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AN Explicatory Catechiſm, OR, AN EXPLANATION OF THE Aſſemblies Shorter Catechiſm.

Wherein all the Anſwers in the *Aſſemblies* Catechiſm are taken abroad in under-Queſtions and Anſwers, the truths explained, and proved by Reaſon and Scripture; ſeveral caſes of Conſcience reſolved; ſome chief Controverſies in Religion ſtated, with Arguments againſt divers Errors; Uſeful to be read in private Families after Examination in the Catechiſm it ſelf; for the more and clear and through underſtanding of what is therein Learned.

By *Thomas Vincent*, ſometime Miniſter of *Milk-ſtreet* in *London*.

London, Printed for *George Calvert*, at the Golden Ball in Duck-lane, *Thomas Parkhurſt*, at the Bible and three Crowns in Cheapſide, *Samuel Sprint*, at the Bell in Little-*Britain*, and *D. Newman*. 1673.

An Epistle TO THE READER.

THat Popish Axiome is long since exploded, that Ignorance is the Mother of Devotion. *The World doth now see, that without knowledg the mind is not good. And look as no knowledg is so necessary, as that of the Grounds and Principles of Christian Religion; so no way is so apt to convey it to the minds of men, as that which is called Catechistical. More knowledge is ordinarily diffus'd, especially amongst the ignorant and younger sort, by one hours Catechistical exercise, than by many hours continued discourses. This way helps the understanding whilst it provokes the attention; many elaborate Sermons being lost through the inadvertency of the hearers. Thus not only ignorance is cur'd, but error also is prevented; too many being disguided because they were not at first well grounded in the Principles of the Doctrine of Christ. For such reasons as these, we highly approve the labours of this Reverend Brother, in his* Explanation of the Assemblies shorter Catechism. *And having, to our great satisfaction, perus'd it our selves, in whole or in part, do readily recommend it unto others: for though he compos'd it at first for his own*

particular Congregation, yet we judge it may be greatly useful to all Christians in general, especially to private Families. The manner of using it in Families must be left to the discretion of the Masters and Governors respectively: though yet we concur with the Author, and think it advisable (as he hints in one of his Epistles) that after a Question in the Catechism is propounded, and an Answer without book return'd by one of the Family, the same person, or some other be call'd upon to read (if not rehearse) the explanation of it, the rest reading along with him, in several books; by which means their thoughts (which are apt to wander) will be the more intent upon what they are about. To conclude, though the Assemblies shorter Catechism *it self be above our recommendation, as having its praises already in the Churches of Christ, yet we think it good to give it under our hands, that this Explanation of it is very worthy of acceptation.*

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TO

AN EXPLANATION OF THE Assemblies Shorter Catechism.

1. Quest. *What is the chief end of Man?*

Answ. Mans chief end is to glorifie God, and to enjoy him for ever.

Q. 1. *What is meant by the chief end of Man?*

A. The chief end of Man is that which Man ought chiefly to aim at, or design, to desire, seek after and endeavour to obtain as his chief good and happiness; unto which, his life and all his actions should be referred and directed: which is the glorifying of God, and the enjoyment of God for ever.

Q. 2. *May men have no other chief end than the glorifying and enjoying of God?*

A. Men

A. Men ought to have no other chief end than the glorifying of God; but they may have subordinate ends: For, 1. Men ought to be diligent in their particular Callings for this end, that they may provide for themselves and their Families, 1 *Thes.* 4. 11, 12. *Do your own business, and work with your own hands, that ye may have lack of nothing.* 2. Men may eat, and drink, and sleep, for this end; that they may nourish and refresh their bodies. It is lawful to design, and desire, and seek such things as these in such actions subordinately or less principally: but in these, and all actions, men ought principally and chiefly to design and seek the glory of God, 1 *Cor.* 10. 31. *Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God.* 3. Men may moderately desire and endeavour after the enjoyment of such a portion of the good things of the world as are needful and useful; but they ought to make choice of God for their chief good, and desire the eternal enjoyment of him as their chief portion, *Psal.* 73. 25, 26. *Whom have I in Heaven but thee? and there is none upon the earth that I desire besides thee,* or in comparison with thee: *My flesh and my heart faileth: but God is the strength of my heart and my portion for ever.*

Q. 3. *What is it to glorifie God?*

A. 1. Negatively, to glorifie God is not to give any additional glory to God; it is not to make God more glorious than he is; for God is uncapable of receiving the least addition to his essential glory, he being eternally and infinitely perfect and glorious, *Mat.* 5. 48. *Your Father which is in Heaven is perfect. Psal.* 16. 2. *Thou art my Lord, my goodness extendeth not unto thee*

2. Affirmatively to glorifie God, is to manifest Gods glory; not only passively, as all creatures do,

do, which have neither religion nor reason: but also actively, men glorifie God, when the design of their life and actions is the glory and honor of God, 1 *Pet.* 2. 9. *That ye should shew forth the praises of him who hath called you,* &c. 1. When inwardly they have the highest estimation of him, the greatest confidence in him, and the strongest affections to him, this is glorifying of God in spirit, 1 *Cor.* 6. 20. *Glorifie God in your spirit which is Gods.* 2. When outwardly they acknowledge God according to the revelations he hath made of himself, when with their lips they shew forth Gods praise, *Psal.* 50. 23. *He that offereth praise glorifieth me.* When they sincerely endeavour in their actions the exalting of Gods name, the promotion of the interest of his Kingdom in the world, and to yeild that worship & obedience to him, which he hath prescribed in his Word, *Psal.* 34. 3. *O magnifie the Lord with me, and let us exalt his name together. Rev.* 14. 7. *Fear God, and give glory to him and worship him that made heaven and earth, and the sea, and the fountains of waters.*

Q. 4. *What is it to enjoy God?*

A. To enjoy God, is to acquiesce or rest in God as the chief good with complacency and delight, *Psal.* 116. 7. *Return unto thy rest O my Soul.*

Q. 5. *How is God enjoyed here?*

A. 1. God is enjoyed here, when people do settle themselves upon, and cleave to the Lord by Faith, Jos. 23. 8. *But cleave unto the Lord your God.* 2. When they taste the Lords goodness, and delight themselves in the gracious presence and sensible manifestations of Gods special love unto them, Psal. 34. 8. *O taste and see that the Lord is good,* Rom. 5. 5. *Because the love of God is shed abroad in our hearts by the Holy Ghost.*

Q. 6. *How*

Q. 6. *How will God be enjoyed by his people hereafter?*

A. God will be enjoyed hereafter by his people, when they ſhall be admitted into his glorious preſence, have an immediate ſight of his face, and full fence of his love in Heaven, and there fully and eternally acquieſce and reſt in him with perfect and inconceivable delight and joy, 1 Cor. 13. 12. *Now we ſee through a glaſs darkly, but then face to face.* Heb. 4. 9. *There remaineth therefore a reſt to the people of God.* Pſal. 16. 11, *In thy preſence is fulneſs of joy, and at thy right hand are pleaſures for ever more.*

Q. 7. *Why is the glorifying of God, and the enjoying of God, joyned together as one chief end of Man?*

A. Becauſe God hath inſeparably joyned them together, ſo that men cannot truly deſign and ſeek the one without the other; they which enjoy God moſt in his houſe on earth, do moſt glorifie and him, *Pſal.* 84. 4. *Bleſſed are they that dwell in thy houſe, they will be ſtill praiſing thee.* And when God ſhall be moſt fully enjoyed by the Saints in Heaven, he will be moſt highly glorified, 2 Theſ. 1. 10. *He ſhall come to be glorified in the Saints.*

Q. 8. *Why ought men chiefly to deſign the glorifying of God in all their actions?*

A. 1. Becauſe God hath made them; and made them for this end; and given them a Soul capable of doing it, beyond irrational creatures, Pſal. 100. 3. *Know ye that the Lord is God, it is he that made us, and not we our ſelves.* Prov. 16. 4. *The Lord made all things for himſelf.* Pſal. 103. 1. *Bleſs the Lord O my Soul, and all that is within me bleſs his holy name.* 2. Becauſe God doth preſerve them and make provision for them, that they might glorifie him, Pſal. 66. 89. *O bleſs our God O ye people, which holdeth our Soul in life.* Pſal. 95. 6, 7. *O come let us worſhip before the Lord: for we are the people of his paſture, and the ſheep of his hands.* 3. Becauſe God hath redeemed them and bought them with the price of his Sons blood, that they may glorifie him, 1 Cor. 6. 19, 20. *Ye are not your own, for ye are bought with a price; therefore glorifie God in your body and in your ſpirit, which are Gods.* 4. Becauſe he hath given them his word to direct, his ſpirit to aſſiſt, and promiſeth his Kingdom to encourage them to glorifie him, Pſal. 147. 19, 20. *He ſheweth his word unto Jacob, his ſtatutes and judgments unto Iſrael: He hath not dealt ſo with any nation, praiſe ye the Lord.* Rom. 8. 26. *Likewiſe the ſpirit helpeth our infirmities.* James 2. 5. *Heirs of the Kingdom which he hath promiſed unto them that love him.*

Q. 9. *Why ought men chiefly to deſire and ſeek the enjoyment of God for ever?*

A. 1. Becauſe God is the chiefeſt good, and in the enjoyment of God doth conſiſt mans chiefeſt happineſs. Mat. 19. 17. *There is none good but one, and that is God.* Pſal. 4. 6, 7. *There be many that ſay, who will ſhew us any good? Lord liſt up thou the light of thy countenance upon us: Thou haſt put gladneſs in my heart, more than in the time that their corn and wine increaſed.* 2. Becauſe God is but imperfectly and inconſtantly enjoyed here, and men cannot be perfectly happy until they come unto the eternal enjoyment of God in Heaven. 1. Cor. 13. 9, 10. *We know in part; but when that which is perfect is come, then that which is in part ſhall be done away.* Phil. 3. 12. *Not as though I had already attained, either were already perfect; but I follow after, if I may apprehend that for which I am apprehended.* Pſal. 16. 11. *In thy preſence there is fulneſs of joy.*

2. Queſt. *What Rule hath God given to direct us how we may glorifie and enjoy him?*

Anſw. The Word of God, which is contained in the Scriptures of the Old and New Teſtament, is the only Rule to direct us how we may glorifie and enjoy him.

Q. 1. *Why is the Word contained in the Scripiures of the Old and New Teſtament, called the Word of God?*

A. Becauſe it was not from the invention of the men which wrote the Scriptures, but from the immediate Inſpiration of the Spirit of God who endited them, 2 Tim. 3. 16. *All Scripture is given by Inſpiration of God.* 2 Pet. 1. 21. *Propheſie of Scripture came not by the will of men; but holy men of God ſpake as they were moved by the Holy Ghoſt.*

Q. 2. *How do you prove the Word in the Scriptures to be the Word of God?*

A. 1. Becauſe of the majeſty of the Scriptures. 1. God is frequently brought in ſpeaking to and by the Prophets, and his Majeſty ſet forth in ſuch high expreſſions as are not to be found in any humane Writings, Iſa. 57. 15. *Thus ſaith the high and lofty one, who inhabiteth Eternity, whoſe Name is holy: I dwell in the high and holy place.* 1 Tim. 6. 15, 16. *Who is the bleſſed and the holy Potentate, the King of Kings, and the Lord of Lords: who only hath immortality, dwelling in the light which no man can approach unto.* 2. The Stile and way of the Scriptures is with ſuch Majeſty as is not in other Writings; Duties are therein preſcribed, which none but God can require; Sins are therein condemned, which none but God can prohibit; Threatnings of punishments are therein denounced, which none

none but God can inflict; Promiſes of ſuch Rewards are therein made, which none but God can beſtow; and all in ſuch a M[illegible]way, as doth evidence God to be the A[illegible]this Book of the Scriptures.

2. Becauſe of the holineſs and purity of the Scriptures, Rom. 1. 2. *Which God had promiſed before by his Prophets in the holy Scriptures.* Pſal. 12. 6. *The words of the Lord are pure words, as Silver tried in a Furnace of Earth, purified ſeven times.* The Scriptures are holy from the beginning of them unto the end; they do not favor at all of any thing that is earthly and impure; eſpecially the Laws of the Word are holy, commanding every thing that is holy, and forbidding every thing that is impure and unholy: Whence it is evident, that the Scriptures are the Word of the holy God, and that the holy men which wrote them were acted herein by the Holy Ghoſt.

3. Becauſe of the conſent and harmony of the Scriptures; in the Scriptures there is a conſent between the Old Teſtament and the New: a conſent between the Types and Figures under the Law, and the things typified and prefigured under the Goſpel: between the Propheſies of the Scriptures, and the fulfilling of thoſe Propheſies: There is in the Scriptures a harmony or agreement of Precepts; and a harmony or agreement of hiſtories; and a harmony or agreement of deſign: Wherefore, ſince the Scriptures were written by ſo many ſeveral men, in ſo many ſeveral ages, and different places, and yet agreeing ſo well in their writings, that no irreconcileable difference is to be found in them; it is evident that they were all acted by the ſame Spirit of God, and therefore, that the Scriptures are the Word of God.

4. Becauſe of the high Myſteries which are revealed in the Scriptures: we read in the Scriptures of the Trinity of Perſons in the Godhead, the Incarnation of the Son of God, the Myſtical Union of Chriſt and his Members; Theſe, and ſuch like Myſteries, were beyond the reach of the moſt wiſe and learned men to invent, much more beyond the reach of unlearned Fiſher-men, by whom they were revealed; whence it is evident that they ſpake not their own words, but what they were taught by the immediate inſpiration of the Spirit.

5. Becauſe of the Antiquity of the Scriptures: they were written in part before any other writings of men; and they contain a Hiſtory of the moſt antient things, namely, the Creation of the Old World, the Flood, and the like: Such antient things are there revealed, which none but God knew, and therefore God muſt needs be the Author of them.

6. Becauſe of the Power and Efficacy of the Scriptures. 1. The Scriptures are powerful to convince, and awaken, and wound the Conſcience, Heb. 4. 11. *The Word of God is quick and powerful ſharper than a two-edged Sword.* 2. The Scriptures are powerful to convert and chang the Heart, Pſal. 19. 7. *The Law of the Lord is perfect, converting the Soul.* 3. They are powerful to quicken men out of ſpiritual death and deadneſs, Iſa. 55. 3. *Hear and thy ſoul ſhall live,* Pſal. 119. 50. *Thy Word hath quickned me.* 4. They are powerful to rejoyce and comfort under the deepeſt diſtreſſes, Pſal. 19. 8. *The Statutes of the Lord are right, rejoycing the heart.* The Scriptures opened and applied are made effectual to produce ſuch powerful effects as do exceed the power of Nature, and can be effected

fected only by the power of God; which ſheweth that God is the Author of the Scriptures, which he would not ſo far own and honor, if they were not his own.

7. Becauſe of the deſign and contrivement of the Scriptures. 1. The deſign of the Scriptures is to give God all the Glory; the deſign is not to exalt any, but to debaſe and empty all men, and exalt Gods Name and Grace in the World. 2. The marvellous contrivement of Wiſdom in finding out a way for mans recovery and Salvation by Jeſus Chriſt, when fallen by ſin into ſuch a ſtate of miſery; which no mortal brain could have invented; this doth ſhew not only that this contrivance was from the infinitely wiſe God, but alſo that the Scriptures which have revealed this, are his Book.

8. Becauſe the Scriptures were confirmed by Miracles; we read of many Miracles in the Scripture, eſpecially thoſe which were wrought by Jeſus Chriſt and his Diſciples, to confirm their Doctrine that was from God; ſuch as curing ſome who were born blind, raiſing the dead, calming the Sea with a word, and many more; now theſe and the like Miracles were from the immediate hand of God, and the Relation we have faithfully handed down unto us, as appeareth by the Writings ſtill amongſt us, of ſeveral holy men upon them, and concerning them, as alſo by the ſeveral Copies of them (which could not be forged and not be found out) agreeing in the ſame Relation: And as ſurely as God did effect thoſe Miracles, ſo ſurely is God the Author of the Scriptures which is confirmed by them.

9. Becauſe the Scriptures were confirmed by the Blood of Martyrs; there were many thouſand Chriſtians in the Primitive times who ſealed, and gave

gave teſtimony to the truths of the Scriptures with the loſs of their lives: The great faith of the Primitive Chriſtians in the truth of the Scriptures, who might eaſily have found out the deceit had there been any deceit impoſed upon men in them; and the great patience and conſtancy which they ſhewed in their ſufferings as an evidence of their faith, is a weighty Argument in conjunction with others to prove the Divine Authority of the Scriptures.

10. Becauſe of the teſtimony of the Spirit of God, in, and with, and by the Scriptures, upon the hearts of Believers, 1 John 2. 20. *Ye have an Unction from the Holy One, and ye know all things*, becauſe, v. 27. *The ſame anointing teacheth you of all things, and is truth, and is no lie.* Without this Teſtimony and teaching of the Spirit, all other Arguments will be ineffectual to perſwade unto a ſaving Faith.

Q. 3. *Why was the Word of God put into Scriptures or Writings?*

A. 1. That the Hiſtory and Doctrine of the Word might be the better conveyed down to Poſterity; for if the Word revealed to holy men ſo many ages ſince, had been entruſted only unto the memories of men, by tradition to hand it down from one generation to another, (ſuppoſing the Perſons with whom the Word was intruſted were faithful, yet the memories of men being weak, and unfaithful, many truths in all likelihood would have been loſt by this time; therefore there was not a more ſure way of making known the Grace of God unto future ages than by committing the Word of God to writing, 2 Pet. 3. 1. *This ſecond Epiſtle I write unto you by way of remembrance.* 2. That the Goſpel made known in the Word might the better be

be propagated in ſeveral Nations: reports of others would not ſo eaſily have been believed as the Writings of the Prophets and Apoſtles themſelves, unto whom the word was revealed. 3. That there might be in the Church a ſtanding Rule for Faith and life, according to which all Doctrines might be examined, and all actions might be ordered; and by conſequence, that corrupt Principles, and corrupt Practices might be prevented, which the minds and hearts of men are very prone unto, and would have the more ſeeming pretence for, were there not expreſs Scripture againſt both, Iſa. 8. 20. *To the Law and to the Teſtimonies, if they ſpeak not according to this Word, it is becauſe there is no light in them.*

Q. 4. *Which are the Scriptures of the Old Teſtament, and which the Scriptures of the New Teſtament?*

A. The Scriptures of the Old Teſtament are the Scriptures in the former part of the Bible, beginning at *Geneſis*, and ending with *Malachi*. The Scriptures of the New Teſtament, are the Scriptures in the latter part of the Bible, beginning at *Matthew*, and ending with *Revelation*.

Q. 5. *Why are the Scriptures in the former part of the Bible, called the Scriptures of the Old Teſtament?*

A. Becauſe the Teſtament or Covenant of Grace which God made with man, is therein revealed in the old diſpenſation of it, in which Chriſt, the Teſtator of the Teſtament, and Mediator of the Covenant, it ſet forth by Types and Figures; and many burdenſome ſervices, and carnal Ordinances of the Ceremonial Law were required.

Q. 6. *Why are the Scriptures in the latter part of the Bible called the Scriptures of the New Teſtament?*

A. Becauſe the Teſtament of God, or Covenant of Grace is therein revealed in the New Diſpenſation

on of it, without Types and Ceremonies, Christ himself being revealed as come in the flesh who before was shaddowed under them, who having fulfilled the Ceremonial Law, hath abolished it, and freed his people from that yoake of bondage, requiring now more spiritual worship in its room.

Q. 7. *Are not the Scriptures in the Apocrapha Books the Word of God?*

A. Though there be many true and good things in these books, which may be read profitably, as in other Authors; yet they are not to be esteemed as Canonical Scripture, and part of the word of God. 1. Because they were not written in the Hebrew tongue, nor acknowledged as Canonical by the Jews of old, unto whom the keeping of the Oracles of God was then committed. 2. Because in those Books there are some things false and disagreeable to the Word of God. 3. Because there is not that power and majesty in those books as in Canonical Scriptures. 4. Because the Author of *Ecclesiasticus* (the choicest of all the Apocryphal Books) doth crave pardon, if any thing be amiss in that Book, which he would not have done, had he been guided by the infallible spirit of God therein.

Q. 8. *Have not the Scriptures their Authority from the Church, as the Papists affirm?*

A. No. 1. Because the Church, on whose Testimony they say the Scriptures do depend, is an Apostate and Corrupt Church, and the Seat of Anti-Christ. 2. Because the true Church of Christ doth depend in its being on the Scriptures, and therefore the Scriptures cannot depend upon the Church for its Authority. Eph. 2. 19, 20. *Ye are Fellow-Citizens of the Saints, and of the Houshold of God, being built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief*

chief Corner stone. 3. Because if the Authority of the Scriptures did depend upon the Church, then the Church in it self, without the Scriptures, must be infallible, otherwise our Faith in the Scriptures from their witness could not be certain: but the Church in it self without the Scriptures is not infallible.

Q. 9. *Why are the Scriptures called the Rule to direct us how we may glorifie and enjoy God?*

A. Because all Doctrines which we are bound to believe, must be measured or judged of; all duties which we are bound to practice, as means in order to the attainment of this chief end of man, must be squared or conformed unto this Rule, *Gal. 6. 16. As many as walk according to this Rule, peace be on them.*

Q. 10. *Why are the Scriptures called the only Rule?*

A. Because the Scriptures and nothing else are sufficient to direct us how we may glorifie and enjoy God.

Q. 11. *Is not Natural Reason without the light of the Scriptures sufficient to direct us?*

A. 1. Indeed Natural Reason may, from the Natural impressions of a Deity upon the mind, and the evidences of a Deity in the works of Creation and Providence, shew that there is a God, and that this God is infinite in his Being, and Power, and Wisdom, and Goodness; and that he is to be glorified and worshipped by his Creatures.

2. But Natural Reason cannot fully and savingly shew what God is. 1. It cannot reveal his Love and Mercy to Sinners in his Son. 2. It cannot reveal how he should be Glorified and Worshipped. 3. It cannot direct us how we should enjoy him either here or hereafter.

Q. 12.

Q. 12. *Are not the unwritten Traditions of the Church of* Rome *to be made uſe of as a Rule for our direction; eſpecially ſince the Apoſtle exhorteth the* Theſſalonians, 2 Theſ. 2. 15. *To hold faſt the Traditions which they had been taught, not only by writing, but alſo by word of mouth; and many of the Traditions in the Church of* Rome *are pretended to be Apoſtolical?*

A. The unwritten Traditions of the Church of *Rome* are not to be made uſe of as a Rule for our direction, 1. Becauſe no unwritten Traditions could be conveyed down from the Apoſtles times unto ours by word of mouth, without danger of miſtake and corruption; and therefore we cannot be certain their Traditions, which they call Apoſtolical, are not corrupted; as we muſt be, if we uſe them as our Rule. 2. Becauſe we have reaſon to think, the Church of *Rome* being ſo much corrupted, that their Traditions are corrupted too; eſpecially when Hiſtorians tell us of the general corruptions, ignorance and viciouſneſs of ſome Generations in their Church, namely, in the *9th* and *10th* Centuries, and afterwards; through which ſink of times we cannot rationally expect to receive pure Traditions. 3. Becauſe ſeveral of their Traditions are contrary to the expreſs word of God, like thoſe of the Elders amongſt the *Phariſees*, which our Saviour doth condemn, together with all humane impoſitions, Mat. 15. 6, 9. *Ye have made the Commandments of God of none effect by your Tradition: but in vain do they worſhip me, teaching for Doctrines the Commandments of men.* 4. Becauſe, however, the *Theſſalonians* were bound to hold faſt ſome unwritten Traditions for a while, becauſe the Hiſtory of Chriſt, and much of the Goſpel, they had for the preſent only from the mouths

mouths and teſtimony of the Apoſtles; yet afterwards the whole Hiſtory of Chriſt, and whatever was neceſſary to be known, and believed, and practiced, in order to ſalvation was committed to writing in the books of the New Teſtament, both for the ſake of the preſent and future Generations of the Church, that ſo the Goſpel might not be corrupted by unwritten Traditions; therefore all unwritten Traditions are to be rejected.

Q. 13. *Is not the Light within men, and the Spirit of God without the Scriptures (which Quakers and Enthuſiaſts pretend unto) to be made uſe of as a Rule for our direction?*

A. The Light which is in men without the Scripture, is not to be uſed for our Rule, 1. Becauſe whatever Light any pretend unto without the Word, is but darkneſs, in which whoſoever walketh, he muſt needs ſtumble and fall into the ditch, Iſa. 8. 20. *To the Law, and to the Teſtimonies, if they ſpeak not according to this Word, it is becauſe there is no light in them.*

2. Whatever ſpirit any have which leadeth them againſt, or beſides the Rule of the Scriptures, it is not the ſpirit of God, and of Truth, but a ſpirit of Error and Deluſion. The Scripture telleth us plainly, that ſuch as hear not the Apoſtles ſpeaking in the word, are acted by an erronious ſpirit, 1 Joh. 4. 1, 6. *Beloved, believe not every ſpirit, but try the ſpirits, whether they be of God, becauſe many falſe Prophets are gone out into the world. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us: hereby know we the ſpirit of Truth, and the ſpirit of Error.*

3. Queſt. *What do the Scriptures principally teach?*

Anſw.

Anſw. The Scriptures principally teach what man is to believe concerning God, and what duty God requireth of man.

Q. 1. *What is to believe?*

A. To believe, is to aſſent or give credit to truths, becauſe of the Authority of another.

Q. 2. *What is it to believe what the Scriptures teach?*

A. To believe that which the Scriptures teach, is to aſſent or give credit to the truths thereof, becauſe of the Authority of God, whoſe word the Scriptures are; this is Divine Faith.

Q. 3. *What is implied in the things concerning God, which the Scriptures teach?*

A. In the things concerning God, which the Sciptures teach, is implied all points of Faith, as it is Divine.

Q. 4. *Are Chriſtians to believe nothing as a point of Faith, but what the Scriptures teach?*

A. No. Becauſe no other book in the world is of Divine Authority but the Scriptures, and therefore not abſolutely infallible.

Q. 5. *What is meant by the duty which God requireth of man?*

A. By the duty which God requireth of man, we are to underſtand that which is Gods due, or that which we ow to God, and are bouud to do, as we are Creatures, and Subjects, and Children.

Q. 5. *Are we bound to nothing in point of practice, but what is required in the Scripture?*

A. No, Becauſe the Laws and Commandments of God in the Scriptures are ſo exceeding large and extenſive, that they reach both the inward and outward man, and whole Converſation; ſo that nothing

thing is lawful for us to do, except it be directly or conſequentially preſcribed in the Word.

Q. 7. *How do the Scriptures teach matters of Faith and Practice?*

A. The Scriptures teach the matters of Faith and Practice by revealing theſe things externally; but it is the Spirit of God only in the Scriptures, which can teach them internally and effectually unto Salvation.

Q. 8. *Why are the Scriptures ſaid principally to teach what man is to believe concerning God, and what duty God requireth of man?*

A. Becauſe, though all things taught in the Scriptures are alike true, having the ſtamp of Divine Authority upon them; yet all things in the Scriptures are not alike neceſſary and uſeful. Thoſe things which man is bound to believe and do as neceſſary to Salvation, are the things which the Scriptures do principally teach.

4. Queſt. *What is God?*

Anſw. God is a Spirit, Infinite, Eternal Unchangeable, in his Being, Wiſdom, Power, Holineſs, Juſtice, Goodneſs and Truth.

Q. 1. *What kind of Subſtance is God?*

A. God is a Spirit, Joh. 4. 24. *God is Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.*

Q. 2. *What is a Spirit?*

A. A Spirit is an immaterial Subſtance without fleſh or bones, or bodily parts, Luke 24. 39. *Behold my hands, and my feet that it is I my ſelf, handle me and ſee, for a Spirit hath not fleſh and bones, as ye ſee me have.*

Q. 3. *How*

Q. 3. *How is God ſaid then in Scripture, to have eyes, and ears, and mouth, and hands, and other parts,* Pſal. 34. 15. *The eyes of the Lord are upon the righteous, and his ears are open unto their cry.* Iſa. 1. 20. *The mouth of the Lord hath ſpoken it.* Heb. 10. 31. *It is a fearful thing to fall into the hands of the living God?*

A. Theſe and the like bodily parts are not in God properly, as they be in men; but figuratively, and after the manner of men, he is pleaſed to condiſcend (in expreſſing himſelf hereby) to our weak capacities, that we might the more eaſily conceive of him by ſuch reſemblances.

Q. 4. *How doth God differ from Angels and the Souls of men, who alſo are ſpiritual and immaterial ſubſtances?*

A. 1. Angels and the Souls of men are created Spitits, and depend in their being upon God, but God is an uncreated Spirit, and dependeth in his Being upon none. 2. Angels and the ſouls of men are Finite Spirits, but God is an Infinite Spirit.

Q. 5. *What is it to be Infinite?*

A. To be Infinite is to be without Meaſure, Bounds or Limits.

Q. 6. *In what regard is God Infinite?*

A. 1. God is Infinite or without bounds in regard of his Being and Perfection; and therefore is incomprehenſible, Job 11. 7. *Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection?* 2. God is Infinite or without meaſure and bounds, in regard of place; and therefore he is every where preſent, Jer. 23. 24. *Can a man hide himſelf in ſecret places, and I ſhall not ſee him, ſaith the Lord? Do not I fill both Heaven and Earth?* And yet neither the Earth, nor the Heavens

vens, nor the Heaven of Heavens is able to contain him, 1 *King.* 8. 27. 3. God is Infinite or without meaſure and bounds in regard of time, and therefore he is Eternal, 1 *Tim.* 1. 17. *Now unto the King Eternal, Immortal, Inviſible, and only Wiſe God, be honour and glory, for ever, and ever.* 4. God is Infinite, or without meaſure and bounds, in regard of all his communicable Attributes.

Q. 7. *What is it to be Eternal?*

A. To be Eternal, is to have neither beginning nor ending.

Q. 8. *How doth it appear that God is Eternal?*

A. 1. From Scripture, Pſal. 90. 2. *Before the Mountains were brought forth, or ever the Earth or the World was formed: even from everlaſting to everlaſting thou art God.*

2. From Reaſon, 1. God gave a being to the world, and all things therein at the beginning of time, therefore he muſt needs be before the world and before time, and therefore *from everlaſting.* 2. God is an abſolutely neceſſary Being, becauſe the firſt Being, becauſe altogether independent, and beyond the reach of any power to put an end to him; therefore he is unchangeable, therfore *to everlaſting* he is God.

Q. 9. *How doth God differ from his Creatures in regard of his Eternity?*

A. 1. Some Creatures have their beginning with time, and their ending with time; as the Heavens, and the foundations of the Earth. 2. Some Creatures have their beginning in time, and their ending alſo in time; as thoſe Creatures upon the Earth which are generated and corrupted, which are born and live for a while, and then die. 3. Some Creatures have their beginning in time, yet do not end with or in time, but endure for ever, as

Angels

Angels and the ſouls of men. 4. But God differeth from all, in that he was from everlaſting, before time, and will remain unto everlaſting, when time ſhall be no more.

Q. 10. *What is it to be unchangeable?*

A. To be unchangeable, is to be always the ſame without any alteration.

Q. *In what regard is God unchangeable?*

A. 1. God is unchangeable in regard of his Nature and Eſſence, Pſal. 102. 25, 26, 27. *Of old thou haſt laid the foundations of the Earth, and the Heavens are the work of thy hands; they ſhall periſh, but thou ſhalt endure; they ſhall be changed, but thou art the ſame.* 2. God is unchangeable in regard of his Counſel and Purpoſe, Iſa. 46. 10. *My Counſel ſhall ſtand and I will do all my Pleaſure.* Heb. 6. 17. *Wherein God willing to ſhew the immutability of his Counſel.* 3. God is unchangeable in regard of his Love and ſpecial Favours, Rom. 11. 22. *The gifts and calling of God are without Repentance.* Jam. 1. 17. *Every good and perfect gift cometh down from the Father of Lights, with whom there is no variableneſs, neither ſhadow of turning.*

Q. 12. *How is God ſaid to be Infinite Eternal Unchangeable in his Being, Wiſdom, Power, Holineſs, Juſtice, Goodneſs and Truth?*

A. In that Being, Wiſdom, Power, Holineſs, Juſtice, Goodneſs and Truth, which are communicable unto, and may be in ſome degree and meaſure found in the Creatures, they are in God, Infinitely, Eternally, Unchangeably, and ſo altogether in an incommunicable manner. 1. Creatures have a Being, but it is a finite Being, a Being in time, a changeable Being; Gods Being is Infinite, Eternal and Unchangeable. 2. Creatures may have Wiſdom, but it is finite and imperfect

perfect Wiſdom; Gods Wiſdom is Infinite and abſolutely perfect. 3. Creatures may have ſome Power, but it is finite and limited Power, ſuch as may be taken away; they may have power to do ſomething dependingly upon God; but God is Infinite in Power, he is Omnipotent, and can do all things independently without the help of any.

4. Creatures may have ſome Holineſs, and Juſtice, and Goodneſs, and Truth; but all theſe are qualities in them; they are finite, and in an inferiour degree, and they are ſubject to change: But theſe things are Eſſence in God, they are Infinite and Perfect in him; his Holineſs is Infinite, his Juſtice is Infinite, his Goodneſs is Infinite, his Truth is Infinite; and all theſe are Eternally in him, without any variableneſs, or poſſibility of change.

Q. 13. *What is the Wiſdom of God?*

A. The Wiſdom of God is his eſſential Property, whereby by one ſimple eternal act, he knoweth both himſelf and all poſſible things perfectly, and according to which he maketh, directeth and ordereth all future things for his own glory.

Q. 14. *Wherein doth the Wiſdom of God appear?*

A. 1. Gods Wiſdom doth appear in his perfect knowledge of all poſſible things, all paſt things, all preſent things, all future things in their Natures, Cauſes, Virtues and Operation; and that not by Relation, Obſervation, or Induction of Reaſon, as men know ſome things; but by one ſimple and eternal act of his Underſtanding, Pſal. 147. 5. *His Underſtanding is Infinite.* Pſal. 139. 1. *O Lord thou haſt ſearched me and known me: ſuch knowledge is too wonderful for me it is high, I cannot attain unto it,* Heb. 4. 13. *Neither is there any creature which is not manifeſt in his ſight, but all things are naked and opened unto the eyes of him, with whom we have to do.*

2. Gods

2. Gods Wisdom doth appear in the beautiful variety of Creatures which he hath made above and below, Psal. 104. 24. *O Lord how manifold are thy works! in Wisdom hast thou made them all.*

3. Gods Wisdom doth appear in his admirable contrivance of our redemption through his Son, whereby his Justice is fully satisfied, and his people are graciously saved, 1 Cor. 2. 6, 7. *Howbeit we speak wisdom among them that are perfect, the wisdom of God in a Mystery*, &c. This is that wisdom which was made known by the Church unto the Angels, Eph. 3. 10 *To the intent that unto the principalities might be known by the Church the manifold wisdom of God.*

4. Gods Wisdom doth appear in his excellent government of all his Creatures. 1. In his government of unreasonable Creatures, directing them unto their ends, though they have no reason to guide them. 2. In his government of Reasonable Creatures that are wicked, over-ruling all their actions for his own glory, though they be intended by them for his dishonor, Psal. 76. 10. *Surely the wrath of men shall praise thee.* 3. In his government of his Church and people; the disposal of his special favours to the most unworthy, that he might reap all the glory; his quallifying and making use of instruments in great works beyond their own thoughts and designs; his seasonable provisions for his people, his strange preservation, of them from the malice of subtil and powerful enemies; his promoting his own interest in the world by the means which men use to subvert it, and the like, do evidently declare the the infinite Wisdom of God.

Q. 15. *What is the Power of God?*

A. The Power of God is his Essential Propery, whereby he can do all things, Gen. 17. 1. *I am the Almighty God.*

Q. 16. *Wherein doth the Power of God shew it selfe?*

A. 1. The Power of God doth shew it self in what he *hath done*; he hath created all things, Rom. 1. 20. *The invisible things of him from the Creation of the world, are clearly seen by the things which he hath made, even his eternal Power and Godhead.* He hath effected many Miracles which we read of both in the Old and New Testament, which exceeded the power of natural causes; he hath raised up to himself, and preserved his Church in all ages, notwithstanding the rage and malice of all the powers of earth and hell, who have endeavoured to extirpate it, Mat. 16. 18. *Upon this rock will I build my Church, and the gates of hell shall not prevail against it.*

2. The Power of God doth shew it self in what he *doth*; he upholdeth all his creatures in their being and operations, Heb. 1. 3. *Upholding all things by the word of his Power.* He plucks his chosen people out of the snare of the Devil, and powerfully draws them & joyns them by faith unto Jesus Christ, Eph. 1. 19. *And what is the exceeding greatness of his Power toward them that believe.* He works grace in his people, and maintaineth his work, and enableth them to persevere, 1. Pet. 1. 5. *Who are kept by the Power of God through faith unto salvation.* He restraineth the wicked, and bringeth Satan under thee feet of his people: he worketh continually, easily, irresistably and indefatigably; all which sheweth his Power.

3. The Power of God doth shew it self in what he *will do*; he will make the Kingdoms of the Earth to stoop to his Son, and that both of Jew and

and Gentile; he will ruine Anti-Christ, though never so potent at the present; he will raise up the dead out of their Graves, and destroy the visible world at the last day; and he will shew the Power of his Anger, in the everlasting punishment of the wicked in Hell

4. The Power of God doth shew it self in what he *can do*; he can do whatever he pleaseth, he can do whatever is possible to Infinite Power, whatever doth not imply a contradiction, or argue imperfection.

Q. 17. *What is the Holiness of God?*

A. The Holiness of God is his Essential Property whereby he is infinitly pure, loveth and delighteth in his own purity, and in all the resemblances of it which any of his cratures have; and is perfectly free from all impurity, and hateth it wherever he seeth it.

Q. 18. *How may God be said to be Holy?*

A. 1. The Name of God is holy, *Psal.* 111. 9. *Holy and reverend is his Name.* 2. The Nature of God is holy, Rev. 4. 8. *Holy, holy, holy, Lord God Almighty.* 3. The Persons of the Godhead are holy: The Father is holy, John 17. 11. *Holy Father, keep, through thy name, those which thou hast given me:* The Son is holy, Acts 4. 27. *Against thy holy Child Jesus were they gathered:* The spirit is holy, Rom. 1. 11. *Joy in the Holy Ghost.* 4. The works of God are holy, Psal. 145. 17. *The Lord is righteous in all his ways, and holy in all his works.* 4. The Word of God is holy, Rom. 1. 2. *Which he hath promised in the holy Scriptures.* His Law is holy, Rom. 7. 12. *The Law is holy, and the Commandment holy, just and good.* And his Gospel is holy, Luke 1. 72. *To remember his holy Covenant.* 6. The Worship of God is holy: The matter of it holy, Mal.

Mal. 1. 11. *In every place Incense shall be offered unto my Name, and a pure offering, of righteousness* The manner of it holy, John 4. 24. *God will be worshipped in Spirit and in Truth.* The time of it holy, Exod. 20. 8. *Remember the Sabbath day to keep it holy* 7. The Dwelling Place of God is holy, Isa. 57. 15. *Thus saith the High and Holy One, I dwell in the High and Holy Place.* 8. The Angels which attend upon God in Heaven are holy, Mat. 25. 31. *All the holy Angels with him.* 9. The People of God upon earth are holy, Deut. 7. 6. *Thou art a holy people unto the Lord.* 10. God requireth, worketh, loveth and delighteth in holiness, 1. Pet. 1. 15. *Be ye holy.* 1 Thes. 4. 3. *This is the will of God, even your sanctification.* 11. God hateth sin and sinners infinitely, and without holiness will not admit any into his Kingdom, Psal. 5. 5. *Thou hatest all workers of iniquity.* Heb. 12. 14. *Follow peace with all men, and holiness, without which none shall see God.*

Q. 19. *What is the Justice of God?*

A. The Justice of God is his essential property, whereby he is infinitely righteous and equal, both in himself, and in all his dealings with his Creatures.

