the Reasons annexed to the second Commandment?

3 Deut. 12. A. The Reasons annexed to the second
31, 32 Commandment are, Gods Sovereignty
t Psa 95. 2 over us t, his propriety in us u, and the
3, 6 zeal he hath to his own Worthip w.

u Psa 45. 11 Q. Which is the third Commandment?

w Exod. 34. A. The third Commandment is,
13, 14 Thou shalt not take the Name of the Lord
x Ex. 10. 7 thy God in vain, for the Lord will not
y Mat. 6. 9 hold him guiltless that taketh his Name
Deu. 28. 58 in vain x.

z Psa 68. 4 Q. What is required in the third Com-
a Rev. 15 mandment?

3, 4 A. The third Commandment requi-
b Mal. 1. 11 reth, the holy and reverent use of Gods
14 Names y, Titles z, Attributes a, Ordie-
c Psa. 138 nances b, Words c, and Works d.

1, 2 Q. What is forbidden in the third Com-
d Iob 36 mandment?

24 A. The third Commandment for-
e Mal. 1. 6 biddeth all profaning or abusing of any
12. & 2 thing whereby God makes himself
& 3. 14 known e.

Q. What

Q. What is the Reason annexed to the third Commandment?

A. The Reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to f 1 Sam. 2
escape his righteous judgment f. 12, 17, 22

Q. Which is the fourth Commandment? 29. 1 Sam

A. The fourth Commandment is, Re- 3. 12. Deut
member the Sabbath day to keep it holy, Six 28. 58, 59
days shalt thou labour 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 Man-servant, nor thy Maid servant,
nor thy cattel, nor the 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, g Exod 20
and hallowed it g. 8, 9, 10, 11

Q. VVhat is required in the fourth Com-
mandment?

A. The fourth Commandment re-
quireth the keeping holy to God such
set time as he hath appointed in his
Word, expressly one whole day in seven
to be a holy Sabbath to himself b. b Deut. 15

Q. Which day of the seven hath GOD 12, 13, 14
appointed to be the weekly Sabbath?

A. From the beginning of the World
to

to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath i.

Q. *How is the Sabbath to be sanctified?*
A. The Sabbath is to be sanctified by a holy resting all that day k, even from such worldly employments and recreations as are lawful on other days l, and

spending the whole time in the public and private exercises of Gods worship m, except so much as is to be taken up in the works of necessity & mercy n.

Q. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required o, and the prophaning the day by idleness p, or doing that which is in it self sinful q, or by unnecessary thoughts, words, or works about worldly employments or recreations r.

Q. *What are the Reasons annexed to the fourth Commandment?*

A. The Reasons annexed to the fourth Commandment are, Gods allowing us six days of the week for our own employments s, his challenging a special propriety in the seventh, his own example,

plc, and his blessing the Sabbath day t. *Exod. 10*
Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, *Honor thy father and thy mother, that thy days may be long upon the Land which the Lord thy God giveth thee u.* *Exod. 10*

Q. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places & relations, *as Superiors x, Inferiors y, or Equals y.* *x Eph. 5. 21 y 1 Pet. 2. 17*

Q. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honor and duty which belongeth to every one in their several places and relations r. *Mat. 5. 15 4. 5. 6. Ezck. 34. 2*

Q. *What is the Reason annexed to the fifth Commandment?*

A. The Reason annexed to the fifth Commandment is a promise of long life and prosperity (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment a. *Rom. 13. 8*

Q. *Which is the sixth Commandment?*

A. The sixth Commandment is (Thou shalt not kill b.)

Q. *What is required in the 6 Commandment?*

A. The sixth Commandment requireth

resh all lawful endeavors to preserve our own life, and the life of others.

Q. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly; and whatsoever tendeth thereunto.

Q. Which is the seventh Commandment?

A. The seventh Commandment is, Thou shalt not commit adultery.

Q. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own and our neighbors chastity, in heart, speech, and behaviour.

Q. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all unchaste thoughts, words and actions.

Q. Which is the eighth Commandment?

A. The eighth Commandment is, Thou shalt not steal.

Q. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawfull procuring, and furthering the wealth and outward estate of our selves, and others.

Q. What is forbidden in the eighth Commandment?

A. The

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbors wealth, or outward estate.

Q. Which is the ninth Commandment?

A. The ninth Commandment is, Thou shalt not bear false witness against thy neighbor.

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbors good name especially in witness bearing.

Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbors good name.

Q. Which is the tenth Commandment?

A. The tenth Commandment is, Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his man servant, nor his maid servant, nor his Ox, nor his Ass, nor anything that is thy neighbors.

Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own

condition *s*, with a right and charitable
 1 Tim. 6. 6 frame of spirit toward our neighbor, and
 1 Job 31. all that is his *t*.
 29. Rom. 12. 15. 1 Tim. 1. 5. 1 Cor. 13. 4, 5, 6, 7.

Q. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbid-
 deth all discontentment with our own
 1 Kin. 21 estate *u*, envying or grieving at the
 4. Esther good of our neighbor *w*, and all inordi-
 5. 13. nate motions and affections to any
 1 Cor. 10. thing that is his *x*.
 10. w Gal. 5. 26. Jam. 3. 14, 16. x Rom. 7. 7, 8. &
 13. 9. Deut. 5. 21.

Q. Is any man able perfectly to keep the Commandments of God?

A. No meer man since the fall, is able
 7 Eccel. 7. in this life, perfectly to keep the Com-
 20. 1 Joh. mandments of God *y*, but doth dayly
 1. 8. 10. break them in thought, word, & deed *z*.
 Gal. 5. 17
 2 Gen. 6.