Q. 20. *Wherein doth the Justice of God shew it self?*

A. 1. In the Punishment which he inflicted upon Christ our Surety, for our sins, Isa. 53. 4. *He was wounded for our transgressions, and bruised for our iniquities.* 2. In the Vengeance he will execute upon Unbelievers for their own sins on the day of wrath, 2 Thes. 1. 7, 8, 9. *The Lord will be revealed in flaming fire, taking vengeance on them that obey not the Gospel, who shall be punished with everlasting destruction.* 3. In the reward he will give to his people through the merits of Christ,

Mat. 5. 12. *Great is your reward in heaven.* 2 Tim. 4. 8. *Henceforth is laid up for me a Crown of righteousnes.* 4. In those temporal Judgments he bringeth upon a people or person for their sins in this world, Dan. 9. 7. *O Lord, Righteousnes belongeth unto thee, but unto us confusion of faces, as it is this day.* Lam. 3.39. *Wherefore doth a living man complain, a man for the punishment of his sins?*

Q. 21. *What is the goodnes of God?*

A. The Goodnes of God is his essential property, whereby he is altogether good in himself, and the Author of all good, Psal. 119.68. *Thou art good, and doest good.*

Q. 22. *Wherein doth the goodnes of God appear?*

A. Gods Goodnes doth appear, 1. In the works which he hath made, *Gen.* 1. 31. *And God saw every thing that he had made, and behold it was very good.* 2. In his bounty and provisions for all his Creatures, Psal. 145. 9. *The Lord is good to all.* v. 15. *The eyes of all wait upon thee.* 3. In his patience and forbearance towards the wicked, and his enemies, Rom. 2. 4. *Or dispisest thou the riches of his goodnes, and forbearance, and long-suffering.* 4. And chiefly Gods Goodnes doth appear in his especial love and mercy towards his own people; in chusing them; in redeeming them; in calling them, in pardoning them; in adopting them; in sanctifying them in all the priviledges he bestoweth upon them, and manifestations of his love unto them here; and in his taking them unto, and giving them possession of his Kingdom hereafter, Exod. 34. 6. 7. *The Lord, Gracious and Merciful, abundant in Goodnes, keeping Mercy for thousands, forgiving iniquity, transgression and sin,* &c.

Q. 23. *What is the truth of God?*

A. The Truth of God is his essential property, whereby he is sincere and faithful, free from all falshood and simulation, Tit. 1. 2. *In hope of eternal life, which God who cannot lye hath promised.* Heb. 6. 18. *By two immutable things, in which it is impossible that God should lie.*

Q. 24. *Wherein doth the Truth of God appear?*

A. Gods Truth doth appear, 1. In the soundnes of the Doctrine which he hath revealed, wherein there is no flaw or corruption, 2 Tim. 1. 13. *Hold fast the form of sound words which thou hast heard of me.* 2. In the certainty of the Historics which he hath recorded, wherein there is no lye or mistake, Luke 1. 3, 4. *It seemed good to me to write to thee, that thou mightest know the certainty of those things, wherein thou hast been instructed.* 3. In the accomplishment of the Prophesies which he hath foretold, wherein there is no failing or falling short, John 1. 45. We *have found him of whom* Moses *in the Law and the Prophets did write.* Mat. 24.35. *Heaven and Earth shall pass away, but my word shall not pass away.* 4. In the fulfilling the Promises which he hath made to his people, Heb. 10.23. *He is faithful that hath promised.* 5. In executing the Judgments which he hath threatned against the wicked, Zech. 1. 6. *But my words did they not take hold on your Fathers?* 6. But the great appearance of Gods Truth will be at the day of Christs appearance to Judgment, when rewards and punishments shall be dispensed according to what he hath foretold us in the Book of the Holy Scriptures.

5. Quest. *Are there more God than one?*

Answ. There is but one only, the Living and True God.

Q. 1. *Why is God said to be one only?*

A. In opposition to many Gods, Deut. 6.4. *Hear*

O Israel, *the Lord our God is one Lord.* 1 Cor. 8. 4, 5, 6. *We know that there is none other God but one; for though there be that are called Gods, whether in Heaven or Earth (as there be Gods many, and Lords many) yet unto us there is but one God.*

Q. 2. *Why is God said to be the Living God?*

A. In opposition to dead Idols, Psal. 115. 4, 5, 6. *Their Idols are Gold and silver, the work of ment hands: They have mouths, but they speak not, eyes have they, and see not; ears have they, but they hear not,* &c. 1 Thes. 1. 9. *Ye turned from Idols to serve the Living God.*

Q. 3. *Why is God said to be the True God?*

A. In opposition to all false Gods, Jer. 10. 10, 11, 15. *The Lord is the true God: the Gods that have not made the Heavens, and the Earth shall perish from the Earth, and from under these Heavens; they are vanity and the work of errours*

Q. 4. *How doth it appear that God is one only?*

A. Because God is Infinite, and there cannot be more than one Infinite Being; for as much as one Infinite Being doth set bounds and limits unto all other Beings, and nothing that is bounded and limited can be Infinite.

Q. 5. *How doth it appear that God is Living?*

A. 1. Because God giveth to, and preserveth life in all his Creatures, 1 Tim. 6. 13 *I give thee in charge in the sight of God, who quickneth all things.* Acts 17. 28. *In him we live, and move, and have our being.* 2. Because God reigneth for ever, Jer. 10. 10. *The Lord is a living God, and an everlasting King.*

Q. 6. *How doth it appear that God is true, that he hath a true Being, or that there is a God indeed?*

A. By several Arguments, sufficient to convince all the Atheist in the world, if they would hearken to their own reason. Q. 7.

Q. 7. *What is the first Argument to prove that there is a God?*

A. The first Argument, to prove that there is a God, may be drawn from the being of all things. 1. The Being of the Heavens, the high stories which are there erected, the glorious lights which are there placed, the glittering stars which there move. 2. The being of the Earth, whose foundations are sure and unmoved by storms and tempests, though it hang like a Ball in the midst of the Air. 3. The being of the vast Sea, where there is such abundance of waters, as some think, higher than the Earth, which yet are bounded and restrained from overflowing and drowning the Land and its Inhabitants, as once they did when their limits were for a while removed. 4. The being of such various Creatures above and below, especially of those which have motion and life in themselves. 5. And chiefly the being of Man, the curious workmanship of his body in the Womb, especially the being of Mans Soul, which is immaterial, invisible, rational, immortal, and which cannot arise from the power of the matter (as the sensitive souls of bruits) neither doth depend on the body in some of its operations. These and all the works which our eye doth see, or mind doth apprehend, do prove that there is a God, who hath given a being to them, and continueth them therein.

Q. 8. *Wherein lieth the force of this Argument to prove from the being of all things, that there is a God?*

A. All things that have a being, they must either, 1. Have their being from Eternity. Or, 2. Must give a being to themselves. Or, 3. They must have their being from God. 1. But first, They could not have their being from Eternity, for then they would be Infinite in duration, and so capable

no measure by time: they would be necessary and so capable of no alteration or destruction: but both Reason & Experience doth evidence the contrary, therefore they are not Eternal. 2. Thingscannot give a being to themselves; for that which giveth a being to a thing must be before it, and hence it would follow, that things should be, and not be at the same time, which is a contradiction, and absurd. 3. Therefore thirdly, It must necessarily follow, that there is a God, who is a necessary, infinite and and eternal being; who is omnipotent, and hath given a being to all Creatures.

Q. 9. *What is the second Argument to prove that there is a God?*

A. The second Argument to prove that there is a God, may be drawn from the government of all things. 1. The beautiful order, and constant motion of Heavenly bodies shedding down light and heat, and sweet influence upon the earth, without which, all living Creatures below would quickly languish and die. 2. The bottling up of waters in the clouds, and sprinkling of rain from thence upon the dry and parched ground, without which it would yeild no fruit. 3. The cleansing of the Air, and fanning of the Earth with the wings of the wind, without which, in some hotter Climates, the Inhabitants could not live. 4. The subjection of many strong and fierce creatures unto weak and timerous man. 5. The subserviency of irrational and inanimate creatures one to another, and the guiding them without their own designment, unto their ends. 6. Notwithstanding the various, innumerable and seeming contrary particular ends, which the many creatures in the world have, the directing them without confusion unto one common end, in which they do all agree: This doth un-

undeniably prove, that there is an infinitely powerful, and wise God, who is the supream Lord and Governor of the world.

Q. 10. *What is the third Argument to prove that there is a God?*

A. The third Argument to prove that there is a God, may be drawn from the impressions of a Deity upon the Consciences of all men, in all Ages and Nations, which could not be so deep and universal, were it a fancy only, and groundless conceit, 1. The hellish gripes and lashes, the horrible dreads and tremblings of guilty Consciences upon the commission of some more notorius crimes, which they do not fear punishment for from men, is a witness of a Deity to them, whose future vengeance they are afraid of. 2. The Worship which Heathens generally give unto false Gods, is an evidence that there is a true God, though they be ignorant of him.

Q. 11. *What is the fourth Argument to prove that there is a God?*

A. The fourth Argument to prove that there is a God, may be drawn from the Revelation of the Scriptures. The Majesty, high Mysteries, Efficacy, and like Arguments, which prove that the Scriptures could have no other Author but God alone, do more abundantly prove, that there is a God, who hath more clearly revealed himself and his will in that Book, than in the Book of the Creatures.

Q. 12. *What is the fifth Argument to prove that there is a God?*

A. The fifth Argument to prove that there is a God, may be drawn from the Image of God on his people, the stamp of holiness upon Gods people, which maketh them to differ from all others, and from what themselves were before conversion, doth

ſhew (as a picture the man) that there is a God, whoſe Image they bear, and who by the Almighty Power of his Spirit hath thus formed them after his own likeneſs.

Q. 13. *If it be ſo certain that there is a God, whence is it that there be ſo many Atheiſts who believe there is no God?*

A. 1. There are many that live as if there were no God, and with there were no God, who yet ſecretly believe that there is a God, and carry a dread of him in their Conſciences. 2. I hardly think that any who have moſt of all blotted out the impreſſions of God, and do endeavour to perſwade themſelves and others, that that there is no God, are conſtantly of that mind, but ſometimes in great dangers, they are under convictions of a Deity. 3. There are none that have wrought up themſelves to any meaſure of perſwaſion that there is no God, but ſuch, whoſe intereſt doth ſway them, and blind them therein; becauſe they being ſo vitious, they know if there be a God, he will ſurely take vengeance upon them. 4. The thing is certain that there is a God, whether ſome believe it or no, as the Sun doth ſhine, though ſome men be blind, and do not diſcern its light.

6. Queſt. *How many Perſons are there in the Godhead?*

Anſw. There are three Perſons in the Godhead, the Father, the Son, and the Holy Ghoſt; and theſe three are one God, the ſame in Subſtance, equal in Power and Glory.

Q. 1. *What is meant by the Godhead?*

A. By the Godhead is meant the Divine Nature or Eſſence.

Q. 2.

Q. 2. *Are there three Divine Natures and Eſſences, or are there three Gods?*

A. No. For though the three Perſons be God, the Father God, the Son God, and the Holy Ghoſt God, yet they are not three Gods but one God; the Eſſence of God is the ſame in all the three Perſons, 1 John 5. 7. *There are three that bear Record in Heaven, the Father, the Word* (that is the Son) *and the Holy Ghoſt, and theſe three are one.*

Q. 3. *What is meant by the three Perſons in the Godhead?*

A. By the three Perſons in the Godhead we are to underſtand the ſame Nature of God with three waies of ſubſiſting, each Perſon having its diſtinct Perſonal Properties.

Q. 4. *What is the Perſonal Property of the Father?*

A. The Perſonal Property of the Father is to beget the Son, and that from all Eternity, Heb. 1. 5, 8. *Unto which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee? Unto the Son he ſaith: Thy Throne O God is for ever.*

Q. 5. *What is the Perſonal Property of the Son?*

A. The Perſonal Property of the Son is to be begotten of the Father, John. 1. 14. *We beheld his glory, the glory as of the only begotten of the Father.*

Q. 6. *What is the Perſonal Property of the Holy Ghoſt?*

A. The Perſonal Property of the Holy Ghoſt is to proceed from the Father and the Son, John 15. 26. *And when the Comforter is come whom I ſhall ſend from the Father, even the Spirit of Truth which proceedeth from the Father, he ſhall teſtifie of me.*

Q. 7. *How doth it appear that the Father is God?*

A. Becauſe the Father is the Original of the other Perſons, and of every thing elſe, and becauſe Divine Attributes and Worſhip are aſcribed unto him.

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Q. 8. *How doth it appear that the Son is God?*

A. 1. Becauſe he is called God in the Scripture, *Joh.* 1. 1. *And the Word was God.* Rom. 9. 5. *Of whom as concerning the Fleſh, Chriſt came, who is over all, God bleſſed for ever.* 2. Becauſe the Attributes of God are aſcribed unto him: Eternity, John 8. 58. *Before Abraham was, I am.* Omniſcience, Joh. 21. 17. *Lord thou knoweſt all things, thou knoweſt that I love thee.* Omnipreſence, Mat. 18. 10 *Where two or three are gathered together in my Name, there am I in the midſt of them.* Divine Power, Heb. 1. 3. *He upholdeth all things by the Word of his Power.* 3. Becauſe the honor and worſhip which is due only to God doth belong to him: In him we muſt believe, John. 14. 1. *Believe in me.* In his Name we muſt be Baptized, Mat. 28. 19. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Upon his Name we muſt call, 1 *Cor.* 1. 2. *With all that call upon the Name of the Lord Jeſus Chriſt.* 4. Becauſe if the Son were not God he could not have been a fit Mediatour.

Q. 9. *How doth it appear that the Holy Ghoſt is God*

A. 1. Becauſe the Holy Ghoſt is called God, Acts 5. 3, 4. *Why hath Satan filled thine heart to lye to the Holy Ghoſt? thou haſt not lied unto men but unto God.* 2. Becauſe the Attributes of God are aſcribed unto him; Omnipreſence, Pſal. 139. 7. *Whither ſhall I go from thy Spirit?* Eſpecially, he is preſent in the hearts of all Believers, John 14. 17. *He dwelleth in you, and ſhall be in you.* Omniſcience, 1 *Cor.* 2. 10. *The Spirit ſearcheth all things.* 3 Becauſe of the powerful works of the Spirit, which none but God can effect; ſuch as Regeneration, John 3. 5. *Except a man be born of the ſpirit, he cannot enter into the Kingdom of God.* Guiding believers into all truth, John 16. 13. *Howbeit, when the*

ſpirit of truth is come, he ſhall guide you into all truth. Sanctification, Rom. 15. 16. *That the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.* Comfort, called therefore the Comforter, John 15. 16. *But when the Comforter is come, whom I will ſend unto you from the Father, even the ſpirit of truth, which proceedeth from the Father, he ſhall teſtifie of me.* Communion, 2 *Cor.* 13. 14. *The Communion of the Holy Ghoſt be with you all.* 4. Becauſe the honor and worſhip due only to God, doth belong unto the Spirit. We muſt believe in him. This is one Article in the Creed (commonly called the Apoſtles Creed) *I believe in the Holy Ghoſt.* We muſt be Baptiſed in his Name, Mat. 28. 19. *Baptiſing them in the Name of the Father, and the Son, and the Holy Ghoſt.*

Q. 10. *How doth it appear that the Father, and the Son, and the Holy Ghoſt being but one God, are three diſtinct Perſons?*

A. 1. The Father begetting is called a Perſon in the Scripture, *Heb.* 1. 3. Chriſt is ſaid to be *the expreſs image of his Perſon*; and by the ſame reaſon, the Son begotten of the Father, is a Perſon; and the Holy Ghoſt proceeding from the Father and the Son, is a Perſon. 2. That the Father and the Son are diſtinct Perſons, is evident from John 8. 16, 17, 18. *I am not alone, but I and the Father that ſent me. It is written in your Law, the teſtimony of two men is true; I am one that bear witneſs of my ſelf, and the Father that ſent me, beareth witneſs of me.* 3. That the Holy Ghoſt is a diſtinct Perſon from the Father and the Son, appeareth from Joh. 14. 16, 17. *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth,* &c. 4. That the

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Father, Son, and Holy Ghoſt are three diſtinct Perſons in one Eſſence, may be gathered from 1. John 5. 7. *There are three that bear record in heaven, the Father, the Word, & the Holy Ghoſt, and theſe three are one.* Theſe three are either three ſubſtances, or three manifeſtations, or three perſons or ſomething elſebeſides perſons: But, 1. They are not three Subſtances, becauſe in the ſame verſe they are called one: 2. They are not three manifeſtations, becauſe all the Attributes of God are manifeſtations, and ſo there would be more than three, or thirteen; and then one manifeſtation would be ſaid to beget and ſend another, which is abſurd. 3. They are not ſomething elſe beſides perſons: Therefore they are three diſtinct Perſons, diſtinguiſhed by their relations, and diſtinct perſonal properties.

Q. 11. *What ſhould we judge of them that deny that there are three diſtinct Perſons in one Godhead?*

A. We ought to judge them to be blaſphemers, becauſe they ſpeak againſt the ever glorious God, who hath ſet forth himſelf in this diſtinction in the Scripture. 2. To be damnable Hereticks, this doctrine of the diſtinction of Perſons in the Unity of Eſſence being a fundamental truth, denied of old by the *Sabellians*, *Arrians*, *Photineans*, and of late by the *Socinians*, who were againſt the Godhead of Chriſt the Son, and of the Holy Ghoſt, amongſt whom, the *Quakers* are alſo to be numbred, who deny this diſtinction.

7. Queſt. *What are the Decrees of God?*

Anſw. The Decrees of God are his Eternal purpoſe, according to the counſel of his Will, whereby for his own glory he hath fore-ordained whatever comes to paſs.

Q. 1. *What*

Q. 1. *What is it for God to decree?*

A. For God to decree is eternally to purpoſe and fore-ordain, to appoint and determine what things ſhall be

Q. 2. *How did God decree things that come to paſs?*

A. God decreed all things according to the counſel of his will; according to his will, and therefore moſt freely; according to the counſel of his will, and therefore moſt wiſely, Eph. 1. 11. *Being predeſtinated according to the purpoſe of him, who worketh all things according to the counſel of his own will.*

Q. 3. *Wherefore did God decree all things that come to paſs?*

A. God decreed all things for his own glory.

Q. 4. *What ſorts are there of Gods decrees?*

A. There are Gods general decrees, and Gods eſpecial decrees.

Q. 5. *What are Gods general decrees?*

A. Gods general decrees are his eternal purpoſe, whereby he hath fore-ordained whatever comes to paſs, not only the being of all Creatures which he doth make, but alſo all their motions & actions; not only good actions which he doth effect, but alſo the permiſſion of all evil actions, Eph. 1. 11. *Who worketh all things after the counſel of his own will.* Acts 4. 27, 28. *Againſt thy holy Child Jeſus Herod and Pontius Pilate, with the Gentiles and People of Iſrael were gathered together, for to do whatever thy hand and thy counſel determined before to be done.*

Q. 6. *What are Gods eſpecial decrees?*

A. Gods eſpecial decrees, are his decrees of Predeſtination of Angels and Men, eſpecially his decrees of election and reprobation of men.

Q. 7. *What is Gods decree of election of men?*

A. Gods decree of election of men, is his eternal and unchangeable purpoſe, whereby out of his meer

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good pleaſure he hath in Chriſt choſen ſome men unto everlaſting life & happineſs, astheend; & unto faith and holineſs, as the neceſſary means in order hereunto, for the praiſe of his moſt rich and free grace Eph. 1.4,5,6. *According as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love; being predeſtinated according to the good pleaſure of his will, to the praiſe of the glory of his grace.* 2 Theſ 2 13. *God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth.*

Q. 8. *What is Gods decree of reprobation of men?*

A. Gods decree of reprobation is his eternal purpoſe (according to his Soveraignity, and the unſearchable counſel of his own will) of paſſing by all the reſt of the children of men which are not elected, and leaving them to periſh in their ſins, unto the praiſe of the power of his wrath and infinite juſtice in their everlaſting puniſhment, Rom. 9. 21, 22. *Hath not the Potter power over the Cley, of the ſame lump, to make one veſſel to honor, and another to diſhonor? What if God willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction*

Q. 9. *Whence is it that God doth decree the election of ſome, and the reprobation of others, of the children of men?*

A It was neither the good works foreſeen in the one, which moved him to chuſe them, nor the evil works foreſeen in the other, which moved him to paſs them by; but only becauſe he would, he choſe ſome, and becauſe he would not, he did not chuſe the reſt, but decreed to withold that grace which he was no ways bound to give unto them, and to puniſh

puniſh them juſtly for their ſins, as he might have puniſhed all if he had ſo pleaſed, Rom. 9. 11, 13, 18. *The children being not yet born, neither having done good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth. It was ſaid, Jacob have I loved, but Eſau have I hated: for he hath mercy on whom he will have mercy, and whom he will he hardneth.*

Q. 10. *May any know whether they are elected or reprobated in this life?*

A. 1. Thoſe which are elected, may know their election by their effectual calling, 2 Pet. 1.10. *Give diligence to make your calling and election ſure.* 2. But ſecondly, none can know certainly in this life (except ſuch as have ſinned againſt the Holy Ghoſt) that they are reprobated, becauſe the greateſt ſinners (except ſuch as have committed that ſin) may be called, 1 Cor. 6. 9, 10, 11 *Neither fornicators, nor idolaters, nor adulterers, nor thieves, &c. ſhall inherit the Kingdom of God; and ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of our God.* And we read of ſome called at the eleventh hour, *Mat.* 20. 6, 7.

8. Queſt. *How doth God execute his decrees?*

Anſw. God doth execute his decrees in the works of Creation and Providence.

Q. 1. *What is it for God to execute his decrees?*

A. God executeth his decrees when he doth what he eternally purpoſed to do, when he bringeth to paſs what he had before ordained ſhould be.

Q. 2. *Wherein doth God execute his decrees?*

A God doth execute his decrees in his works of Creation, wherein he maketh all things according

ding as he eternally decreed to make them; and in his works of providence wherein he preserveth and governeth all things according to his eternal purpose and counsel.

9. Quest. *What is the work of Creation?*

Answ. The work of Creation is Gods making all things of nothing by the word of his Power in the space of six days, and all very good.

Q. 1. *What is meant by Creation?*

A. 1. Negatively, by Creation is not meant any ordinary production of creatures wherein second causes are made use of.

2. Positively, Creation is, 1. A making things of nothing, or a giving a being to things, which had no being before. Thus the Heavens were made of nothing, the Earth and Waters, and all the matter of inferior bodies were made of nothing; and thus still the souls of men are made of nothing, being immediately infused by God 2 Creation is a making things of matter naturally unfit, which could not by any power (put into any second causes) be brought into such a form; thus all beasts, and cattel, and creeping things, and the body of man was at first made of the earth, and the dust of the ground, and the first woman was made of a rib taken out of the man.

Q. 2 *Are all things that are made Gods creatures?*

A Yes 1. All things that were made the first six days, were most properly and immediately created by God.

2 All the things that are still produced, are Gods creatures; 1. Because the matter of them was at first created by God. 2. Because the Power which one creature hath of producing another, is from God.

God 3 Because in all productions God doth concur as the first cause, and most principal agent. And lastly, because the preservation of things by God in their being, is as it were a continued Creation.

Q. 3. *Whereby did God Create all things at the first?*

A. God Created all things by the word of his power; It was the infinite power of God which did put forth it self in erecting the glorious frame of the Heavens, and the Earth, and that by a word speaking, Gen. 1. 3, 6. *God said, let there be light, and there was light; let there be a Firmament, and the Firmament was made,* &c. Psal. 33. 6, 9. *By the word of the Lord were the Heavens made, and all the hosts of them by the breath of his mouth; he spake and it was done, he commanded and it stood fast.*

Q. 4. *In what time did God Create all things?*

A. God Created all things in the space of six days, he could have Created all things together in a moment, but he took six days time to work in, and rested on the seventh day, that we might the better apprehend the order of the Creation, and that we might imitate him in working but six days of the week, and in resting on the seventh.

Q. 5. *What was Gods work on the first day?*

A. On the first day, 1. God Created Heaven, that is, the highest Heaven, called the third Heaven, which is removed above all visible Heavens, where the Throne of God is, and the Seat of the Blessed; in which the Angels were Created, who are called the Hosts of Heaven, and the Sons of God, who rejoyced in the view of his other works, *Job* 38. 7. 2. God Created the Earth & the Water mingled together, without such distinct beautiful forms, either of themselves, or of the creatures, which afterwards were produced out of them. 3. God Created Light, which was after placed in the Sun and

and Moon, and other Stars when they were made.

Q. 6. *What was Gods work on the second day?*

A. On the second day, 1. God Created the Firmament, which seemeth to include both the heaven, in which afterwards the Sun, Moon and and Stars were placed; and likewise the Air (called often Heaven in Scripture) where after the birds did fly. 2. God divided the Waters which were above part of the Firmament of Air, from the Waters beneath the Firmament of Air; that is, he placed distinct the Water which were above the clouds, from the Waters which were mingled with the Earth.

Q. 7. *What was Gods work on the third day?*

A. On the third day, 1. God gathered the Waters which were mingled with the Earth into one place, and called them Seas, and the dry Land which then appeared, he called Earth. 2 He caused the Earth to bring forth all kind of trees, plants and herbs, before there was any Sun or Rain upon the ground.

Q. 8. *What was Gods work on the fourth day?*

A. On the fourth day, 1. God made the great Lights, the Sun and Moon, and the lesser Lights, namely, the Stars, and placed them in the Heavens. 2. He appointed these Lights their motion, office and use to compass the Earth, to rule the day and the night, and to be for signs and for seasons, and for days and for years.

Q. 9. *What was Gods work on the fifth day?*

A. On the fifth day, 1. God made of the Waters, Whales and all kinds of great and small Fishes, with every living creature which moveth in the Sea. 2. God made of the Waters, all kind of winged Fowl, which fly in the open Heaven.

Q. 10. *What was Gods work on the sixth day?*

A. On the sixth day, 1. God made of the earth all

all Beasts, and Cattel, and Creeping things. 2. God made the first man, his body of the dust of the ground, and immediately created his soul in him, breathing in him the breath of life; and the woman he made of a rib taken out of his side.

Q. 11. *Wherefore did God create all things?*

A. God created all things for his own glory, that he might make manifest, 1. The glory of his power in effecting so great a work, making every thing of nothing by a word, Rev. 4. 11. *Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things.* 2. The glory of his wisdom in the order and variety of his creatures, Psal. 104. 24. *O Lord, how manifold are thy works, in wisdom hast thou made them all!* 3. The glory of his goodness, especially towards man, for whom he provided first an habitation, and every useful creature, before he gave him his being.

Q. 12. *In what condition did God create all things at first?*

A. God made all things at first very good, Gen. 1. 31. *And God saw every thing that he had made, and behold it was very good.* All the evil which since hath come into the world, is either sin it self, which is the work of the devil and man, or the fruit and consequent of sin. God made man good and happy; man made himself sinful and miserable.

10. Quest. *How did God Create man?*

Answ. God Created man male and female, after his own image, in knowledge righteousness and holiness, with dominion over the creatures.

Q. *Why did God Create man male and female?*

A. God created man, male and female for their mutual help, and for the propagation of mankind,

Gen.

Gen. 2 18. *And God said, It is not good, that the man should be alone, I will make a help meet for him.* Gen. 1. 27, 28. *God created man male and female; and God blessed them, and said unto them, Be fruitful and multiply, and replenish the earth, and subdue it,* &c.

Q. 2. *What is meant by the image of God, after which man was at first created?*

A By the image of God we are to understand the similitude or likeness of God, Gen. 1. 26. *And God said, Let us make man in our image, after our likeness.*

Q. 3. *Wherein doth consist the image of God, which was put upon man in his first Creation?*

A. 1. Negatively, the image of God doth not consist in any outward visible resemblance of his body to God, as if God had any bodily shape. 2. Positively, the image of God doth consist in the inward resemblance of his Soul to God in knowledg, righteousness and holiness, *Col* 3. 10. *Renewed in knowledg, after the image of him that created him.* Eph. 4. 24. *Put on the new man, which after God is created in righteousness and true holiness.*

Q. 4. *What is included in this image of God, in knowledge, righteousness and holiness, as man had it at first?*

A. The image of God in man at the first, doth include the universal and perfect rectitude of the whole soul; knowledge in his understanding, righteousness in his will, holiness in his affections.

Q. 5. *What knowledge had man when he was first created in his understanding?*

A. Man had in his first creation the knowledge of God and his Law, and his Creatures, and all things which were necessary to make him happy.

Q. 6. *What righteousness had man at first in his will?*

A. Man had at first in his will a disposition, accompanied with an executive power to do every thing

thing which was right, and to give that which was due both to God, and also to man, had there been any man besides himself.

Q. 7. *What holiness had man at first in his affections?*

A. Mans affections at first were holy and pure, free from all sin and defilement, free from all disorder and distemper; they were placed upon the most holy, high and noble objects: Man at first had true and chief love to God, his desires were chiefly after him, and his delight was chiefly in him, and no creatures in the world had too great a share. As for grief and shame, and the like affections, though they were in man radically, yet they were not in man actively, so as to put forth any acts until he had committed the first sin, then he began to mourn and be ashamed

Q. 8. *What dominion had man at his first creation?*

A. Man had dominion not only over himself, and his own affections; but he had also dominion over the inferior creatures, the fish, and the fowls, and the beasts; many of which, since mans disobedience to the command of God, are become disobedient to the command of men, Gen. 1. 28 *God said unto them, Have dominion over the Fish of the Sea, over the Fowl of the Air, and over every Creature which moveth upon the Earth.*

11. Quest. *What are Gods works of Providence?*

Answ. Gods works of Providence are his most holy, wise, and powerful Preserving and Governing all his Creatures, and all their Actions.

Q. 1. *What are the parts of Gods Providence?*

A. The

A. The parts of Gods Providence are, 1. His preſervation of thing, Pſal. 36. 6. *O Lord, thou preſerveſt man and beaſt.* 2. His Government of things, Pſal. 67. 4. *Thou ſhalt govern the Nations on the Earth.*

Q. 2. *What is it for God to preſerve things?*

A. God preſerveth things, 1. When he continueth and upholdeth them in their beings, Pſal. 11. 89, 90, 91. *O Lord, thy Word is ſetled in Heaven; thou haſt eſtabliſhed the Earth, and it abideth: they continue this day according to thine Ordinance.* 2. When he maketh proviſion of things needful for their preſervation, Pſal. 145. 15, 16. *The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon. Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing,*

Q. 3. *What is it for God to govern things?*

A. God governeth things when he ruleth over them, diſpoſeth and directeth them to his, and their end, Pſal. 66. 7. *He ruleth by his power for ever, his eyes behold the Nations, let not the rebellious exalt themſelves.* Prov. 16. 9. *A mans heart deviſeth his way, but the Lord directeth his ſteps.*

Q. 4. *What is the ſubject of God providence?*

A. The ſubject of Gods providence is, 1. All his creatures, eſpecially his children, Heb. 1. 3. *Upholding all things by the word of his power.* Pſal. 103. 19. *His Kingdom ruleth over all.* Mat. 10. 29, 31. *One Sparow falleth not to the ground without your Father: ye are of more value than many Sparrows.* Mat. 6. 26, 28, 30. *Behold the Fowls of the air, they ſow not, neither do they reap, nor gather into Barns; yet your Heavenly Father feedeth them: are not ye much better than they? Conſider the Lillies of the field how they grow, they toyl not, neither do they ſpin; and if God cloath the graſs of the field, ſhall he not much more cloath,*

cloath you? 2. All the actions of his creatures. 1. All natural actions, Acts 17. 28. *In him we live and move.* 2. All morally good actions, John 15. 5. *Without me ye can do nothing,* that is, nothing that is good. 3. All caſual actions, Exod. 21. 12, 13. *He that ſmiteth a Man that he die, and lie not in wait, but God deliver him into his hand. I will appoint thee a place whither he ſhall flee.* 4. All morally evil actions, or ſins.

Q. 5. *How doth Gods providence reach ſinful actions?*

A. 1. God doth permit men to ſin, Act. 14. 16. *Who in time paſt ſuffered all Nations to walk in their own ways.* Pſal. 50. 21. *Theſe things haſt thou done, and I kept ſilence.* 2. God doth limit and reſtrain men in their ſins, Pſal. 76. 10. *The remainder of wrath ſhalt thou reſtrain.* 2 Kings 19. 28. *Becauſe thy rage againſt me is come up into my ears, therefore I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back,* &c. 3. God doth direct and diſpoſe Mens ſins to good ends, beyond their own intentions, Iſa. 10. 5, 6, 7. *O Aſſyrian Rod of mine anger, I will ſend him againſt an hypocritical Nation,* namely, to chaſtiſe it for their ſins; *howbeit, he meaneth not ſo, neither doth his heart think ſo,* &c. Gen. 50. 20. *But as for you, ye thought evil againſt me, but God meant it unto good, to ſave much people alive.*

Q. 6. *What are the properties of Gods providence?*

A. 1. Gods providence is *moſt holy,* Pſal. 145. 17. *The Lord is righteous in all his ways, and holy in all his works.* 2. Gods providence is moſt *wiſe,* Pſal. 104. 24. *O Lord, how manifold are thy works!* ſpeaking of the works of providence, as well as creation, *in wiſdom haſt thou made them all.* 3. Gods providence is moſt *powerful,* Dan. 4. 35. *He doth*

accor-

according to his will in the army of Heaven, and among the Inhabitants of the Earth, and none can stay his hand, Psal. 66. 7. *He ruleth by his power for ever.*

12. Quest. *What special act of providence did God exercise towards Man, in the estate wherein he was Created?*

Answ. When God had created Man, he entred into a Covenant of Life with him, upon condition of perfect obedience; forbidding him to eat of the Tree of knowledge of good and evil, upon pain of death.

Q. 1. *What is a Covenant?*

A. A Covenant is a mutual agreement and engagement between two or more parties to give or do something.

Q. 2. *What is Gods Covenant with man?*

A. Gods Covenant with man, is his engagement, by promise of giving something, with a stipulation or requiring something to be done on mans part.

Q. 3. *How many Covenants hath God made with man?*

A. There are two Covenants which God hath made with man. 1. A Covenant of works. 2. A Covenant of grace.

Q. 4. *When did God enter into a Covenant of works with men?*

A. God did enter into a Covenant of works with man immediately after his Creation, when he was yet in a state of innocency, and had committed no sin.

Q. 5. *What was the promise of the Covenant of works, which God made with man?*

A. The promise of the Covenant of works, was

a promise of *Life*, for God's threatning *Death* upon mans disobedience, *Gen.* 2. 17. implieth his promise of life upon mans obedience.

Q. 6. *What Life was it that God promised to man in the Covenant of works?*

A. The Life that God promised to man in the Covenant of works, was the continuance of Natural & Spiritual Life, and the Donation of Eternal Life.

Q. 7. *Wherein doth Natural, Spiritual, and Eternal Life consist?*

A. 1. Natural Life, doth consist in the Union of the Soul and Body. 2. Spiritual Life, doth consist in the Union of God and the Soul. 3. Eternal Life, doth consist in the Perfect, Immutable and Eternal Happiness, both of Soul and Body, through a perfect likeness unto, and an immediate Vision and Fruition of God the chief good.

Q. 8. *What was the condition of the first Covenant, and that which God required on mans part, in the Covenant of works?*

A. The condition of, and that required by God on mans part in, the Covenant of works, was perfect obedience, Gal. 3. 12. *The Law is not of Faith, but the man that doth them shall live by them*, compared with the 10. verse, *As many as are of the works of the Law, are under the Curse, for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.*

Q. 9. *In what respect was this Obedience (required of man in the first Covenant) to be perfect?*

A. The Obedience required of man in the first Covenant, was to be perfect. 1. In respect of the matter of it, all the powers and faculties of the Soul, all the parts and members of the Body were to be imployed in Gods service, and made use of as

Instruments of Righteousness. 3. It was to be perfect in respect of the Principle, namely, habitual Righteousness, and natural disposition and inclination, to do any thing God required, without any indisposition or reluctance, as the Angels do obey in Heaven. 4. It was to be perfect in respect of the End, which was chiefly to be Gods glory swaying in all actions. 5. It was to be perfect in respect of the manner, it was to be with perfect love and delight, and exactly with all the circumstances required in obedience. 6. It is was to be perfect in respect of the Time, it was to be constant and perpetual.

Q. 10. *What is the Prohibition, or the thing forbidden in the Covenant of works?*

A. The thing forbidden in the Covenant of works, is the eating the Tree of Knowledge of Good and Evil, Gen. 2. 16, 17. *And the Lord God commanded, saying, Of every Tree of the Garden thou mayest freely eat, but of the Tree of the Knowledge of Good and Evil thou shalt not eat of it.*

Q. 11. *Why was this Tree called the Tree of the Knowledge of Good and Evil?*

A. Because man, by eating the Fruit of this Tree, did know experimentally what good he had fallen from, and had lost, namely, the Image and Favour of God; and what evil he was fallen into, namely, the evil of Sin and Misery.

Q. 12. *What was the Penalty or Punishment threatned upon the breach of the Covenant of works?*

A. The punishment threatned upon the breach of the Covenant of works, was Death, Gen. 2. 17. *In the day thou eatest thereof, thou shalt surely die.* Rom. 6. 23. *The wages of Sin is Death.*

Q. 13. *What Death was it, that God threatned as the punishment of Sin?*

A. The

A. The Death which God threatned as the Punishment of mans Sin, was Temporal death, Spiritual death, and Eternal death.

Q. 14. *Wherein doth Temporal, Spiritual, and Eternal death consist?*

A. 1. Temporal death doth consist in the separation of the Soul from the Body; this man was liable unto, in the day that he did eat of the forbidden Fruit, and not before. 2. Spiritual death doth consist in the separation of the Soul from God, and loss of Gods Image, this death seised upon man in the moment of his first Sin. 3. Eternal death doth consist in the exclusion of man from the comfortable and beatifical presence of God in Glory for ever, together with the immediate Impressions of Gods Wrath, effecting most horrible anguish in the Soul, and in the extreme Tortures in every part of the Body eternally in Hell.

13. Quest. *Did our first Parents continue in the state wherein they were Created?*

Answ. Our first Parents, being left to the freedom of their own Will, fell from the state wherein they were Created, by Sinning against God.

Q. 1. *What is meant by the Freedom of the Will?*

A. By the Freedom of the Will, is meant a Liberty in the Will of its own accord to choose or refuse, to do or not to do, to do this, or to do that without any constraint or force from any one

Q. 2. *How many ways may the Will be said to be Free?*

A. The Will may be said to be free three ways 1. When the will is free *only to good*; when the will is not compelled or forced, but freely chooseth only

ſuch things as are good: thus the will of God (to ſpeak after the manner of men) is free only to good, he can neither do, nor will any thing that is evil: ſuch alſo is the freedom of the wills of Angels, and ſuch will be the freedom of the wills of all the glorified Saints in Heaven; there neither is, nor will be any inclination of the will unto any evil thing for ever, and yet good will be of free choice. 2. The will may be ſaid to be free *only unto evil*, when the will is not conſtrained, but freely chooſeth ſuch things as are evil and ſinful: thus the will of the Devil is free only unto ſin; and thus the wills of all the children of men in the world, whilſt in a ſtate of nature, are free only unto ſin. 3. The will may be ſaid to be free *both unto good and evil*, when it ſometimes chooſeth that which is good, ſometimes chooſeth that which is evil; ſuch is the freedom of the wills of all regenerate perſons, who have in ſome meaſure recovered the Image of God; they chooſe good freely through a principle of grace wrought in them by the ſpirit; yet through the remainder of corruption, at ſometimes their wills are inclined to that which is ſinful.

Q. 3. *What freedom of will had man at his firſt Creation?*

A. The freedom of will which man had at his firſt Creation was a freedom *both to good and evil*, though the natural inclination and diſpoſition of his will was only to good; yet being made mutable or changeable, through temptations it might be altered and become inclinable unto evil.

Q. 4. *How were our firſt Parents left to the freedom of their own wills?*

A. Our firſt Parents were left by God to the freedom of their own wills, when God with-held that further grace (which he was no way bound to give

give unto them) which would have ſtrengthned them againſt the temptation, and preſerved them from falling into ſin.

Q. 5. *How did our firſt Parents fall, when they were left to the freedom if their own wills?*

A. Our firſt Parents being left to the freedom of their own wills, through the temptation of the Devil, who ſpake unto them in the Serpent, through the deſirableneſs of the fruit of the forbidden Tree to their *ſenſual appetite*, and through the deſirableneſs of being made wiſe, and like unto God by eating thereof, unto their *rational appetite*, and through the hopes of eſcaping the puniſhment of death threatned by God, they did venture againſt the expreſs command of God to eat of this Tree, the Woman being firſt beguiled and perverted by the Devil, did eat, and then the Man being perſwaded by his Wife, and the Devil too, did eat alſo, Gen. 3. 4, 5, 6. *And the Serpent ſaid unto the VVoman, ye ſhall not ſurely die: For God doth know that in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as Gods, knowing good and evil. And when the VVoman ſaw that the Tree was good for food, and that it was pleaſant to the eyes, and a Tree to be deſired to make one wiſe, ſhee took of the fruit thereof, and did eat, and gave alſo to her husband with her, and he did eat.* 2 Cor. 11. 3. *The Serpent beguiled Eve through his ſubtilty.* 1 Tim. 2. 14. *The VVoman being deceived was in the tranſgreſſion.*

Q. 6. *VVhat was the ſtate in which our firſt Parents were created from whence they fell?*

A. The ſtate wherein our firſt Parents were created, and from whence they fell, was a ſtate of innocency, Eccleſ. 7. 29. *Loe, only this have I found, that God made man upright, but they have ſought out many inventions.*

Q. 7 *VVhereby did our first Parents fall from the state wherein they were created?*

A. Our first Parents fell from the state wherein they were created, by sinning against God.

14. Quest. *What is Sin?*

Answ. Sin is any want of conformity unto, or transgression of the Law of God.

Q. 1. *VVhat is meant by the Law of God which Sin is a breach of?*

A. By the Law of God is meant the Commandments, which God the Creator and Supream King and Law-giver hath layed upon all the Children of Men his Creatures and Subjects, as the Rule of their obedience.

Q. 2. *VVhere is the Law of God to be found?*

A. The Law of God in some part of it, and more darkly is to be found written upon the hearts of all Men, *Rom.* 2. 15. but most plainly and fully it is to be found written in the Word of God.

Q. 3. *How many kinds of Laws of God are there in the VVord of God?*

A. There is the *Judicial Law*, which concerned chiefly the Nation of the *Jews*, and in every respect doth not bind all other Nations. 2. There is the *Ceremonial Law*, which was in no part of it binding upon any, but for a time; namely, before the coming of Christ, who fulfilled this Law and abrogated it. 3. There is the *Moral Law*, written at first by God himself in Tables of Stone, which is a standing Rule of obedience unto the end of the World.

Q. 4. *VVhat is meant by want of Conformity to the Law of God?*

A. By want of Conformity to Gods Law, is meant, both an unsuitableness and disagreeablness to

to the Law, and a not Observation and not obedience to it.

Q. 5. *What Sins doth want of Conformity to the Law, include?*

A. The Sins included in the want of Conformity to the Law of God, are, 1. Original Sin, and that natural Enmity in the heart against the Law of God, Rom. 8. 7. *The Carnal mind is Enmity against God, and it is not subject to his Law, neither indeed can be.* 2. All sins of Omission: the former is a want of Conformity of Heart, the latter, a want of Conformity of Life to Gods Law.

Q. 6. *What is it to transgress the Law of God?*

A. To transgress the Law, is to pass the bounds which are set in the Law.

Q. 7. *How doth it appear that the transgression of the Law is sin?*

A. It doth appear from 1 John 3. 4. *Whosoever committeth Sin, transgresseth the Law, for Sin is the transgression of the Law.*

Q. 8. *Is nothing a Sin then, but what is against Gods Law?*

A. Nothing is a Sin but what God hath either expresly or by consequence forbidden in his Law.

15. Quest. *What was the Sin whereby our first Parents Fell from the state wherein they were first Created?*

Answ. The Sin wereby our first Parents Fell from the state wherein they were Created, was their Eating the Forbidden Fruit.

Q. 1. *Why did God forbid our first Parents to Eat of this Fruit?*

A. Not because there was any Intrinsecal Evil

in the Fruit of the forbidden Tree, it being as indifferent in it self to eat of this Tree as any other Tree in the Garden; but God did forbid them to eat of the Fruit of this Tree to try their Obedience.

Q. 2. *Could this Sin of eating the forbidden Fruit be very heinous, when the thing in it self was indifferent?*

A. 1. Though the Eating the Fruit was indifferent in it self, yet when so expresly forbidden by God, it ceased to be indifferent, but was absolutely unlawful and a great Sin. 2. This Sin of Eating the Forbidden Fruit was such a Sin, as included many other Sins, as it was circumstantiated.

Q. 3. *What Sins did the Eating the Forbidden Fruit include?*

A. The Sins included in our first Parents eating the Forbidden Fruit, were 1. Rebellion against God their Soveraign, who had expresly forbidden them to eat of this Tree. 2. Treason, in conspiring with the Devil, Gods Enemy, against God. 3. Ambition, in aspiring to a higher state, namely, to be as God. 4. Luxury, in indulging so much to please the sense of Taste, which did inordinately desire this Fruit. 5. Ingratitude to God, who had given them leave to Eat of any Tree of the Garden besides. 6. Unbelief, in not giving credit to the threatning of Death, but believing the Devil, who said, They should not Die; rather than God, who told them, They should surely Die, did they eat of this Fruit. 7. Murder, in bringing Death, by this Sin, upon themselves, and all their Posterity: These, and many other sins, were included in this sin of our first Parents Eating of the Forbidden Fruit, which did render it exceeding heinous in the sight of God.

16. Quest.

16. Quest. *Did all Mankind fall in* Adams *first Transgression?*

Answ. The Covenant being made with *Adam*, not only 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.

Q. 1. *Did all mankind, without any exception, fall in* Adam's *first transgression?*

A. No; for our Lord Jesus Christ, who was one of *Adam's* Posterity, did not fall with *Adam*, but was perfectly free, both from Original and Actual Sin, Heb. 7. 26. *Such a High Priest became us, who was holy, harmless, undefiled, separate from sinners.* 1 Pet. 2. 22. *Who did no sin.*

Q. 2. *How was it, that the Lord Jesus Christ escaped the Fall with* Adam?

A. Because our Lord Jesus descended from *Adam* by extraordinary generation, being born of a Virgin, Mat. 1. 18. *Now the birth of Christ was on this wise, when as his Mother* Mary *was Espoused to* Joseph *(before they came together) she was found with Child of the Holy Ghost.*

Q. 3. *Did all the Posterity of* Adam *besides Christ, fall in his first Sin?*

A. All the Posterity of *Adam*, besides Christ descending from him by ordinary generation, did fall in his first sin. Rom. 5. 12. *By one man sin entered into the World, and death by sin; and so death passed upon all, for that all have sinned.*

Q. 4. *How could all the Posterity of* Adam *being then unborn, fall in his sin?*

A. All the Posterity of *Adam* were in him before

fore they were born, and ſo they ſinned in him and fell with him, 1 Cor. 15. 22. *As in Adam all die; ſo in Chriſt ſhall all be made alive.*

Q. 5. *How were all* Adams *Poſterity in him when he firſt ſinned?*

A. 1. They were in him virtually, they were in his Loyns, and as *Levi* is ſaid to pay Tythes in *Abraham*, when only in his Loyns, *Heb.* 7. 9. So *Adams* Poſterity ſinned in his Loyns. 2. They were in him repreſentatively; *Adam* was the common head and repreſentative of all Mankind.

Q. 6. *What reaſon is there, that the Poſterity of* Adam *ſhould fall with* Adam *their repreſentative?*

A. Becauſe the Covenant of Works, wherein Life was promiſed upon condition of Obedience was made with *Adam*, not only for himſelf, but alſo for his Poſterity; therefore, as if *Adam* had ſtood, all his Poſterity had ſtood with him: So *Adam* falling, they all fell with him.

Q. 7. *How could* Adam *be the repreſentative of all his Poſterity, when they were none of them in being, to make choice of him for their repreſentative?*

A. 1. It was more fit *Adam* ſhould be the Repreſentative of his Poſterity than any elſe, being the Father of them all. 2. Though they did not chooſe him for their Repreſentative, yet God did chooſe him, and God made as good a choice for them, as they could have made for themſelves.

17. Queſt. *Into what eſtate did the Fall bring Mankind?*

Anſw. The Fall brought Mankind into an eſtate of Sin and Miſery.

18. Queſt. *Wherein conſiſts the ſinfulneſs of the eſtate whereinto man Fell?*

Anſw.

Anſ. The ſinfulneſs of that eſtate whereinto 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.

Q. 1. *How many ſorts of ſin are there which denote the ſinfulneſs of the eſtate of man by the Fall?*

A. There are two ſorts of Sin, namely, Original Sin, and Actual Sin.

Q. 2. *Wherein doth Original Sin conſiſt?*

A. Original Sin doth conſiſt in three things: 1. In the Guilt of *Adams* firſt Sin. 2. In the want of Original Righteouſneſs. 3. In the corruption of the whole Nature.

Q. 3. *How are all the Children of Men guilty of* Adams *firſt Sin?*

A. All the Children of Men are guilty of *Adams* firſt Sin by Imputation, as the Righteouſneſs of Chriſt, the ſecond *Adam*, is Imputed unto all the Spiritual Seed; namely, to all Believers: So the Sin of the firſt *Adam* is Imputed to all the Natural Seed which came forth of his Loyns, Rom. 5. 19. *As by one mans Diſobedience many were made Sinners, ſo by the Obedience of one ſhall many be made Righteous.*

Q. 4. *What is included in the want of Original Righteouſneſs?*

A. The want of Original Righteouſneſs doth include: 1. Want of true Spiritual Knowledge in the mind, 1 Cor. 2. 14. *The Natural man receiveth not the Things of the Spirit of God, neither can he know them, becauſe they are Spiritually diſcerned.*

Want of Inclination and Power to Good, and want of all Spiritual Affections in the Will and Heart, Rom. 7. 18. *In me (that is in my Flesh) dwelleth no good thing, and how to perform that which is good, I find not.*

Q. 5. *Is the want of Original Righteousness a Sin?*

A. Yes; because it is a want of conformity to the Law of God, which requireth Original and Habitual Righteousness, as well as Actual.

Q. 6. *If God with-hold this Original Righteousness, is not he the Author of Sin?*

A. No: because though man be bound to have it, yet God is not bound to restore it when man hath lost it; and it is not a Sin, but a Punishment of the first Sin, as God doth with-hold it.

Q. 7. *How could the Souls of* Adams *Posterity, not yet Created, nor having Relation to* Adam, *be justly deprived of Original Righteousness?*

A. The Souls of *Adams* Posterity never had a Being without Relation to *Adam*, they being Created in the Infusion and Conjunction of them to their body, and, through their Relation to the common Head, partake justly of the common punishment.

Q. 8. *Wherein doth consist the Corruption of the whole Nature of Man?*

A. The Corruption of the Nature of Man doth consist in the Universal Depravation which is in every part of Man since the Fall. 1. In the Darkness and Defilement of the mind, Eph. 5. 8. *Ye were sometimes Darkness, but now are ye Light in the Lord.* And, Tit. 1. 15. *The Minds and Consciences of the Unbelieving are defiled.* 2. In the Crookedness and Enmity of the heart and will against God and his Law, Rom. 8. 7. *The Carnal mind*

mind (that is the Carnal heart) is Enmity against God, and is not subject to the Law of God neither indeed can be. As also in the Inclination of the heart unto Sin, and the worst of Sins, there being the Seed of all manner of Sins in the Heart, as it is Corrupted with Original Sin, Mat. 15. 19. *Out of the Heart proceed Evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-Witness, Blasphemies.* 3. In the Disorder and Distemper of the Affections, all of them being naturelly set upon wrong Objects through this inherent Corruption. 4. The Members also of the Body are Infected, being ready Weapons and Instruments of Unrighteousness, *Rom. 6.* 13.

Q. 9. *How is the Corruption of Nature conveyed the to all Children of Men?*

A. 1. It is not from God, who is the Author of all Good, but of no Evil; for though he with-hold Original Righteousness, yet he doth not infuse Original Corruption. 2. It is conveyed by natural Generation: in the Union and Conjunction of Soul and Body, the Soul being destitute or void of Original Righteousness, is Infected with this Corruption; as Liquer is tainted, which is put into a tainted Vessel: but the way of its conveyance is one of the most difficult things in Divinity to understand.

Q. 10. *Have we reason to deny this Original Corruption, because we have not reason clearly to understand the way of its conveyance?*

A. No. Because the Scripture doth assert, that our Natures since the Fall are corrupted, Gen. 5. 3. *Adam* (though made after the Likeness of God) *Begat a Son after his own Likeness*, that is, with a Corrupt Nature, John 3. 6. *That which is born of the Flesh, is Flesh.* Psal. 51. 5. *Behold I was shapen*

in

in Iniquity, and in Sin did my Mother conceive me; Eph. 2. 1. *You hath he quickned, who were dead in Treſpaſſes and Sins.* 2. Experience doth tell us, that in every one there is a Natural antipathy to Good, and proneſs to Evil: therefore, as when a mans houſe is on Fire, it is greater Wiſdom to endeavour to quench it, than to enquire how it was ſet on Fire: ſo it is greater Wiſdom to endeavour the Removal of this Natural Corruption, than to enquire how it was Conveyed.

Q. 11. *Do not Sanctified Parents beget Children without Natural Corruption?*

A. No, becauſe Parents that are Sanctified are Sanctified but in part, their Nature remaining in part Corrupted: and they beget Children according to their Nature, and not according to their Grace; as the winnowed Corn that is ſown, groweth up with Husks upon it; or as the Circumciſed *Jews* did beget Uncircumciſed Children in the fleſh as well as the heart.

Q. 12. *Why is this Sin called Original Sin?*

A. Becauſe we have it from our Birth or Original; and becauſe all our actual Tranſgreſſions do proceed from it.

Q. 13. *What is Actual Sin?*

A. Actual Sin is any breach of Gods Law, either of Omiſſion or Commiſſion; either in Thought, Heart, Speech or Action. *Of which more in the Commandments.*

19. Queſt. *What is the Miſery of that Eſtate wherein man Fell?*

Anſw. All Mankind by their Fall loſt Communion with God, are under his Wrath and Curſe, and ſo made Liable to all

all Miſeries in this Life; to death it ſelf, and to the Pains of Hell for ever.

Q. 1. *Wherein doth Mans Miſery by the Fall conſiſt?*

A. Mans Miſery by the Fall doth conſiſt in three things: 1. In what Man hath loſt. 2. In what Man is brought under. 3. In what Man is liable unto.

Q. 2. *What hath Man loſt by the Fall?*

A. Man by the Fall hath loſt Communion with God.

Q. 3. *Wherein did this Communion with God conſiſt, which Man by the Fall hath loſt?*

A. The Communion with God which man by the Fall hath loſt, did conſiſt in the Gracious Preſence, and Favour, together with the ſweet fellowſhip and enjoyment of God in the Garden of *Eden*: This Man by the Fall was deprived of, and all his Poſterity, whilſt in their Fallen Eſtate are without, Gen. 3. 8. *And Adam and his Wife hid themſelves from the preſence of the Lord.* verſ. 23, 24. *And the Lord God ſent him forth from the Garden of EDEN, and ſo drove out the Man.* Epheſ. 2. 12. *At that time we were without Chriſt, having no hope, and without God in the World.*

Q. 4. *Is the Loſs of Communion with God a great Miſery and Loſs?*

A. Yes, becauſe God is our chief Good, and in Communion with him, doth conſiſt mans chiefeſt Happineſs; therefore the loſs of Communion with God is mans greateſt Loſs.

Q. 5. *What is Man brought under by the Fall?*

A. By the Fall man is brought under Gods Wrath and Curſe, Eph. 2, 3. *And were by Nature Children of Wrath, even as others.* Gal. 3. 10. *As many as are of the Works of the Law,* (that is, all ſuch who are un-

under the Covenant of Works, as all unbelievers are) *are under the Curse.*

Q. 6. *Is it a great misery to be under Gods Wrath and Curse?*

A. Yes, because as his Favour is better than Life, so his Wrath and Displeasure is worse than Death; his Blessing maketh man Blessed and Happy; his Curse maketh Man Wretched and Miserable.

Q. 7. *What is that Punishment which man is liable unto by the Fall?*

A. Man is liable unto by the Fall: 1. Unto all Miseries in this Life. 2. To Death it self. 3. To the Pains of Hell for ever.

Q. 8, *What are the Miseries in this Life which man is liable unto by the Fall?*

A. The Miseries in this Life which Man is lyable unto by the Fall, are either External, or Internal and Spiritual.

Q. 9. *What are the External miseries of this Life, which the Fall hath brought upon Mankind?*

A. All the External Miseries which either are, or have been in the world, are the Effects of the Fall; and Sin doth expose men to all sorts of Miseries. 1. To more publick and general Calamities, such as Pestilence, Famine, Sword, Captivity and the like, Ezek. 5. 17. *I will send upon thee Famine and Pestilence, and bring the Sword upon thee.* 3. Sin doth expose men unto more private and particular Miseries, such as, 1. All sorts of Sickness in their bodies, Deut. 28. 22. *The Lord shall smite thee with a Consumption, and with a Feaver, and with an Inflamation, and with an extream Burning,* &c. 2. Losses of their Estates, Deut. 28. 30. *Thou shalt build an House, but thou shalt not dwell therein: thou shalt plant a Vineyard, and shalt not gather the Grapes thereof.* 3. Reproach and Disgrace on their Name,

Name, vers. 37. *Thou shalt become a Proverb and a By-word.* 4. Losses in Relations, and every other External affliction and misery men are lyable unto in this Life for their Sins.

Q. 10 *What are the Internal and Spiritual miseries which men are lyable unto in this life by the Fall?*

A. Men by the Fall are lyable: 1. To the Thraldome of the Devil, to be led about by him at his will, 2 Tim. 2. 26. *And that they may recover themselves out of the Snare of the Devil, who are taken Captive by him at his will.* 2. To judiciary Blindness of mind, and a Reprobate sence, Rom. 11. 8. *God hath given them the Spirit of Slumber, Eyes that they should not see, and Ears that they should not hear.* Rom. 1. 28. *Because they liked not to retain God in their knowledge, God gave them over to a Reprobate sence.* 3. To Judiciary Hardness of Heart, Searedness and Benumness of Conscience, Rom. 9. 18. *Whom he will, he hardneth.* 1 Tim. 4. 2. *Having their Conscience Seared as with an hot Iron.* Eph. 4. 19. *Who being past Feeling; have given themselves over unto Lasciviousness, to work all Uncleaness with Greediness.* 4. To Vile Affections, Rom. 1. 26, 27. *For this cause God gave them up to Vile affections; and they burned in their Lusts one towards another, men with men, working that which is unseemly.* 5. To strong Delusions, and Belief of Damnable Errours, 2 Thes. 2. 11, 12. *God shall send them strong delusions, to believe a Lye, that they all might be damned that believed not the Truth, but had pleasure in Unrighteousness.* 6. To Distress and Perplexity of mind, Dread and Horror of Spirit, and Dispairful Agonies through the apprehension of certain future Wrath, Heb. 10. 27. *There remaineth nothing but a certain fearful looking for of Judgment, and fiery Indignation which shall devour the Adversary.*

Q. 11.

Q. 11. *What is the Punishment which man by the Fall is lyable unto at the end of his life?*

A. Man by the Fall at the end of his Life, is lyable unto Death it self, Rom. 5. 12. *Death passed upon all for that all have Sinned.* Rom. 6. 23. *The Wages of Sin is Death.*

Q. 12. *Is Death a Punishment unto all upon whom it is Inflicted?*

A. 1. Though Death be the Consequent of Sin in all, yet to Believers through Christ, it is unstinged, and it is an out-let to Misery, and an inlet to Glory. 2. Death to the Wicked and Unbelievers, is a dreadful Punishment, being a King of Terrors, and grim Serjeant, that is sent by God to Arrest the Wicked, and convey them unto future Misery.

Q. 13. *What is the Punishment which man by the Fall is lyable unto in the other World?*

A. The Punishment which man by the Fall is lyable unto in the other World, is the Punishment of Hell for ever.

Q. 14. *Wherein doth consist the Punishment of Hell?*

A. The Punishment of Hell doth consist, 1. In the Punishment of Loss. 2. In the Punishment of Sense.

Q. 15. *What will be the Punishment of Loss in Hell?*

A. The punishment of loss in Hell, will be a banishment from the comfortable Presence of God, and an Exclusion or shutting out from Heaven, where the Saints will have a fulness, and Eternity of Joy and Happiness, Mat. 25. 41. *Depart from me ye Cursed,* Luke 13. 28. *Ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and your selves thrust out.* Psal. 16. 11. *In thy Presence is fulness of Joy, and at thy right hand there are Pleasures for ever more.*

Q. 16. *What will be the Punishment of Sense in Hell?*

A. The

A. The Punishment of Sense in Hell, will be both upon the Soul, and on the body 1. The Souls of the Wicked in Hell will be filled with Horror and Anguish through the strokes of Gods immediate Vengeance, and the bitings of the never-dying Worm of Conscience, Heb. 10. 31. *It is a fearful thing to fall into the hands of the Living God.* Mark. 9. 44. *Where their Worm dieth not, and the fire is not quenched.* 2. The Bodies of the Wicked in Hell, will be most grievously Tormented in every Part and Member, and that both in Extremity, and to Eternity, Mat. 25. 41. *Depart from me ye Cursed, into Everlasting Fire, prepared for the Devil and his Angels,* Mat. 13. 41, 42. *The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all them that do iniquity, and shall cast them into a furnace of fire, there shall wailing and gnashing of teeth.*

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

Answ. God having out of his meer good pleasure, from all eternity elected some to everlasting life, did enter into a Covenant of Grace to deliver them out of the estate of sin and misery, and to bring them into a state of Salvation by a Redeemer.

Q. 1. *Doth all Mankind perish in the state of Sin and Misery, into which they are fallen?*

A. No; for some God doth bring out of this estate of sin and misery, into an estate of Salvation, Phil. 1. 28. *Being in nothing terrified by your Adversaries, which to them is an evident token of perdition, but unto you of salvation, and that of God.*

Q. 2. *Whom doth God bring into an estate of salvation?*

A.

A. God doth bring all his elect people into an estate of Salvation, unto which he hath chosen them, 2 Thes. 2. 13. *God hath from the beginning chosen you to Salvation.*

Q. 3. *Who are the elect people God?*

A. The Elect people of God are those whom from all Eternity, out of his meer good pleasure, he hath chosen unto everlasting life, Eph. 1.4,5. *According as he hath chosen us in him before the foundation of the world. Having predestinated us unto the adoption of children, according to the good pleasure of his will.* Acts 13. 48. *As many as were ordained to eternal life believed.*

Q. 4. *By whom doth God bring his Elect into an estate of Salvation?*

A. God doth bring his Elect into an estate of Salvation by a Redeemer, Act. 4. 12. *Neither is there Salvation in any other, for there is none other name under heaven given amongst men, whereby we must be saved.*

Q. 5. *In what way doth God bring his Elect into an estate of Salvation?*

A. God doth bring his Elect into an estate of Salvation in the way of his Covenant.

Q. 6. *By vertue of which Covenant of God is it that his Elect are saved?*

A. 1. Not by vertue of the Covenant of works, *Gal.* 3. 12. *As many as are of the works of the Law, are under the Curse.* vers. 21. *If there had been a Law given, which could have given life, verily righteousness should have been by the Law.* 2. It is by vertue of the Covenant of Grace that the Elect are saved.

Q. 7. *With whom was the Covenant of Grace made?*

A. As the Covenant of works was made with the first *Adam*, and all his Posterity; so the Covenant of Grace was made with Christ, the second *Adam*, and

and in him with all the Elect as his seed, which are the Israel of God, Gal. 3. 16. *Now to Abraham and to his seed were the Promises made,* (that is, not the promise of making all Nations blessed) *he saith not unto seeds, as of many, but as of one, to thy seed which is Christ.* Heb. 8. 10. *This is the Covenant that I will make with the house of Israel.*

Q. 8. *Was it the same Covenant which was made with Christ and the Elect?*

A. No; For there was a Covenant which God made with Christ as Mediator, and the Representative of the Elect, which was the foundation of all that Grace which was afterwards promised in that Covenant of Grace which he made with themselves in and through Christ.

Q. 9. *What was that Covenant which God made with Christ, as the head and representative of the Elect?*

A. God did Covenant and promise to Christ as the Representive of the Elect, that upon condition he would submit to the penalty which the sins of the Elect did deserve, and undertake in all things the office of a Mediator, he should be successful, so as to justifie and save them, Isa. 53. 10, 11. *When thou shalt make his soul an offering for sin, he shall see his seed, and the pleasure of the Lord shall prosper in his hand. And by his knowledge shall my righteous servant justifie many.*

Q. 10. *Was this a Covenant of Grace which God made with Christ, when it required perfect obedience?*

A. It was a Covenant of Grace in reference to the Elect whom Christ did represent, since hereby the obedience was accepted at the hands of their Representative, which the Covenant of works required of themselves, 2 *Tim.* 1. 9. *Who hath saved us according to his own purpose and Grace which was given us in Christ before the world.*

Q. 11.

Q. 11. *What are the Promiſes of the Covenant of Grace which God hath made with the Elect through Chriſt?*

A. The Promiſes of the Covenant of Grace which God hath made with the Elect through Chriſt, are either more general, or more particular. 1. More generally, God hath promiſed to the Elect through Chriſt, *That he will be to them a God, and they ſhall be to him a People*, Heb. 8. 10. Theſe two Promiſes are ſo general and comprehenſive, that they include all the reſt: The Promiſe that *He will be to them a God*, doth include his ſpecial favour and affection, together with all the expreſſions of it in taking care of them, and making proviſion of all temporal and ſpiritual good things for them here, and giving them eternal life and happineſs in the other world. The Promiſe that *They ſhall be to him a People*, doth include the giving them all thoſe gifts and qualifications as are requiſite to that eſtate and relation.

2. More particularly, God in the Covenant of Grace hath promiſed to the Elect through Chriſt. 1. Illumination: That He will teach them the knowledge of Himſelf, and that more fully and clearly than they had or could be taught one by another. *Heb.* 8. 11. *They ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: for all ſhall know me from the leaſt to the greateſt.* 2. Remiſſion: That he will forgive their ſins. verſ. 12. *For I will be merciful unto their unrighteouſneſs, and their ſins and iniquities I will remember no more.* 3. Sanctification: ver. 10. *I will put my Laws into their minds, and write them in their heart.* There are alſo other Promiſes of Sanctification which belong to this Covenant, Ezek. 36. 25, 26, 27. *I will ſprinkle clean water upon you, and you ſhall be clean: A new heart alſo will I give you,*

you, and a new Spirit will I put within you. And I will take the ſtony heart out of your fleſh, and I will give you an heart of fleſh: And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes; and ye ſhall keep my judgments and do them.

Q. 12. *What is the Condition of the Covenant of Grace?*

A. The condition of the Covenant of Grace whereby the Elect have an actual intereſt in the things promiſed, is Faith; by which they have an intereſt in Chriſt, Joh. 3. 16. *Whoever believeth in him, ſhall not periſh, but have everlaſting life.* Acts 16. 31. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.*

Q. 13. *Why is the Covenant with the Elect, called the Covenant of Grace?*

A. Becauſe not only the things promiſed to the Elect are Grace, or the free gifts of God which they do not in the leaſt deſerve; but alſo becauſe faith (the condition of this Covenant, whereby the Promiſes are made theirs) is Gods gift and work wrought in them by his ſpirit which in this Covenant he promiſeth unto them, Eph. 2. 8. *By grace ye are ſaved through faith, and that not of your ſelves, it is the gift of God.* Col. 2. 12. *You are riſen through faith of the operation of God.*

Q. 14. *Was the Covenant which God made with the Children of Iſrael of old, a Covenant of works, or a Covenant of Grace?*

A. The Covenant which God made of old with the Children of *Iſrael*, was not a Covenant of Works, but the ſame Covenant of Grace, as to the ſubſtance of it, which is made known in the Goſpel. For, 1. It was impoſſible that any of the fallen Children of *Adam* ſhould be juſtified and ſaved by the Covenant of Works, Gal. 2. 16. *By the works of*

the

the Law shall no flesh be justified. 2. The Children of *Israel* had the same Mediator of the Covenant, and Redemer, with the people of God now, namely, the Lord Jesus Christ, who was typified by *Moses*, and by the Sacrifices under the Law. 3. They had the same promises of Remission and Salvation. 4. They had the same condition of Faith required to enable them to look to, and lay hold on Christ, held forth to them in types and figures.

Q. 15. *Wherein doth the dispensation of the Covenant of Grace under the Gospel, differ from the dispensation of it under the Law?*

A. The Dispensation of the Covenant of Grace under the Gospel, doth differ from the Dispensation of it under the Law, 1. In regard of the *easiness* of the Covenant under the Gospel; under the Law it was burdensome, and Ceremonial rites and services required, are called a yoak of bondage, *Gal.* 5. 1. which yoak is now removed. 2. In regard of the *clearness* of the Dispensation under the Gospel; under the Law Christ was not yet come, but was held forth in Types and Figures, and dark shadows, and the Promises, especially of eternal life, were more obscure: But now the shadows are fled, Christ the Substance being come, and life and immortality is brought more clearly to light by the Gospel, 2 *Tim.* 1. 10. 3. In regard of the *power* and *efficacy.* There was a weakness in the legal Dispensation, and therefore a disanulling of it, *Heb.* 7. 18. Under the Gospel there is a more powerful influence of the spirit, which is promised more plentifully, *Acts* 2. 17. 4. In regard of the *extent* of it. The legal Dispensation was confined to the Nation of the *Jews*: whereas the Gospel Dispensation doth extend to the Gentiles, and any Nation, Mark 16. 15. *Go ye into all the world, and preach the Gospel unto every creature.*

21. Quest. *Who is the Redeemer of Gods Elect?*

Answ. The only Redeemer of Gods Elect is the Lord Jesus Christ, who being the Eternal Son of God, became Man; and so was, and continueth to be God and Man in two distinct Natures, and one Person for ever.

Q. 1. *What is he called that is the Redeemer of Gods Elect?*

A. The Redeemer of Gods Elect is called the Lord Jesus Christ.

Q. 2. *Why is he called the Lord?*

A. Because of his universal Sovereignty and Dominion, Acts 10. 36. *He is Lord of all.*

Q. 3. *Why is he called Jesus?*

A. Because he is the Saviour of his people, Mat. 1. 16. *Thou shalt call his Name Jesus, for he shall save his people from their sins.*

Q. 4. *Why is he called Christ?*

A. Because he is Anointed by the Father unto his Office with the Holy Ghost, which was given to him without measure, Acts 10. 38. *God anointed Jesus of Nazareth with the Holy Ghost, and with power.* John. 3. 38. *God giveth not the Spirit by measure unto him.*

Q. 5. *How doth the Lord Jesus Christ Redeem the Elect of God?*

A. The Lord Jesus Christ doth redeem the Elect of God, 1. By *Purchase*, paying the price of his blood for them. 1 Pet. 1. 18, 19. *Ye were not redeemed with corruptible things, as silver and gold; but with the blood of Jesus Christ, as of a lamb without blemish and without spot.* 1 Tim. 2. 6. *Who gave*

himself a ransom. 2. By *conquest*, rescuing them through his Almighty power, out of the snare of the Devil, who before led them captive. Eph. 4. 8. *He led captivity captive.* Col. 2. 15. *And having spoiled Principalities and Powers, he made a shew of the same openly, triumphing over them.*

Q. 6. *Whose Son is the Lord Jesus Christ?*

A. The Lord Jesus Christ is the eternal Son of God.

Q. 7. *How doth the Lord Jesus Christ differ from other Sons of God?*

A. 1. Angels are called the Sons of God, but they are Sons of God by Creation, Job 38. 7. *All the Sons of God shouted for joy.* 2. Saints are called Sons of God by Adoption and Regeneration, Gal. 4. 5. *That we might receive the Adoption of Sons.* 1 John 4. 7. *Every one that loveth is born of God.* 3. The Lord Jesus Christ is the natural Son of God by Eternal Generation, Heb. 1. 5. *Unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee.*

Q. 8. *What did Christ the Eternal Son of God become, that he might redeem the Elect?*

A. Christ that he might redeem the Elect, being the Eternal Son of God, became man, John. 1. 14. *And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth.* Gal. 4. 4. *When the fulness of time was come, God sent forth his Son made of a Woman,* &c.

Q. 9. *How was it necessary in order to the Redemption of the Elect, that Christ should become man?*

A. It was necessary in order to the Redemption of the Elect, that Christ should become Man, 1. That he might be capable of suffering death for them; which as God he was uncapable of; without which

which suffering of death there could have been no remission or salvation, Heb. 9. 22. *Without shedding of blood there is no remission.* 2. That he might be their high Priest to reconcile them unto God, Heb. 2. 16, 17. *For verily he took not upon him the nature of Angels, but the seed of Abraham; wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people.*

Q. 10. *Was it necessary that the Redeemer of the Elect should be God as well as Man?*

A. Yes, because if he had not been God as well as Man, 1. He could not have born up under, nor have got loose from the weight of wrath which was laid upon him for the sins of Men. 2. His sufferings would have been but of finite extent, and so could not have made satisfaction to Gods infinite Justice, which was offended by sin.

Q. 11. *How is Christ God and Man?*

A. Christ is God and Man, by an Hypostatical or Personal Union, both his Natures Divine and Humane, remaining distinct, without composition or confusion in one and the same Person.

Q. 12. *Will this Union of the Divine and Humane Nature in Christ never be dissolved?*

A. No, for he was, and continueth to be God and Man in two distinct Natures, and one Person, for ever, Heb. 7. 24. *Because he continueth ever, he hath an unchangeable Priesthood.*

Q. 13. *May the properties of the Divine Nature be ascribed to the Humane Nature, or the properties of the Humane Nature be ascribed to the Divine Nature of Christ?*

A. Though it be improper to ascribe the properties of the one Nature to the other Nature; yet by

Vertue of this neer Union of both Natures in one Person, there is a communication of the properties of each Nature to the Person of Christ.

22. Quest. *How did Christ, being the Son of God, become man?*

Answ. Christ being the Son of God, became Man by taking to himself a true Body and a reasonable Soul, being conceived by the power of the Holy Ghost in the womb of the Virgin *Mary*, and born of her, yet without Sin.

Q. 1. *Was it a voluntary act in Christ the Son of God to become Man?*

A. Yes; because he took to him the Humane Nature, that he might hereby be fitted to be our Redeemer, Heb. 10. 6, 7. *In Burnt-offerings and Sacrifices for Sin thou hadst no pleasure: Then said I, Lo I come.* Heb. 2. 16. *He took on him the seed of Abraham.*

Q. 2. *Was Christ the Son of God a real Man like unto other Men?*

A. Christ the Son of God was a real Man, taking to himself the two essential parts of Man. 1. He had a real body of flesh, and bloud, and bones, not a phantastical body, which is a body only in appearance, Luke 4. 39. *Behold my hands, and my feet, handle me and see, for a spirit hath not flesh and bones as ye see me have.* 2. He had a real rational Soul, and his Divine Nature did not supply the place of the Soul, Isa. 58. 10 *Thou shalt make his Soul an offering for sin.* Mat. 26. 38. *My Soul is exceeding sorrowful even unto death.*

Q. 3. *Was the birth of Christ like unto the birth of other men?*

A. No,

A. No, for Christ was born of a Virgin, namely the Virgin *Mary*, Isa. 7. 14. *Behold a Virgin shall conceive and bear a Son.* Mat. 1. 24, 25. *And Joseph took unto him Mary his wife, and knew her not till she had brought forth her first born Son; and he called his name Jesus.*

Q. 4. *How could Christ be born of a Virgin?*

A. It was a Miraculous Conception by the power of the Holy Ghost in the Womb of the Virgin *Mary*, Luke 1. 34, 35. *And Mary said to the Angel, How shall this be, seeing I know not a man? And the Angel said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee; therefore also the holy thing which shall be born of thee, shall be called the Son of God.*

Q. 5. *Was Christ born in sin, like unto other men?*

A. No; for however Christ took upon him the Nature of Man, and many Humane Infirmities, yet he was perfectly free from sinful Infirmities, Heb. 4. 15. *We have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.*

22. Quest. *What Offices doth Christ execute as our Redeemer?*

Answ. Christ as our Redeemer executeth the Office of a Prophet, of a Priest, and of a King, both in his Estate of Humiliation and Exaltation.

Q. 1. *What is it to execute an Office?*

A. To execute an Office is to do or perform what belongeth to the Office.

Q. 2. *How many Offices doth Christ execute as our Redeemer?*

 A. There

A. There are three Offices Christ doth execute as our Redeemer. 1. The Office of a Prophet, Acts, 3. 23. *Moses truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you.* 2. The Office of a Priest, Heb. 5. 6. *Thou art a Priest for ever after the order of Melchisedeck.* 3. The Office of a King, Mal. 2. 6. *Yet have I set my King upon my holy hill of Zion.*

Q. 3. *In what estates doth Christ execute these Offices?*

A. 1. Christ doth execute these Offices in his estate of Humiliation here on Earth. 2. Christ doth execute these Offices in his estate of Exaltation now he is in Heaven.

24. Quest. *How doth Christ execute the Office of a Prophet?*

Answ. Christ executeth the Office of a Prophet in revealing to us by his Word & Spirit the will of God for our Salvation.

Q. 1. *What doth Christ reveal to us as a Prophet?*

A. Christ as a Prophet doth reveal unto us the will of God for our Salvation.

Q. 2. *What is meant by the will of God which Christ doth reveal?*

A. By the will of God which Christ doth reveal, is meant the whole Counsel of God, or whatever God would have us to know, believe and do in order unto Salvation.

Q. 3. *Whereby doth Christ reveal unto us the will of God for our Salvation?*

A. Christ doth reveal unto us the will of God for our Salvation, 1. By his Word, Joh 20. 31. *These things are written, that ye might believe that Jesus*

Jesus is the Christ the Son of God, and that believing ye might have life through his name. 2. By his Spirit, Joh. 14. 26. *The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.*

Q. 4. *Which is the Word of Christ, whereby he doth reveal to us the will of God?*

A. The whole book of the Scripture of the Old, especially of the New Testament is the word of Christ, Col. 3. 16. *Let the word of Christ dwell in you richly.*

Q. 5. *How are the whole Scriptures the word of Christ, when but a small part of them was spoken by his own mouth?*

A. The whole Scriptures are the word of Christ, for as much as the Prophets and Apostles and other Pen-men of the Scriptures, wrote not their own word, but the word which they had from the Spirit of Christ, 1 Pet. 1. 10, 11. *Of which Salvation the Prophets have enquired, searching what or what manner of time the Spirit of Christ, which was in them, did signifie, when it testified before hand the Sufferings of Christ,* &c.