Q. Are all transgressions of the Law equally heinous?

A. Some sins in themselves, and by
 reason of several aggravations are more
 10. 21. Jam heinous in the sight of God then others *a*
 3. 2. to 13
 a Ez. k 8. 6, 13, 15. 1 Joh. 5. 16. Psa. 78. 17, 32, 56.

Q. What doth every sin deserve?

A. Every sin deserveth Gods wrath, and
 Gal. 3. 10 curse, both in this life, and that which is
 1. 3. 39 to come *b*.
 Mat. 25. 41

What

Q. What doth God require of us, that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of
 God due to us for sin, God requireth of
 us Faith in Jesus Christ, Repentance unto
 life *c*, with the diligent use of all the out-
 ward means, whereby Christ communica-
 teth to us the benefits of Redemption *d*.
 e Act. 20. 21
 d Pro. 2. 1,
 to 6. & 8.
 33. to the
 end.
 1 Sai. 59. 3

Q. What is Faith in Jesus Christ?

A. Faith in Jesus Christ is a saving
 grace *e*, whereby we receive, and rest up-
 on him alone for Salvation, as he is of-
 fered to us in the Gospel *f*.

Q. What is repentance unto life?

A. Repentance unto life is a saving
 grace *g*, whereby a sinner out of a true
 sense of his sin *h*, and apprehension of
 the mercy of God in Christ *i*, doth, with
 grief and hatred of his sin, turn from it
 unto God *k*, with full purpose of, and
 endeavor after new obedience *l*.

Q. What are the outward means, whereby Christ communicateth to us the benefits of Redemption?

A. The outward and ordinary means,
 whereby Christ communicateth to us the
 benefits of Redemption, are, his Ordi-
 nances, especially the Word, Sacra-
 ments, and Prayer; all which are made
 effectual to the Ele^{ct}, for Salvation *m*.
 n Mat. 28
 19, 20
 Act. 2. 42

Q. How is the Word made effectual to Salvation?

A. The

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation *n*.

n Neh 8 8
1 Cor. 14, 24, 25
A. 26, 18
Psal. 19 8
A. 20 32
Rom. 15 4
2 Tim. 3, 15, 16, 17
15, 16, 17
Ro. 10, 13
14, 15, 16
17. & 1 16
1 Prov. 8, 34
2 Thes. 2, 10

Q. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ *u*, and the working of his Spirit, in them that by faith receive them *w*.

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible Signs, Christ and the benefits of the New Covenant are represented, sealed and applied to Believers *x*.

Q. Which are the Sacraments of the New Testament?

A. The

A. The Sacraments of the New Testament are, Baptism *y*, and the Lords Supper *z*.

Q. What is Baptism?

A. Baptism is a Sacrament, wherein the Washing with Water, in the name of the Father, and of the Son, and of the Holy Ghost *a*, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords *b*.

Q. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the Visible Church, till they profess their faith in Christ, and obedience to him *c*, but the infants of such as are Members of the Visible Church are to be baptized *d*.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth; and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his Body and Blood, with all his benefits to their spiritual nourishment and growth in grace *e*.

Q. What is required to the worthy receiving of the Lords Supper?

A. It

Mat. 28

19

z Mat. 26

26, 27, 28

a Mat. 28

19

b Ro 6, 24

Gal. 3, 27

c A. 8, 36

37. and 2,

38

d Acts 2

38, 39

e Gen. 17

10. with

Col. 2, 11

12. 1 Cor.

7, 14

f 1 Cor. 11

23, 24, 25,

26. & 10,

16

f 1 Cor. 11 A. It is required of them that would
28, 29 worthily partake of the Lords Supper,
g 2 Cor. 13 that they examine themselves, of their
5 Knowledge to discern the Lords Body f,
b 1 Cor. 11 of their Faith to feed upon him g, of
31 their Repentance h, love i, and new o
i 1 Cor. 10 bedience k; lest, coming unworthily,
16, 17 they eat and drink judgment to them-
k 1 Cor 5, selves l.

7 8 Q. What is Prayer?

l 1 Cor. 11 A. Prayer is an offering up of our de-
28, 29 sires to God m, for things agreeable to
m Psa. 62, 8 his will n, in the Name of Christ o, with
n 1 Ioh. 5 confession of our sins p, and thankful
14 acknowledgment of his mercies q.

o Ioh. 16, 23 Q. What rule hath God given for our
p Psa. 32, direction in Prayer?

5, 6 A. The whole Word of God is of use
Dan. 9, 4 to direct us in Prayer r, but the special
q Phil. 4, 6 rule of direction, is, that form of Prayer
r 1 Ioh. 5 which Christ taught his Disciples, com-
14 monly called. *The Lords Prayer* s.

f Math. 6, Q. What doth the Preface of the Lords
9, 10, 11, Prayer teach us?

12, 13 A. The Preface of the Lords Prayer,
Luke 11, 2 which is, (*Our Father which art in Hea-
3, 4 ven*), teacheth us to draw near to God,
t Mar. 6, 9 with all holy reverence and confidence,
u Ro. 8, 15 as children to a father, able and ready
Luk. 11, 13 to help us w; and that we should pray
w A. 12, 5 with and for others w.

i Tim. 2, 1, 2 Q. What do we pray for in the first Peti-
tion?

In

A. In the first Petition, which is, x Mat. 6, 9
(*Hallowed be thy name x*) we pray, that y Psa. 67,
God would enable us and others to glo- 2, 3
rifie him in all that whereby he maketh z Psa. 83,
himself known y, and that he would dis- through-
pose all things to his own glory z. out.