Q. 6. *Is the word of Christ without his Spirit, sufficient to teach us the will of God for our Salvation?*

A. The word without the Spirit of Christ, is insufficient to teach us the will of God for our Salvation, because it is by the Spirit of Christ only, that we are enabled to discern, and receive the things which are necessary to Salvation, 1 Cor. 2. 14. *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are Spiritually discerned.*

Q. 7. *Is the Spirit of Christ without his Word sufficient to teach us the will of God for our Salvation?*

A. Christ by his Spirit without his Word, could

teach us the will of God, but he doth not, neither hath promised now to do it, since the whole will of God necessary to our Salvation, is revealed in his word: The word of Christ without his Spirit cannot; the Spirit of Christ without his word will not teach us the will of God for our Salvation.

25. Quest. *How doth Christ execute the Office of a Priest?*

Answ. Christ executeth the Office of a Priest in his once offering up of himself a Sacrifice to satisfie Divine Justice, and reconcile us to God, and in making continual Intercession for us.

Q. 1. *What is the first part of Christs Priestly Office?*

A. The first part of Christs Priestly Office is his offering up Sacrifice to God for us, Heb. 8. 3. *Every High Priest is ordained to offer Gifts and Sacrifices, wherefore it is of necessity that this man have some what to offer.*

Q. 2. *What is a Sacrifice?*

A. A Sacrifice is a Holy Offering tendered to God by a Priest of Gods appointment.

Q. 3. *Was Christ a Priest of Gods appointment?*

A. Yes, for he was called and anointed by God to this office, Heb. 5. 4, 5, 6. *No man taketh this Honor to himself, but he that was called of God as was Aaron: So also Christ glorified not himself to be made an High Priest, but he that said, Thou art a Priest for ever, after the the order of Melchisedeck.*

Q. 4. *What Sacrifice did Christ offer to God for us?*

A. Christ did offer unto God for us the Sacrifice of *himself*; Heb. 9. 26. *But now once in the end of the world hath he appeared, to put a way sin by the Sacrifice of himself.*

Q. 5.

Q. 5. *Did Christ offer this Sacrifice of himself often?*

A. No, but he offered the Sacrifice of himself *once* only, this being sufficient for our sins, Heb 9. 21. *Christ was once offered to bear the sins of many.*

Q. 6. *Wherefore was it that Christ did offer the Sacrifice of himself unto God for us?*

A. Christ did offer the Sacrifice of himself unto God for us, 1. That hereby he might satisfie Gods justice for us. 2. And that hereby he might reconcile us unto God.

Q. 7. *How doth it appear that Christ did satisfie Gods justice by the Sacrifice of himself?*

A. 1. Because Christs Sacrifice of himself was of sufficient worth to satisfie Gods justice, infinitely offended by our sins, being the Sacrifice of him who, as God, was of infinite Dignity. 2. Because this Sacrifice of Christ was accepted by God in the behalf of sins, Eph. 5. 2. *Christ hath loved us, and hath given himself for us an Offering and Sacrifice to God, for a sweet smelling Savour.* 3. It doth farther appear, because Christ in his death, who was our Sacrifice, did bear our sins, or the punishment due for our sins; and wherefore did he bear them, but for the satisfaction of Gods justice? 1 Pet. 2. 24. *Who his own self bare our sins in his own body on the Tree.* And he is said to give his life a Ransome for many, *Mat.* 20. 28. which Ransome was Gods Satisfaction.

Q. 8. *What is the consequent of the Satisfaction Christ hath given to God by this Sacrifice of himself?*

A. The consequent of Christs satisfaction by this Sacrifice, is our Reconciliation unto God, Eph 2. 16. *That he might reconcile both unto God in one body by the Cross.*

Q. 9. *What is the second part of Christs Priestly Office?*

A. The

A. The second part of Christs Priestly Office, is his making Intercession for us, Isa. 53. 12. *He bare the sins of many, and made Intercession for the Transgressors.*

Q. 10. *What doth Christ do for us in his Intercession?*

A. Christ in his Intercession, doth pray unto and plead with God, as our Advocate, that through the merit of his death, we might be actually reconciled, our Persons accepted, our Sins pardoned, our Consciences quieted, our Prayers answered, and at last our Souls saved, 1 John 2. 1. *If any man sin, we have an Advocate with the Father, even Jesus Christ the Righteous.* Joh. 14. 14. *If ye ask any thing in my name, I will do it.*

Q. 11. *Where doth Christ make Intercession for us?*

A. Christ doth make Intercession for us at the right hand of God in Heaven, Rom. 8. 34. *It is Christ that died, yea rather is risen again, who is even at the right hand of God, who also maketh Intercession for us.*

Q. 12. *Doth Christ make Intercession for us only for a time?*

A. Christ maketh Intercession for us *continually* and for ever, Heb. 7. 25. *He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them.*

Q. 13. *Wherein doth Christs Priestly Office differ from the Priestly Office under the Ceremonial Law?*

A. 1. The Priests under the Law, were Priests after the order of *Aaron*; but Christ is a Priest after the order of *Melchisedeck*, without Father, as Man, without Mother, as God, &c. Heb. 7. from *v.* 1. to *v.* 20. 2. The Priests under the Law were *sinful*; but Christ is *Holy*, and perfectly free from sin, Heb. 7. 26. *Such an High Priest became us who is Holy, Harmless, Undefiled, separate from sinners.* 3. The Priests

Priests under the Law were *many*, because Mortals; but Christ is the *one only* High Priest of his order, and abideth continually, Heb. 7. 23, 24. *They truly were many Priests, because they were not suffered to continue by reason of death; But this man continueth ever.* 4. The Priests under the Law were consecrated and settled in their Office *without an Oath*, but Christ *with an Oath*, Heb 7 21. *For those Priests were made without an Oath, but this was with an Oath, by him that said unto him, The Lord sware, and will not repent, thou art a Priest for ever*, &c. 5. The Priesthood under the Law was *changeable*, but Christs Priesthood is *unchangeable*, Heb. 7. 12, 24. *For the Priesthood being changed, there must be of necessity a change also of the Law; But this man hath an unchangeable Priesthood.* 6. The Priests under the Law offered up *many Sacrifices*, and those of Bulls and Goats, and the blood of others; but Christ offered up but *once one Sacrifice*, and that the Sacrifice of himself and his own blood, Heb. 9. 25. *Nor yet that he should offer himself often, as the High Priest entereth into the Holy place every year with the blood of others*, Chap. 10. 12. *He offered one Sacrifice for sins for ever.* 7. The Priests under the Law offered Sacrifice *for themselves*, for their own sins as well as for the sins of the People; but Christ offered Sacrifice only *for others*, being himself without sin, Heb. 7. 27. *Who needeth not daily as those High Priests, to offer up Sacrifice first for his own sins, and then for the People.* 8. The Sacrifices which the Priest under the Law did offer, were *Types* of Christs Sacrifice, not being sufficient in themselves to take away sin, nor accepted by God any farther than Christ was eyed in them: But Christs Sacrifice of himself was *the thing Typified*, and is efficacious in it self for Remission, and for it self is accepted

ed, Heb. 10. 10. *The Law having a ſhadow of good things to come, can never by thoſe Sacrifices make the comers perfect.* verſ. 4. *For it is not poſſible that the blood of Bulls and Goats ſhould take away ſin.* verſ. 14. *Chriſt by one offering hath perfected for ever them that are ſanctified.* 9. The Prieſts under the Law appeared in the behalf of the People before God in the *Temple*, the Holy place made with hands; but Chriſt appeareth before God in *Heaven* for us, Heb. 9. 24. *Chriſt is not entred into the Holy place made with hands, which are the Figures of the true, but into Heaven it ſelf, now to appear in the Preſence of God for us.* 10. The Prieſts under the Law had only the Office of *Prieſthood*; but Chriſt is *Prieſt*, *Prophet* and *King*.

26. Queſt. *How doth Chriſt execute the Office of a King?*

Anſw. Chriſt executeth the Office of a King, in Subduing us to himſelf, in Ruling and Defending us, and in Reſtraining and Conquering all his and our Enemies.

Q. 1. *Over whom doth Chriſt exerciſe his Kingly Office?*

A. Chriſt doth exerciſe his Kingly Office, 1. Over his Elect People, John 1. 49. *Thou art the Son of God, thou art the King of Iſrael.* 2. Over his and their Enemies, Pſal. 110. 2. *Rule thou in the midſt of thine Enemies.*

Q. 2. *How doth Chriſt exerciſe his Kingly Office over his Elect People?*

A. Chriſt doth exerciſe his Kingly Office over his Elect People; 1. In his Subduing them to himſelf. 2. In his Ruling them. 3. In his Defending them.

Q. 3.

Q. 3. *What doth Chriſts Subduing his Elect People to himſelf ſuppoſe?*

A. Chriſts Subduing his Elect People to himſelf, doth ſuppoſe, that at firſt they are ſtubborn and diſobedient, rebellious, and enemies unto him, Tit. 3. 3. *For we our ſelves alſo were ſometimes fooliſh and diſobedient, ſerving divers luſts.* Col. 1. 21. *You were ſometimes alienated and enemies in your mind by wicked works.*

Q. 4. *What doth Chriſts Subduing his Elect People to himſelf imply?*

A. Chriſts Subduing his Elect People to himſelf, doth imply his effectual calling them, and bringing them under his government, wherein by his Word and Spirit he doth conquer their ſtubbornneſs and enmity, and make them a willing people to himſelf, Pſal. 110. 3. *Thy people ſhall be willing in the day of thy power.*

Q. 5. *How doth Chriſt Rule his People?*

A. Chriſt doth Rule his people, 1. By giving them Laws unto which they are to conform their Hearts and Lives, Iſa. 33. 22. *The Lord is our Law-giver, the Lord is our King* 2. By annexing or adding to his Laws, Threatnings of puniſhing the Diſobedient, and Promiſes of rewarding the Obedient, Rev. 2. 23. *I will kill her Children with Death, and all the Churches ſhall know that I am he which ſearcheth the Reins and Heart; and I will give to every one of you according to your works.* 3. By appointing Church Officers, not only for declaring and publiſhing his Laws, but alſo for the execution of ſome Threatnings, who having the Key of Diſcipline as well as the Key of the Doctrine committed to them, are to rule under him in the Church, and have power of binding and looſing, of adminiſtring Church Cenſures, and relaxing or taking them off, Mat. 16. 19.

19. *And I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven, and whatsoever thou shalt loose on Earth shall be loosed in Heaven.* 4. And chiefly, Christ doth Rule his People inwardly by his Spirit, whereby he doth write his Laws in their hearts, working in them a disposition and strength to yeild to him that obedience which he requireth. Heb. 8. 10. *I will put my Laws into their mind, and write them in their hearts.* 2 Cor. 3. 3. *Ye are the Epistle of Christ, written not with Ink, but with the Spirit of the Living God; not in Tables of Stone, but in fleshly Tables of the Heart.*

Q. 6. *How doth Christ defend his People?*

A. Christ doth defend his People, 1. By hiding them under his wing, Mat. 23. 37. *How often would I have gathered thy Children together, as a Hen gathereth her chickens under her wings.* Psal. 91. 4. *He shall cover thee with his Feathers, and under his Wings shalt thou trust; his Truth shall be thy shield and buckler.* 2. By restraining and conquering all his and their enemies.

Q. 7. *Who are the Enimies of Christ and his People?*

A. The Enemies of Christ and his People, are the Devil, the Flesh, the World and Death

Q. 8. *What is it for Christ to restrain his, and his peoples Enemies?*

A. Christ doth restrain his and his Peoples Enemies, when (their power remaining) he doth set bounds and limits to them, over which he doth not suffer them to pass.

Q. 9. *What is it for Christ to conquer his and his People's Enemies?*

A. Christ doth conquer his and his peoples Enemies when he taketh away their power in part, that they

they have not Dominion over his people, but then he doth compleatly conquer them when he doth bring all Enemies under his feet and utterly abolish and destroy them, Rom. 8. 37. *In all these things we are more than conquerers through him that loved us.* 1 Cor. 15. 25. *For he must reign, till he hath put all Enemies under his feet.*

27. Quest. *Wherein did Christs Humiliation consist?*

Answ. Christs Humiliation consisted in his being born, and that in a low condition, made under the Law, undergoing the miseries of this Life, the Wrath of God, and the cursed death of the Cross, in being buried, and continuing under the Power of death for a time.

Q. 1. *In what things did Christ humble himself?*

A. Christ did humble himself, 1. In his *Birth.* 2. In his *Life* 3. In his *Death.*

Q. 2. *How did Christ humble himself in his Birth?*

A Christ humbled himself in his *Birth*, in that He being the Eternal Son of God, in time, became man, and was born, not of a great Princess, but of a mean Virgin; not in a stately Palace, but in the Stable of an Inn; and instead of a Cradle, was laid in a Manger, Luke 1. 48. *He hath regarded the low estate of his Hand-maid.* Luke 2. 7. *And she brought forth her first-born Son, and wrapped him in swadling cloaths, and laid him in a Manger, because there was no room for them in the Inn.*

Q. 3. *How did Christ humble himself in his Life?*

A. Christ did humble himself in his *Life*, in that, 1. He subjected himself to the Law, Gal. 4. 4. *God sent forth his Son made of a Woman, made under the Law.*

Law. 2. He conflicted with the Temptations of the Devil, Mat. 4. 1. *Then was Jesus led up of the Spirit into the Wilderness to be tempted of the Devil.* 3. He endured the Contradictions, Reproaches, and Indignities of wicked men, Heb. 12. 3. *Consider him who endured such contradiction of sinners against himself.* Mat. 10. 25. *If they have called the Master of the House Beelzebub, how much more them of the Houshold.* 4. He underwent the sinless infirmities of the Flesh, such as weariness, hunger, thirst, and the like in regard of his Body; and grief and sorrow in regard of his Soul, John 4. 6. *Jesus being wearied with his journey sat on the well.* Mat. 4. 2. *When he had fasted forty days and forty nights, he was afterward an hungred.* Isa. 53. 3. *He is a man of sorrows, and acquainted with grief.*

Q. 4. *How did Christ humble himself in his Death?*

A. Christ humbled himself in his *Death*, 1. In regard of the antecedents of it. 2. In regard of his Death it self. 3. In regard of the consequents of it.

Q. 5. *How did Christ humble himself in regard of the antecedents of his Death?*

A. Christ humbled himself in regard of the antecedents of his Death, 1. In permitting *Judas* to betray him. 2. In submitting himself to the Officers to take him. 3. In hearing *Peter* deny him. 4. In suffering the people to Mock him, Spit on him, Buffet him, and *Pilate* to Scourge and Condemn him; with many Affronts and Indignities which were offered unto him, *Mat.* 26, & 27. *ch.*

Q. 6. *How did Christ humble himself in regard of his Death it self?*

A. Christ humbled himself in regard of his Death it self, in that, 1. The kind of his Death was an accursed and disgraceful Death, as also a lingring and painful Death, being the Death of the Cross, *Phil.*

2. 8. *He humbled himself and became obedient unto Death, even the Death of the Cross.* Gal. 3. 13. *Christ was made a Curse for us; as it is written, Cursed is every one that hangeth on a Tree.* 2. He, together with the pain of his Body on the Cross, endured the Wrath of God, due for Mans Sin in his Soul, Mat. 27. 46. *About the ninth hour Jesus cryed out with a loud voice, my God, my God, why hast thou forsaken me.*

Q. 7. *How did Christ humble himself in regard of the consequents of his Death?*

A. Christ humbled himself in regard of the consequents of his Death, in that 1. He was buried, Mat. 27. 59, 60. *And when Joseph had taken the body, he wrapped it in a clean Linnen Cloth, and laid it in his own new Tomb.* 2. He continued under the power of death for a time, namely until the third day, Mat. 12. 40. *As Jonas was three days and three nights in the Whales belly: so shall the Son of Man be three days and three nights in the heart of the Earth.*

Q. 8. *What doth Christs humiliation assure us of?*

A. Christs humiliation doth assure us of our Redemption, through the merits of his sufferings, Eph. 1. 7. *In whom we have Redemption through his blood, even the forgiveness of sins.*

Q. 9. *What doth Christs humiliation, especially his death teach us?*

A. Christs humbling himself unto death doth teach us, 1. To humble our selves, and be lowly, like unto our Master, Mat. 11. 29. *Learn of me, for I am meek and lowly in heart.* 2. That as Christ died for sin; so we should die to sin, and not be unwilling to suffer, and to die for his sake if called thereunto, Rom. 6. 8. *If we be dead with Christ, we shall also live with him.* v. 11. *Reckon your selves to be dead indeed unto sin.* 1 Pet. 4. 1. *For as much as Christ*

Christ hath suffered for us. Arm your selves likewise with the same mind.

28. Quest. *Wherein consisteth Christs Exaltation?*

Answ. Christs Exaltation consisteth in his rising again from the dead on the third day, in ascending up into Heaven, and sitting at the right hand of God the Father, and in coming to judge the World at the last day.

Q. 1. *What is the first part of Christs Exaltation?*

A. The first part of Christs Exaltation is his Resurrection from the Dead.

Q. 2. *How do you prove that Christ rose again from the dead?*

A. 1. By the many witnesses which saw him, and conversed with him after his Resurrection, 1 Cor. 15. 5, 6. *He was seen of Cephas, then of the twelve; after he was seen of above five hundred Brethren at once.* 2. Because otherwise our Faith would be in vain, the guilt of sin would still remain upon us, and there would be no hope for us, 1 Cor. 15. 17. *If Christ be not raised your Faith is in vain, ye are yet in your sins.*

Q. 3. *By whom was Christ raised from the dead?*

A. Christ was raised from the dead by his own power and spirit, whereby he was declared to be the Son of God, John 10. 17, 18. *I lay down my life that I might take it again, I have power to lay it down, and I have power to take it again.* Rom. 1. 4. *Declared to be the Son of God, with power, according to the spirit of holiness, by the Resurrection from the dead.*

Q. 4. *How soon did Christ rise after his death?*

A. Christ rose again from the dead on the third day, 1. Cor. 15. 4. *He was buried, and rose again the third day according to the Scriptures.*

Q. 5. *Did Christ rise again with the same body which was buried?*

A. Christ did rise again with the same body, for he bore the print of the Nailes in his hands and his Feet, and of the Spear in his side, Joh. 20. 27. *Reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thrust it into my Side.*

Q. 6. *Was not Christs body corrupted in the grave like the bodies of others?*

A. No; for God did not suffer him to see corruption, Acts 13. 37. *He whom God raised saw no corruption*

Q. 7. *Was not Christs body mortal after his Resurrection?*

A. No, for then his body did put on Immortality, Rom. 6. 9. *Christ being raised from the dead, dieth no more, death hath no more dominion over him.*

Q. 8. *What doth the Resurrection of Christ teach us?*

A. The Resurrection of Christ doth teach us to walk in newness of life, Rom. 6. 4. *Like as Christ was raised from the dead by the Glory of the Father; even so we also should walk in newness of life.*

Q. 9, *What doth the Resurrection of Christ assure us of?*

A. The Resurrection of Christ doth assure us, that our bodies shall be raised again from the dead on the last day, 1 Cor. 15. 20. *Now is Christ risen from the dead, and become the first-fruit of them that slept.*

Q. 10. *What is the second part of Christs exaltation*

A. The second part of Christs exaltation is his Ascention into Heaven.

Q. 11. *How do you prove that Christ Ascended into Heaven?*

A. By

A. By the Scripture-Record of the Witneſſes which ſaw him. Luke 24. 50, 51. *And he led them out as far as Bethany, and lift up his hands and bleſſed them, and while he bleſſed them, he was parted from them, and carried up into Heaven.*

Q. 12. *How long after Chriſts Reſurrection, was his Aſcention?*

A. Chriſts Aſcention was forty days after his Reſurrection, Acts 1. 2, 3. *Until the day in which he was taken up after he had given Commandments unto the Apoſtle., whom he had choſen, to whom he ſhewed himſelf alive after his Paſſion, by many infallible proofs, being ſeen of them forty days.*

Q. 13. *Wherefore did Chriſt Aſcend into Heaven?*

A. Chriſt Aſcended into Heaven, 1. That his Perſon (God-man) might be glorified there with that glory, which (as God) he had with the Father before the World, John 17. 5. *And now O Father, glorifie thou me with thine own ſelf, with that glory which I had with thee before the World was.* 2. That he might (as head of the Church) take poſſeſſion of Heaven for all his Members, Heb. 6. 20. *Whither the Fore-runner is for us entered.*

Q. 14. *What doth Chriſts Aſcention into Heaven teach us?*

A. Chriſts Aſcention into Heaven doth teach us to ſet our affections on things above, where Chriſt is, Col. 3. 2. *Set your affection on things above, not on things on the Earth.*

Q. 15 *What is the third part of Chriſts exaltation?*

A. The third part of Chriſts exaltation is his ſitting at the right hand of God the Father.

Q. 16. *What is meant by Chriſts ſitting at the right hand of God?*

A. By Chriſts ſitting at the right hand of God, is meant, his being exalted into the higheſt honor, and

and Power, and Favour in Heaven.

Q. 17. *What doth Chriſt do for his people which are on earth at the right hand of God in Heaven?*

A. Chriſt at the right hand of God in Heaven, 1. Doth make continual Interceſſion for his people, Rom. 8. 34. *Who is even at the right hand of God, who alſo maketh Interceſſion for us* 2. He is preparing a place in Heaven for them, John. 14. 2. *In my Fathers Houſe there are many Manſions, I go to prepare a place for you.*

Q. 18. *What is the fourth part of Chriſts exaltation?*

A. The fourth part of Chriſts exaltation, is his coming to judge the World, Mat. 25. 31, 22, &c. *When the Son of Man ſhall come in his glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his glory, and before him ſhall be gathered all Nations*, &c.

Q. 19. *When is it that Chriſt will come to judge the World?*

A. Chriſt will come to judge the World at the laſt day, when the World ſhall be at an end, and all things ſhall be diſſolved. 2 Pet. 3. 10. *But the day of the Lord will come, in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, the Earth alſo, and the works that are therein ſhall be burnt up.*

Q. 20. *In what glory will Chriſt come to judge the World at the laſt day.*

A. Chriſt will come to judge the World with his own glory, and the Fathers, and the holy Angels, Luke 9. 26. *He ſhall come in his own glory, and in his Fathers, and of the holy Angels.*

Q. 21. *How will Chriſt Judge the World at this his glorious appearance?*

A. Chriſt will Judge the World at his glorious appearance, in righteouſneſs, rendring to every

one

one according to his deserts, Acts 17. 31. *He hath appointed a Day, in the which he will judge the World in righteousness*, 2 Cor. 5. 10. *We must all appear before the Judgment Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

29. Quest. *How are we made partakers of the Redemption purchased by Christ?*

Answ. We are made paetakers of the Redemption purchased by Christ by the effectual Application of it to us by his Holy Spirit.

Q. 1. *By whom was our Redemption purchased?*

A. Our Redemption was purchased for us by the blood of Christ, Heb. 9. 12. *By his own blood he entered into the holy place, having obtained eternal Redemption for us.*

Q. 2. *By whom is our Redemption applyed?*

A. Our Redemption is applyed by the Holy Spirit in his effectual Operation upon us, Tit. 3. 5. *Not by works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour.*

30. Qest. *How doth the Spirit apply to us the Redemption purchased by Christ?*

Answ. The Spirit appyeth to us the Redemption purchased by Christ by working Faith in us, and thereby uniting us to Christ in our effectual calling.

Q. 1. *Whence is it that the Redemption purchased by Christ, is applyed to us, or that we have an interest therein.*

A. We

A. We have an Interest in the Redemption, purchased by Christ, through our Union to him in our effectual calling, 1 Cor. 1. 30. *Of him are ye in Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption*, Rom. 8. 30. *Whom he called, them he also justified.*

Q. 2. *What is this Union between Christ and us?*

A. The Union between Christ and us, is that whereby Christ and we are joyned together, and made one, 1 Cor. 6. 17. *That Christ may dwell in your hearts by faith.*

Q. 3. *Whence is it that we are United unto Christ?*

A. We are United unto Christ, 1. By the Spirit on Gods part, whereby he draws us, and joyns us unto Christ, John 8. 44. *No man can come unto me, except the Father, which hath sent me, draw him.* 2. By Faith on our part, whereby we come unto Christ, and lay hold upon him, Joh. 6. 35. *He that cometh unto me shall never hunger, and he that believeth in me shall never thirst*, Eph. 3. 17. *That Christ may dwell in your hearts by Faith.*

Q. 4. *Is Faith from our selves, or from God?*

A. Though Faith be our act, yet it is Gods gift, and the work of his Spirit, Eph. 2. 8. *By grace ye are saved through Faith, and that not of your selves, it is the gift of God.* Col. 2 12. *You are risen with him through Faith of the operation of God.*

31. Quest. *What is Effectual Calling?*

Answ. Effectual Calling is the work of Gods Spirit, whereby convincing us of our sin and misery, enlightning our minds in the knowledge of Christ, and renewing our wills, he doth perswade, and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Q. 1.

Q. 1. *What is the difference between effectual calling, and ineffectual calling?*

A. 1. Ineffectual calling is the bare external call of the Word, whereby all sinners are freely invited unto Christ, that they may have life and salvation by him, but in it self is insufficient to perswade and enable them to come unto him, Mat. 20. 16. *Many are called, but few are chosen.* John. 5.40. *Ye will not come unto me, that ye might have life.* 2. Effectual calling is the internal call of the Spirit, accompanying the external call of the Word, whereby we are not only invited unto Christ, but also enabled and perswaded to embrace him, as he is freely proffered unto us in the Gospel, Joh. 6. 45. *Every one that hath heard and learned of the Father cometh unto me.*

Q. 2. *What is the work of the Spirit of God in our effectual calling?*

A. The work of the Spirit of God in our effectual calling, is two-fold. 1. Upon our minds. 2. Upon our wills.

Q. 3. *What is the work of the Spirit of God in our effectual calling upon our minds?*

A. The work of the Spirit of God in our effectual calling upon our minds, is, 1. A convincing us of our sin and misery. 2. An enlightning us in the knowledge of Christ.

Q. 4. *What is it for the Spirit to convince our mind of our sin and misery?*

A. The Spirit worketh in our mind a conviction of our sin & misery, when he giveth us a clear sight, and full perswasion of the guilt of our sins, and a feeling apprehension of the dreadful Wrath of God, and the endless miseries of Hell, which we have deserved for sin, and every Hour are exposed unto; which doth wound our hearts and consciences, and filleth

filleth us with perplexing care what to do to be saved, Joh. 16. 8. *And when he is come, he will reprove* (or convince) *the World of sin.* Act. 2 36. *Now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and Brethren, What shall we do?*

Q. 5. *Whereby doth the Spirit convince us of our sin and misery!*

A. The Spirit convinceth us of our sin and misery by the Law, and threatnings thereof, Rom. 3. 20. *By the Law is the knowledg of sin.* Gal. 3. 10. *Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.*

Q. 6. *What knowledg of Christ doth the Spirit enlighten our minds withal after conviction of our sin and misery?*

A. The Spirit doth enlighten our minds, after conviction of our sin and misery, with the knowledg; 1. That Christ only can save, and that he is all sufficient to do it, Act. 4. 12. *Neither is there Salvation in any other, for there is none other name under Heaven given amongst men, whereby we must be saved.* Heb 7. 25. *Wherefore he is able to save them to the uttermost, that come unto God by him.* 2. That Christ is willing to save all that come unto him, Joh. 6. 27. *Him that cometh unto me, I will in no wise cast out.* 3. That Christ hath undertaken to save us, and is faithful to perform it, Heb. 2. 17. *That he might be a merciful High Priest in things pertaining to God, to make reconciliation for the sins of the People.*

Q. 7. *Whereby doth the Spirit enlighten us with the knowledg of Christ?*

A. The Spirit doth enlighten us with the knowledg of Christ, by the discoveries of Christ in the Gospel, opening our eyes to discern him there discovered, Act. 26. 17, 11. *To whom I send thee, to*

open

open their eyes, and to turn them from darkneſs unto light, &c.

Q. 8. *What is the work of the Spirit of God in in our effectual calling upon our wills?*

A. The work of the Spirit of God in our effectual calling upon our wills is to renew them.

Q. 9. *What is it for our wills to be renewed?*

A. Our wills are renewed, when the Spirit doth put new inclinations, and diſpoſitions into them, Ezek. 36. 26, *A new heart will I give you, and a new Spirit will I put within you, and will take away the heart of ſtone out of your fleſh, and I will give you an heart of fleſh.*

Q. 10. *Are not we able to renew our own wills, and to turn from ſin unto Chriſt of our ſelves?*

A. No. It is the all-mighty power of the Spirit of God, that doth perſwade and enable us to embrace Jeſus Chriſt by Faith, Eph. 1. 19, 20. *And what is the exceeding greatneſs of his power to us-ward, who believe according to the working of his mighty Power; which he wrought in Chriſt when he raiſed him from the dead.*

32. Queſt. *What benefits do they which are effectually called, partake of in this life?*

Anſw. They that are effectually called, do in this life partake of Juſtification, Adoption, Sanctification, and the ſeveral benefits which in this life do either accompany or flow from them.

33. Queſt. *What is Juſtification?*

Anſw. Juſtification is an act of Gods free Grace, wherein he pardoneth all our ſins, and accepteth us as righteous in his ſight,

ſight, only for the Righteouſneſs of Chriſt imputed to us, and received by faith alone.

Q. 1. *Wherein doth our Juſtification conſiſt?*

A. Our Juſtification doth conſiſt in two things. 1. In the pardon of our ſins. 2. In the acceptation of us as righteous.

Q. 2. *Who is the Author of our Juſtification?*

A. God is the Author of our Juſtification, whoſe act it is, Rom. 8. 33. *Who ſhall lay any thing to the charge of Gods Elect? It is God that Juſtifieth.*

Q. 3. *Doth God juſtifie us freely, or becauſe of ſome merit in our ſelves?*

A. God doth juſtifie us by an act of free Grace, Rom. 3. 24. *Being juſtified freely by his Grace.*

Q. 4. *Through whoſe righteouſneſs is it that we are juſtified?*

A. We are juſtified through the righteouſneſs of Chriſt, Rom. 3. 24. *Being juſtified freely by his grace, through the Redemption which is in Chriſt.*

Q. 5. *How is the righteouſneſs of Chriſt made ours?*

A. The righteouſneſs of Chriſt is made ours, by Imputation, Rom. 4. 6. *David deſcribeth the bleſſedneſs of the Man, unto whom the Lord imputeth righteouſneſs without works.*

Q. 6. *What is it for the righteouſneſs of Chriſt to be imputed to us?*

A. The righteouſneſs of Chriſt is imputed to us, when though it be ſubjectively in Chriſt, or the righteouſneſs which he wrought, yet by God it is accounted ours, as if we wrought it our ſelves in our own Perſons.

Q. 7. *What is that righteouſneſs of Chriſt which is imputed to us for our Juſtification?*

A. The righteouſneſs of Chriſt, which is imputed to us for our Juſtification, is his whole obedience

to the Law in our ſtead, and that both his paſſive obedience in all his ſufferings, eſpecially in his death, whereby we have the pardon of all our ſins, Eph. 1. 7. *In whom we have Redemption through his Blood, the forgiveneſs of ſins*: and his active obedience alſo, whereby we are accepted as righteous in Gods ſight, Rom. 5. 19. *For as by one mans diſobedience, many were made ſinners: ſo by the obedience of one ſhall many be made righteous.*

Q. 8. *Whereby do we receive and apply this righteouſneſs of Chriſt?*

A. We receive and apply this righteouſneſs of Chriſt by Faith, Rom. 3. 22. *Even the righteouſneſs of God, which is by Faith of Jeſus Chriſt unto all, and upon all that believe.*

Q. 9. *Are we juſtified by Faith only, and not by works at leaſt in part?*

A. We are juſtified only by Faith, and neither in whole nor in part by works, Gal. 2. 16. *Knowing that a man is not juſtified by the works of the Law, but by the Faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt.*

Q. 10. *How is it then ſaid*, Jam. 2. 24. *Ye ſee then how that by works a man is juſtified, and not by Faith only?*

A. 1. The Apoſtle *Paul* doth plainly and poſitively affirm, and by many Arguments prove Juſtification by Faith without Works, in his Epiſtles to the *Romans* and to the *Galatians*; and be ſure the Apoſtle *James*, being inſpired by the ſame ſpirit, in writing his Epiſtle, doth not really contradict this Doctrine. 2. The Apoſtle *James* doth not in this Chapter treat of the Juſtification of our Faith in the ſight of God, but of the Juſtification of our Faith in the ſight of Men; and thus he doth aſſert

aſſert that Juſtification is by Works. Ver. 18. *I will ſhew thee my Faith by my Works.* Faith juſtifieth our Perſons, but Works juſtifie our Faith, and declare us to be juſtified before Men, who cannot ſee nor know our Faith but by our Works.

Q. 11. *How do we prove that we are not juſtified by Works?*

A. 1. Becauſe the whole World is guilty of ſin, and thoſe that are guilty of ſin cannot have a perfect Righteouſneſs of Works, and thoſe that have not a perfect Righteouſneſs cannot be juſtified in the ſight of God. Thus the Apoſtle convinceth both *Jew* and *Gentile* of ſin, in the firſt and ſecond Chapters to the *Romans*, and this *that* as Chap. 3. 29. *Every Mouth may be ſtopped, and the whole World may become guilty before God*, and *therefore* inferreth, *v.* 20. *By the deeds of the Law no fleſh living ſhall be juſtified.* 2. Becauſe, if we were juſtified by works the reward would be of Debt, and not of Grace, Rom. 4. 4. *Now to him that worketh is the reward reckoned, not of Grace but of Debt.* But the reward is not of Debt but of Grace, and they that are juſtified, are not juſtified as righteous with a righteouſneſs of works, but as ungodly, *v.* 5. *He juſtifieth the ungodly.* 3. Becauſe *Abraham*, the Father of the Faithful, though he had a righteouſneſs of works, yea works wrought in faith, yet he was not juſtified by his works: and if he were juſtified without his works, ſo are all others that are juſtified, juſtified without works, Rom. 4. 2 *For if Abraham were juſtified by Works, he hath whereof to glory.* But *Abraham* had not whereof to glory before God, therefore he was not juſtified by works.

Q. 12. *How do you prove that we are juſtified by Faith only?*

A. 1. It is poſitively aſſerted and concluded

from ſeveral arguments by the Apoſtle, Rom. 3.28. *Therefore we conclude that a Man is juſtified by Faith without the deeds of the Law.* 2. There being ſuch a thing as Juſtification, and Juſtification cannot be by works, as hath been proved, and there being no other way of Juſtification but by Faith; it muſt be by Faith. 3. The righteouſneſs of Chriſt is perfect and ſufficient for our Juſtification; and by Faith this righteouſnes is received and made ours in the account of God; therefore we are juſtified by Faith. 4. Juſtification by Faith doth give God all the glory, and excludeth all boaſting in Man; therefore it is by Faith, Rom. 3. 27. *Where is boaſting then? Is it excluded? By what Law? By the Law of works? Nay, but by the Law of Faith.* 5. *Abraham* was juſtified by Faith, and all others are juſtified the ſame way.

Q. 13. *How doth Faith Juſtifie?*

A. Faith doth not juſtifie as a work in us, but as an Inſtrument which applyeth the perfect righteouſneſs of Chriſt without us, whereby we are juſtified.

Q. 14. *May we be juſtified by Faith in Chriſts righteouſneſs without us, although we have no righteouſneſs within us?*

A. We are juſtified only by Faith in Chriſts righteouſneſs without us, but this Juſtification is always accompanied with Sanctification, in which a righteouſneſs is wrought within us, without which our Juſtification cannot be true. By the ſame Faith whereby our Perſons are juſtified, our hearts alſo are purified, Act. 15. 9. *Purifying their hearts by Faith.*

34. Queſt. *What is Adoption?*

Anſw. Adoption is an Act of Gods free

free Grace, whereby we are received into the Number, and have a right unto all the Priviledges of the Sons of God.

Q. 1. *How many ways may we be ſaid to be the Children of God?*

A. We are the Children of God. 1. By Regeneration. 2. By Adoption, whereby we differ. 1. From Chriſt, who is Gods Son by eternal Generation. 2. From the Angels, who are Gods Sons by Creation.

Q. 2. *What is it for men to Adopt Children?*

A. Men Adopt Children when they take ſtrangers, or ſuch as are none of their own Children, into their Families, and account them their Children, and accordingly do take care for them, as if they were their own.

Q. 3. *What is it for God to Adopt Children?*

A. God doth Adopt Children, when he taketh them which are ſtrangers, and by nature Children of wrath, into his Family, and receiveth them into the number, and giveth them a right to all the Priviledges of the Sons and Daughters of God, Eph. 2. 7. *And were by nature Children of wrath, even as others.* Eph. 2. 19 *Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the Saints, and of the houſhold of God.* 2 Cor. 6. 18. *And I will be a Father unto you, and ye ſhall be my Sons and Daughters ſaith the Lord Almighty.*

Q. 4. *Is there any motive in any of the Children of Men to induce God to Adopt them, as there is in thoſe that are Adopted by men?*

A. There is neither beauty, nor any lovely qualification, nor any thing in the leaſt to move and incline God to Adopt any whom he doth Adopt, but it is an act only of his free grace and love, 1 Joh. 3. 1.

Behold what manner of love is this the Father hath bestowed on us, that we should be called the Sons of God!

Q. 5. *Are all the Children of Men the Adopted Children of God?*

A. No. Only such Persons are adopted as do believe in Christ, Joh. 1. 12. *As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* Gal. 3. 26. *For ye are all the Children of God by Faith in Jesus Christ.*

Q. 6. *What are those priviledges which the adopted Children of God have a right unto?*

A. The priviledges which the adopted Children of God have a right unto, are, 1. Gods Fatherly protection of them from temporal and spiritual evils Psal. 121. 7. *The Lord shall defend them from all evil.* 2. Gods Fatherly provision of all needful things, both for their Soul and Body. Psal. 34. 10. *They that seek the Lord shall not want any good thing.* 3. Gods Fatherly correction of them, *Heb.* 12. 6. *For whom he loveth he chasteneth, and scourgeth every Son whom he receiveth.* 4. Gods audience and return to their Prayers, 1. Joh. 5. 14, 15. *And this is the confidence which we have in him, that if we ask any thing according to his will he heareth us; and if we know that he heareth us whatever we ask, we know that we have the Petitions we desired of him.* 5. A sure title to the Inheritance of the Kingdom of Heaven, Rom. 8. 17. *And if Children, then heirs, heirs of God, and joynt-heirs with Christ?*

35. Quest. *What is Sanctification?*

Answ. Sanctification is the work of Gods free Grace, whereby we are renewed in the whole Man, after the Image of God, and are enabled more and more to dye

dye unto sin, and to live unto righteousness.

Q. 1. *Wherein doth Sanctification differ from Justification and Adoption?*

A. Sanctification doth differ from Justification and Adoption, in that, 1. Justification and Adoption are acts of God without us: Sanctification is a work of God within us. 2. Justification and Adoption do make only a relative change: Sanctification doth make in us a real change. 3. Justification and Adoption are perfect at first: Sanctification is carried on by degrees unto perfection.

Q. 2. *Whose work is the work of Sanctification?*

A. 1. Though we be the Subjects of Sanctification, yet we are not the Authors and efficient causes of our Sanctification; we can defile our selves, but we cannot cleanse and renew our selves. 2. Sanctification is the work of God, which is wrought by his Spirit. 2 Thes. 2. 13. *God hath from the beginning chosen you to salvation, through Sanctification of the Spirit.*

Q. 3. *Is there no desert of the grace of Sanctification in any of the Children of Men before they are sanctified?*

A. No, for all the Children of Men are by nature wholly polluted with sin, and it is wholly of Gods free grace that any of them are sanctified.

Q. 4. *Wherein doth our Sanctification consist?*

A Our Sanctification doth consist in our renovation after the Image of God in knowledg, righteousness and holiness, Col. 3. 10. *Put on the new man which is renewed in knowledg, after the Image of him that created him,* Eph. 2. 24. *And that ye put on the new man, which after God is created in righteousness and true holiness.*

Q. 5. *What is the subject of our Sanctification?*

A. The subject of our Sanctification is our whole man, understanding, will, conscience, memory, affections which are all renewed and changed in regard of their qualifications, and all the members of our body which are changed in regard of their use, being made instruments of righteousness.

Q. 6. *Wherein is our Sanctification begun?*

A. Our Sanctification is begun in our regeneration, and effectual calling wherein our minds are first enlightned, and our wills renewed, and the habits of all graces are infused.

Q. 7. *How is our Sanctification carryed on?*

A. Our Sanctification is carryed on by degrees, as God doth bless his Providences, especially his Ordinances through them to communicate farther measures of his spirit and grace.

Q. 8. *Wherein is our Sanctification perfected?*

A. Our Sanctification is perfected in our Glorification, when we shall be made perfectly free from sin, and fully conformable unto the Image of God.

Q. 9. *What are the parts of Sanctification?*

A. There are two parts of Sanctification. 1. Mortification, whereby we are enabled to dye more and more unto sin, Rom. 6. 11. *Reckon ye your selves to be dead indeed unto sin.* 2. Vivification, whereby we are enabled to live unto righteousness, Rom. 6. 13. *Yield your selves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

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

Answ. The benefits which in this Life do

do accompany or flow from Justification, Adoption and Sanctification are assurance of Gods Love, Peace of Conscience, Joy in the Holy Ghost, increase of Grace, and Peseverance therein to the end.

Q. 1. *How many sorts of Benefits are there which do belong to those which are Justified, Adopted and Sanctified?*

A. There are three sorts of Benefits which do belong unto those which are Justified, Adopted and Sanctified: Namely, 1. Benefits in this Life. 2. Benefits at Death. 3. Benefits at their Resurrection.

Q. *What are the benefits which belong to justified, adopted and Sanctified Persons in this life?*

A. The benefits which belong to justified Persons in this life, are these five. 1. Assurance of Gods love. 2. Peace of Conscience. 3. Joy in the Holy Ghost. 5. Increase of Grace. 5. Perseverance in Grace to the end. Rom. 5. 1, 2, 5. *Being justified by Faith we have peace with God through our Lord Jesus Christ, by whom also we have access by Faith into this grace wherein we stand and rejoyce in hope of the glory of God; and hope maketh not ashamed, because the love of God is shed abroad in our hearts through the Holy Ghost which is given unto us.* Phil. 1. 6. *Being confident of this very thing, that he which hath begun a good work in you will perform it untill the day of Jesus Christ.*

Q. *Which are the benefits that do accompany and flow from the sight and sense of Justification, Adoption and Sanctification?*

A. The benefits which do accompany and flow from the sight and sense of Justification, Adoption, and Sanctification are assurance of Gods love, peace of Conscience, joy of the Holy Ghost.

Q.

Q. 4. *May not any unjuſtified and unſanctified Perſons attain any of theſe benefits?*

A. Unjuſtified Perſons may ſome of them have a preſumptuous confidence of Gods love, but not real aſſurance; they may have a carnal ſecurity, and falſe peace, but no true ſpiritual peace, they may have a carnal joy or ungrounded ſpiritual joy, but no ſound ſpiritual and heavenly joy of the Holy Ghoſt; theſe benefits are given only unto ſuch as are truly juſtified, adopted and ſanctified.

Q. 5. *Whence is it that all that are juſtified, adopted and ſanctified, do not attain theſe benefits?*

A. Becauſe all have not a ſight and ſenſe of their juſtification, adoption and ſanctification, but are under doubts, and therefore fear that God doth hate them, and not love them; therefore they have troubles of conſcience inſtead of peace, and ſorrow of ſpirit inſtead of the joys of the Holy Ghoſt.

Q. 6. *How may a Child of God get a ſure evidence of his juſtification and adoption?*

A. A Child of God may get a ſure evidence of his juſtification and adoption by his ſanctification.

Q. 7. *What is a ſure evidence of Sanctification?*

A. A ſure evidence of ſanctification is increaſe of grace.

Q. 8. *What are the benefits which accompany and flow from the Being of juſtification, adoption and ſanctification?*

A. The benefits which accompany and flow from the Being of Juſtification, Adoption and Sanctification, are increaſe of grace and perſeverance therein to the end.

Q. 9. *Do all truly juſtified, adopted and ſanctified Perſons increaſe in grace?*

A. 1. All truly juſtified, adopted and ſanctified Perſons do not at all times actually increaſe in grace,

grace, for ſome of them may at ſome times be under declining and decays of grace. 2. They are always of a growing diſpoſition, and deſirous to grow in grace, and at ſome time or other they grow, and many times they do grow when they do not perceive themſelves to grow, but fear that they decline.

Q. 10. *Do all truly juſtified, adopted and ſanctified Perſons perſevere in Grace to the end?*

A. All truly juſtified, adopted and ſanctified Perſo do perſevere in grace to the end, and ſhall aſſuredly attain the heavenly Inheritance.

Q. 11. *How do you prove this?*

A. 1. From Gods everlaſting unchangeable love, and his faithfulneſs in his promiſes of perſeverance, as well as of Heaven which he hath made unto them. 2. From their union and relation to Chriſt, and his undertaking for them. 3. From the conſtant abode and in-dwelling of the ſpirit of God in them. 4. From the nature of grace which is an abiding ſeed, which can never be totally extirpated.

Q. 12. *May not any Believers by falling into ſin, fall from grace?*

A. Some believers may through the remainders of corruption in them, and the violence of Satans tempting of them fall into ſin foully, and ſo fall from ſome degrees and meaſures of grace; but they will never fall totally nor finally from grace. And when we ſee any to fall totally and finally from the profeſſion which they formerly made, we may know that they were never that in ſincerity, which they profeſſed themſelves to be; 1 Joh. 2. 19. *They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued with us, but they went out that they might be made manifeſt that they were not all of us.*

37. Queſt.

37. Quest. *What benefits do Believers receive from Christ at their Death?*

Answ. The Souls of Believers are at their Death made perfect in holiness, and do immediately pass into Glory; and their Bodies being still united to Christ, do rest in their Graves till the Resurrection.

Q. 1. *How manifold is the benefit of believers at their Death?*

A. The benefit of believers at their death is two-fold. 1. In regard of their Souls. 2. In regard of their Bodies.

Q. 2. *What is the benefit of believers at their death in regard of their Souls?*

A. The Souls of Believers at their death, 1. Are made perfect in holiness, Heb. 12. 23. *And to the spirits of just men made perfect.* 2. They do immediately pass into glory, Phil. 1. 23. *Having a desire to depart and to be with Christ.*

Q. 3. *Wherein doth consist that perfect Holiness which the souls of Believers shall have at their death?*

A. The perfect holiness of Believers souls at their death, doth consist, 1. In their perfect freedom from the stain and pollution, from the being or any inclination unto Sin, Rev. 21.27. *There shall in no wise enter into it any thing that defileth.* 2. In their perfect rectitude of Soul, and full conformity unto the Image of Christ, Eph. 4. 13. *Till we all come in the unity of Faith, and of the knowledg of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

Q. 4. *What is that Glory which the Souls of Believers, at death, do immedially pass into?*

A. The Souls of Believers at death, do immediatly pass into, 1. A Glorious Place. 2. A Glorious Company. 3. A Glorious State.

Q. 5. *What is that Glorious place which the souls of Believers at death do immedeatly pass into?*

A. The Glorious Place which Blievers souls do immediatly pass into, is, their Fathers House in Heaven, where there are Mansions prepared for them by Christ, Joh. 14. 2. *In my Fathers House are many Mansions; if it were not so, I would have told you, I go to prepare a place for you.*

Q. 6. *What is the Glorious Company which the souls of Believers do immediately pass into?*

A. The Glorious Company which the souls of Believers do immediatly pass into, is the Company of God and Christ in his Glory, as also the company of Angels and souls of other Saints in their Glory, 2 Cor. 5. 6, 7, 8. *Therefore we are always confident, knowing, that whilst we are at home in the body, we are absent from the Lord (for we walk by Faith, not by sight;) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.* Heb. 12. 22, 23, 24. *We are come to the Heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly, and to God the Judge of all; and the Spirits of just men, made perfect; and to Jesus the Mediator of the New Covenant.*

Q. 7. *What is that Glorious State which the souls of Believers at death do immediately pass into?*

A. The Glorious State of the souls of Believers, immediately after their death, is a State of Blessed Rest, Heb. 4. 9. *There remaineth therefore a rest to the people of God.* Rev. 14. 13. *And I heard a voice from heaven, saying, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their Labours, and their works follow them.*

Q. 8.

Q. 8. *What is the benefit of Believers at their death, in regard of their bodies?*

A. 1. The bodies of Believers at their death, are ſtill united unto Chriſt; for though death doth for a while ſeparate their ſoul from their bodies, yet death cannot ſeparate Chriſt from either; but as when Chriſt dyed, his hypoſtatical or perſonal Union ſtill remained, his divine nature being united both to his ſoul in Heaven, and to his body in the Tomb on Earth: So when believers dye, their myſtical Union unto Chriſt ſtill remaineth, and Chriſt is united both unto their Souls with him in Glory, and to their bodies, which are his Members, even when they are rotting in the grave, 1 Cor. 6 15. *Know ye not that your bodies are the Members of Chriſt?* 1 Theſ. 4. 14. *Them alſo which ſleep in Jeſus, will God bring with him.* 2. The bodies of Believers do reſt in their graves as in beds until the Reſurrection, Iſa. 57. 2. *He ſhall enter into peace; they ſhall reſt in their beds, each one walking in his uprightneſs.*

Q. 9. *What is that Reſurrection here ſpoken of?*

A. The Reſurrection here ſpoken of, is, the laſt and general Reſurrection of all the dead that have lived in all ages, from the beginning of the Creation, which will be firſt of the Righteous, and then of the Wicked at the laſt day, Joh. 5. 28, 29 *The hour is coming, in the which, all that are in the graves ſhall hear his voice, and ſhall come forth, they that have done good unto the Reſurrection of Life, and they that have done evil unto the Reſurrection of Damnation.* 1 Theſ. 4. 16. *The dead in Chriſt ſhall riſe firſt.*

Q. 10. *How do you prove that there ſhall be ſuch a general Reſurrection?*

A. It may be undenyably proved from the Powet of God, and the Revelation of the the Word: If God

God be of infinite power, and therefore can raiſe all the dead; and infinitely true, and in his word hath revealed that he will raiſe all the dead, then there ſhall be a general Reſurrection; But God is infinitely powerful, and can raiſe all the dead; and infinitely true, and in his word hath revealed that he will raiſe all the dead, therefore there ſhall be a general Reſurrection. The ground of the *Saduces* errour, who denyed the Reſurrection, was their ignorance in theſe two great foundations of this Doctrine, namely, the Power of God and the Scripture, Mark 12. 24. *Do ye not therefore err becauſe ye know not the Scripture, nor the Power of God.*

Q. 11. *Shall the dead be raiſed with the ſame body which they had when alive before?*

A. The dead ſhall be raiſed with the ſame bodies, Job 19. 26. *And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.*

Q. 12. *How do you prove that the dead ſhall be raiſed with the ſame body?*

A. Becauſe, if the dead were not raiſed with the ſame body, it could in no proper ſenſe be called a Reſurrection, but a new Creation. 2. Becauſe the firſt body was an inſtrument of Righteouſneſs, or Sin, and therefore ſhall ſhare in the Reward or Puniſhment.

Q. 13. *Will not the bodies, when they are raiſed, differ from what they are now?*

A. The bodies which ſhall be raiſed, will not differ from what they are now, in regaed of their ſubſtance and eſſence; but they will exceedingly differ in regard of their qualities.

Q. 14. *Wherein do unbelievers differ from believers at their death?*

A. The Bodies of unbelievers are at their death ſhut up in the Priſon of the grave; and the ſouls of unbe-

unbelievers are shut down in the Prison of Hell, where they are filled with horrour & anguish in the company of Devils and other damned Spirits, and there reserved in chains of darkness, until the judgment of the great day, 1 Pet. 3. 19. *By which also he went and Preached unto the Spirits in Prison, which sometimes were disobedient.* 1 Pet. 2. 4. *God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment.*

38. Quest. *What benefits do Believers receive from Christ at the Resurrection?*

Answ. At the Resurrection, Believers being raised up in Glory, shall be openly acknowledged and acquitted in the day of Judgment, and made perfectly Blessed in the full enjoyment of God to all Eternity.

Q. 1. *How many ways may the benefits which Believers receive from Christ at the Resurrection be considered?*

A. The benefits which Believers receive from Christ at the Resurrection, may be considered in three respects. 1. In respect of their Resurrection it self. 2. In respect of the day of Judgment after their Resurrection. 3. In respect of Heaven after the day of Judgment.

Q. 2. *What is the benefit of Believers in respect of their Resurrection it selfe?*

A. The benefit of Believers in respect of their Resurrection it self, is, that they shall be raised, in Glory.

Q. 3. *What glory doth this refer unto?*

A. It doth refer unto the Glory which shall be put upon the bodies of Believers at their Resurrection,

ion; which were vile bodies, both whilst they were putrified in the grave, and whilst alive before, as they were instruments of sin, and subject to disease and death, Phil. 3. 13. *Who shall change your vile body.*

Q. 3. *What is that Glory which shall be put upon the bodies of Believers at the Resurrection?*

A. The bodies of Believers, at the Resurrection, shall be made most healthful, strong, spiritual, incorruptible, immortal, most beautiful and glorious, like unto Christs most glorious body, Phil. 3. 21. *Who shall change our vile body, that it may be fashioned like unto his Glorious body, according to the working whereby he is able to subdue all things to himself.* 1 Cor. 15. 42, 43, 44. 53, 54. *So also is the Resurrection from the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a Natural body, it is raised a Spiritual body. This corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible must put on incorruption, and this mortal put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in Victory.*

Q. 5. *What Benefits shall believers have after their Resurrection at the day of Judgment?*

A. At the day of Judgment, 1. Believers shall be gathered together from all the corners of the Earth by the Angels, Mat. 24. 31. *And he shall send his Angels with a great sound of a Trumpet, and they shall gather together the Elect from the four winds, from one end of Heaven to another.* 2. Believers shall be all caught up together in the Clouds, to meet the Lord Jesus, who will come down with a shout from Heaven, 1 Thes. 4. 16, 17. *For the Lord himself shall descend from Heaven with a shout,*

with

with the Voice of the Archangel, and with the Trump of God; and the dead in Christ shall rise first: then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air. 3. Believers shall be placed on the right hand of Jesus Christ, Mat. 25. 33. *And he shall set the sheep on his right hand.* 4. Believers shall be openly acknowledged by Christ to be his, and acquitted from all false aspersions which have been cast upon them, and from the real guilt of all sins which have been committed by them, because of their interest in Christ and his righteousness, Mat. 10. 32. *Whosoever shall confess me before men, him will I also confess before my Father which is in Heaven.* Rom. 8. 33, 34. *Who shall lay any thing to the charge of Gods Elect? it is God that justifieth: who is he that condemneth? it is Christ that died.* 5. Believers shall be entertained and invited by Christ to take possession of the glorious Inheritance prepared for them, Mat. 25. 24. *Then shall the King say unto them on the right hand, Come ye Blessed of my Father, Inherit the Kingdom prepared for you from the Foundation of the World.* 6. Believers shall sit with Christ as Assessors in Judgment of the wicked Angels and wicked men, 1 Cor. 6. 2, 3. *Do ye not know that the Saints shall judge the World. Know ye not that we shall judge Angels.*

Q. 6. *What benefits shall Believers receive after the day of Judgment in Heaven?*

A. Believers in Heaven, shall be made perfectly Blessed in their full enjoyment of God, to all Eternity.

Q. 7. *Wherein will consist the perfect Blessedness of Believers in Heaven?*

A. The perfect Blessedness of Believers in Heaven, will consist, 1. In their perfect immunity, or freedom

dom from all evil, and that both of sin and misery, Eph. 5. 27. *That he might present it to himself a Glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.* Rev. 21. 4. *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.* 2. In their full enjoyment of God the chiefest good.

Q. 8. *What doth the full enjoyment of God in Heaven imply?*

A. The full enjoyment of God which Believers shall have in Heaven, doth imply, 1. That they shall have the glorious presence of God with them, Rev. 21. 3. *Behold the Tabernacle of God is with men, and he will dwell with them.* 2. That they shall have the immediate and beatifical vision of his Face, Rev. 22. 4. *And they shall see his Face, and his Name shall be in their Foreheads.* 1 Cor. 13. 12. *For now we see through a glass darkly, but then face to face.* 1 Joh. 3. 2. *We shall see him as he is.* 3. That they shall have both a full perswasion and sense of Gods love unto them, and perfect love in their hearts towards him, which doth necessary result or arise from the Vision of God in Heaven. 4. That they shall have fulness and exceeding joy, Psal. 16. 11. *In thy presence, there is fulness of Joy.* Jude 24. *Now to him that is able to present you faultless before the presence of his Glory with exceeding joy.*

Q. 9. *What is it that will sweeten the happiness of Heaven in the full enjoyment of God there?*

A. That which will sweeten the happiness of Believers in their full enjoyment of God in Heaven, will be the Eternity hereof; that it will be without any interruption and without any end, 1 Thes. 4. 17. *And so shall we ever be with the Lord?*

Q. 10.

Q. 10. *Wherein will differ the condition of unbelievers, and all the wicked world from that of believers at the last day?*

A. The condition of unbelievers, and all the wicked world will be miserable beyond expression at the last day of Judgment: for, 1. Their bodies shall arise and come forth like Prisoners out of the Grave, and whatsoever Strength and Immortality shall be put upon them, will be only to make them capable of eternal Torments and Misery. 2. They shall with Horror and dreadful Shreekings see Christ come in flaming Fire, to take vengeance upon them, Rev. 1. 7. *Behold he cometh in the Clouds, and every eye shall see him and they also which pierced him and all Kindreds of the Earth shall wail because of him,* 2 Thes. 1. 7, 8 *The Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, & obey not the Gospel.* 3. They shall stand before the Throne and Judgment Seat of Christ; where the Books will be opened wherein all their sins are recorded; according to which they shall be Judged and Sentenced to everlasting Punishment, Rev. 20. 11, 12. *And I saw a great white Throne, and him that sate on it, from whose Face the Earth and the Heavens fled away, and there was no place found for them. And I saw the Dead, small and great stand before God; and the Books were opened, and the Dead were Judged out of those things which were written in the Books according to their works.* Mat. 25. 41. *Then shall he say unto them on the left hand, Depart from me ye Cursed, into everlasting Fire prepared for the Devil & his Angels.* 4. They shall then be driven away from the presence of the Lord into Hell, where they shall be punished with extremity of anguish, and torment in Soul and Body, without any alleviation

ation or intermission, unto all Eternity, Mat. 25. 46. *And these shall go away into everlasting punishment.* Rom. 2. 8, 9. *Indignation and wrath, tribulation and anguish* [shall be] *upon every soul of man that doth evil, of the Jew first, and also of the Gentile.* Rev. 14. 11. *And the smoak of their Torment ascendeth up for ever and ever, and they have no rest day nor night*

39. Quest. *What is the Duty that God requireth of Man?*

Answ. The Duty which God requireth of Man, is obedience to his revealed will.

Q. 1. *Upon what account is Obedience unto God, the Duty of Man?*

A. Obedience unto God, is the Duty of Man, because God is his Creator, and Benefactor, and supream Sovereign Lord and King.

Q. 2. *Is there any other Lord over the Conscience, who can require Obedience of Men for their own sake chiefly, besides God?*

A. God is the only Lord of the Conscience, and though we are to obey Magistrates, and Parents, and Masters, yet we are chiefly to do this, because God requireth us so to do: and if they command us to do any thing which God doth forbid, we are to refuse obedience, being to obey God rather than any Man in the world, Act. 4. 19. *Whether it be right in the sight of God to hearken unto you rather than unto God, judg ye.*

Q. 3. *What Rule hath God given us according to which our whole obedience must be guided?*

A. The only Rule which God hath given us, according to which our whole obedience unto him must be guided, is his revealed will.

Q. 4. *Hath God any other will than that which he hath revealed?*

A. Gods

A. God hath a secret will of his Counsel concerning all things which come to pass, and this cannot be known as to most things before hand, and therefore is no rule for obedience.

Q. 5. *What is the difference between Gods secret will, and Gods revealed will?*

A. Gods secret will is concerning all things that are done, and shall be done, and doth extend even unto sinful actions, which he doth will to permit and determine, and direct beyond mans will and intention to his own glory. But Gods revealed will, is concerning those things which may, and ought to be done; and doth extend only unto those things which are duty, and which in themselves do tend unto Gods Glory: and this revealed will is the rule of Mans Obedience.

Q. 6. *Where is the revealed will of God to be found?*

A. The revealed will of God is to be found in the Scriptures, where the whole duty of man to God is made known, Mic. 6.8. *He hath shewed thee O Man what is good, and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God.*

40. Quest. *What did God at first reveal unto Man for the rule of his Obedience?*

Answ. The rule which God at first revealed to Man for his Obedience was the Moral Law.

Q. 1. *Are there any other Laws which God hath given unto Men?*

A. The Lord gave other positive Laws to the People of the Jews, which they were bound to yield obedience unto, such as the Ceremonial Laws; but those Laws were not intended as a standing rule of obedience

obedience for all Nations in all Ages, and therefore were after a time abrogated or disanull'd, and the not yeilding obedience to them by us at this time is no sin.

Q. 2. *Doth the Moral Law continue to be a rule of Obedience in the days of the Gospel?*

A. As the Moral Law was at first revealed that it might be a rule of mans obedience: so it doth continue so to be unto all men in every Nation unto the end of the world.

Q. 3. *How can the Moral Law be a rule of obedience unto the Heathen and Infidel world, who are without the light of the Scriptures to make it known unto them?*

A. Though without light of the Scriptures there cannot be so clear a discovery of the Moral Law, yet by the light of Nature it is made known unto all Nations in some measure, sufficient to leave the very Heathen without excuse for their disobedience, Rom. 2. 14, 15. *For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law are a Law unto themselves: Which shew the work of the Law written in their hearts.*

Q. *Can any man atttain life by obedience unto the Moral Law?*

A. If any man could yeild perfect obedience unto the Moral Law, he might attain life thereby; but all being guilty of sin, perfect obedience is impossible, and life thereby is unattainable; therefore the Law was not given unto Man after his fall, that it might give life, Gal. 3. 11. *The Law is not of faith; but the man that doth them shall live in them.* Rom. 3. 19. *Now we know that what things soever the Law saith, it saith unto them who are under the Law, that every mouth may be stopped, and all the World may become guilty before God.* Gal. 3. 21, 22. *If there had been a Law given, which could have given life, verily righteousness should have been by the Law; but the Scripture hath concluded all under sin.*

Q. 5. *Wherefore then was the Law given, when righteouſneſs and life was not attainable thereby?*

A. The Law was given to be a Schoolmaſter to bring Men unto Chriſt, that they might attain life by faith in him, Gal. 3. 24. *Wherefore the Law was our Schoolmaſter to bring us unto Chriſt, that we might be juſtified by faith.*

Q. 6. *How doth the Law bring Men unto Chriſt?*

A. The Law bringeth unto Chriſt, 1. By convincing men of ſin, the prohibitions of the Law convinceth them of their ſins of Commiſſion, the injunctions of the Law convinceth them of their ſins of omiſſion, Rom. 3.20. *For by the Law is the knowledg of ſin.* 2. By diſcovering unto Men the curſe of God, which is due to them for ſin, which all guilty ſinners do ly under, Gal. 3.10. *Curſed is every one that continueth not in all things, which are written in the Book of the Law to do them.* 3. By awakening the conſciences of the guilty, begetting bondage and fear in them; the ſpirit working with the Law, as a ſpirit of bondage doth ſhew them their danger of future wrath, becauſe of their diſobedience, Gal. 4. 24. *Theſe are the two Covenants, the one from Mount Sinai, which gendereth to bondage.* And thus men are brought unto a ſight of their need of Chriſt, and his perfect righteouſneſs, without which there can be no life and ſalvation.

Q. 7. *When men are brought, and by faith joyned unto Chriſt, doth the Moral Law ceaſe to be of any farther uſe unto them?*

A. Though believers, through their intereſt in Chriſt, are delivered from the curſe and condemnation, the rigor and irritation of the Moral Law, which, whilſt out of Chriſt, they were under; yet the Moral Law is ſtill of ſingular uſe unto believers, to provoke them unto thankfulneſs for Chriſt, who hath fulfilled the Law in their ſtead; and to be a rule according to

which they ought to endeavour as much as may be, to order their hearts and lives, however in this life perfection of obedience thereunto is unattainable, Rom. 7.7. *But now we are delivered from the Law, that being dead wherein we were held.* v. 12. *The Law is holy, and the Commandment is holy, juſt and good.* Tit. 2. 11, 12. *The grace of God that bringeth ſalvation, hath appeared unto all men; teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world.*

41. Queſt. *Where is the Moral Law ſummarily comprehended?*

Anſw. The Moral Law is ſummarily comprehended in the Ten Commandments.

Q. 1. *What is it for the Moral Law to be ſummarily comprehended in the Ten Commandments?*

A. The Moral Law is ſummarily comprehended in the Ten Commandments in that the ſum and chief heads of the Law are therein contained.

Q. 2. *Is there then any thing included, as commanded or forbidden, in the Moral Law, than what is expreſſed in the Ten Commandments?*

A. The Moral Law being ſpiritual, and very large, doth reach both the whole inward Man, and all the outward converſation, and therefore the Ten general heads in the Commandments do include many particular members and branches. 1. Whatever ſin is forbidden in any one precept, the contrary duty is commanded; and all ſins of the ſame kind alſo are forbidden; and not only the outward act, together with the words and geſtures tending thereunto; but alſo all the inward affections to ſin, together with all cauſes, means, occaſions, appearances, and whatever may be a provocation unto it, either in our ſelves or others, Mat. 5. 21, 22, 27, 28. *Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill, and whoſoever ſhall*

kill

kill shall be in danger of the judgment. But I say unto you that whosoever is angry with his Brother without a cause, shall be in danger of the judgment; and whosoever shall say unto his Brother, Racha, shall be in danger of the counsel; but whosoever shall say unto his Brother, thou Fool, shall be in danger of Hell-fire. Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. 2. Whatever duty is commanded, the contrary sin is forbidden; and all duties of the same kind are included, together with all sutable affections thereunto; as also the using all means appointed for help, quickning and furtherance therein; and our endeavours in our places to held and further others in their obedience.

Quest. 42. *What is the sum of the Ten Commandments?*

Answ. 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 neighbour as our selves.

Q. 1. *In how many Tables were the Ten Commandments at first written?*

A. The Ten Commandments were at first written by God himself in the Mount, and given unto *Moses* in two Tables of Stone, Deut. 10.1,2,4. *At that time the Lord said unto me, Hew thee two Tables of stone, like unto the first, and come up unto me in the Mount, and I will write on the Tables the words which were in the first Tables which thou brakest; And he wrote on the Tables according to the first writing the Ten Commandments,*

Q. 2. *What is the comprehensive duty of the Ten Commandments written in these Tables?* *A.* The

A. The comprehensive duty of the Ten Commandments is Love.

Q. 3. *What is the sum of the first Table of the Law?*

A. The sum of the first Table of the Law, which hath a more immediate reference unto God, is to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind, Mark 12.30. *And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first Commandment.*

Q. 4. *What is it to love the Lord with all the heart, and with all the soul, and with all the mind, and with all the strength?*

A. To love the Lord with all the heart, and with all the soul, and with all the mind, and with all the strength, doth imply the supremacy, ardency, and activity of our love, whereby we choose the Lord, cleave to him, and delight in him as our chief good, and employ all the faculties and powers of soul and body in obedience out of love.

Q. 5. *What is the sum of the second Table of the Law?*

A. The sum of the second Table of the Law, which hath a reference unto men, is to love our neighbour as our selves, Mark 12. 31. *The second is like, namely this, Thou shalt love thy neighbour as thy self.*

Q. 6. *Who is our Neighbour?*

A. Every Man is our Neighbour, and therefore we are bound to bear a general affection unto all.

Q. 7. *What is it to love our Neighbour as our selves?*

A. To love our neighbour as our selves, is to love our Neighbour with the same truth, and constancy of love, as we do our selves.

34 Quest. *What is the Preface to the Ten Commandments?*

Answ. The Preface to the Ten Commandmandments is in these words: *I am the Lord thy God, which have brought thee out of the Land of Ægypt, out of the House of Bondage.*

44. Quest. *What doth the Preface to the Ten Commandments teach us?*

Answ. The Preface to the Ten Commandments teacheth us, that because God is the Lord,& our God & Redeemer,therefore we are bound to keep all his Commandments.

Q. 1. *How many Reasons or Arguements are there in the Preface to oblige and perswade us to keep all Gods Commandments?*

A. There are in the Preface three Reasons, or Arguments to oblige and perswade us to keep all Gods Commandments. 1. Because God is the Lord: *I am the Lord.* 2. Because God is our God: *I am the Lord thy God.* 3. Because God is our Redeemer, *which brought thee out of the Land of Ægypt, out of the House of Bondage.*

Q. 2. *How can God be said to bring his People out of the Land of Ægypt, out of the House of bondage now?*

A. As God brought his People of old out of the Earthly Ægypt, and the Bondage of Men; so he doth now bring his People out of spiritual Ægypt, and the bondage they are in unto the Devil & their own lusts.

Q. 3. *How are we bound and obliged to keep Gods Commandments, as he is the Lord?*

A We are bound and obliged to keep Gods Commandments, as he is the Lord; because as he is the Lord, he is our Creator and supream Soveraign, and we owe to him all obedience, as we are his creatures and Subjects, Psal. 100.2,3. *Serve the Lord with gladness, know that he made us and not we our selves.* Jer.10.

7. *Who would not fear thee, O King of Nations? for unto thee it appertaineth.*

Q. 4. *How are we bound and obliged to keep Gods Commandments as he is our God?*

A. We are bound and obliged to keep Gods Commandments, as he is our God, because as our God he hath taken us into Covenant, and brought us into a special relation to himself, and hereby laid a greater obligation upon us,to do him service,Deut.11.1. *Thou shalt love the Lord thy God, and keep his charge, and his statutes, & his judgments,& his Commandments alway.*

Q. 5, *How are we bound and obliged to keep Gods Commandments, as he is our Redeemer?*

A. We are bound and obliged to keep Gods Commandments, as he is our Redeemer, because God hath Redeemed us for this end, that being free from the slavery of sin and Sathan, we might be encouraged and enabled to yield obedience unto him, 1 Cor.6.19,20. *Ye are not your own, for ye are bought with a price; therefore glorifie God in your body, and in your spirits which are Gods.* Luk.1.74.75. *That we being delivered out of the hands of our enemies, might serve him without fear, in holiness & righteousness before him all the days of our lives.*

45. Quest. *What is the first Commandment?*

Answ. The first Commandment is, *Thou shalt have none other Gods before Me.*

46. Quest. *What is required in the first Commandment?*

Answ. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorifie him accordingly.

Q. 1. *How many duties are there chiefly required in the first Commandment?*

A. There

A. There are three duties chiefly required in the first Commandment. 1. To know God, 1 Chron. 28. 9. *And thou Solomon my Son, know thou the God of thy Fathers.* 2. To acknowledge God, Deut. 26. 17. *Thou hast avouched the Lord this day to be thy God.* 3. To worship and glorifie God, Mat. 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q. 2. *What are we bound to know concerning God?*

A. We are bound to know, 1. That God is, or that there is a God. 2. What God is in all these glorious attributes and perfections, whereby he hath made himself known.

Q. 3. *How ought we to acknowledge God?*

A. 1. We ought to acknowledg God to be the only true God, 1 Cor. 8. 6. *Unto us there is but one God.* 2. We ought to take, and own God for our God, Psal. 48. 14. *This God is our God.*

Q. 4. *How ought we to worship and glorifie God?*

A. We ought to worship and glorifie God, as the only right object of Divine worship and honor. 1. In our minds, by thinking, meditating, remembring, and highly esteeming of Him, Mal. 3. 16. *A Book of remembrance was written before him, for them that thought on his name.* Psal. 63. 6. *When I remember thee on my Bed, and meditate on thee in the night watches,* Psal. 71. 19. *O God who is like unto thee?* 2. In our wills, by choosing him for our chief good, and devoting our selves to his service, Josh. 24. 22. *Ye have chosen the Lord to serve him.* 3. In our hearts, by loving him, desiring him, fearing him, believing and trusting in him, grieving for our sins against him, hoping in him, delighting and rejoycing in him, Deut. 10. 12. *And now Israel, what doth the Lord require of thee, but to fear the Lord thy God, and to love him,* &c. Isa. 26. 8. *The desire of our soul is to thy Name,* Exod. 14. 31. *And the People believed the Lord, and his servant Moses.* Isa. 26. 4. *Trust ye*

ye in the Lord for ever. Psal. 31. 18. *I will be sorry for my sin.* Psal. 130. 7. *Let Israel hope in the Lord.* Psal. 37. 4. *Delight thy self in the Lord.* 4. In our lips, by calling upon him, and speaking well of his name, Phil. 4. 6. *In every thing by Prayer and supplication, with thanks-giving, let your requests be made known unto God.* Psal. 145. 21. *My mouth shall speak the praise of the Lord.* 5. In our lives, by yeilding all obedience unto him, being zealous for his glory, careful to please him, fearful of offending him, and by walking humbly before him, Jer. 7. 23. *This thing I commanded them, obey my voice, and walk ye in all the ways that I commanded.* Joh. 2. 17. *The zeal of thy House hath eaten me up* Col. 1. 10. *Walk worthy of the Lord unto all pleasing.* Gen. 39. 9. *How can I do this great wickedness, and sin against God?* Mic. 6. 8. *Walk humbly with thy God.*

47. Quest. *What is forbidden in the first Commandment?*

Answ. The first Commandment forbiddeth the denying, or not worshipping and and glorifying the true *God*, as God, and our God, and the giving that worship and glory to any other, which is due to him alone.

Q. 1. *What are the chief sins forbidden in the first Commandment?*

A. The chief sins forbidden in the first Commandment, are, 1. Atheism. 2. Prophaness. 3. Idolatry.

Q. 2. *What is Atheism?*

A. Atheism is the denying, or not having a God, Psal. 14. 1. *The fool hath said in his heart there is no God.* Eph. 2. 12. *At that time ye were without Christ, having no hope, and without God in the World.*

Q. 3. *What is the Prophaness in this Commandment forbidden?*

A. The Prophaness forbidden in this Command-

ment, is the not worſhipping and glorifying the true God, as God, and our God.

Q. 4. Wherein doth this prophaneſs, in regard of Gods Worſhip and honor, appear?

A. Profaneſs, in regard of Gods Worſhip and Honor, doth appear, 1. When Perſons do not know God, or have miſapprehenſions of him, Jer. 4. 22. *My People is fooliſh, they have not known me.* Pſal. 50. 21. *Thou thoughteſt I was altogether ſuch a one as thy ſelf.* 2. When Perſons are forgetful of God, Jer. 2. 32. *My People have forgotten me days without number.* 3. When Perſons hate God, or love themſelves, or any thing elſe more than God, deſire Creatures more than God, truſt in arms of fleſh more than God, delight in objects of ſenſe more than God, when Perſons ſet any affection upon any thing in the World more than God, and take off the heart, in whole, or in part, from God, Rom. 8. 7. *The carnal mind is enmity againſt God.* 1 Joh. 2. 15. *Love not the World, nor the things in the World; if any man love the World, the love of the Father is not in him.* Col. 3. 2. *Set your affections on things above, not on things on Earth.* 4. When Perſons omit or neglect to give that worſhip and glory which is due unto God, either with the inward, or outward Man, Iſa. 43. 22. *But thou haſt not called upon me, O Jacob,* &c.

Q. 5. What is that Idolatry which is forbidden in this firſt Commandment?

A. The Idolatry which is forbidden in the firſt Commandment, is the giving that Worſhip and Glory unto any other, which is due unto God alone, Rom. 1. 25. *Who changed the truth of God into a lye, and Worſhipped and Served the Creature more than the Creator, who is bleſſed for ever.*

Q. 6. How many ways may Perſons be guilty of the Idolatry forbidden in this Commandment?

A. Perſons may be guilty of the Idolatry forbidden in

in this Commandment, 1. By having and worſhiping other Gods beſides the true God, with the outward man; as when Perſons worſhip the *Heatheniſh* Gods, or Angels or Saints. 2. By giving that honor and reſpect to any thing in the World, which is due only unto God, with the inward man, which is Heart-Idolatry, Col. 3. 5. *And Coveteouſneſs which is Idolatry.*

48. Queſt. *What are we eſpecially taught by theſe words,* Before me?

Anſw. 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.

Q. 1. How doth it appear that God ſeeth all things?

A. It doth appear that God ſeeth all things, becauſe God is every where preſent, & is infeite in underſtanding, Jer. 23. 24. *Can a man hide himſelf in ſecret places, and I ſhall not ſee him ſaith the Lord? Do not I fill both Heaven and Earth?* Pſal. 147. 5. *His underſtanding is infinite.*

Q. 2. Why doth God take ſuch notice of, and is ſo diſpleaſed with the ſin of having any other God?

A. Becauſe the ſin of having any other God, is a great affront unto the Holy and Jealous eye of God, who will not give his glory unto another, Pſal. 44. 20, 21. *If we have ſtretched out our hands unto a ſtrang God, ſhall not God ſearch this out?* Iſa. 42. 8. *I am the Lord, that is my name, and my glory will I not give to another, neither my praiſe to Graven Images.*

49. Queſt. *What is the ſecond Commandment?*

Anſw. The ſecond Commandment is; *Thou ſhalt not make unto thee any Graven Imag-*

or the likneſs 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 Iniquities 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.

50. Queſt. *What is required in the ſecond Commandment?*

Anſw. The ſecond Commandment requireth the receiving, obſerving, and keeping pure and entire all ſuch Religious Worſhip, and Ordinances as God hath appointed in his Word.

Q. 1. *How doth the Worſhip required in this ſecond Commandment differ from the Worſhip required in the firſt Commandment?*

A. The Worſhip required in the firſt Commandment, hath a reſpect unto the object of Worſhip, whereby we are bound to Worſhip the true God, and none elſe: The Worſhip required in the ſecond Commandment hath a reſpect unto the means of Worſhip, whereby we are bound to Worſhip God according to the way and means of his own appointment, and no other.

Q. 2. *What is the way and means which God hath appointed for his Worſhip?*

A. The only way and means which God hath appointed for his Worſhip, is his Ordinances which he hath preſcribed in his Word. Q. 3.