Q. What do we pray for in the second a Mat. 6, 10
Petition? b Psa. 68 1

A. In the second Petition, which is, 18
(*Thy Kingdom come a*), we pray that Sa- c Rev. 12,
rans Kingdom may be destroyed b, and 10, 11
that the Kingdom of Grace may be ad- d 2 Thess,
vanced c, our selves and others brought 3, 1. Rom,
into it, and kept in it d, and that the 10, 1, Ioh.
Kingdom of Glory may be hastened e. 17, 9, 20

Q. What do we pray for in the third e Rev. 22
Petition? 20

A. In the third Petition, which is, f Mat. 6 10
(*Thy will be done on earth, as it is in hea- g Psa. 67,
ven f*), we pray, that God by his grace throughout.
would make us able and willing to Ps. 119, 36
know, obey, and submit to his will in all mat. 26 39
things g, as the Angels do in heaven b. 2 Sam. 15

Q. What do we pray for in the fourth 25. Ioh 1
Petition? 21

A: In the fourth Petition, which is, b Psa. 103,
(*Give us this day our daily bread i*), we 20, 21
pray, that of Gods free gift we may re- i Mat. 6 11
ceive a competent portion of the good k Prov. 30
things of this life, and enjoy his bless- 8, 9
ing with them k. Gen. 28,

Q. What do we pray for in the fifth Pe- 20. 1 Tim,
tition? In 4, 4, 5

A. In the fifth Petition, which is,
*(And forgive us our debts, as we forgive
 1 Mat. 6. 12 our debtors.)* we pray, that God for
 m Psa. 51. Christ's sake would freely pardon all
 1, 2, 7, 9 our sins *m*; which we are the rather
 Dan. 9. 17, encouraged to ask, because by his grace
 18, 19 we are enabled from the heart to for-
 n Luk. 11. 4 give others *n*.

Mat 18. 35 Q. What do we pray for in the sixth
 Petition?

A. In the sixth Petition, which is,
 o Mat. 6. 13 *(And lead us not into temptation, but de-
 p Mat 26 liver us from evil o,)* we pray, that God
 41 would either keep us from being tempt-
 q. 2 Cor. ed to sin *p*, or support and deliver us
 11. 1, 8 when we are tempted *q*.

Q. What doth the Conclusion of the
 Lords Prayer teach us?

A. The Conclusion of the Lords
 r Mat. 6. 13 Prayer, which is, *(For thine is the King-
 f Dan. 9. 4 dom, and the power, and the glory, for ever.
 7, 8, 9, 16, Amen r.)* teacheth us to take our en-
 17, 18, 19, couragement in prayer from God one-
 f 1 Chro. ly, and in our Prayers to praise him, a-
 29. 10, 11, scribing Kingdom, power, and glory to
 12, 13 hi n r; and in testimony of our desire
 n 1 Cor. 14 and assurance to be heard, we say, A.
 16. Rev. men u.
 22. 20, 21

PROPOSITIONS

Concerning

Church-Government.

AND

ORDINATION

OF

MINISTERS.



L O N D O N,

Printed for *Robert Bostock*, and are to
 be sold at his shop at the Kings-head
 in *Pauls Church-yard*, 1648.



TO THE
Right Honorable
 THE
Lords & Commons

Assembled in

PARLIAMENT;

The humble Advice of
 the Assembly of Divines, now
 sitting by Ordinance of Parlia-
 ment at Westminster,
 Concerning

Church-Government.

The Preface.

JESUS Christ, upon whose shoulders
 the Government is, whose name is Isa. 9.6,7
 called Wonderful, Counsellor, the
 Mighty God, the everlasting Father,
 A 2 the

Mat. 28.
18, 19, 20
Eph. 1. 20
21, 22, 23
compared
with Eph.
4. 8, 11. &
Pla. 68. 18

the Prince of Peace, or the encrease of whose Government and Peace there shall be no end, who sits upon the throne of *David*, and upon his Kingdom to order it, and to establish it with Judgment and Justice, from henceforth even for ever, having all power given unto him in Heaven and in Earth by the Father, who raised him from the dead, and set him on his own Right Hand, far above all Principalities and Power, and Might and Dominion, and every Name that is named, not only in this World, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the Church, which is his Body, the fulness of him that filleth all in all; He being ascended up far above all Heavens, that he might fill all things, received gifts for his Church, and gave offices necessary for the edification of his Church, and perfecting of his Saints.

Of the Church.

THere is one General Church visible held forth in the New Testament, 1 Cor. 12. 12, 13, 28, together with the rest of the Chapter.

The Ministry, Oracles and Ordinances

nances of the new Testament, are given by Jesus Christ to the General Church visible, for the gathering and perfecting of it in this life until his second coming, 1 Cor. 12. 28. Eph. 4. 4, 5. compared with vers. 10, 11, 12, 13, 15, 16. of the same Chapter.

Particular visible Churches, Members of the General Church, are also held forth in the New Testament, Gal. 1. 21, 22. Rev. 1. 4, 20. and Rev. 2. 2. Particular Churches in the Primitive times were made up of visible Saints, viz. Of such as being of age, professed faith in Christ, and obedience unto Christ; according to the Rule of Faith and Life taught by Christ and his Apostles; And of their Children, Acts 2. 38, 41. Acts 2. vers. last, compared with Acts 5. 14. 1 Cor. 1. 2. compared with the 2 Cor. 13. 9, 13, Acts 2. 39, 1 Cor. 7. 14. Rom. 11. 16. and so forward, Mark 10. 14. compared with Math. 19. vers. 13, 14. Luke 18. vers. 15, 16.

Of the Officers of the Church.

THe Officers which Christ hath appointed for the edification of his Church, and the perfecting of the Saints, are,

Some extraordinary, as Apostles, Evangelists, and Prophets, which are ceased.

Others ordinary and perpetual, as Pastors, Teachers, and other Church-Governors and Deacons.

Pastors.

THe Pastor is an ordinary and perpetual Officer in the Church, *Jer.* 3. 15, 16, 17. Prophecyng of the time of the Gospel, *1 Pet.* 5. 2, 3, 4. *Eph.* 4. 11, 12, 13.

First, It belongs to his office;

To pray for and with his flock, as the mouth of the people unto God, *Acts* 6. 2, 3, 4. & 20. 36: Where Preaching and Prayer are joynd as several parts of the same Office, *Jam.* 5. 14, 15. The Office of the Elder, that is the Pastor, is to pray for the sick, even in private, to which a blessing is especially promised, much more therefore ought he to perform this in the publick execution of his Office as a part thereof, *1 Cor.* vers. 15, 16.

To read the Scripture publicly, for the proof of which;

1. That the Priests and Levites in the Jewish Church, were trusted with the publick reading of the Word, as is proved,

proved, *Deut.* 31 9, 10, 11. *Neb.* 8. 1, 2, and 13.

2. That the Ministers of the Gospel have as ample a Charge and Commission to dispence the Word as well as other Ordinances, as the Priests and Levites had under the Law proved, *Isa.* 66. 21, *Mat.* 23 34. where our Saviour inviteth the Officers of the New Testament whom he will send forth by the same names of the Teachers of the Old.

Which Propositions prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the publick reading of the Scriptures belongeth to the Pastors Office.

To feed the Flock by Preaching of the Word according to which he is to teach, convince, reprove, exhort and comfort, *1 Tim.* 3. 2. *2 Tim.* 3. 16, 17. *Tit.* 1 9:

So Chatechise, which is a plain laying down the Principles of the Oracles of God, *Heb.* 5. 12. or of the Doctrine of Christ, and is a part of Preaching.

To dispence other divine Mysteries, *1 Cor.* 4 1, 2.

To administer the Sacraments, *Mat.* 28 19, 20. *Mark* 16 15, 16 *1 Cor.* 11 23, 24, 25. compareth with *1 Cor.* 10. 16.

To bless the People from God, *Num.* 6. 23, 24, 25, 26. compared with *Rev.* 14. 5

(where the same blessings and Persons from whom they come are expressly mentioned) *Isai. 66.21*, Where under the names of Priests and Levites to be continued under the Gospel, are meant Evangelicall Pastors, who therefore are by Office to bless the People, *Deut. 10.8. 2 Cor. 13.14. Eph. 1.2.*

To take care of the Poor, *Acts 11.30. & 4.34,35,36,37. & 6.2,3,4. 1 Cor. 16.1,2,3,4. Gal. 2.9,10.*

And he hath also a ruling power over the Flock as a Pastor, *1 Tim. 5.17, Acts 20.17. and 28. 1 Thes. 5.12. Heb. 13.7. 17.*

Teacher or Doctor.

THE Scripture doth hold out the name and title of Teacher, as well as of the Pastor, *1 Cor. 12. verse 28. Ephes. 4. verse 11.*

Who is also a Minister of the Word as well as the Pastor, and hath power of administration of the Sacraments.

The Lord having given different gifts, and divers exercises according to these gifts, in the Ministry of the Word, *Rom. 12.6,7,8. 1 Cor. 12.1,4,5,6,7.* Though these different gifts may meet in, and accordingly be exercised by one and the same

same Minister, *1 Cor. 14.3. 1 Tim. 4.2 Tit. 1.9* yet where be several Ministers in the same Congregation, they may be designed to several employments, according to the different gifts in which each of them doth most excel, *Rom. 12.6,7,8. 1 Pet. 4.10,11.* And he that doth more excel in exposition of Scripture, in teaching sound Doctrine, and in convincing gain sayers, then he doth in application, and is accordingly employed therein, may be called a Teacher or Doctor, (the places alledged by the Notation of the Word doth prove the Proposition;) Nevertheless, where is but one Minister in a particular Congregation, he is to perform, so far as he is able, the whole work of the Ministry, as appeareth in the *2 Tim. 4.2. Tit. 1.9:* before alledged, *1 Tim. 6.2.*

A Teacher or Doctor is of most excellent use in Schools and Universities, as of old in the Schools of the Prophets, and at *Jerusalem*, where *Gamaliel* and others taught as Doctors.

Other Church-Governors.

AS there were in the Jewish Church Elders of the People, joyned with the Priests and Levites in the Government of the Church (as appeareth in

the 2 *Cor.* 19. 8, 9, 10.) So Christ, who hath instituted a Government, and Governors Ecclesiastical in the Church, hath furnished some in his Church, beside the Ministers of the Word, with gifts for Government, and with commission to execute the same when called thereunto, who are to joyn with the Minister in the Government of the Church, *Rom.* 12. 7, 8. *1 Cor.* 12. 28. which Officers reformed Churches commonly call Elders.

Deacons.

THE Scripture doth hold out Deacons as distinct Officers in the Church, *Phil.* 1. 1. *1 Tim.* 3. 8. whose Office is perpetual, *1 Tim.* 3. 8. to *verse* 15. *Acts* 6. 1, 2, 3, 4. To whose Office it belongs not to preach the Word or administer the Sacraments, but to take special care in distributing to the necessities of the poor, *Acts* 6. 1, 2, 3, 4. and the verses following.