Q. 3. *What are the Ordinances which God hath appointed in his Word to be the means of Worſhip, and to be obſerved by his People?*

A. The Ordinances which God hath appointed in his Word, to be the means of his Worſhip, and to be obſerved by his People, are; 1. Prayer unto God with Thanksgiving, and that publickly in Aſſemblies, privately in Families, and ſecretly in Cloſets, Phil. 4. 6. *Be careful for nothing; but in every thing by Prayer and Supplication with Thanksgiving let you requeſts be made known to God.* Eph. 5. 20. *Giving thanks always for all things unto God, and the Father, in the Name of our Lord Jeſus Chriſt.* Luke 1. 10. *And the whole Multitude of People were Praying.* Jer. 10. 25. *Pour out thy fury upon the Families which call not on thy Name.* Mat. 6. 6. *But thou when thou Prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy Door, Pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly.* 2. Reading and ſearching the Scriptures, Acts 15. 21. *For Moſes is read in the Synagogues every Sabbath day.* Joh. 5. 39. *Search the Scriptures, for in them ye think ye have eternal life, and they are they which teſtifie of me.* 3. Preaching and hearing of the Word, 2 Tim. 4. 2. *Preach the Word, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort with all Long-ſuffering and Doctrine.* Iſa. 55. 3. *Hear and your Soul ſhall live.* 4. Singing of Pſalms, Pſal. 149 1. *Praiſe ye the Lord, ſing unto the Lord a new Song, and his praiſe in the Congregation of Saints,* Jam. 5. 13. *Is any merry? let him ſing Pſalms.* 5. Adminiſtration and Receiving of the Sacramets, both of Baptiſm, and the Lords Supper, Mat. 28. 19. *Go therefore and teach all Nations, Baptiſing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* 1 Cor. 11. 23, 24, 25. *For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus the ſame night wherein he*

he was betrayed, took bread, & when he had given thanks he brake it and said; Take, eat; This is my Body, which is broken for you, this do in remembrance of me: after the same manner also he took the Cup when he had supped, saying; This Cup is the New Testament in my blood, This do as often as ye drink it in remembrance of me. 6. Fasting, Luk 5.35. *But the days will come when the Bridegroom shall be taken away from them, and then shall they fast in those days.* 7. Instructing of Children and Houshold in the Laws and Ways of the Lord, Gen 16. 19. *For I know him that he will command his Children, and his Houshold after him, and they shall keep the way of the Lord.* Deut. 6. 6, 7. *And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy Children.* Eph. 6. 4. *And ye Fathers provoke not your Children unto wrath, but bring them up in the Nurture and Admonition of the Lord.* 8. Conference and Discourse of the things of God, Mal. 3. 16. *They that feared the Lord, spake often one to another, and the Lord hearkned, and heard it.* Deut. 6. 7. *Thou shalt talk of them when thou sittest in thine House, and when thou lyest down, and when thou risest up.* 9. Meditation, Psal. 77. 12. *I will meditate of all thy works.* 1 Tim. 4. 15. *Meditate on these things, give thy self wholly to them, that thy profiting may appear unto all.* 10. Vows to the Lord, Psal. 76. 11. *Vow and pay unto the Lord.* 11. Swearing by the Name of the Lord when Lawfully called, Deut. 6. 13. *Thou shalt fear the Lord thy God and serve him, and swear by his Name.* 12. Exercise of Church Discipline, Mat. 18. 15, 16, 17. *If thy Brother trespass against thee, go and tell him of his fault between him and thee alone; if he will not hear thee, then take with thee one or two more: and if he neglect to hear them tell it unto the Church: But if he neglect to hear the Church, let him be unto thee as an Heathen man and Publican.*

Q. 4.

Q. 4. *What doth God require in the second Commandment, in reference to his Ordinances & means of Worship?*

A. God in the second Commmandment, doth require in reference to his Ordinances and means of Worship, 1. The receiving of them. 2. Observing of them. 3. The keeping of them pure and entire.

Q. 5. *What is it to receive Gods Ordinances?*

A. The receiving of Gods Ordinances, implieth an approving of them with the mind, and embracement of them with the will.

Q. 6. *What is it to observe Gods Ordinances?*

A. The observing Gods Ordinances implieth a doing what is required in them, a making use of them, and attending upon God in them.

Q. 7. *What is it to keep pure and entire Gods Ordinances?*

A. The keeping pure and intire Gods Ordinances implieth, a doing what in us lieth, to preserve the Ordinances from corruption, not suffering any thing to be added to them, or taken away from them, Deut. 12. 32. *What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it.*

Q. 8. *How doth it appear that the receiving, observing, and keeping pure and entire all such Religious Worship and Ordinances as God hath appointed, is required in the second Commandment, when it doth only forbid, Thou shalt not make to thy self any Graven Image, &c.*

A. Gods forbidding the making any Graven Image, and worshipping it, doth clearly imply; 1. That God must be worshipped by some means. 2. That it is a sin to worship God by Graven Images. 3. That by consequence, it is a sin to worship God by the means which he hath not appointed. 4. That therefore it is a duty to worship God by the means which he hath appointed, which being his Ordinances, they must be received, observed and kept pure and entire.

51. Quest.

51. Queſt. *What is forbidden in the ſecond Commandment?*

Anſw. The ſecond Commandment forbiddeth the worſhipping of God by Images, or any other way not appointed in his Word.

Q. 1. *What is the firſt great ſin forbidden in the ſecond Commandment?*

A. The firſt great ſin forbidden in the ſecond Commandment, is the ſin of Idolatry.

Q. 2. *How doth the Idolatry forbidden in the firſt Commandment differ from the Idolatry forbidden in the ſecond Commandment?*

A. The Idolatry forbidden in the firſt Commandment hath a reſpect unto the object, when we give that Worſhip and Honor which is due only to God, unto another: The Idolatry forbidden in the ſecond Commandment, hath a reſpect unto the means when we worſhip God by Images.

Q. 3. *How many ways may Perſons be guilty of Idolatry in their worſhipping of God by Images?*

A. Perſons are guilty of Idolatry, in worſhipping of God by Images. 1. When they worſhip feigned and falſe Gods (apprehending them to be true) by Images and Repreſentations; ſuch was the Heathens Idolatry in worſhipping *Jupiter*, *Juno*, *Apollo*, *Diana*, and other feigned gods & goddeſſes by their Images in their Idolatrous Temple. 2. When they worſhip the true God, in or by any Image or Repreſentation of him, whether it be by any thing in Heaven or the Earth, or the Waters, as in the Commandment; *Thou ſhalt not make to thy ſelf any graven Images, or the likeneſs of any thing that is in Heaven above, or Earth beneath, or Water under the Earth; thou ſhalt not bow down to them, & ſerve them.* Deut. 4. 15, 16. *Take ye therefore heed to your ſelves, for ye ſaw no manner of ſimilitude, in the day that the Lord ſpake unto you*

you in Horeb; leſt ye corrupt your ſelves, & make you a graven Image. Ex. 32. 8. *They have made them a Molten Calf, and have worſhipped it, and ſacrificed thereunto, & ſaid, theſe be thy Gods; O Iſrael, which brought thee up out of the Land of Egypt.* 3. When they have in their Worſhip Carnal Imaginations, and Repreſentations of God in their minds; as if he were an old man ſitting in Heaven, or the like.

Q. 4. *Why may we not make uſe of Images for a help in our worſhip of God?*

A. No. 1. Becauſe God hath abſolutely forbidden it. 2. Becauſe Images are not a real help, but a hindrance of Devotion, they tending to leſſen God in our eſteem, who being the living God, and ſuperlatively excellent, and infinitely removed above all his creatures, cannot without great reflection of diſhonor upon him, be repreſented by a dead Image.

Q. 5. *Is it not lawful to have Images, or Pictures of God by us, ſo we do not worſhip them, nor God by them?*

A. The Images or Pictures of God are an abomination, and utterly unlawful, becauſe they do debaſe God, and may be a cauſe of Idolatrous Worſhip.

Q. 6. *Is it not lawful to have Pictures of Jeſus Chriſt he being Man as well as God?*

A. It is not lawful to have Pictures of Jeſus Chriſt, becauſe his Divine Nature cannot be pictured at all, and becauſe his Body as it is now glorified, cannot be pictured as it is; and becauſe, if it do not ſtir up Devotion, it is in vain; if it do ſtir up Devotion, it is a worſhipping by an Image to Picture, and ſo a palpable breach of the ſecond Commandment.

Q. 7. *What is the ſecond great ſin againſt this ſecond Commandment?*

A. The ſecond great ſin againſt this ſecond Commandment is Superſtition.

Q. 8. *What is the Superſtition forbidden in the ſecond Commandment?*

A. The

A. The Superſtition forbidden in the ſecond Commandment, is the worſhipping of God in any other way, or by any other means than what he hath appointed in his Word; and thus adding Humane Inventions unto Gods Inſtitutions, which is Will-worſhip, and condemned by the Apoſtle, Col. 2. 20, 21, 22, 23. *Why, as though living in the world, are ye ſubject unto Ordinances (touch not, taſte not, handle not; which all are to periſh with the uſing) after the Commandments and Doctrines of men; which things have indeed a ſhew of wiſdom in Will-worſhip.*

Q. 9. *May nothing be added in the Worſhip of God, but what is preſcribed in the Word of God?*

A. Nothing may be added in the worſhip of God as parts of Worſhip, but what is preſcribed or appointed in the Word of God; becauſe without Divine Inſtitution, it is but vain Worſhip; neither pleaſing to God, nor profitable unto them that Worſhip, Mat. 15. 9. *But in vain do they worſhip me, teaching for Doctrines the Commandments of men.*

Q. 10. *Are not ſignificant Ceremonies allowable that the dull minds of men may be quickned unto the more Devotion?*

A. 1. The Ceremonies which God himſelf did appoint under the Law, are not lawful, much leſs the Ceremonies of mens appointment, which are parts of worſhip. 2. Significant teaching Ceremonies were they appointed by God, would be the parts of true worſhip; therefore ſuch ſignificant teaching Ceremonies as are not appointed by God, are parts of falſe worſhip, or of worſhip ſo far corrupted as they are uſed. 3. The ſignificancie of teaching Ceremonies without God's Inſtitution, which carrieth with it God's bleſſing is inſignificant, and ineffectual, to convey and confer any grace.

Q. 11. *May not the Church by vertue of that Command,*

mand, 1 Cor. 14. 40. *Let all things be done decently, and in order; appoint Ceremonies for decency and order ſake?*

A. The Church may and ought, by vertue of this Command, ſee that there be no undecency and diſorder in the worſhip of God; that is, they may order that things appointed by God be done decently, & in order, in reference to conveniency of time and place, and the like, which the Word of God doth vertually include in appointing worſhip it ſelf, which without ſuch circumſtances cannot be performed; but here is no liberty given unto the Church to introduce, and appoint new parts of worſhip, as ſignificant teaching Ceremonies are proved to be; neither may ſuch things be called decent in Gods worſhip, which the Idolatrous Church of *Rome* have in uſe without any warrant from the Word of God.

Q. 12. *What is the Idolatry and Superſtition of the Church of* Rome *in the Worſhip of God?*

A. The Idolatry & Superſtition of the Church of *Rome* in the Worſhip of God, is; their Idolatrous Kneeling at the Sacrament, aſſerting, that the Bread is turned into the Real Body of Chriſt; their Idolatrous worſhipping of Chriſt by the Crucifix; their Idolatrous Pictures, and Images of God which they bow before; their Idolatrous bowing at Altars, and towards the Eaſt; their Idolatrous Praying to Angels and Saints, eſpecially the Virgin *Mary*: Their offering up the unbloody Sacrifice of the Hoſt; their Superſtitious Faſtings and abſtaining from Fleſh in Lent; their Superſtitious Holy-days; their Superſtitious Prieſts Surplice; their adding Cream, Oyl & Spittle to the Water, & ſigning with the Croſs in Baptiſme; their Baptizing of Bells; their Praying upon Beads; and many more Superſtitious Cuſtoms, for which there is not the leaſt Command in the Scripture.

Q. 13.

Q. 13. *How may we further offend and sin against the second Commandment?*

A. We offend and sin against the second Commandment, not only by Idolatry and Superstition, but also when we are not zealous for pure worship according to Gods institution, not endeavouring what in us lieth in our places the Reformation of Worship, according to the Pattern in the Word; as also, when we disuse and neglect, especially when we contemn, and oppose any of those Ordinances which God hath appointed to be the means of Worship, John 2. 17. *The zeal of thy House hath eaten me up.* Heb. 10. 25. *Not forsaking the assembling of our selves together, as the manner of some is.* Mat. 23. 13 *Wo unto you Scribes and Pharisees, Hypocrites, for ye shut up the Kingdom of Heaven against men, for ye neither go in your selves, neither suffer ye them that are entring to go in.* 1 Thes. 2. 16. *Forbidding us to speak unto the Gentiles, that they may be saved, filling up their sin alway.* Act. 13. 44, 45, 46. *And the next Sabbath day, came almost the whole City together to hear the Word of God: But when the Jews saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming: Then Paul and Barnabas waxed bold and said, It was necessary that the Word of God should first have been spoken unto you; but seeing ye put it from you, and judge your selves unworthy of everlasting life; Lo, we turn to the Gentiles.*

52. Quest. *What are the Reasons annexed to the second Cimmandment?*

Answ. The Reasons annexed to the second Commandment are Gods Sovereingnty over us, his Propriety in us, and the Zeal he hath to his own Worship.

Q. 1.

Q. 1. *What is the first Reason annexed unto the second Commandement?*

A. The first Reason annexed unto the second Commandement is God's sovereignty over us, in these words, *I the Lord.*

Q. 2. *What is the force of this first Reason?*

A. The force of this first Reason is, because God is the great sovereign King over us, and hath the sole or only Authority to make Laws for the way of his Worship, therefore we ought by vertue of our Allegiance, as we are his Subjects, to observe his Laws and Ordinances, and to worship him no other way than he hath appointed in his Word, Psal. 95. 2. 3. *Let us come before his presence with Thanksgiving, and make a joyful Noise unto him with Psalms, for the Lord is a great God, and a great King above all Gods.*

Q. 3. *What is the second Reason annexed unto this second Commandement?*

A 3. The second Reason annexed unto this second Commandement, is Gods propriety in us, in these words, *Thy God*; I the Lord thy God.

Q. 4. *What is the force of this second Reason?*

A. The force of this second Reason is, that because we belong unto the Lord, therefore we ought to keep close unto him and his Appointments, and take heed especially of Idolatry, and Superstition, which do alienate the heart from him, Psal. 95. 6, 7. *O come let us Worship, and bow down, let us kneel before the Lord our God,* Psal. 106. 19, 21. *They made a Calf in Horeb, and worshipped the moulten Image, they forgat God their Saviour.*

Q. 5. *What is the third Reason annexed unto the second Commandement?*

A. The zeal which God hath to his own Worship is his jealousie, whereby out of Love to his own Worship and Institutions, he is highly offended with those

that

that turn aside from them unto their own inventions; *I the Lord thy God am a jealous God*, Exod. 34. 14. *Thou shalt worship no other God, for the Lord whose Name is zealous, is a jealous God.*

Q. 7. *Wherein doth this zeal and jealousie of God for his own Worship shew it self?*

A. The zeal and jealousie of God for his own Worship doth shew it self, 1. In his accounting the Breakers of this Commandement, these that hate him, and threatning to punish them unto the third and fourth Generation. *I the Lord am a jealous God, visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me.* 2. In his esteeming the keepers of this Commandament, such as love him, and promising mercies unto thousands of them, *Shewing mercy unto thousands of them that love me and keep my Commandements.*

Q. *How can God in justice visit the iniquity of the Fathers upon their Children?*

A. 1. If Children do not walk in the steps of the same sins with their Parents, God doth not punish them for their sins, Ezek. 18. 14. 17. *If he beget a Son that seeth all his Fathers sins which he hath done, and considereth, and doth not such like, he shall not die for the iniquity of his Father, he shall surely live.* 2. If God doth visit the iniquity of the Fathers upon their Children; it is when the Children are guilty of the same iniquity, and so fill up the measure, and the punishment of them is most equal and righteous, Ezek. 18. 15. *Is not my way equal? and not your ways unequal?*

53. Quest. *Which is the third Commandement?*

Answ. The third Commandement is, *Thou shalt not take the Name of the Lord thy God in vain,*

vain, for the Lord will not hold him guiltless that taketh his Name in vain.

54. Quest. *What is required in the third Commandement?*

Answ. The third Commandement requireth, the holy, and reverent use of God's Names, Titles, Attributes, Ordinances, Word and Works.

Q. 1. *What are we to understand by the Name of God, which we are forbidden in this Commandement to take in vain?*

A. The Name of God which we are forbidden in this Commandment to take in vain, is to be taken generally, and comprehensively for any thing whereby God maketh himself known.

Q. 2. *By what is it that God doth make himself known?*

A. God doth make himself known; 1. By his Names taken particularly, which he hath given unto himself in Scripture, such as God, Lord, I am, Jehovah, and the like, Deut. 6. 4. *Hear, O Israel, the Lord our God is one Lord*, Exod. 3. 13. *And they shall say unto me, what is his Name? what shall I say unto them? And God said unto* Moses, *I AM THAT I AM, thou shalt say, I AM, hath sent me unto you*, Exod. 6. 3. *I appeared unto* Abraham *by the Name of God Almighty, but by the Name of* JEHOVAH *was I not known.* 2. By his Titles, such as Lord of Hosts, Holy One of Israel: The God of *Abraham*, *Isaac* and *Jacob*, Creator, Preserver of men. The King of Kings, and Lord of Lords: The King of Nations, the King of Saints, The God and Father of our Lord Jesus Christ; the Father of Mercies; the God of Salvation; the Hearer of Prayers, and the like, Isa. 1. 9. *Except the Lord*

of.

of Hosts had left unto us a very small remnant, Isa. 60. 14. *The Zion of the Holy One of Israel*, Exod. 3. 6. *I am the God of* Abraham, *the God of* Isaac, *and the God of* Jacob, Isa. 40. 18. *The Lord, the Creator of the ends of the Earth*, Job 7. 20. *What shall I do unto thee thou preserver of men.* 1 Tim. 6 15. *The blessed, and the only Potentate, the King of Kings, and Lord of Lords*, Jer. 10. 7. *Who would not fear thee, O King of Nations*, Revel. 15. 3. *Just and true are thy ways, thou King of Saints*, 2 Cor. 1. 3. *Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies*, Psal. 68. 29. *He that is our God, is the God of our Salvation*, Psal. 65. 2. *O thou that hearest Prayers, unto thee shall all flesh come.* 3. By his Attributes which are his Perfections, and Properties whereby he distinguisheth himself from his Creatures, such as Omnipotencie, Eternity, Invisibility, Infinite Wisdom, Omnipresence, Holiness, Unchangeableness, Mercifulness, Love, and the like, Revel. 19. 6. *The Lord God Omnipotent reigneth*, 1 Tim. 1. 17. *Now unto the King Eternal, Immortal, Invisible, the only wise God, be honor and glory*, Psal. 147. 5. *Great is our Lord, and of great power, his Understanding is infinite*, Jer. 23. 23. *Can any hide himself in secret places that I shall not see him, saith the Lord: do not I fill both Heaven and Earth?* Psal. 99. 9. *I am the Lord, I change not.* Psal. 145. 1. *The Lord is gracious and full of compassion.* 1 John 4. 8. *God is Love.* 4. By his Ordinances, Prayer, Hearing, the Sacrament, Psal. 77. 13. *Thy way, O God, is in the Sanctuary.* 5. By his Word, Law and Gospel, Psal. 138. 2. *Thou hast magnified thy Word above all thy Name.* 6. By his works of Creation and Providence, Psal. 19. 1. *The Heavens declare the glory of God, and the Firmament sheweth his handy-work.* Psal. 9. 19. *The Lord is known by the judgments which he executeth.* Act. 14. 17. *He left not himself without a Witness, in that he did good, and gave us Rain and fruitful Seasons.*

Q. 3.

Q. 3. *What doth the third Commandment require in reference unto these things, whereby God doth make himself known?*

A. The third Commandment, doth require in reference unto the things whereby God doth make himself known; 1. The use of them. 2. The Holy and Reverent use of them, that we should use them with holy ends, designing the glory of God, and in a Reverent manner, as is suitable unto the Majesty of God, who maketh himself known by them, Psal. 92. 2. *Give unto the Lord the glory due unto his Name.* Rev. 15. 3, 4. *Great and marvellous are thy works, Lord God Almighty; who shall not fear thee and glorifie thy Name?*

Q. 4. *How should our Holiness and Reverence shew it self towards these things?*

A. Our Holiness & Reverence shew it self; 1. I should reference unto Gods Names, Titles, and Attributes, in our holy and reverent Thoughts, and meditating of them, so as to admire, fear, love, desire, and delight in God; and in our holy and reverent making mention of them with our Tongues. 2. In reference unto Gods Ordinances in our holy and reverent making use of them, waiting upon, & seeking after God in them. 3. In reference unto Gods Word, in our holy and reverent minding the Majesty & Authority of God therein, so as to yield ready obedience thereunto. 4. In reference unto Gods Works of Creation, in our holy and reverent Contemplation of Gods infinite Power and Wisdom, and greatness therein manifested; and in reference unto Gods works of Providence in our holy and reverent eying, following, and complying with Gods designs in all his providential Dispensations, blessing and praising him for his Mercies, submitting unto, and patiently bearing his Corrections, and any sort of Afflictions.

Q. 5. *When should we especially, holily and reverently make use of those things whereby God maketh himself known?*

A. A

A. At all times, but especially when we are called to the duties of his immediate Worship, we should be holy and reverent in the use of these things, sanctifying the name of God in them.

Q. 6. *What is the difference between the worship of God required in this third Commandment, and that which is required in the first and second Commandments?*

A. The first Commandment hath a respect unto the object of Gods Worship; the second Commandment hath a respect unto the means of Worship; but this third Commandment hath a respect unto the manner of Worship, requiring that it be performed with Humility, and holy Fear, with Sincerity, Fervency, and all kind of Holy Affections.

55. Quest. *What is forbidden in the third Commandment?*

Answ. The third Commandment forbiddeth the profaning, or abusing of any thing whereby God maketh himself known.

Q. 1. *How are Gods Names, Titles and Attributes profaned and abused?*

A. Gods Name, Titles, and Attributes are profaned and abused; 1. When persons do think slightly, and irreverently of them, without any sutable affections to them, especially when their hearts are filled with despising, hatred, and aversation towards the Name of God, Mal.1.6. *If I then be a Father, where is mine Honor? If I be a Master, where is my Fear, saith the Lord of Hosts unto you that despise my Name?* 2. When persons speak irreverently concerning God, making mention of any of his Names, Titles, or Attributes in ordinary discourse, crying, O Lord, O God, God forgive me, God save me, and the like, without minding what they say, or having any Awe of God upon them, whilst they are speaking of him, Psal.139.20. *Thine*

Thine Enemies take thy Name in vain. 3. When persons do Swear by the Name of God, and that either vainly, and wickedly, mingling their ordinary Speech with hideous Oaths, priding themselves in their Invention of New Oaths, and emphatically pronouncing of them; or when persons being called to Swear lawfully before a Magistrate, or the like, they do Swear falsly, Mat.5.34,37. *But I say unto you Swear not at all, but let your Communication be yea, yea; nay, nay, for whatsoever is more than these cometh of Evil.* Zach.5.4. *It shall enter into the House of him that sweareth falsly by my Name.* 4. When persons do curse either themselves, or others, in the Name of the Lord, either jestingly, rashly, or maliciously, Sam.17.43. *And the Philistine cursed David by his Gods.* Mat.26.27. *Then began he to curse and to swear, saying, I know not the man.* 5. When persons Blaspheme the Name of the Lord, by speaking against any of those Names, Titles, or Attributes, whereby he hath made himself known, or by ascribing any thing unto him which is unworthy him, 2 King.19.22. *Whom hast thou reproached, and blasphemed? and against whom hast thou exalted thy voice, and lift up thine eyes on high, even against the holy one of Israel* Jam.1.13. *Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man.* 6. When persons use the Name of the Lord in any Charms, Act.19.13,16. *Then certain of the vagabond Jews exorcists, took upon them, to call over them which had Evil Spirits, in the Name of the Lord Jesus, &c. And the man in whom the Evil Spirit was leapt upon them, and overcame them, so they fled out of the house naked and wounded.*

Q. 2. *How are Gods Ordinances profaned & abused?*

A. Gods Ordinances are profaned and abused; 1. When persons are irreverent in their attendance upon them, in regard of the outward gesture of their bodies,

dies, laughing, talking, sleeping, any other way undecently behaving themselves in the time of Prayer, preaching, singing, receiving the Sacrament, or any other part of Gods Worship, Eccl. 5. 1. *Keep thy foot when thou goest to the house of God.* 1 Cor. 14. 40. *Let all things be done decently and in order.* 2. When Persons under Ordinances are slight and formal, as to the inward frame of their minds, when their minds are roving and wandring, and their hearts are dead, and dull, very unbecoming the Majesty of God, whom in his Ordinances they wait upon, who being a Spirit, doth chiefly look to the Spiritual part of his service, Joh. 4. 24. *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.* 3. And chiefly Persons profane, and abuse Gods Ordinances, when they make a profession of Religion; and attend upon Ordinances only that they may be accounted Religious by men, without any sincere Endeavours to approve the heart unto God; making use of Religion only as a Cloak for Covetousness, or maliciousness, or Voluptuousness, 2 Tim. 3. 5. *Having a form of Godliness, but denying the power thereof.* Mat. 23. 14. *Woe unto you Scribes, Pharisees, Hypocrites, for ye devour Widdows houses, and for a pretence, make long prayers, therefore ye shall receive the greater Damnation.*

Q. 3. *How is Gods word profaned and abused?*

A. Gods Word is profaned and abused; 1. When Persons think, or speak slightingly, especially when they pervert the Word of God, or any part thereof unto prophane jests, Jer. 23. 33, 36. *And when this People, or Prophet shall ask thee, saying, What is the burden of the Lord? Thou shalt say, What burden? I will even forsake you, saith the Lord. And the burden of the Lord shall ye mention no more, for ye have perverted the words of the living God.* 2. When Persons wrest the Word of God unto false Doctrine; perversly disputing against the found

found and wholsome Doctrine therein contained, 2 Pet. 3. 16. *In which are some things hard to be understood which they that are unlearned, and unstable, wrest as they do also the other Scripture unto their own destruction,* 1 Tim. 6. 4, 5. *If any man Teach otherwise, and consent not to wholsome Words, the words of our Lord Jesus, and the Doctrine which is according to godliness. He is proud knowing nothing, but doting about questions, and strifs of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the Truth.* 3. When Persons mis-apply the Word of God; the Threatnings unto the Righteous to make them sad; the promises to the wicked, to encourage them in their wicked ways, Ezek. 13. 22. *With Lies ye have made the heart of the Righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him Life.*

Q. 4. *How are Gods works profaned and abused?*

A. Gods Works are profaned and abused; 1. When Persons pamper their flesh, gratifie their Lusts, and are intemperate in their use of Gods Creatures, Rom. 13. 12, 14. *Let us walk honestly, as in the day; not in Rioting and Drunkenness; not in Chambering & Wantonness; not in Strife and Envy; but put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the Lusts thereof.* 2. When in prosperity, Persons are forgetful of God, unthankful for Mercies, and indulge themselves the more to sin, because of Gods patience & bounty, Hos. 13. 6. *They were filled, and their harts were exalted, therefore they have forgotten me.* Rom. 2. 4, 5. *Or dispisest thou the Riches of his goodness, and forbearance; but after thy hardness, and impenitent heart, treasurest up to thy self wrath,* &c. 3. When in Adversity, Persons murmur, are impatient, when they are incorrigible, and grow more hardned in their sins,

Cor.10. 10. *Neither murmur ye as some of them murmured, and were destroyed of the Destroyer.* Jer.5.3. *Thou hast striken them but they have not grieved; thou hast consumed them, but they have refused to receive Correction; they have made their Faces harder than a Rock, they have refused to return.*

50. Quest. *What is the Reason annexed to the third Commandment?*

Answ. 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 escape his Righteous Judgment.

Q. 1. *Whence is it, that such as profane Gods Name, do escape punishment from men?*

A. Such as profane Gods Name for the most part do escape punishment from men; 1. Because no Laws of men do, or can reach all profanations of Gods Name 2. Because such Laws as do reach Blasphemy, Perjury, Swearing, and the like grosser prophanations of Gods Name, are not executed by many in Authority, who oftentimes being prophane and wicked persons themselves, are more ready to punish them that hallow Gods Name, than those that prophane it.

Q. 2. *How doth it appear that such as prophane Gods Name, shall not escape Gods righteous Judgments?*

A. Such as prophane Gods Name shall not escape Gods righteous Judgments, because God is Righteous, and he will not hold them guiltless.

Q. *When doth the Lord punish them that prophane his Name?*

A. 1. Sometimes God doth punish them in this life, and that with dreadful temporal Plagues, Deut. 28.

58,59. *If thou wilt not observe to do all these words, that thou mayst fear this glorious and fearful Name, THE LORD THY GOD; then the Lord will make thy Plagues wonderful.* 2. Be sure if such escape here, they shall not escape Eternal Wrath and Vengeance hereafter, Rom. 2.5. *Thou treasurest up to thy self wrath against the day of wrath, and the revelation of the righteous Judgment of God.*

57. Quest. *Which is the fourth Commandment?*

Answ. The fourth Commandment is, *Remember the Sabbath day to keep it holy, six 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 Maidservant, nor thy Cattle, nor the Stranger that is within thy Gate; for in six days the Lord made Heaven and Earth, the Sea and all that in them is, wherefore the Lord blessed the Sabbath-day and hallowed it.*

58. Quest. *What is required in the fourth Commandment?*

Answ. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his Word, expressly one whole day in seven, to be a holy Sabbath to Himself.

Q. 1. *What is the difference between the worship required in this fourth Commandment, and the worship required in the first, second, and third?*

A. The first Commandment hath a respect unto the object of worship: The second Commandment hath a

respect unto the Means of worship: The third Commandment hath a respect unto the Manner of worship: But this fourth Commandment hath a respect unto the Time of worship.

Q. 2. *What time for worship doth the fourth Commandment require?*

A. The fourth Commandment doth require such set-times for worship to be kept holy unto God, which he hath appointed in his Word.

Q. 3. *May not the Popish holy-days be observed?*

A. The Popish holy-days ought not to be observed, because they are not appointed in the Word; and by the same reason no other Holy-days may be kept, whatsoever pretence there be of Devotion towards God, when there is no Precept or Example for such practice in the Holy Scripture.

Q. 4. *What set-time hath God appointed in his Word, to be kept holy to himself?*

A. God hath appointed in his Word one whole day in seven to be kept a holy Sabbath to himself, Deut. 5. 12. *Keep the Sabbath day to sanctifie it, as the Lord thy God commanded thee.*

Q. 5. *What are we to understand by one whole day in seven, which is to be kept holy to the Lord?*

A. By one whole day in seven, we are not to understand only the whole Artificial day, from Sun-rising to Sun setting, or from Day-break in the morning, until the Evening, or Night; but the whole Natural day consisting of twenty four hours.

Q. 6. *When doth this Holy-day, or Sabbath begin, in the evening before, or that morning from midnight?*

A. In the evening before, by vertue of that word, *Remember to keep holy the seventh day*; we ought to begin to prepare for the Sabbath; but the Sabbath it self doth not begin until the Evening is spent, and the Midnight thereof over, and the Morning after twelve of the Clock beginneth.

Q. 7

Q. 7. *Doth not the Scripture require us to begin the Sabbath in the Evening, when it is said,* Gen. 1. 5. *The Evening and the Morning were the first day,* and Lev. 23. 32. *From Evening until Evening ye shall Celebrate your Sabbath?*

A. It doth not follow that the Evening of the first day was before the Morning, though it be first spoken of; no more than that *Shem* and *Ham* were Elder than *Japhet*, because they are reckoned up in order before him, *Gen* 10. 1. The Sons of *Noah*, *Shem*, *Ham*, and *Japhet*, and yet *v.* 21. *Japhet* is called the Elder Brother; But *Moses* reckoning up the works of God on the first day, retires back from the Evening to the Morning, and saith, they both made up the first day. Surely in the account of all Nations, and in Scripture account too, the Morning is before the Evening, 1 Joh. 20 19. *The same day at Evening, being the first day of the week, came Jesus*, &c. where the Evening following this day, and not the Evening before the day, is called the Evening of the same day. 2. That place in *Leviticus* concerning the Celebration of the Sabbath from Evening to Evening, hath a reference only unto a Ceremonial Sabbath or day of Attonement, on the tenth day of the seventh month, where the *Israelites* were to afflict their Souls, but it hath not a reference unto the weekly Sabbath.

Q. 8. *How do you prove by the Scripture that the weekly Sabbath doth begin in the Morning?*

A. That the Weekly Sabbath is to begin in the Morning, is evident; 1. By Exod 16. 23. *This is that which the Lord hath said; To morrow is the Rest of the Holy Sabbath unto the Lord.* If the Sabbath had began in the Evening, *Moses* would have said, This Evening doth begin the rest of the Sabbath; but he saith, to morrow is the Rest of the Sabbath. 2. Most evidently it doth appear, that the Sabbath doth begin in the Morning and

not

not in the Evening, by Mat. 28. 1. *In the end of the Sabbath, as it began to dawn, towards the first day of the Week, came Mary Magdalen, and the other Mary, to see the Sepulchre.* If the end of the Jewish Sabbath, were not in the Evening, when it began to grow dark towards the night, but when it began to dawn towards the first day of the week, which must needs be towards the Morning, and in no national sense can be interpreted of the Evening; then the Sabbath did also begin in the Morning & not in the Evening; for the beginning and ending must needs be about the same time. But the former is evident from this place, concerning the Jewish Sabbath's-ending; and therefore consequently concerning its beginning. 3. Further, It is also said in this place, that the first day, which is the Christian Sabbath, did begin towards the dawning, as it grew on towards light, and not as it grew on towards darkness; therefore the Christian Sabbath doth begin in the Morning. 4. Moreover, the Resurrection of Christ in commemoration of which, the Christian Sabbath is observed, was not in the Evening, but early in the Morning, Mark 16. 9. *Now Jesus was Risen early the first day of the Week*; therefore the Sabbath is to begin in the Morning. 5. If the Sabbath did begin in the Evening before, it would end the Evening after; and it would be lawful for men to work in their callings, or to go to their recreations, on the Evening of the Sabbath, which surely will be very unsutable after the holy employments of that day.

Q. 9. *Is this fourth Commandment concerning the keeping of the Sabbath Ceremonial or Moral?*

A. Though the Commandments which the Lord laid upon the *Israelites*, for the observation of other Sabbaths, were Ceremonial and abrogated, and not to be observed by Christians; yet this fourth Commandment concerning the weekly Sabbath, was moral, and bind-

binding upon all Nations, and that throughout all Generations.

Q. 10. *How doth it appear that the fourth Commandment was Moral, and not Ceremonial?*

A. The Morality of the fourth Commandment doth appear; 1. From the time of the Sabbaths first Institution, which was in *Paradice*, in the state of Innocency, before there was any Ceremony. 2. From all the Arguments made use of to back it, which are perpetual and not Ceremonial. 3. Because it is placed in the mid'st of the Decalogue, or Ten Commandments, and all the other Nine are Moral, and therefore this too; and with the rest, it was written by God on Tables of Stone, which sheweth the perpetuity of it. 4. Because the Gentiles were required to observe this, the Stranger as well as others; but they were not under the Ceremonial Law. 5. From the Testimony of Christ, Mat. 24. 10. *Pray that your Flight may not be in the Winter, nor on the Sabbath day.* This Flight was to be at the destruction of *Jerusalem*, in *Vespasians* time, when all Ceremonies were abolished; and yet then our Saviour speaks of the Sabbath in force, which would aggravate their grief, if they should be forced to break it.

59. Quest. *Which day of the Seven hath God appointed to be the Weekly Sabbath?*

Answ. From the Beginning of the World, 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.

Q. 1. *Is the Seventh day of the week always to be kept as Holy, and the weekly Sabbath unto the Lord?*

A. A Seventh day *in number* is always to be kept ho-

holy, and the weekly Sabbath; the seventh part of our time being Gods due, and by vertue of this Commandment, to be separated from common use, and employed in his Worship, and more immediate service, every week; but the Seventh day *in Order* from the Creation, is not necessary always to be observed as a Sabbath, it being in the power of God, who appointed the Seventh, in order to alter that order at his pleasure.

Q. 2. *Which day of the seven did God at first appoint to be the weekly Sabbath?*

A. God did at first appoint the seventh day in order to be the weekly Sabbath; *Six days shalt thou Labour, and do all which thou hast to do, but the Seventh is the Sabbath of the Lord thy God, in it thou shalt not do any Work*, &c.

Q. 3. *Wherefore did God appoint the Seventh day, at first, to be the weekly Sabbath?*

A. God did at first appoint the Seventh day to be the weekly Sabbath, because it was the day of his Rest, from his works of Creation, that thereon men might Rest from their Works, and remember his: *For in Six days God made Heaven and Earth, the Sea and all that in them is, and Rested on the Seventh day*, &c.

Q. 4. *When did God first appoint the Seventh day to be the Sabbath?*

A. God did appoint the Seventh day to be the Sabbath immediatly after the first Creation, Gen. 2. 3. *And God blessed the seventh day, and sanctified it.*

Q. 5. *Was the Seventh day observed as the weekly Sabbath, before God wrote the Commandment for its observation on Tables o Stone in the Mount, which he delivered unto Moses?*

A. It is more than probable that this Seventh day was observed all along by the true Worshippers of God, as the other precepts of the Law were observed, though no mention be made thereof in the short History

ry of the affairs of some thousand years; for *Adam*, who lived until the days of *Methuselah*, no doubt did teach his Children this precept, which he had from God in *Paradice*; and *Methuselah* who lived till the days of *Shem*, surely did deliver it down to Posterity all the days of the Old World; and *Shem*, who lived till *Abrahams* time, and is supposed to be *Melchisedeck*, in all probability, did deliver this precept successively unto him in the New World; and as *Abraham* with ease might, so without question he did Teach it with other Precepts to his Children, and they Teach it one to another, until the time of *Moses*; and *Moses* speaketh to the *Israelites* of the Sabbath to be kept holy to the Lord on the Morrow, *Exod.* 16. 23. as a thing well known unto them, and of practice amongst them, which was some time before the Lord gave the Law upon Mount *Sinai*.

Q. 6. *How long was the seventh day to be observed as the weekly Sabbath?*

A. The Seventh day was to be observed as the weekly Sabbath, from the beginning of the World unto the Resurrection of Christ.

Q. 7. *What day is to be observed for the weekly Sabbath, from the Resurrection of Christ?*

A. The first day of the week, from the Resurrection of Christ, is to be observed by Christians unto the end of the World for their weekly Sabbath.

Q. 8. *How could the Seventh-day-Sabbath be changed from the last of seven, unto the first of seven, when we do not read expresly of any repeal in the Scripture of the last of the seven?*

A. 1 It is one day of seven which God hath appointed to be the Sabbath, and in the Commandment, the Lord doth Bless and Hallow, not the Seventh day, but the Sabbath day, which might be on another seventh day in order, if God should so

please

pleaſe. 2. It is but one day in ſeven, which God hath appointed to be the weekly Sabbath, God having both allowed, and appointed the other ſix days of the week for our Labour. 3. God having ſubſtituted, or appointed another Day for to be aholy Sabbath; this ſubſtitution of another, doth vertually include in it a repeal of the old Sabbath, that is in reference unto the time of its Obſervation.

Q. 9. *How doth it appear that the firſt day of the week is appointed by God, to be the weekly Sabbath?*

A. 1. There is a like reaſon for the appointment of the Firſt day, as there was for the Seventh; the reaſon of Gods appointing the Seventh day, was his Reſting from his Works of Creation; and there is a like reaſon for appointing the Firſt day, which was the day of Chriſts Reſurrection, namely the Son of Gods reſting from his ſuffering works about Mans Redemption, into which Reſt he, is ſaid to enter, and which we are more neerly concerned to remember, Heb. 4. 10. *For he that is entred into his Reſt, hath ceaſed from his own Works, as God did from His.* 2. The Lord Jeſus hath put his Name upon the firſt day of the week, Rev. 1. 10. *I was in the Spirit on the LORDS DAY.* There is reaſon to believe, that the Lords Day here ſpoken of, was the Firſt day of the week, becauſe it is a certain determinate Day, and it is ſpoken of as a Day which was well known amongſt Chriſtians by that Name; and the Firſt day of the week being the day of the Lords Reſurrection, and wherein Chriſtians did uſe to Aſſemble themſelves together upon, had the only reaſon for ſuch Denomination. There is alſo reaſon to believe that the Lord did put his own Name upon this Day, becauſe none had authority to put his Name upon any day but Himſelf, and the Apoſtle calling it the Lords Day, by

by the Inſpiration of the Spirit; no doubt but it was the Lords will it ſhould be ſo called, and by conſequence it was his will that this day ſhould be Uſed and Obſerved, as a Holy-day unto Himſelf. As the ſecond Sacrament is called the Lords Supper, becauſe it was appointed by the Lord; ſo the Firſt day of the week is called the Lords Day, becauſe it is appointed by the Lord; and this Day being appointed, no other is to be obſerved now as the Chriſtian Sabbath. 3. The appointment of the Firſt day of the week to be the Sabbath, may be inferred from 1 Cor. 16. 12. *Now as concerning the Collection for the Saints, as I have given order unto the Churches of Galatia, even ſo do ye: Upon the Firſt day of the week, let every one of you lay by him in ſtore, as the Lord hath proſpered him.* The Apoſtle having given order from the Lord, to the Churches of *Galatia*, and of *Corinth*, and by conſequence the other Churches of the *Gentiles*, for Collections on the Firſt day of the week, as God had proſpered them on other days; we may infer, this being a Sabbath-day work, that he had alſo from the Lord, given order for the Obſervation of this Firſt day, as the weekly Sabbath. 4. We read of the Diſciples being Aſſembled together on the Firſt day of the week, and that Jeſus then came amongſt them, *John* 20. 19. and that eight days after they met again, which was another Firſt day, and Jeſus came to them, *v.* 26. Moreover that it was the practice of Chriſts Diſciples, to meet together to worſhip the Lord, to hear the Word, and break Bread, or receive the Sacrament of the Lords Supper, on the Firſt day of the week, Acts 20. 7. *And upon the Firſt day of the week when the Diſciples were come together to break Bread, Paul Preached unto them*, &c. *Paul* had been

been with them ſeven days, as *v.* 6. and yet we read of no ſolemn Meeting, but one the Firſt day of the week, the laſt of the ſeven wherein he abode with them. It was not on the old Sabbath, the laſt day of the week, that the ſolemn Aſſembly for Worſhip was held; but the Firſt day, which had it not been the Sabbath of new Appointment, and of neceſſary Obſervation to Chriſtians, would have been moſt inconvenient for *Paul* to have ſpent in Religious Exerciſes until Midnight, when the next morning he was to take his Journey: All which being conſidered together, with the Practice of Chriſtians from the Apoſtles days, it may be evident unto them that deſire not to cavil; that the Firſt day of the week, is appointed by the Lord, to be the Chriſtian Sabbath.

60. Queſt. *How is the Sabbath to be Sanctified?*

Anſw. The Sabbath is to be Sanctified by an holy Reſting all that day, even from ſuch worldly imployments and recreations as are lawful on other days, and ſpending the whole time in the publick and private exerciſes of Gods worſhip; except ſo much as is to be taken up in the works of neceſſity and mercy.

Q. 1. *What is it to ſanctifie the Sabbath?*

A. The Sabbath is Sanctified by God, in his appointing it to be holy; the Sabbath is Sanctified by man in his obſerving and keeping it as holy; *Remember the Sabbath day to keep it holy.*

Q. 2. *How are we to obſerve and keep the Sabbath as holy?*

A We.

A. We are to obſerve and keep the Sabbath as holy, partly by a holy Reſting, partly in holy Exerciſes on that day.

Q. 3. *What are we to reſt from on the Sabbath day?*

A. We are on the Sabbath day to reſt not only from theſe things which are in themſelves ſinful, which we are bound to reſt from on every day of the week; but alſo we are to reſt from theſe worldly employments and recreations, which on the other Six days of the week are lawful, and our duty. *Six 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*, &c.

Q. 4. *May not ſuch works be done in our particular Callings, on the Sabbath day, as cannot ſo ſeaſonably and advantageouſly be done on the other days of the week?*

A. There are ſome works in our particular Callings which may ſeem to be moſt ſeaſonable and advantageous on the Sabbath day, and yet it is our duty to reſt from them, and wholly to forbear them, ſuch as, 1. Killing of Beaſts on the Sabbath, to prepare meat for the Munday Market. 2. Plowing, Sowing, gathering in Corn, making Hay while the Sun ſhines, and the Weather beſt ſerveth on the Sabbath day. 3. Selling of Fruit, or any other Wares on the Sabbath day, when there may be moſt cuſtome for them. 4. Selling or buying of Fiſh on the Sabbath, which in hot weather might ſtink if kept until the Munday. Theſe and the like worldly employments we are to forbear, by vertue of this Commandment, they being our own works; and whatever loſs we may ſeem to ſuſtain by ſuch forbearance, be ſure it is not comparable unto the loſs of Gods favour, and the wound-

wounding of our Conscience, and the loss of our Souls for ever, which will be the fruit of living in the breach of Gods Law. And if such works as these must be forborn on the Sabbath, much more such works of our Calling, as may be done on the week day as well as on the Sabbath, Neh. 13. 15, 16, 17. 18. *In those days saw I in Judah, some treading Wine-presses on the Sabbath, and bringing in Sheaves, and lading Asses; as also Wine, Grapes, and Figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold Victuals. There dwelt men in Tyre also therein, which brought Fish, and all manner of Ware, and sold, on the Sabbath, unto the Children of Judah, and in Jerusalem. Then I contended with the Nobles of Judah, and said unto them, what evil thing is this that ye do, and profane the Sabbath day? Did not your Fathers thus? and did not our God bring all this evil upon us, and upon this City? Yet ye bring more wrath upon Israel by profaning the Sabbath.*

Q. 5. *May we not lawfully Recreate our selves upon the Sabbath day, especially since the day is appointed to be a day of rest from our toiling labour in the week?*

A. 1. We may and ought to recreate our minds on the Sabbath day in the worship of God, we being bound to call and make in this respect the Sabbath our delight. 2. But we ought to forbear recreating our minds with Carnal delight, either by words or deeds, which we may do on other days; and much more we ought to forbear recreating our bodies by sports and pastimes, though after the publick exercise of Gods worship be over, Isa. 58. 13, 14. *If thou turn away thy foot*

foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him; not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the high places of the Earth, and feed thee with the heritage of Jacob thy Father; for the mouth of the Lord hath spoken it.

Q. 6. *Though Masters and Governours of Families are bound themselves to Rest upon the Sabbath day, yet may they not command their Children and Servants to work, or permit them to play and take their recreation?*

A. Indeed the Commandment is principally directed to Masters and Governours of Families; but withal, so as it doth emjoyn them to do what in them lieth, to hinder their Children and Servants from the profanation of the day by servile working, or bodily recreations, and to put them upon the observation of this day of Rest. *In it thou shalt not do any work; thou, nor thy Son, nor thy Daughter, nor thy Man-servant, nor thy Maid-servant,* &c.

Q. 7. *May not Children or Servants lawfully work or play upon the Sabbath day, if they be commanded hereunto by their Parents or Masters?*

A. Though it be the sin of the Parents or Masters to command their Children or Servants to work, or any other way to break the Sabbath; yet it is the duty of Children and Servants to disobey them, whatever temporal loss they sustain by it; they being bound to obey the God of Heaven, rather than any man upon the Earth.

Q. 8. *Is it Lawful to dress Meat on the Sabbath day?*

A. Al-

A. Although it was the will of the Lord that the Children of *Israel* should neither gather nor dress the *Manna* that fell from Heaven on the Sabbath day, there being so much servile work to be done about it, before it was fit to be eaten, namely, the grinding of it in the Mills, or beating it in Mortars, and then baking it, which servile work is still unlawful, unless in cases of great necessity; and although fires were forbidden to be kindled in all their Habitations, *Exodus* 34. 3. that is to forbare worldly imployments; (as the works forbidden in the former verse were, and this instance is a special of the general:) yet the Scripture doth no where forbid the dressing Meat at all for ordinary food, nor the kindling of fires for such use; but the Lawfulness of dressing Meat may be collected from the Scripture, in as much as our Saviour himself was present at a Feast on the Sabbath day, *Luke* 14. 1. where no doubt Meat was dressed for so many Guests as were there bidden; and when we are allowed to provide Food for our Cattel on the Sabbath, surely we may lawfully dress Meat for our selves.

Q. 9. *What works doth God allow us to do on the Sabbath day, besides those which he doth principally command us?*

A. The works which God doth allow us to do on the Sabbath day, besides what he doth principally command us, are works of necessity and mercy; such as eating, drinking, defending our selves from Enemies, quenching the fire of Houses, visiting the Sick, relieving the Poor, feeding Cattel, and the like, in all which employ-

ployments we ought not to have a reference chiefly to our selves, or any temporal advantage, but to be as spiritual as may be in them, Mat. 12. 1, 2, 3. *At that time Jesus went on the Sabbath day through the corn, and his Disciples were an hungred and began to pluck the ears of Corn and to eat; But when the Pharisees saw it, they said unto him, Behold thy Disciples do that which is not lawful to do upon the Sabbath day: But he said unto them, have ye not read what David did, &c.* and verse 7. *If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. And* v. 10, 11, 12. *They said unto him, Is it lawful to heal on the Sabbath day? And he said unto them, What man shall there be among you that shall have one sheep, and if it shall fall into a pit in the Sabbath day, will he not lay hold on it, and lift it out! How much more then is a man better than a sheep? wherefore it is lawful to do well on the Sabbath days.* Luke 13 14, 15, 16. *And the Ruler of the Synagogue answered with indignation, because that Jesus had healed on the Sabbath day. The Lord then answered him and said, Thou Hypocrite, doth not each one of you on the Sabbath day, loose his Ox, or his Ass from the Stall, and lead him away to watering; and ought not this Woman being a Daughter of Abraham, whom Satan hath bound loe these eighteen years, be loosed from this bond on the Sabbath day?*

Q. 10. *What are the holy exercises, or the works which we are principally commanded to do on the Sabbath day?*

A. The holy exercises which we are to be employ-

employed in, or the works which we are principally commanded to do on the Sabbath day, are the publick and private Exercises especially the publick Exercises of Gods Worship such as hearing the Word, Prayer, receiving the Sacrament, Singing of Psalms in the Publick Assemblies of Gods people, Isa. 66. 23. *And it shall come to pass that from one Sabbath unto another, shall all Flesh come to Worship before me saith the Lord,* Luke 4. 16 *And he came to Nazareth, where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read.* Act. 20. 7. *And upon the First day of the Week, when the Disciples came together to break bread Paul Preached unto them.* Psal. 92. Title. *A Psalm or Soug for the Sabbath day.*

Q. 11. *How are we to perform these publick Exercises of Gods Worship on the Sabbath day?*

A. We are to perform these publick Exercises of Gods Worship on the Sabbath day; 1. With Sincerity, having a single respect unto the Honour and Glory of God, whose day the Sabbath is, Isa. 58. 13. *If thou call the Sabbath Holy of the Lord honourable, and shall honour him.* 2. With Reverence, and that both of body and mind, Eccles. 5. 1. *Keep thy foot when thou goest into the House of God.* Isa. 66. 1. *To this man will I look, even to him that is poor, and of contrite spirit, and trembleth at my Word.* 3. With Diligence, and Attention, Acts 16. 13, 14. *And on the Sabbath day we went out of the City by a River side, where Prayer was wont to be made; And Lydia which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things*

things which were spoken of Paul. 4. With Love and Fervor of Spirit, Rom. 12. 11. *Fervent in Spirit, serving the Lord.* 5. With Delight and Joy, Isa. 58. 13. *If thou call the Sabbath a delight.*

Q. 12. *What are we to do by way of preparation for the publick Exercises of Gods Worship on the Sabbath day?*

A. By way of Preparation for the publick Exercise of Gods Worship on the Sabbath day, we are, 1. To remember before the day come, to keep it holy, so as to finish our worldly business and employments on the week days, and timely to break off from them on the Saturday Evening, and to take pains to get our hearts in a readiness for the holy duties of the Sabbath. 2. In the Morning of the Sabbath, we must begin the day with God, in holy Meditation, upon the works of Gods Creation, and especially upon the works of Redemption, which were compleated by Christs, Resurrection upon this day; we must read the Scriptures, and some other good books, as we have time, for the better fitting us for more publick and solemn worship; especially we must pray in secret, and in our Families for Gods presence in his Ordinances, and that God would assist his Ministers, who are his mouth to us, and ours to him; and that he would assist us in a sincere and hearty performance of publick duties, that we may attain more knowledg, experience, and mortification, further degrees of Grace, and more communion with God.

Q. 13. *What are we to do on the Sabbath day, after publick exercises of Gods worship are over?*

A. After the publick Exercises of Gods worship are

are over, the work of the Sabbath is not over; but we must retire to our Families (not seek our pleasure in the Fields, or in vain company) and there repeat over what we have heard; Catechise and instruct Children and Servants, sing Psalms, Pray with our Families; and whilst we moderatly make use of any Creature refreshment, we must discourse of the things of God; we ought also to take time in the Evening, to retire into secret, and there examine our selves, as to the carriage of our hearts before God in the day; labour in Meditation, to get the Word wrought more throughly upon our hearts; we must also endeavour to pour out our hearts before God in secret Prayer, humbly confessing sin, earnestly and believingly requesting pardon, and further supplies of grace; and thankfully praising God for all his mercies, especially for his Son Jesus Christ, and the Gospel Priviledges which we have in and by him; in such variety of holy Exercises we may spend the whole Sabbath which we should make as long as we can, and when the day is at an end, we should long for the Sabbath in Heaven, which will never have an end.

61. Quest. *What are the Sins forbidden in the fourth Commandment?*

Answ. The fourth Commandment forbiddeth the omission, or careless performance of the duties required, and the profaning the day by Idleness, or doing that which is in it self Sinful; or by unnecessary thoughts, words, or works, about our worldly Employments or Recreations.

Q. 1. *What sort of Sins are forbidden in the fourth Commandment?*

A. The sins forbidden in the fourth Commandment, they are either sins of omission, or sins of commission.

Q. 2. *What sins of omission are forbidden?*

A. The sins of omission forbidden in the fourth Commandment, are

1. The omission of the duties of the Sabbath themselves, such as neglecting works of necessity or mercy, when called to them; but especially neglecting the publick or private Exercises of God's Worship, and that either in whole, or in part; when we forsake the Assemblies of Gods people, or omit worshipping God in our Families; or praying and seeking God in secret upon this day.

2. The omission of the careful performance of the duties of the Sabbath, when we are hypocritical, dull, dead, full of distractions, weariness, unwatchful, sleepy, and attend upon Ordinances without any heart or life; and the Sabbath day is the most burdensome of all other days in the week unto us, *Math.* 15. 7, 1. *Ye Hypocrites, well did* Isaias *Prophesie of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me, Amos.* 8. 5. *Saying, when will the New Moon be gone, that we may sell Corn, and the Sabbath that we may set forth wheat?* Mal 1.13. *Ye said also what a weariness is it? and ye have snuffed at it saith the Lord of Hosts; and ye have brought that which is torn, and the Lame and the Sick; thus you brought an offering, should I accept this at your hands?*

Q. 3. *What sins of Commission are forbidden in this fourth Commandment?*

A. The sins of Commission forbidden in this fourth Commandment, are the Profaning the Sabbath day, by

1. Idle-

ing us six Day of the Week for our own employment, his challenging a special property in the Seventh, his own example, and his blessing the Sabbath day.

Q. 1. *How many Reasons are there annexed unto the Fourth Commandment?*

A. There are four Reasons annexed unto the fourth Commandment, the more effectually to induce and perswade us unto the strict observation of the Sabbath day.

Q. 2. *What is the first reason?*

A. The first Reason annexed unto the fourth Commandment, is Gods allowing us six days for our own employment, when he might have taken more time for himself, he hath taken but one day in seven, and alloweth us the other six, which is sufficient for the works of our particular Callings, and any kind of needful Recreations. *Six days shalt thou labour and do all which thou hast to do.*

Q. 3. *What is the second Reason?*

A. The second Reason, annexed unto the fourth Commandment, is God challenging a special property in the seventh day; the Seventh day or Sabbath, being the Lords which he hath sanctified and set apart from common use, to be imployed in his Worship, it is Theft and Sacriledge to alienate this day in whole or in part to our own use from any further than he doth give us allowance. *But the seventh day is the Sabbath of the Lord thy God.*

Q. 4. *What is the third Reason?*

A. The third Reason annexed to the fourth Commandment is Gods own Example, in resting himself from his Works of Creation on the seventh day, and therefore he would have us also to rest

1. Idleness, when we spend the day, either in whole, or in part idly; neither working in our Callings, nor imploying our selves in the duties of Gods Worship, but loiter away that precious time in our Houses or the Fields; either in vain and idle thoughts, or in vain and idle discourse, or the like.

2. By doing that which is in it self more grosly sinful, as if instead of going into the House of God to worship, we should go to the Tavern, or Alehouse on the Sabbath day, and be Drunk; or go to a base house, or in any house be Wanton and Unclean; or if on the Sabbath day, instead of Hallowing and Praising God's Name, and Praying to him, we should swear by his Name in our ordinary discourse, or take his Name in vain; if instead of worshipping God with his people, we should persecute Gods people for worshipping him, or rail at them, or scoff and deride them, because of the holiness which is in them.

3. By unnecessary thoughts and contrivances about worldly affairs; unnecessary words and discourses about earthly employments, unnecessary works in our particular Callings, or by Carnal pleasures and recreations which are lawful on other days; thus thinking our own thoughts, speaking our own words, doing our own works, and finding our own pleasures forbidden, *Isa.* 58. 13. *Nor doing thine own ways, nor finding thine own pleasures, nor speaking thine own words.*

62. Quest. *What are the reasons annexed unto the Fourth Commandment?*

Answ. The reasons annexed unto the Fourth Commandment, are Gods allowing

from the works of our particular Calling, and sanctifie a Sabbath in imitation of him. *For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day.*

Q. 5. *What is the fourth Reason?*

A. The fourth Reason annexed to the fourth Commandment, is God's blessing of the Sabbath day, by vertue whereof, we may hope for his Presence with us in the duties of the day, and to receive blessings from him upon our selves. *Wherefore the Lord blessed the Sabbath day, and hallowed it.*

63. Quest. *What is the fifth Commandment?*

Answ. The fifth Commandment is, *Honour thy Father and thy Mother, that thy days may be long upon the Land, which the Lord thy God giveth thee.*

64. Quest. *What is required in the fifth Commandment?*

Answ. The fifth Commandment requireth the preserving the Honour, and performing the Duties belonging to every one in their several Places and Relations, as Superiours, Inferiours, or Equals.

Q. 1. *What is the subject of this fifth Commandment, or who are the persons of whom the Duties of this Commandment are required?*

A. The subject of the fifth Commandment, or the persons of whom the duties of this Commandment are required, are Relations, especially Children, and all Inferiours in reference to their Parents, and Superiours, and inclusively Superiours in

in reference to their Inferiours, and equals also in reference one to another.

Q. 2. *Whom are we to understand by Inferiours?*

A. By Inferiours we are to understand, not only Children, but also Wives, Servants, People, Subjects, the Younger, and the Weaker in Gifts or Graces.

Q. 3. *Whom are we to understand by Superiours?*

A By Superiours under the Name of Father and Mother, we are to understand not onely Parents, but also Husbands, Masters, Ministers, Magistrates; The Aged, and stronger in Gifts or Graces.

Q. 4. *Whom are we to understand by Equals?*

A. By Equals we may understand Brethren, Sisters, Kindred, Friends, and any acquaintance between whom there is no great distance or difference in regard of Age, Estate, Place or Dignity.

Q. 5. *What are the Duties of Children to their Parents?*

A. The Duties of Children to their Parents comprehended in the general Precept, *Honour thy Father and thy Mother*, are,

1. Inward Honour, Reverence, and Estamation; *Mal.* 1. 6. *A Son honoureth his Father, Lev.* 19. 3. *Ye shall fear every man his Mother and his Father, I am the Lord your God.*

2. Outward reverent Carriage and Behaviour, *Prov.* 31. 28. *Her Children arise up and call her Blessed, 1 Kings* 2. 19. *The King arose up to meet her, and bowed himself to her, and caused a Seat to be set for the Kings Mother, and she sat on his right hand.*

3. Diligent hearkening to their Instructions, *Prov.* 4. 1. *Hear ye Children the Instructions of a*

Father, and attend to know understanding, Prov. 5. 1. My Son attend on my wisdom, and bow thine Ear to my understanding.

4. Willing Obedience unto all their lawful Commands, *Eph. 6. 1. Children obey your Parents in the Lord, for this is right, Col. 3. 20. Children obey your Parents in all things, for this is well-pleasing unto the Lord.*

5. Meek and Patient bearing their Reproofs and Corrections, with amendment of the Faults they are reproved and corrected for, Heb. 12. 9. *We have had Fathers of our Flesh, who corrected us, and we gave them reverence*, Prov. 15. 31. *He that heareth Reproof, getteth understanding.*

6. Ready following their reasonable counsel, in reference to their calling, station, marriage, and any great affairs of their lives, Exod. 18. 24. *So Moses hearkened unto the voice of his Father in Law, and did all that he had said*, Judg. 14. 2. *And he came to his Father and Mother, and said, I have seen a woman of Timnath, get her for me to wife.*

7. Grateful kindness to them in nourishing them, providing for them, and bearing with their Infirmities when Aged and fallen into Want and Poverty, Ruth. 4. 15. *He shall be unto thee a Restorer of thy Life, and a Nourisher of thine old Age*, Gen. 47. 12. *And* Joseph *nourished his Father with Bread*, Prov. 23. 22. *Despise not thy Mother when she is old.*

Q. 6. *What are the duties of Parents to their Children?*

A. The Duties of Parents to their Children are,

1. Tender love and care of them, especially when Infants, and helpless; particularly Mothers ought to give suck to their Children if they are able,

Isa.

Isa. 49. 15. *Can a woman forget her Sucking Child, that she should not have compassion on the Son of her womb?*

2. Training them up in the knowledge of the Scriptures, and Principles of Religion, and giving them good Instructions in the Laws and Ways of the Lord, so soon as they are capable of receiving them, Eph. 6. 4. *And ye Fathers bring up your Children in the Nurture and Admonition of the Lord*, Prov. 22. 6. *Train up your Child in the way he should go, and when he is old he will not depart from it*, 2 Tim. 3. 15. *From a Child thou hast known the Holy Scriptures.*

3. Prayer for them, and giving good Examples of Holiness, Temperance, and Righteousness unto them, Job 1. 4. Job *sent and sanctified them, and rose up early in the Morning, and offered burnt Offerings according to the number of them all*, Ps. 101. 2, 3. *I will walk within my House with a perfect heart; I will set no wicked thing before mine Eyes.*

4. Keeping them under Subjection whilst young, yet requiring nothing of them but what is agreeable to the Laws of the Lord, Luke 2. 15. *And he went down with them, and was subject unto them*; as Children must obey, so Parents must command in the Lord, *Eph.* 6. 1.

5. Encouragement of them by kind looks, and speeches, and rewards in well doing, together with Discountenance, Reproof, and Loving, and seasonable Correction of them for evil doing, 1 Chron. 28. 20. *And* David *said to* Solomon *his Son, be strong, and of good courage*, &c. Prov. 19. 18. *Chasten thy Son whilst there is hope, and let not thy Soul spare for his crying*, Prov. 29. 15, 17. *The Rod and reproof give wisdom, but a Child left to himself, bringeth his Mother to shame: Correct thy Son,*

and he shall give thee rest, yea, he shall give delight unto thy Soul?

6. Provision for them, of what is needful for the present; as also laying up for them, according to the proportion of what they have for the future, 1 *Tim.*5 8 *If any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel.* 2 Cor. 12.14. *For the Children ought not to lay up for the Parents, but the Parents for the Children.*

7. Disposal of them to Trades, Callings, and in Marriage, when grown up, as may be most for their good; therein using no force, but consulting, and considering their capacity and inclination, *Gen.*4. 1.2. *And* Adam *knew* Eve *his wife, and she conceived and bare* Cain. *And she again bare his* Brother Abel; *and* Abel *was a keeper of sheep, but* Cain *was a tiller of the ground.* 1 Cor.7. 36,38. *But if any man think that he behaveth himself uncomly towards his Virgin, if she pass the flower of her age, and need so require, let him do what he will he sinneth not, let them marry; so then, he that giveth her in marriage doth well.*

Q. 7. *What are the duties of Wives to their Husbands?*

A. The duties of Wives to their Husbands are,

1. Love of them above all other persons in the world, *Tit.* 2.4 *That they teach the young women to be sober, to love their Husbands, to love their Children?*

2. Loyalty and Faithfulness, in reference unto the Bed and Estate, and any secrets entrusted with them, *Heb.*13.4. *Marriage is honourable in all, and the Bed undefiled.* 1 Tim.3.11. *Even so must their wives be grave, not slanderers, sober, faithful in all things.*

3. Reverence and fear of offending them, *Eph.* 5.33. *Let the wife see that she reverence her Husband.*

4. Subjection unto them in things lawful under Christ, *Ephes.*5.22.24. *Wives submit your selves unto your own Husbands, as unto the Lord. As the Church is subject unto Christ, so let the Wives be to their own Husbnads in every thing.*

5. Care to please them, suting themselves to their disposition, and all things to their liking, 1 *Cor.*7.21. *She that is married, careth for the things of the World, how she may please her Husband.*

6. Helping them to bear their burdens, and in making provision for their Family, *Gen.*2.18. *And the Lord said, It is not good that the man should be alone, I will make him a help meet for him.* Prov. 31.27. *She looketh well to the ways of her Houshold: and eateth not the bread of Idleness.*

7. Giving ear to, and complying with the Counsels of their Husbands, if good, for their souls welfare; and endeavouring with meekness & wisdom, with kindness and loving admonitions, and a chast, sweet conversation, to win over their Husbands to the ways of God, when they are wicked, 1 *Pet.*1.2. *Ye Wives, be in subjection to your own Husbands, that if any obey not the word, they also may without the word, be won by the conversation of the Wife, whilst they beheld your chast conversation coupled with fear.*

Q. 8. *What are the duties of Husbands to their Wives?*

A. The duties of Husbands to their Wives are,

1. Most endeared love of them, like unto the love of Christ to his Church, *Eph.*5.25. *Husbands, love your Wives, even as Christ loved the Church, and gave himself for it.*

2. Dwelling with them, and that according to

knowledge, honouring them, and delighting in their Company, *Ephes.*5.31. *For this cause shall a man leave his Father and Mother, and be joyned to his wife,* 1 Pet.3.7. *Husbands dwell with them according to knowledge, giving honour unto the wife as the weaker Vessel.* Prov.5.18.19. *Rejoyce with the wife of thy Youth: Let her be as the loving Hinds, and pleasant Roe: Let her breasts satisfie thee at all times, and be thou ravisht always with her love.*

3. Tenderness towards them, and careful provision of Food and Rayment, and all things necessary for them, as for their own Bodies, *Ephes.* 5.28, 29. *So ought men to love their wives as their own bodies, he that loveth his wife loveth himself; for no man yet ever hated his own flesh, but nourisheth and cherisheth it.*

4. Fidelity to them in keeping the Marriage covenant, so as to forbear the use of any other besides themselves, *Hos.*3.3. *Thou shalt not be for another man, so will I also be for thee.*

5. Protection of them from injuries, and covering of their infirmities, with the wing of Love, 2 *Sam.* 30. 18. *And* David *rescued his two wives,* 1 Pet.4.8. *For Charity or love shall cover the multitude of sins.*

6. Care to please them in things lawful, and fit; and praise of them when they do well, 1 *Cor.* 7.33. *He that is married, careth for the things that are of the world, how he may please his Wife.*

7. Prayer with them, and for them, counsel and admonition of them, and every way helping them, especially in reference to their Souls, walking with them in the ways and Ordinances of the Lord, 1 *Pet.* 3.7. *Ye Husbands dwell with them according to knowledg, as being Heirs together of the Grace of Life, that your Prayers be not hindered.*

Luke

Luke 1.6. *And they both were righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.*

Q. 9. *What are the duties of Servants to their Masters?*

A. The duties of Servants to their Masters are,

1. Honour of their Masters in Heart, Speech, and Behaviour, *Mal.*1.6. *A Servant honoureth his Master.* 1 Tim.6.1. *Let as many Servants as are under the Yoke, count their own Masters worthy of all honour.*

2. Service of them with diligence, willingness, fear, and out of obedience unto Christ, *Ephes.* 5. 6.7. *Servants be obedient unto them that are your Masters according to the Flesh, with fear and trembling, in singleness of heart as unto Christ: Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to man.*

3. Faithfulness to them in their Estate, and any trust committed to them, with endeavours to please them well in all things, *Tit.*2.9.10. *Exhort Servants to please their own Masters well in all things, shewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things.*

4. Meekness, and Patience, under reproof and stroaks, and that not only when they do deserve them, but also when they are innocent, 1 *Pet.*2. 18.19. *Servants be subject to your Masters with all fear, not only to the good and Gentle, but also to the froward: For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it if when ye be buffeted by your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.*

Q. 10.

Q. 10. *What are the duties of Masters to their Servants?*

A. The duties of Masters to their Servants are,

1. Wisdom and gentleness in their guidance, and Government of their Servants, and acceptance of their diligence and willingness in their service, not threatning for every fault; remembring that they also are Servants to Christ, and have many faults to be covered, *Ephes.* 6. 9. *And ye Masters do the same things unto them, forbearing (or moderating) threatning, knowing that your Master is in Heaven, and there is no respect of persons with him.*

2. Provision of convenient and sufficient food for them, *Prov.* 27. 27. *Thou shalt have enough for thy food, for the food of thy Household and for the maintenance of thy Maidens.*

3. Payment of their Wages in full, and at the promised time, *Col.* 4. 1. *Masters give unto your servants that which is just and equal.* Deut. 24. 14, 15. *Thou shalt not oppress an hired servant, at his day thou shalt give him his hire, for he is poor and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin to thee.*

4. Reproof of them for sin, and Correction of them with more than words; for some faults, *Prov.* 29. 19. *A Servant will not be Corrected by words, for though he understand, he will not answer.*

5. Instruction of them in the ways of God, worshipping God with them; allowance of time every day for worshipping God by themselves; restraining them as much as they can from every sin, especially from external breach of the Sabbath; exhortation and perswasion of them unto the obedience and service of the Lord, and therein to be both Examples unto, and Companions with them, *Gen.* 16. 19. *I know him that he will Command*

command his household, and they shall keep the ways of God. Josh. 24. 15. *As for me and my house, we will serve the Lord.* Acts 10. 2. *A devout man, and one that feared God, with all his house.*

Q. 11. *What are the duties of the people to their Ministers?*

A. The duties of People to their Ministers are,

1. High estimation of them, and endeared love to them for their Work's sake, 1 *Thes.* 5. 12 13. *And we beseech you Brethren to know them which labour amongst you, and are over you in the Lord; and to esteem them very highly in love, for their work's sake.* Gal. 4. 14, 15. *Ye received me as an Angel of God, even as Christ Jesus; for I bear you record, that if it had been possible, you would have plucked out your own eyes, and given them to me.*

2. Diligent attendance upon the Word preached, and other Ordinances administred by them, Luke 10. 16. *He that heareth you heareth me.*

3. Meek and patient suffering the Word of Reproof, and ready Obedience unto the Word of Command, which Ministers shall from the Scriptures make known unto them, together with submission unto the Discipline entrusted with them by the Lord, *Jam.* 1. 21. *Receive with meekness the engrafted word,* &c. Heb. 13. 17. *Obey them that have the rule over you, and submit your selves, for they watch for your Souls.*

4. Communicating to them of their Temporals, 1 Cor. 9. 14. *The Lord hath ordained, that they that preach the Gospel, should live of the Gospel,* Gal. 6. 6. *Let him that is taught in the word, communicate unto him that teacheth in all good things.*

5. Prayer for them, Rom. 15. 13. *Now I beseech you Brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with*

with me in your Prayers to God for me, 1 Thes. 5. 15. *Brethren pray for us.*

6. Shutting their Ear against Reproaches and Slanders, believing nothing without proof, and standing up in their defence against an ungodly World, and many false Brethren, and rotten-hearted Hypocrites, who are made use of by the Devil to cast dirt upon them, that thereby people receiving prejudices against them, might be kept either from Hearing them, or receiving benefit by their Doctrine, and so be either drawn to ways of Error, or hardned in ways of Profaneness, 1 Tim. 5. 19. *Against an Elder receive not an Accusation, but before two or three witnesses.*

Q. 12. *What are the duties of Ministers to their People?*

A. The Duties of Ministers to their people are,

1. Dear and tender Love to their Souls, 1 Thes. 2. 7, 8. *We were gentle amongst you, as a Nurse cherisheth her Children: So being affectionately desirous of you, we were willing to have imparted to you not the Gospel only, but also our own Souls, because you were dear unto us.*

2. Diligent Sincere, and frequent Preaching the Word unto them, with Administration of all Ordinances, 1 Thes. 2. 3, 4. *For our Exhortation was not of Deceit, or in Guile, but as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God which trieth our hearts,* 2 Tim. 4. 2. *Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and Doctrine.*

3. Watchfulness over them, with willingness and chearfulness, 1 Pet. 5. 2. *Feed the flock of God which is amongst you, taking the oversight thereof, not by constraint but willingly: Not for filthy lucre, but of a ready mind.*

4. Prayer for them, and praise for the grace of God which is in them, Eph. 1. 15, 16. *Wherefore I also, after I heard of your Faith in the Lord Jesus, and love unto all Saints, cease not to give thanks for you, making mention of you in my Prayers.*

5. Shewing themselves an example of holiness and good works unto them, Tit. 2. 7. *In all things shewing thy self a pattern of good works,* 1 Tim. 4. 14. *Be thou an example of the Believers in word, in conversation, in charity, in Spirit, in faith, in purity.*

Q. 13. *What are the duties of Subjects to their Magistrates?*

A. The duties of Subjects to their Magistrates are:

1. High Estimation and Honour of them, 1 Pet. 2. 17. *Fear God, Honour the King.*

3. Subjection to them, and Obedience unto their Laws, so far as they are not contrary to the Laws of Christ, Rom. 13. 1. *Let every soul be subject unto the higher powers.*

3. Ready Payment of their dues, *Rom.* 13. 7. *Render to all their Dues, Tribute to whom Tribute is due, Custome to whom Custom.*

4. Defence of them in danger, 1 Sam. 26. 15. *Wherefore hast thou not kept the Lord the King, for there came in one to destroy the King thy Lord.*

5. Prayer and Thanksgiving for them, 1 Tim. 2. 1, 2 *I exhort that Prayers and giving of Thanks be made for all men, for Kings and for all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty.*

Q. 14. *What are the duties of Magistrates to their Subjects?*

A. The duties of Magistrates to their Subjects are,

1. Government of their Subjects under Christ with Wisdom, Justice, and Clemency, endeavouring above all things to promote the interest of Religion:

Religion amongst them, 2 Chron. 1. 10. *Give me Wisdom and Knowledge, that I may go out and come in before this People*, Chap. 2. 1. *And Solomon determined to build a house for the Name of the Lord, and an house for his Kingdom.*

2. Making good Laws for the benefit of their Subjects, and appointing faithful Officers with charge of due execution of them, 2 Chron. 19. 5, 6, 7. *And he set Judges in the Land, and said, take heed what ye do, for ye judge not for man, but for the Lord, for there is no Iniquity with the Lord our God nor respect of Person, nor taking of Gifts.*

3. Care of the common safety of their Subjects, 2 Chron. 17. 12. *And* Jehoshaphat *reigned in his stead; And he placed Forces in all the fenced Cities of* Judah, *and set Garisons in the Land of* Judah.

4. Encouragement of them that do well by their example, countenance, and rewards; together with discouragement and punishment of evil doers, 1 Pet. 2. 14. *Governours are for the punishment of Evil doers, and for the praise of them that do well.*

Q. 15. *What are the duties of the Younger, and Inferiour in Gifts and Graces to the Aged and Superiour?*

A. The duties of the Younger and Inferiour in Gifts and Graces to the Elder and Superiour are,

1. To rise up before them, and give place to them with reverence and respect, Lev. 19. 32. *Thou shalt rise up before the Hoary Head, and honour the face of the old man, and fear thy God.*

2. Humble submission to them, so as to follow their wise counsels, 1 Pet. 5. 5. *Likewise ye Younger submit your selves unto the Elder.* 3. Imitation of them in their Graces, and holy Conversation, 1 Cor.

Cor. 11. 1. *Be ye also followers of me even as I also am of Christ.*

Q. 16. *What are the duties of the Aged and Superiour in Gifts and Graces, unto the Younger and Inferiour?*

A. The duties of the Aged and Superiour in Gifts and Graces, unto the Younger and Inferiour are, 1. To adorn their old Age, and shew forth the power of their Grace in a holy and exemplary Conversation, Tit. 2. 2. *That the aged men be sober, grave, temperate, sound in Faith, in Charity, in Patience: the aged woman likewise, that they be in behaviour as becometh holiness, teachers of good things.*

Q. 17. *What are the duties of Equals one to another?*

A. The duties of equals one to another are, 1. To live in peace with, and sincere love one to another, preferring each other in honour, 1 Thes. 5. 13. *Be at peace amongst your selves*, Rom. 12 9. 10. *Let Love be without dissimulation. Be kindly affectioned one to another with brotherly love, in honour, preferring one another.* 2. To be pittiful, courtious and affable, and ready to promote one anothers good, and to rejoyce therein, 1 Pet 3. 8. *Love as Brethren; be pittiful, be courtious*, 1 Cor. 10. 24. *Let no man seek his own, but every man anothers wealth*, Rom. 12. 15. *Rejoyce with them that Rejoyce.*

65. Quest. *What is forbidden in the fifth Commandement?*

Answ. The fifth Commandement forbiddeth the neglecting of, or doing any thing against the Honour and Duty which belongeth to every one in their several Places and Relations.

Q. 1. *How many ways may we sin against the fifth Commandement?* *A.* We

A. We may sin against the fifth Commandement two wayes.

1. By neglect of the duties therein prescribed.

2. By doing any thing against the honour which belongeth unto every one in their several places and relations.

Q. 2. *What are the sins of Children against their Parents?*

A. The sins of Children against their Parents are,

1. Irreverence towards them, and any ways dishonouring of them either in speech or behaviour, Deut. 27. 16. *Cursed be he that setteth light by his Father or his Mother, and all the people shall say Amen,* Prov. 20. 20. *Who so curseth his Father or his Mother, his Lamp shall be put out in obscure darkness.*

2. Disobedience to their Commands, Prov. 30. 17. *The Eye that mocketh at his Father, and refuseth to obey his Mother, the Ravens of the valley shall pick it out, and young Eagles shall eat it.*

3. Unteachableness and refusal of their instruction, Prov. 8. 33. *Hear instruction and be wise, refuse it not,* Prov. 5. 11, 12, 13. *And thou mourn at last, and say, How have I hated instruction, and have not obeyed the voyce of my Teachers?*

4. Stubbornness and Incorrigibleness under their reproofs and corrections, 1 Sam. 2. 23, 25. *And he said, Why do yee such things? I hear of your evil dealings; notwithstanding they hearkned not unto the voyce of their Father.*

5. Wastefulness of their substance, unthankfulness for their care and favours, or any ways unkindness to them, especially when they are aged and in distress, Prov. 19. 16. *He that wasteth his Father, and chaseth away his Mother, is a Son that causeth shame, and bringeth reproach,* Prov. 23. 22. *Despise not thy Mother when she is old.*

6. Disposal

6. Disposal of themselves unto Callings, or in Marriages without their consent or advice, Gen. 26. 34, 35. *And* Esau *was forty years old when he took to wife* Judith *the Daughter of* Beeri *the* Hittite, *and* Bashemath *the Daughter of* Elon *the* Hittite: *which were a grief of mind unto* Isaac *and to* Rebekah.