Of particular Congregations.

IT is lawful and expedient that there be fixed Congregations, that is, a certain company of Christians to meet in one Assembly ordinarily for publique Wor-

Worship. When Beleevers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed Congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutual duties, *1 Cor.* 14. 26. *Let all things be done unto edifying, and verses* 33. & 40.

The ordinary way of dividing Christians into distinct Congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, Because they who dwell together, being bound to all kind of Moral duties *Deut.* 15. 7 one to another, have the better opportunity thereby to discharge them; which *Mat.* 22. 39 Moral tye is perpetual, for Christ came *Mat.* 5. 17 not to destroy the Law, but to fulfil it.

Secondly, The Communion of Saints must be so ordered as may stand with the most convenient use of the Ordinances, and discharge of Moral duties without respect of persons, *1 Cor.* 14. 26. *Let all things be done unto edifying, Heb.* 10. 24, 25. *James* 2. 1, 2.

Thirdly, The Pastor and People must so nearly co-habite together, as that they may mutually perform their duties each to other with most conveniency.

In this company some must be set apart to bear Office. Of

*Of the Officers of a particular
Congregation.*

FOR Officers in a single Congregation, there ought to be one at the least, both to labour in the Word and Doctrine, and to rule, *Prov* 29, 18. *1 Tim.* 5, 17. *Heb* 13, 7.

It is also requisite, that there should be others to joyn in Government, *1 Cor.* 12, 28.

And likewise it is requisite, that there be others to take special care for the relief of the poor, *Acts* 6, 2, 3.

The number of each of which is to be proportioned according to the condition of the Congregation.

These Officers are to meet together at convenient and set times, for the well-ordering of the affairs of that Congregation, each according to his Office.

It is most expedient, that in these meetings one, whose Office is to labour in the Word and Doctrine, do moderate in their proceedings, *1 Tim.* 5, 17.

Of

*Of the Ordinance in a particular
Congregation.*

THE Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalms, *1 Tim.* 2, ver. 1. *1 Cor.* 14, 15, 16. The Word read (although there follow no immediate explication of what is read) the Word expounded and applyed, Catechising, the Sacraments administred, Collection made for the poor, dismissing the people with a blessing.

*Of Church Government, and the several
sorts of Assemblies for the same.*

CHRIST hath instituted a Government, and Governors Ecclesiastical in the Church, to that purpose the Apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the Churches of the world upon all occasions.

And Christ hath since continually furnished some in his Church with gifts of Government, and with commission to execute the same when called thereunto.

It is lawful and agreeable to the Word of God, that the Church be governed
by

by several sorts of Assemblies, which are Congregational, Classical, and Synodical.

Of the power in Common of all these Assemblies.

IT is lawful and agreeable to the word of God, that the several Assemblies, before mentioned, have power to convent and call before them any person within their several bounds, whom the Ecclesiastical business, which is before them, doth concern, proved by *Matth. Chap. 18.*

They have power to hear and determine such causes and differences as do orderly come before them.

It is lawful and agreeable to the Word of God, that all the said Assemblies have some power to dispence Church-censures.

Of Congregational Assemblies, that is, The meeting of the ruling Officers of a particular Congregation for the Government thereof.

THe ruling Officers of a particular Congregation have power authoritatively, to call before them any member of the Congregation, as they shall see just occasion.

To

To enquire into the knowledge and spiritual estate of the several members of the Congregation.

To admonish and rebuke.

Which three branches are proved by *Hib. 13. 17. 1 Thess. 5. 12, 13. Ezek. 34. 4.*

Authoritative suspension from the Lords Table, of a person not yett cast out of the Church, is agreeable to the Scripture.

First, Because the Ordinance it self must not be prophaned.

Secondly, Because we are charged to withdraw from these that walk disorderly.

Thirdly, Because of the great sin and danger, both to him that comes unworthily, and also to the whole Church, *Mat. 7. 6. 2 Thess. 3. 6, 14, 15. 1 Cor. 11. 27.* to the end of the *chap.* compared with *Jude, vers. 23. 1 Tim. 5. 22.* And there was power and authority under the Old Testament, to keep unclean persons from holy things, *Levit. 13. 55 Numb. 9. 7. 2 Chron. 23. 19.*

The like power and authority, by way of Analogy, continues under the New Testament.

The Ruling Officers of a particular Congregation, have power authoritatively to suspend from the Lords Table

a person not yet cast out of the Church.

First, Because those who have authority to judge of, and admit such as are fit to receive the Sacrament, have authority to keep back such as shall be found unworthy.

Secondly, Because it is an Ecclesiastical business of ordinary practice belonging to that Congregation.

When Congregations are divided and fixed, they need all mutual help one from another, both in regard of their intrinsecal weaknesses and mutual dependence; As also, in regard of enemies from without.

Of Classial Assemblies.

THE Scripture doth hold out a Presbytery in a Church, both in the first Epistle to *Timothy*, Chap. 4. *verse* 14. and in *Acts* 15. *verses* 2, 4, 6.

A Presbytery consisteth of Ministers of the Word, and such other publique Officers as are agreeable to, and warranted by the Word of God, to be Church Governors, to joyn with the Ministers in the Government of the Church, as appeareth, *Rom.* 12. 7, 8; *1 Cor.* 12, 28.

The Scripture doth hold forth, that many particular Congregations may
be

be under one Presbyterial Government.

This Proposition is proved by instances.

First, Of the Church of *Jerusalem*, which consisteth of more Congregations then one, and all these Congregations were under one Presbyterial Government.

This appeareth thus;

First, The Church of *Jerusalem* consisteth of more Congregations then one, as is manifest, *first*,

By the multitude of Believers mentioned in divers,

Both before the dispersion of the Believers there by means of the persecution (mentioned in the *Acts* of the Apostles, Chap. 8. in the beginning thereof) witness *Chap.* 1. *verse* 11. and 2. v. 41, 46, 47. and 4. 4. and 5: 14. and Chap. 6. of the same book of the *Acts*, *verses* 1, 7.

And also after the dispersion, *Acts* 9: 31. Chap. 12. 14. and Chap. 21, *verse* 20. of the same book.

Secondly, By the many Apostles and other Preachers in the Church of *Jerusalem*; And if there were but one Congregation there, then each Apostle preached but seldom; which will not consist with Chap. 6. *verse* 2. of the same

I.

1.

same book of the Acts of the Apostles.

Thirdly, The diversity of languages amongst the Beleevers, mentioned both in the second and sixth Chapters of the Acts, doth argue more Congregations then one in that Church.

Secondly, All those Congregations were under one Presbyterial Government, because; First, They were one Church, Acts 8. 1. and Chapter 2. 47. compared with Chap. 5. 11, and 12. 5. and 15. 4. of the same book.

Secondly, The Elders of the Church are mentioned, Acts 11. 30. and 15. 4, 6, 22. and 21. 17, 18. of the same book.

Thirdly, The Apostles did the ordinary Acts of Presbyters, as Presbyters in that Kirk, which proveth a Presbyterial Church before the dispersion, Acts 6.

Fourthly, The several Congregations in *Jerusalem* being one Church, the Elders of that Church are mentioned as meeting together for acts of Government, Acts 11. 30. and 15. 4, 6, 22. and 21. 17, 18. and so forward, which proves, that those several Congregations were under one Presbyterial Government.

And whether these Congregations were fixed or not fixed, in regard of Officers

Officers or Members, it is all one as to the truth of the Proposition.

Nor doth there appear any material difference betwixt the several Congregations in *Jerusalem*, and the many Congregations now in the ordinary condition of the Church, as to the point of fixedness required of Officers or Members.

Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

Secondly, By the instance of the Church of *Ephesus*, for,

1, That they were more Congregations then one in the Church of *Ephesus*, appears by Acts 20, 31. where is mention of *Pauls* continuance at *Ephesus* in Preaching for the space of three years, and Acts 19, 18, 19, 20. where the special effect of the Word is mentioned, and verse 10, and 17, of the same Chapter, where is a distinction of *Jews* and *Greeks*, and 1 Cor. 16. 8, 9. where a reason of *Pauls* stay at *Ephesus* until *Pentecost*, and verse 19, where is mention of a particular Church in the house of *Aquila* and *Priscilla* then at *Ephesus*, as appears Acts 18, 19, 24, 26. all which laid together doth prove, that the multitudes of Beleevers did make more Congregations

tions then one in the Church of Ephesus.

2. That there were many Elders over these many Congregations, as one Flock, appeareth, *Acts* 20, 17, 25, 28, 30, 36, 37.

3. That these many Congregations were one Church, and that they were under one Presbyterial Government, appeareth, *Rev.* 2. the first six verses, joyned with *Acts* 20, 17, 18.

Of Synodical Assemblies.

THE Scripture doth hold out another sort of Assemblies for the Government of the Church beside Classical and Congregational, all which we call Synodical, *Acts* 15. Pastors and Teachers, and other Church Governors (as also other fit persons, when it shall be deemed expedient) are Members of those Assemblies which we call Synodical, where they have a lawful Calling thereunto.

Synodical Assemblies may lawfully be of several sorts, as Provincial, National, and Oecumenical.

It is lawful and agreeable to the Word of God, that there be a subordination of Congregational, Classical, Pro-

Provincial, and National Assemblies for the Government of the Church.

Of Ordination of Ministers.

UNDER the head of Ordination of Ministers is to be considered, either the Doctrine of Ordination, or the Power of it.

Touching the Doctrine of Ordination,

NO man ought to take upon him the Office of a Minister of the Word without a lawful Calling, *Job* 3. 27. *Rom.* 10. 14, 15; *Jer.* 14. 14; *Heb.* 5. 4.

Ordination is always to be continued in the Church, *Titus* 2. 5. *1 Tim.* 5. 21, 22.

Ordination is the solemn setting apart of a person to some publick Church office, *Numb.* 8. 10, 11, 14, 19, 22. *Acts* 6. 3, 5, 6.

Every Minister of the Word is to be ordained by imposition of hands, and Prayer with Fasting, by those Preaching Presbyters to whom it doth belong, *1 Tim.* 5. 22. *Acts* 14. 23. *Acts* 13. 3.

It is agreeable to the Word of God, and very expedient, that such as are to be

be ordained Ministers, be designed to some particular Church or other Ministerial charge, *Acts 14, 23. Tit 1, 5. Acts 10, 17, and 28.*

He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the rules of the Apostle, *1 Tim. 3, 2, 3, 4, 5, 6 and Tit. 1, 6, 7, 8, 9.*

He is to be examined and approved by those by whom he is to be ordained, *1 Tim. 3, 7, 10, and chap 5, 22.*

No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can show just cause of exception against him, *1 Tim. 3, 2. Tit. 1, 7.*

Touehing the Power of Ordination.

Ordination is the act of a Presbytery, *1 Tim. 4, 14.*

The power of ordering the whole work of Ordination is in the whole Presbytery, which, when it is over more Congregations than one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent as to the point of Ordination; *1 Tim. 4, 14.*

It is very requisite that no single Congregation that can conveniently associate,

ate, do assume to it self all and sole power in Ordination.

1. Because there is no example in Scripture, that any single Congregation which might conveniently associate, did assume to it self all and sole power in Ordination, neither is there any rule which may warrant such a practise.

2. Because there is in Scripture example of an Ordination in a Presbytery over divers Congregations; as in the Church of *Jerusalem*, where were many Congregations, those many Congregations were under one Presbytery, and this Presbytery did ordain.

The Preaching Presbytery orderly associated either in Cities or neighbouring Villages, are those to whom the imposition of Hands doth appertain for those Congregations within their bounds respectively.

Some other particulars concerning Church Government, do yet remain unfinished, which shall be, with all convenient speed, prepared and presented to this honorable House,



TO THE
Right Honorable
 THE
Lords and Commons
 Assembled in
PARLIAMENT,

The humble Advice of
 the Assembly of Divines, now
sitting at westminster,
 Concerning
The Doctrinal part of Ordination
 of **MINISTERS.**

NO man ought to take upon him the
 office of a Minister of the Word
 without a lawful calling, *John 3, 17.*
Row. 10, 14, 15. Jer. 14, 14. Heb 5, 4.

Ordination is always to be continued
 in the Church, *Titus 1, 5. 1 Tim. 5,*
21, 22, Ord-

Ordination is the solemn setting a-
 part of a person to some publick Church
 Office, *Numb. 8, 10, 11, 14, 19, 22. Acts*
6, 3, 5, 6.

Every Minister of the Word is to be
 ordained by imposition of hands, and
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 Presbyters to whom it doth belong,
1 Tim. 5, 22. Acts 14, 23. & 13, 3.

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It is agreeable to the Word of God,
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He that is to be ordained Minister,
 must be duly qualified both for life and
 Ministerial abilities, according to the
 rules of the Apostle, *1 Tim. 3, 2, 3, 4, 5, 6.*
Tit. 1, 5, 6, 7, 8, 9.

He is to be examined and approved of
 by those by whom he is to be ordained,
1 Tim. 3, 7, 10. & 5, 22.

No man is to be ordained a Minister
 b for

for a particular Congregation, if they of that Congregation can shew just cause of exception against him, 1 Tim. 3. 2. Tit 1. 7.

10 Preaching Presbyters orderly associated, either in Cities, or Neighbouring Villages, are those to whom the imposition of hands doth appertain, for these Congregations within their bounds respectively, 1 Tim. 4. 14.

11 In extraordinary cases, something extraordinary may be done, until a settled order may be had, yet keeping as near as possible may be to the Rule, 2 Chron. 29. 34, 35, 36. 2 Chron. 30. 2. 3, 4, 5.

12 There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

The Directory for Ordination of Ministers.

IT being manifest by the Word of God, that no man ought to take upon him the Office of a Minister of the Gospel, until he be lawfully called and ordained thereunto: And that the work of Ordination is to be performed with all due care, wisdom, gravity and solemnity, we humbly tender these Directions as requisite to be observed,

First,

First, He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place, must address himself to the Presbytery, and bring with him a Testimonial of his taking the Covenant of the three Kingdoms, of his diligence and proficiency in his Studies; What degrees he hath taken in the University, and what hath been the time of his abode there; and withal of his age, which is to be twenty four years, but especially of his life and conversation.

Which being considered by the Presbytery, they are to proceed, to enquire touching the Grace of God in him, and whether he be of such holiness of life as is requisite in a Minister of the Gospel, and to examine him touching his learning and sufficiency, and touching the evidences of his Calling to the holy Ministry, and in particular his fair and direct Calling to that place.

The Rules for Examination are these.

1. That the party examined be dealt withall in a brotherly way, with mildness of spirit; and with special respect to the gravity, modesty and quality of every one.

2. He shall be examined touching his skill in the Original Tongues, and his tryal

to be made by reading the Hebrew and Greek Testaments, and rendring some portion of some into Latin; and if he be defective in them, enquiry shall be made the more strictly after his other learning, and whether he hath skill in Logick and Phylsophy.

3. What Authors in Divinity he hath read, and is best acquainted with; and tryal shall be made in his knowledge of the grounds of Religion, and ability to defend the Orthodox Doctrine contained in them, against all unsound and erroneous opinions, especially those of the present age; of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him, in cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History.

4. If he hath not before preached in publick, with approbation of such as are able to judge, he shall, at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.

5. He shall also, within a competent time, frame a discourse in Latin upon such a common place or Controversie in Divinity as shall be assigned him, and exhibit to the Presbytery such Theses as express the sum thereof, and maintain a Dispute upon them.

6. He shall Preach before the People, the Presbytery, or some of the Ministers of the

the word appointed by them, being present.

7. The proportion of his gifts in relation to the place unto which he is called, shall be considered.

8. Beside the tryal of his gifts in Preaching, he shall undergo an examination in the Promises two several days, and more, if the Presbytery shall judge it necessary.

9. And as for him that hath been formerly ordained a Minister, and is to be removed to another charge, he shall bring a Testimonial of his Ordination, and of his abilities and Conversation, whereupon his fitness for that place shall be tryed by his Preaching there, (if it shall be judged necessary) by a further examination of him.

In all which he being approved, he is to be sent to the Church where he is to serve, there to Preach three several days, and to converse with the people, that they may have tryal of his Gifts for their edification, & may have time and occasion to enquire into, and the better to know his life and Conversation.

In the last of these three days, appointed for the tryal of his gifts in Preaching, there shall be sent from the Presbytery to the Congregation, a publick intimation in writing, which shall be publicly read before the people; and after affixed to the Church door, to

signifie, that such a day a competent number of the Members of that Congregation nominated by themselves, shall appear before the Presbytery, to give their consent and approbation to such a man to be their Minister, or otherwise to put in with all Christian discretion and meekness what exceptions they have against him, & if upon the day appointed there be no just exception against him; but the people give their consent, then the *presbytery* shall proceed to *ordination*.

5 Upon the day appointed for Ordination, which is to be performed in that Church, where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly joyn in Prayer for a blessing upon the Ordinance of Christ, and the labours of his Servant for their good. The Presbytery shall come to the place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery; of which one appointed by the Presbytery, shall preach to the people concerning the office and duty of Ministers of Christ, and how the people ought to receive them for their work sake.

6 After the Sermon, the Minister who hath Preached, shall in the face of the Congregation demand of him who is

now

now to be ordained concerning his faith in Christ Jesus, and his perswasion of the truth of the Reformed Religion according to the Scripture; His sincere intentions and ends in desiring to enter into this Calling; His diligence in Praying, Reading, Meditation, Preaching, Ministering the Sacraments, Discipline, and doing all Ministerial Duties towards his Charge; His Zeal and Faithfulness in maintaining the Truth of the Gospel, and Unity of the Church against Error and Schism; His care that himself and his Family may be unblameable and examples to the Flock; His willingness and humility in meekness of Spirit, to submit unto the admonitions of his Brethren, and Discipline of the Church; And his resolution to continue in his duty against all trouble and persecution.

In all which having declared himself, professed his willingness and promised his endeavours by the help of God; The Minister likewise shall demand of the People, concerning their willingness to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintain, encourage and assist him in all the parts of his Office.

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Which being mutually promised by the People, the Presbytery, or the Ministers sent from them for Ordination, shall solemnly set him apart to the Office and Work of the Ministry, by laying their hands on him, which is to be accompanied with a short Prayer or Blessing, to this effect.

8. *Thankfully acknowledging the great mercy of God, in sending Jesus Christ for the redemption of his people, and for his ascension to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to Men, Apostles, Evangelists, Prophets, Pastors, and Teachers, for the gathering and building up of his Church, and for sitting and inclining this man to this great work; To entreat him to fit him with his holy Spirit, to give him (who in his name we thus set apart to this holy service) to fulfil the work of his Ministry in all things, that he may both save himself and his people committed to his charge.*

9. This or the like form of prayer and blessing being ended, let the Minister who preached; briefly exhort him to consider of the greatness of his Office and Work, the danger of negligence both to himself and his people, the blessing which will accompany his faithfulness in this life, and that to come; and withal exhort the people to carry

carry themselves to him as to their Minister in the Lord, according to their solemn promise made before; and so by prayer commending both him and his Flock to the Grace of God; after singing of a Psalm, let the Assembly be dismissed with a Blessing.

If a Minister be designed to a Congregation, who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the Church of England, which we hold for substance to be valid, and not to be disclaimed by any who have received it; Then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

And in case any Person already ordained Minister in Scotland, or in any other reformed Church, be designed to a Congregation in England, he is to bring from that Church to the Presbytery here, within which that Congregation is, a sufficient testimonial of his Ordination, of his life and conversation while he lived with them, and of the causes of his removal; And to undergo such a tryal of his fitness and sufficiency, and to have the same course held with him, in other particulars, as is set down in the rule immediately going.

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before touching Examination and Admission.

12. That Records be carefully kept in the several Presbyteries, of the names of the Persons ordained, with their testimonials, the time and place of their Ordination, of the Presbyters who did impose hands upon them, and of the charge to which they are appointed.
13. That no Money or Gift, of what kind soever, shall be received from the Person to be ordained, or from any, on his behalf, for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary rules and course of Ordination in the ordinary way; That which concerns the extraordinary way, requisite to be now practised, followeth.

1. In these present exigences, while we cannot have any Presbyteries formed up to their whole power and work, and that many Ministers are to be ordained for the service of the Armies and Navy, and too many Congregations where there is no Minister at all; and where (by reason of the publike troubles) the people cannot either themselves enquire out and finde out one who may be a faithful Minister for them, or have any

any with safety sent unto them for such a solemn tryal as was before mentioned in the ordinary Rules, especially when there can be no Presbytery neer unto them, to whom they may address themselves, or which may come or send to them a fit man to be ordained in that Congregation, and for that people; And yet notwithstanding, it is requisite that Ministers be ordained for them, by some; who being set apart themselves for the work of the Ministry, have power to joyn in the setting apart of others, who are found fit and worthy. In those cases, until by Gods blessing the aforesaid difficulties may be in some good measure removed, let some godly Ministers in or about the City of London, be designed by publike authority; who being associated, may ordain Ministers for the City, and the Vicinity, keeping as neer to the ordinary Rules forementioned, as possible they may; And let this association be for no other intent or purpose, but onely for the work of Ordination.

Let the like association be made by the same authority in great Towns, and the Neighboring Parishes in the several Counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

Let

3. Let such as are chosen or appointed for the service of the Armies or Navy be ordained, as aforesaid, by the associated Ministers of *London*, or some others in the Country.

4. Let them do the like, when any man shall duly and lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy liberty to have a tryal of his parts and abilities, and desire the help of such Ministers so associated, for the better furnishing of them with such a Person, as by them shall be judged fit for the service of that Church and People.



FINIS

MUSEVM
BRITAN
NICVM