Q. 3. *What are the sins of Parents against their Children?*

A. The sins of Parents against their Children are,

1. Want of Natural Affection, and tenderness towards them, especially when Infants, or sick and helpless, Rom. 1. 31. *Without Natural Affection,* Job 39. 16. *She is hardned against her young ones, as though they were not hers.*

2. Too fond love, giving them their wills, and subjecting themselves thereunto; together with partial love, and that expressing it self more to the less deserving, and less to the more deserving.

3. Neglect of their Souls, to give them instruction, and seasonable, and needful Correction; as also neglect of their bodies, to make convenient provision for them, Prov. 13. 24. *He that spareth his Rod hateth his Son,* 1 Tim. 5. 8. *If any provide not for his own, he is worse than an Infidel.*

4 Cruelty towards them, and unreasonable provoking of them unto anger, Eph. 6. 4. *Ye Fathers provoke not your children to wrath,* Col. 3. 21. *Fathers provok not your children to wrath lest they be discourag'd.*

5. Encouragement of them either by their commands or example in well doing, or discouragement of them, either by their prohibition or frowns and displeasure in well doing.

6. Opposition of that which is really for their good, either in reference unto their Calling or Marriage.

Q 4 *What are the sins of Wives against their husbands?*

A. The sins of Wives against their Husbands are,

1. Want

1. Want of that due reverence and honour, and endeared love which they should have for their Husbands above all others, 2 *Sam.* 6. 16. *And* Michael *saw* David *dancing before the Lord, and she despised him in her heart.* 2. Infidelity in breaking the Marriage Covenant, or revealing any secrets committed by their Husbands unto them, Prov. 2. 16, 17. *To deliver thee from the strange woman, who forsaketh the Guide of her Youth, and forgetteth the Covenant of her God* 3. Pride, and profusive spending and wasting their estates in costly Cloaths beyond their degree, or any other wayes, 1 Pet. 3. 3. *Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of Gold, or of putting on of Apparel.* 4. Unsubjection unto, and imperiousness over their Husbands, as if they were their foot, to be commanded by them, and not their head to rule over them; and this accompanied with frowardness and a contentious Spirit, disturbing their Husbands with their evil speeches and clamours, Prov. 19. 13. *The contentions of a wife are a continual dropping.* 5. Evil surmises, and suspicions of their Husbands without reason, unkind behaviour towards them, whatsoever kindnesses they receive from them; foolish speaking of their faults before others to their provocation, instead of loving and meek admonitions when they are alone to their amendment. 6. Deafning their ear unto the loving Counsels, and faithful reproofs of their Husbands for their Souls good, growing the worse in and not the better thereby.

Q. 5. *What are the sins of Husbands against their Wives?*

A. The sins of Husbands against their Wives are, 1. Want of that endeared love and kindness

ness which is due to their Wives; bitter speeches, unkind, and unreasonable Jealousies; revilings, and rage at their advice, especially when it is loving and meek, and for the real good of body or estate, or name, or soul, Col 3. 19. *Husbands love your Wives and be not bitter against them* 2. Unfaithfulness unto their Wives, and that either in reference unto their Bodies by Adultery; or in reference unto their Souls by neglect of such advice, reproof, or instruction as may be for their Souls good, especially by drawing them unto sin to their Souls ruine, Mal. 2. 14. *The Lord hath been a witness between thee and the wife of thy Youth, against whom thou hast dealt treacherously: yet is she thy Companion and the wife of thy Covenant,* Jer. 44. 15, 16. *Then the men which knew that their wives had burnt Incence unto other gods, answered: as for the word which thou hast spoken unto us in the Name of the Lord, we will not hearken unto thee.*

Q. 6. *What are the sins of Servants against their Masters?*

A. The sins of Servants against their Masters are, 1. Disobedience unto their lawful, and fit commands, or unwilling obedience, or eye-service of them only, neglecting their business when their backs are turn'd, Col 3 22, 23. *Servants obey in all things your Masters, not with eye-service as men-pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily as unto the Lord.* 2. Dishonouring them by reviling speeches to them, or reproachful speeches of them; or by any kind of rude and saucy behaviour before them. 3. Lying, or any ways dissembling with them; wronging, or any ways defrauding of them in their estates, Psal. 101. 7. *He that worketh deceit shall not dwell within my House; he that telleth Lyes shall not tarry in my sight.* 4. Repining

A. The sins of people against their Ministers are,

1. Hatred and persecution of them, either with the hand or tongue, making slanders, or taking them up without proof, and no ways esteeming and honouring of them as Ministers of Christ, and Embassadors sent from Heaven unto them, 3 John 10. *I will remember his deeds which he doth, prating against us with malicious words,* 2 Cor. 10. 10. *His letters (say they) are weighty and powerful, but his bodily presence is weak, and his speech contemptible,* Luke 10. 16. *He that despiseth you despiseth me.*

2. Forbearing to hear them through an itching ear, slightness of Spirit in hearing, and any ways grieving of them by their unbelief, hardness of heart, unfruitfulness, divisions amongst themselves, unstedfastness and unsuitable conversation unto the Gospel which their Ministers do preach amongst them, 2 Tim. 4. 3, 4. *For the time will come when they will not endure sound Doctrine, but after their own lusts shall heap up to themselves Teachers, having itching ears: and they shall turn away their ears from the Truth, and shall be turned unto Fables,* Mark 4. 5. *He looked about with anger, being grieved for the hardness of their hearts,* 2 Cor. 2. 4. *Out of much affliction and anguish of heart I wrote unto you with many tears.*

3. Restraining Prayer for them, denial of required submission and obedience unto them, with-holding due maintenance from them, or any ways neglecting the duties required of people to their Ministers.

Q. 9. *What are the sins of Ministers against their People?*

A. The sins of Ministers against their people are,

1. Want of sincere and tender love to their Souls, seeking more to receive earthly gain from them,

4. Repining at their provisions without cause; impatience, anger, discontent, surliness, and answering again when reproved for their faults, Tit. 2. 9. *Not answering again.*

5. Receiving no instruction from them; withdrawment from, or negligent and sleepy attendance upon Family-worship.

Q. 7. *What are the sins of Masters against their Servants?*

A. The sins of Masters against their Servants are,

1. Requiring and commanding them to do any thing which is in it self sinful, or encouraging of them by their example so to do, Isa. 37. 4. *It may be the Lord will hear the words of* Rabshakeh, *whom his Master hath sent to reproach the living God.*

2. Requiring their whole time for themselves, and not allowing them sufficient for the refreshment of nature, and daily secret worship of God.

3. Proud imperious carriage towards them, and ruling over them with severity and continual chiding and Threatnings; discontent, and dissatisfaction, with all their willing endeavours to do them service; too eager insisting upon, and too frequent upbraiding them with their faults, Eph. 6. 9. *Forbearing threatning.*

4. Niggard pinching, and with-holding from them their convenient Food; or things needful for them when they are sick, as also keeping back from them their due wages, Jam. 5. 4. *Behold the Hire of the Labourers which have Reaped down your Fields, which is of you kept back by fraud, crieth.*

5. Neglect of their Souls, and of Family-worship with them, Jer. 10. 25. *Pour out thy fury upon the Families that call not upon thy Name.*

Q. 8. *What are the sins of people against their Ministers?*

A. Th

them, than to do any good unto them, 2 Cor. 12. 14. *I seek not yours, but you*, Isa. 56 10, 11. *His watchmen are blind, they are greedy Dogs which can never have enough: they look every one for his gain from his Quarter.* 2. Negligence in their prayers and studies for them, and in their Preaching the Word to them, 1 Tim. 4. 13, 14. *Give attendance to Reading, and Exhortation, and Doctrine; Neglect not the Gift that is in thee, which was given thee by Propropheсy, with the laying on of the hands of the Presbitery.* 3. Unwatchfulness over them, unprofitableness in their discourse amongst them, unsuitableness of Conversation unto their Doctrine and Profession, unteaching that by their Lives which they Teach in their Pulpits. 4. Corrupting the Word they preach, and infecting the minds of their people with Erronious Opinions, 2 Cor. 2. 17. *We are not as many which corrupt the Word of God.*

Q. 10. *What are the sins of Subjects against their Magistrates?*

A. The sins of Subjects against their Magistrates are, 1. Rebellion against them, and any treasonable seeking their overthrow and ruine, Prov. 17. 11. *An evil man seeketh only Rebellion, therefore a cruel Messenger shall be sent against him.* 2. Unsubjection and disobedience unto their good and righteous Laws, Rom. 13. 5. *Wherefore ye must needs be subject not only for wrath, but also for conscience sake.* 3. Neglecting of Prayer for them, and instead thereof, speaking evil of them, 2 Pet. 2. 10. *Presumptuous, are they self-willed; they are not afraid to speak evil of Dignities.* 4. Reviling speeches unto them, and irreverent behaviour before them, Exod. 22. 28. *Thou shalt not revile the gods, nor curse the Ruler of thy people*, 2 Sam. 24 20. *And* Araunah *went out and bowed himself before the King.*

5. Denial

5. Denial of their just dues, and any ways defrauding of them, Rom. 13. 8. *Owe no man any thing.*

Q. 11. *What are the sins of Magistrates against the Subjects?*

A. The sins of Magistrates against their Subjects are, 1. Making Laws which are contrary unto the Laws of God, Dan. 6. 12. *Hast thou not signed a Decree, that every man that shall ask a Petition of any god or man within thirty days, save of thee O King, shall be cast into the Den of Lyons?* 2. Oppression, Tyranny, and Cruelty in their Government, Prov. 28 15, 16. *As a roaring Lyon, and ranging Bear, so is a wicked Ruler over the poor people. The Prince that wanteth understanding, is also a great Oppressor, but he that hateth Covetousness, shall prolong his days.* 3. Seeking their own Interest, rather than the Interest of the commonwealth. 4. Discountenance, and discouragement of the Good and Righteous, together with Encouragement and Preferment of the Wicked and Unrighteous. 5. Unsubjection to the Laws of God themselves, and by their evil Example encouraging others to do the like, Psal. 12. 8. *The wicked walk on every side, when the vilest men are exalted.*

Q. 12. *What are the sins of the younger and weaker in Gifts, and Graces, against them that are aged and stronger?*

A. The sins of the younger and weaker in Gifts, and Graces, against them which are aged and stronger, are: 1. A proud conceitedness of Wisdom and worth in themselves, beyond their elders and betters, together with a dispising of them in their hearts, and judging of them for making use of their known Liberty, 1 Tim 3. 6. *Not a Novice,*

vice, left being lifted up with Pride, *he fall into the condemnation of the Devil*, Ro. 19.3. *Let not him that eateth not, judge him that eateth.* 2. A rude and undecent taking place of them, or any ways irreverent carriage towards them, Luke 19.8,9. *Sit not down in the highest Room, left a more honourable than thou be bidden; and he say, give this man place.* 3. A masterly spirit and stiff will, which will not yield to their wise Counsels, and advice for their good.

Q. 13. *What are the sins of the aged and stronger in Gifts and Graces, against the younger and weaker.*

A. The sins of the aged and stronger in Gifts and Graces, against the younger and weaker, are: 1. Giving them evil examples of Unholiness, Covetousness, Unrighteousness, Intemperance, or any Wickedness. 2. Contemptuous carriage towards them, or not giving due encouragement unto good beginnings. 3. Not bearing with their weakness, and despising of them, because of their infirmities, Rom. 15. 1. *We then that are strong, ought to bear the infirmities of the weak, and not to please our selves*, Rom. 14.3. *Let not him that eateth, despise him that eateth not.*

Q. 14. *What are the sins of Equals, one against another?*

A. The sins of Equals, one against another are, 1. Hatred, Envy, Malice, inordinate anger towards, and evil speaking, either to, or of one another, and any ways injuring, Defaming and dishonouring, each other, Ephes 4.31,32. *Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be kind one to another, tender hearted, forgiving one another.* 2. Instead of provoking one another unto Love & good Works, enticing one another, or yielding unto

to one anothers enticements unto sin, Heb. 10.24. *Let us consider one another, to provoke unto love, and good works*, Prov. 1.10. *My Son, If sinners entice thee, consent thou not.* 3. A private contracted selfish spirit, which keepeth them from any cordial diligent, and seeking of one anothers good, unless their own private carnal Interest be promoted thereby, 1 Cor. 10. 24. *Let no man seek his own, but every man anothers wealth.*

66. Quest. *What is the Reason annexed in the fifth Commandment?*

Answ. The Reason annexed in 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.

Q. *What is the Promise it self, which is annexed for the encouragement of those that keep this fifth Commandment?*

A. The Promise it self, which is annexed for the encouragement of them that keep this fifth Commandment, is the Promise of long life; and this is the first particular Commandment with Promise. *Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.* Ephes. 6.2. *Honour thy Father and thy Mother (which is the first Commandment with Promise.)*

Q. 2. *How is the fifth Commandment, the first Commandment with Promise, when there is a Promise of Gods shewing mercy unto thousands annexed unto the second Commandment?*

A. The Promise of Gods shewing mercy unto thousands annexed unto the second Command-

ment, hath not a respect unto that Commandment only, but is made to those that love God, and with that, keep all his other Commandments; whereas this Promise of long Life is particularly applied unto the keepers of this fifth Commandment.

Q. 3. *What is included in this Promise of long Life?*

A. This Promise of long Life doth include not only the continuance of Life for a long time, which may be so accompanied with Miseries, that Death may be more desirable, but also it includeth the Blessing and Prosperity of Life, Ephes. 2. 3. *Honour thy Father and thy Mother that it may be well with thee, and that thou mayst live long on the Earth.*

Q. 4. *Do all those then that honour their Parents, live long and prosper upon the Earth?*

A. 1. Many that honour their Parents, and are faithful in all Relative duties, do now attain long Life and Prosperity in the World, and that by vertue of this Promise; and those that do otherwise, are many of them cut off in their youth, or in the midst of their days, and bring the Curse of poverty and want upon themselves whilst they live: yet withal, we may observe that Temporal Promises and Judgments, were fulfilled more in the Letter, formerly in the Old Testament times, than in the later Gospel days, wherein they are often exchanged into Spiritual. 2. This Promise is to be understood with this exception, so far as it may serve for Gods Glory, and the real good of those that keep this Commandment; and oftentimes God is glorified, and they are benefitted, when they are exercised with affliction, and God sees it best to take some of them home in their youth, or strength of their years to himself, to hide them from the miseries that befal them that survive, and in-

instead of long Life on Earth, he giveth them eternal Life in Heaven, Psal. 119. 71. *It is good for me that I have been afflicted, that I might learn thy Statutes.* Isa. 57. 1. *The Righteous perisheth, and Merciful men are taken away from the evil to to come.* 1 John 2. 25. *This is the promise that he hath promised us, even eternal Life.*

67 Quest. *Which is the Sixth Commandment?*

Answ The Sixth Commandment is, *Thou shalt not kill.*

68. Quest. *What is required in the sixth Commandment?*

Answ. The sixth Commandment requireth all Lawful endeavours, to preserve our own life, and the life of others.

Q. 1. *What doth the sixth Commandment respect?*

A. The sixth Commandment doth respect our own, and others life.

Q. 2. *What doth the sixth Commandment require, in reference to our own life?*

A The sixth Commandment doth require in reference unto our own life, all lawful endeavours for the preservation of it.

Q. 3 *May we not deny Christ, and his Truths, for the preservation of our Life, if we should certainly lose our life for owning and acknowledging them?*

A. The denial of Christ, and his Truths, is an unlawful means for the preservation of our life, and therefore not to be used, and the saving our life this way, is the way to lose our life, and our souls for ever, Mat. 10. 33. *Whosoever shall deny me before men, him also will I deny before my Father*

which is in Heaven. Mat. 16. 25, 26. *Whosoever will save his life shall lose it. What is a man profited if he should gain the World, and lose his own Soul?*

Q. 4. *May we not in any case endeavour the saving of our life by a lye, as* Isaac *did at* Gerar, *when he said his Wife was his Sister, lest the men of the place should kill him for his wifes sake?* Gen. 26. 8.

A. The Apostle doth answer this case, Rom. 3. 8. *We be slanderously reported, that we say, Let us do evil that good may come, whose damnation is just.* 2. Therefore the lye of *Isaac* for preservation of his life was his sin, and offensive to God, and no more to be approved than the Adultery of *David*, which the Scripture doth record, nor for imitation, but for Caution.

Q. 5. *May we not defend our life against an Enemy that doth assault us on the Sabbath day, though we intermit the Duties of Gods Worship hereby?*

A. Though sins ought never to be committed whatever good might come thereby, Negative precepts binding to all times, yet Positive precepts binding always, but not to all times; Duties may be intermitted at some time without sin, and God doth dispense with his Worship on his day, when it is necessary we should be employed otherwise in the defence of our life against a publick Enemy.

Q. 6. *What are the lawful endeavours which we ought to use for the preservation of our life?*

A. The lawful endeavours which we ought to use for the preservation of our life, are, 1. Defene of our selves with Arms, and Weapons, against the violence of Thieves, and Cut-throats, that seek to Murder us, Luke 22. 36. *He that hath no Sword, let him sell his Garment and buy one.* 2. Defence of our selves with Clothes and in Houses, against the violence of the Weather, and Cold, Prov. 31. 12. *She*

21. *She is not afraid of the Snow for her Household: For all her Household are clothed with Scarlet.* 3. The Nourishing, and refreshing our Bodies in a sober and moderate use of Meat, Drink, and Sleep, Ephes. 5. 29. *For no man hateth his own flesh, but nourisheth and cherisheth it.* 1 Tim. 5. 23. *Drink no longer water but use a little Wine for thy Stomachs sake, and thine often Infirmities.* John 11. 12. *If he sleep he shall do well.* 4. The Exercising our Bodies with Labour, and moderate Recreation, Eccles. 5 12. *The sleep of a labouring man is sweet.* Eccles. 7. 1. 4 *To every thing there is a Season, and a time to every purpose under the Sun: A time to weep, and a time to Laugh, a time to Mourn, and a time to Dance.* 5. The use of Physick for the removal of sickness, and the recovery of Health, Mat. 9. 12. *They that are whole need not the Physitian, but they that are sick.* 6. Patience, Peaceableness, Contentment, Chearfulness, and the moderate Exhiliating, our Spirits with Gods Gifts, especially rejoycing in the Giver, and using all good means to get and keep our mind, and heart in a good temper, which doth much tend to the preservation of our health, and a good tember also in our Body, Prov. 17. 22. *A merry heart doth good like a Medicine, but a broken spirit drieth the Bones.*

Q. 7. *What doth the sixth Commandment require in reference unto the life of others?*

A. The sixth Commandment doth require in reference unto the life of others, all lawful endeavours to preserve other's life.

Q. 8. *May no lye be made use of, to preserve the life of others, especially if they be God's people, and their life be unjustly sought by Gods enemies; as* Rahab *by a lye saved the lives of the* Israelites *in her house, for which she is Recorded with Commendation,*

and her self and house were saved, when all the City besides were destroyed?

A. 1. No lye must be used upon this or any account, the loss of the lives of the most Righteous not being so evil, as the least evil of sin. 2. *Rahab* was commended and spared for her Faith, and because of the promise which the *Israelites* had made unto her, not because of her lye, which was her sin, which sin without a pardon, would have been punished in Hell, Heb. 11. 31. *By Faith the Harlot* Rahab *perished not with them that believed not, when she had received the spies with peace.*

Q. 9. *How may and ought we to endeavour the preservation of others lives?*

A. 1. Such as are Magistrates, Judges, and have power in their hand, ought to defend the innocent, when oppressed, wronged, and in danger of loosing their Livilihood, especially when in danger of Death, Psal. 82. 3, 4. *Defend the Poor and Fatherless; Deliver the Poor and Needy, rid them out of the hand of the wicked.* Prov. 24. 11, 12. *If thou forbear to deliver them that are drawn to death, and those that are ready to be slain: If thou sayest, behold, we knew it not: Doth not he that pondereth the heart consider it? And shall he not render to every man according to his works?*

2. All ought to distribute necessaries of life according to our ability, unto such as are poor and in want, Jam. 2. 15, 16. *If a Brother or Sister be naked, and destitute of daily Food, and one of you say unto him, depart in peace, be you warmed, be you filled; notwithstanding you give them not those things which are needful to the body; what doth it profit?* 3. All ought to forbear all wrongs, and doing any injury unto any person, and to forgive such injuries as are done unto us, returning good for evil,

Phil.

Phil. 2. 15. *Be blameless, and harmless, the Children of God without Rebuke.* Col. 3. 13. *Forgive one another, if any man have a quarrel against any.* Rom. 12 21. *Be not overcome of evil, but overcome evil with good.*

69. Quest. ***What is forbidden in the sixth Commandment?***

Answ. **The sixth Commandment forbideth the taking away of our own life, or the life of our Neighbour, unjustly, and what ever tendeth thereunto.**

Q. *Whom doth the Sixth Commandment forbid us to kill?*

A. The sixth Commandment forbiddeth us to kill, either our selves, or others.

Q. 2. *How are we forbidden to kill our selves, or others?*

A. We are forbidden to kill our selves, or others, either directly by taking away our own, or others life; or indirectly by doing any thing that tendeth thereunto.

Q. 3. *It is unlawful upon any account to kill our selves, as when hereby we shall prevent others from putting us to death with torture and disgrace; as* Cato, *and other Heathens, who slew themselves; and* Saul, *who fell upon his own Sword, that he might not be slain and abused by the uncircumcised* Philistines?

A. 1. It is unlawful in any case to kill our selves, Acts 16. 27, 28. *And the Keeper of the Prison drew out his Sword, and would have killed himself, but* Paul *cried with a loud voice, Do thy self no harm.* 2. Although the Heathens counted it a vertue, and the part of a brave Heroical Spirit, in some

cases to kill themselves; yet the Law of God alloweth no such thing, but accounteth such persons self-murderers. 3. It was *Sauls* sin to die in that act of Self-murder, and we ought rather to submit our selves to any abuses, and tortures of others which is their sin, than to lay violent hands on our selves, and so die in a sin which there is no time, nor place, for repenting of afterwards.

Q. 4 *Is it possible for any that kill themselves to be saved, when there can be no repenting afterwards for this sin?*

A. 1. It is possible for some to give themselves their deaths wound, and yet repent before they die and be saved, although this is very rare. 2. It is possible that some who are Children of God, may in a Frenzie (Satan taking advantage to inject temptations hereunto) to kill themselves, and yet through habitual Faith and Repentance to attain Salvation.

Q. 5. *Is it lawful in any case to kill others?*

A. 1. It is lawful to kill others. 1. In the execution of the just Sentence of the publick Laws, especially on such as have been Murderers Numb. 35.30. *whosoever killeth any person, the Murderer shall be put to death?* 2. In lawful War, Jer. 48. 10. *Cursed is he that keepeth back his Sword from blood.* 3. In necessary self defence, Ex. 22. 2. *If a Theif be found breaking up and be smitten that he die, there shall be no Blood shed for him.*

Q. 6. *Is it lawful to fight, and kill another in a Duel?*

A. 1. It is unlawful to fight a private Duel, except a man be set upon by another, and he cannot avoid; then it is lawful for a man in his own defence to fight and slay his enenemy that assaulteth him. 2. It is lawful to fight a publick Duel,

if a single enemy at the head of an Army do make a challenge, and it may be the means to prevent the effusion of the more Blood; as *David* did well to fight with, and kill *Goliah.*

Q. 7. *May we not be guilty of the Murder of our selves, or others, any other ways than by directly taking away our own, or others lives?*

A. We may be guilty of the Murder of our selves, or others indirectly, by doing any thing that tendeth to take away our own or others lives. As 1. By neglecting, or withholding the lawful and necessary means for the preservation of life, such as Meat, Drink, Sleep, Clothes, Physick, needful Recreations, and the like: when we forbear to make use of the necessary preservatives of life our selves, either through a pinching Humour, or Satans Tempration, that we have no right to them, and hereby hasten our end, we are guilty of Self-murder: When we deny the necessaries of life to others in extream want, through Covetousness, and want of pitty, we are guilty of their Murder. 2. By excess in Eating, Drinking, carking Care, Envy, immoderate Sorrow, or doing any thing which may break and debilitate, or take off the vigour of our minds, and which may breed Distempers in our Bodies, this tendeth to Self-murder, Luke 21. 34. *Take heed lest your hearts be overcharged with Surfeiting, and Drunkenness, and the Cares of this life.* Prov. 14. 30. *Envy is the rottonness of the Bones.* Prov. 17. 22. *A broken Spirit drieth the Bones.* 3. By Hatred, sinful Anger, Malice, bitter Speeches, Oppression; especially by Striking, Wounding, and any ways hurting the Bodies of others; this tendeth to the taking away the lives of others, and is Murder in Gods account, 1 John 3 15. *Whosoever hateth his Brother is a Murderer.*

derer. Mat. 5. 21, 22. *Ye have heard that it was said by them of old times, Thou shalt not kill; And whosoever shall kill, shall be in danger of the Judgment: But I say unto you, that whosoever is angry with his Brother without a cause, shall be in danger of the Judgment: And whosoever shall say, Thou Fool, shall be in danger of Hell fire.* Gal 5. 15. *If ye bite and devour one another, take heed ye be not consumed one of another.* Prov. 12. 18. *There is that speaketh like the piercing of a Sword* Ezek. 22. 7. *In the midst of thee have they dealt by Oppression: In thee have they vexed the Fatherless and the Widdow.*

70. Quest. *Which is the seventh Commandment?*

Answ. The seventh Commandment is, *Thou shalt not commit Adultery.*

71. Quest. *What is required in the seventh Commandment?*

Answ. The seventh Commandment requireth the preservation of our own, and our neighbours Chastity, in heart, speech, and behaviour.

Q. 1. *What doth the seventh Commandment respect?*

A. The seventh Commandment doth respect our own and others Chastity

Q. 2. *What doth the seventh Commandment require in reference unto our own and others Chastity?*

A. The seventh Commandment doth require, in reference unto our and others Chastity, the preservation thereof, in keeping of our selves unpolluted, and doing what in us lyeth to prevent the

the defilements of others; 1 Thes. 4 3,4. *For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one know how to possess his Vessel in Sanctification and Honour.*

Q. 3. *Wherein are we bound by this Commandment to preserve our own and our Neighbours Chastity?*

A. We are bound by this Commandment to preserve our own and our Neighbours Chastity, 1. In heart, by such love unto, and desire after, and delight in one anothers company, as is pure and chast; and that whether we be men, as to the company of women, or women as to the company of men; 1 Pet. 1. 22. *See that ye love one another with a pure heart fervently.* 2. In speech, by such discourse one with another, as is uncorrupt, and may tend to one anothers edification and sanctification; Eph. 4. 29. *Let no corrupt Communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.* 3. In behaviour by such a conversation and actions as are modest and chast, 1 Pet. 3 1,2. *That if any obey not the Word, they also may without the word be won by the conversation of the wives: while they behold your chast conversation coupled with fear.*

Q. 4. *Whereby may we preserve our Chastity?*

A. We may preserve our Chastity, 1. By watchfulness, and that 1. Over our hearts and spirits, to oppose uncleanness in the first desires of it, and inclinations of heart to it, and risings of it in the thoughts; Prov. 4. 23. *Keep thy heart with all diligence;* Mal. 2. 16. *Therefore take heed to your spirit:* 2. Over our senses, our eyes, to turn them away from such objects as may provoke lust; *Job 31. 1. I made a Covenant with mine eyes, why then should I think upon a maid?* Our ears to shut them

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them against all lascivious discourse; we must watch also against all such touches and wanton dalliances, as may be an incentive to unchast desires, and take heed of all light and lewd company, and watch to avoid all occasions, and resist temptations to the sin of uncleanness; Prov. 5.8. *Remove thy way far from her, come not nigh the door of her house*; Gen.39.7,8,9. *His Masters Wife cast her eyes upon* Joseph, *and she said, Lie with me? But he refused; How can I do this great wickedness, and sin against God?* 2. By diligence in our callings, wherein when our bodies and minds are busily imployed, both may be preserved from those unclean practices and desires, which idle persons are more prone unto; Prov.31.27,29 *She eateth not the bread of idleness: Many Daughters have done vertuously, but thou excellest them all*; Gen.34. 1,2. *And Dinah went out to see the daughters of the land: And Shechem took her, and lay with her, and defiled her.* 5. By temperance in eating and drinking, excess in either of which doth pamper the body, and excite unto lust; Jer.5.8. *They were as fed Horses in the morning, every one neighed after his neighbours Wife*; Prov. 23.31,33. *Look not upon the Wine when it is Red, when it giveth its colour in the glass, &c. Thine eyes shall behold strange Women.* 4. By abstinence, and keeping under the body when there is need, with frequent fastings; 1 Cor. 9.27. *But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I my self should be a cast away.* 5. By the fear of God, and awful apprehensions of his presence and all-seeing eye; Prov. 5. 20, 21. *And why wilt thou, my Son, be ravisht with a strange woman, and embrace the bosome of a stranger? For the wayes of man are before the eyes of the Lord, and*

he pondereth all his goings. 6. By faith in Jesus Christ, and thereby drawing vertue from him for the purifying of the heart, and the crucifying of the fleshly lusts; Acts 15. 9. *Purifying their hearts by faith*; Gal 5.24. *And they that are Christs, have crucified the flesh with the affections and Lusts.* 7. By application of the promises of cleansing the heart, and subduing iniquity; Ezek.36.25. *Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness will I cleanse you*; Mic. 7.19. *He will subdue our iniquities*; 2 Cor. 7. 1. *Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* 8. By the help of the Spirit; Rom. 8: 13. *For if ye live after the flesh, ye shall die; but if ye through the spirit do mortifie the deeds of the body, ye shall live.* 9. By frequent and fervent Prayer; Psal.51.2,7. *Wash me throughly from mine iniquity, and cleanse me from my sin: Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter then snow:* Psal.119.37. *Turn away mine eyes from beholding vanity:* Mat.6. 13. *And lead us not into temptation, but deliver us from evil.* 10. When no other means will avail to quench burning desires, Marriage is to be made use of, and that must be in the Lord; 1 Cor.7.9. *But if they cannot contain, let them marry; for it is better to marry than to burn*; verf.39. *If her Husband be dead she is at liberty to be married to whom she will, only in the Lord.*

Q. 5. *Why must we preserve our Chastity?*

A. We must preserve our Chastity, 1. Because we are men and women, and not beasts, who are under no law; It is suitable to the Principles of Reason, and Law of God written upon the

the heart, as well as the expreſs command of the word, to keep our ſelves chaſt and clean. 2. Becauſe we are Chriſtians and not Heathens, who have no knowledge or fear of God, 1 Theſ. 4. 5. *Not in the luſt of concupiſcence, even as the Gentiles who know not God* Eph. 4. 17, 19. *This I ſay therefore and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, who being paſt feeling, have given themſelves over unto laſciviouſneſs to work all uncleanneſs, with greedineſs.* 3. Becauſe we are true Believers, our bodies are members of Chriſt, and temples of the Holy Ghoſt, and not our own, and therefore ought to be kept clean and holy; 1 Cor. 15. 16, 19. *Know ye not that your bodies are members of Chriſt? Shall I then take the members of Chriſt and make them members of an Harlot? God forbid What, know ye not that he which is joyned to an Harlot is one body? what, know ye not that your body is the Temple of the Holy Ghoſt, which is in you, which ye have of God and ye are not your own?* 1 Cor 3.17. *If any man defile the Temple of God, him ſhall God deſtroy; for the Temple of God is Holy, which Temple ye are.*

72. Queſt. *What is forbidden in the ſeventh Commandment?*

Anſw. The ſeventh Commandment forbiddeth all unchaſt thoughts, words and actions.

Q. 1. *What is the ſin forbidden in the ſeventh Commandment?*

A. The ſin forbidden in the ſeventh Commandment is all unchaſtity and uncleanneſs; Eph. 5.3. *Fornication and all uncleanneſs, let it not be once named among you.*

Q. 2.

Q. 2. *Wherein is all unchaſtity and uncleanneſs forbidden?*

A. All unchaſtity and uncleanneſs is forbidden; 1. In the thoughts and deſires of the heart, ſuch as wanton thoughts and luſtful deſires; Mat. 5. 28. *Whoſoever looketh upon a woman to luſt after her, hath committed adultery with her already in his heart.* James 1.14,15. *Every man is tempted when he is drawn away of his own luſt, and entiſed: Then when luſt hath conceived, it bringeth forth ſin.* 2. In the words and ſpeeches, ſuch as all obſcene words, laſcivious ſongs, and enticing ſpeeches unto any, to draw them to this ſin; Eph. 5.4. *Neither filthineſs nor ſooliſh talking.* Prov. 7. 18, 21. *Come let us take our fill of love until the morning, and ſolace our ſelves with loves: with much fair ſpeech ſhe caused him to yeild, with the flattering of her lips ſhe forced him.* 3. In the actions, and that both the acts of unchaſtity and uncleanneſs it ſelf, and whatever actions do tend thereunto.

Q. *What are the acts of unchaſtity and uncleanneſs which are forbidden?*

A. The acts of unchaſty and uncleanneſs which are forbidden, are either ſuch as are without marriage, or in thoſe that are married.

Q. 4. *What are the acts of unchaſtity and uncleanneſs without marriage forbidden?*

A. The acts of unchaſty and uncleanneſs without marriage forbidden are; 1. Self-pollution, and all laſcivious ſpilling a mans own ſeed; Gen. 38.9. *And* Onan *knew that the Seed ſhould not be his, and he ſpilled it on the ground.* 2. Fornication and Adultery; Gal. 5.9. *Now the works of the fleſh are manifeſt, which are theſe; Adultery, Fornication, Uncleanneſs, Laſciviouſneſs.* Levit. 18.20. *Thou ſhalt not lye carnally with thy neighbours wife, to defile*

thy

thy self with her. 3. Inceſt; Levit. 18.6. *None of you ſhall approach unto any that is near of kin to him, to uncover their nakedneſs: I am the Lord.* 4. Rape, and all forcing of any unto the ſin of uncleanneſs; Deut. 22.25. *If a man find a betrothed Damoſel in the field, and the man force her, and lie with her, the man ſhall die.* 5. Sodomy; Levit. 18.22. *Thou ſhalt not lie with mankind as with womankind: It is an abomination.* 6. Buggery; Levit. 18. 23. *Thou ſhalt not lie with any beaſt to defile thy ſelf therewith: It is confuſion.*

Q. 5. *What are the acts of unchaſtity and uncleanneſs forbidden between thoſe that are married?*

A. The acts of unchaſtity and uncleanneſs forbidden between thoſe that are married, are all unſeaſonable and immoderate uſe of the marriage bed; Lev. 18. 19. *Thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put a part for her uncleanneſs.* 1 Cor. 7. 5. *Defraud you not one another, except it be with conſent for a time, that ye may give your ſelves to faſting and prayer.*

Q. 6. *What are thoſe actions forbidden which do tend to unchaſtity and uncleanneſs?*

A. The actions forbidden which do tend to unchaſtity and uncleanneſs are; 1. Drunkenneſs; Gen. 19.33. *And they made their Father drink wine that night, and the firſt born went in and lay with her Father.* 2. Gluttony and Idleneſs; Ezek. 16.49,50. *Behold this was the iniquity of thy Siſter* Sodom; *Pride, fulneſs of bread, and abundance of idleneſs was in her; and ſhe committed abomination before me.* 3. Wanton geſtures and attires; Iſa 3.16. *The daughters of* Zion *walk with ſtretched forth necks, and wanton eyes, walking and mincing as they go,* Prov. 7. 10, 13. *There met him a woman*

woman with the attire of an Harlot, ſo ſhe caught him and kiſſed him. 4. Frequenting light and lewd company, reading laſcivious Books, beholding unchaſt pictures, or doing any thing which may provoke luſt.

Q. 7. *Wherefore ought all to forbear all unchaſtity and uncleanneſs, eſpecially the groſſer acts of fornication and adultery?*

A. All ought to forbear unchaſtity and uncleanneſs eſpecially the groſſer acts of fornication and adultery, 1. Becauſe fornication and adultery is a ſin very offenſive and diſhonourable unto God; 2 Sam. 11. 4. 27. *And David ſent meſſengers, and took her, and ſhe came in unto him, and he lay with her: But the thing that David had done diſpleaſed the Lord.* 2. Becauſe fornication and adultery is very pernicious and hurtful unto themſelves that are guilty of it: 1. It is a ſin againſt their body, which defileth it, and oftentimes waſteth and conſumeth it; 1 Cor. 6. 18. *Flee fornication; every ſin which a man doth, is without the body: but he that committeth fornication, ſinneth againſt his own body.* Prov. 5. 8, 11. *Remove thy way far from her leſt thou mourn at laſt, when thy fleſh and thy body are conſumed.* 2 It is a ſin againſt their ſoul, which doth blind the mind, waſte the conſcience, and in the iſſue doth bring deſtruction upon the ſoul; Hoſ. 4. 11. *Whoredom and wine taketh away the heart*; that is, the underſtanding: Prov. 6.32, *Whoſo committeth adultery with a woman, lacketh underſtanding; he that doth it, deſtroyeth his own ſoul.* 3. It woundeth, and blotteth the name; Prov. 6.32, 33. *Whoſo committeth adultery, a wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.* 4. It waſteth the eſtate and ſubſtance; Prov. 5. 10. *Leſt*

ſtrangers

Strangers be filled with thy wealth, and thy labours be in the house of a stranger: Prov. 6. 26. *For by means of a whorish woman, a man is brought to a piece of bread.* 5. It bringeth many unto an untimely end; Prov. 6. 26. *The adultress will hunt for the precious life:* Prov. 7. 26. *She hath cast down many wounded, yea many strong men have been slain by her.* 3. Because fornication and adultery is injurious to others; the party with whom uncleanness is committed, is involved in the same guilt, and if the party be married, it is an injury to the other married relation.

73. Quest. *Which is the eighth Commandment?*

Answ. The eighth Commandment is, *Thou shalt not steal.*

74. Quest. *What is required in the eighth Commandment?*

Answ. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves, and others.

Q. 1. *What doth the eighth Commandment respect?*

A. The eighth Commandment doth respect the wealth & outward estate of our selves, & others.

Q. 2. *What doth the eighth Commandment require in reference unto our own and others wealth and outward estate?*

A. The eighth Commandment doth require in reference unto our own and others wealth and outward estate, the procuring and preservation thereof.

Q. 3. *May we use any means for the procuring and preserving of our own and others wealth and outward estate?*

A. We must use none but lawful means for the procuring or preserving of our own or others wealth and outward estate.

Q. 4. *How may and ought we to endeavour the procurement and preservation of our own wealth and outward estate?*

A. We may and ought to endeavour the procurement and preservation of our own wealth and outward estate, 1. By making choice of a lawful and fit calling for us, and therein to abide with God; Gen. 2 15. *And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it:* Gen. 4. 2. *And Abel was a keeper of sheep, but Cain was a tiller of the ground.* 1 Cor. 7. 20, 24. *Let every man abide in the same calling wherein he was called Brethren, let every man wherein he is called therein abide with God.* 2. By a moderate care in our callings, to provide such things of this Worlds good things for our selves, as are honest and decent, and useful for us; Prov. 31. 16 *She considereth a field and buyeth it, with the fruit of her hands she planteth a Vineyard.* Rom. 12. 17. *Provide things honest in the sight of all men.* 3. By prudence and discretion in the managing of the affairs of our callings unto the best advantage; Psal. 112. 5. *A good man sheweth favour and lendeth; he will guide his affairs with discretion.* Prov. 2. 11. *Discretion shall preserve thee, and understanding shall keep thee.* 4. By frugality, in decent sparing unnecessary expences, wasting nothing, and denying our selves the extravagant and costly cravings of our carnal desires and appetites; Prov. 21. 20. *There is a Treasure to be desired and Oyle in the dwelling of the Wise; but a foolish man spendeth it up.*

John

John 6.12. *When they were filled, he said unto h Disciples, gather up the fragments that remain, th nothing be lost.* Tit. 2, 12. *Teaching us that deny ing ungodliness and worldly lusts, we should live so berly,* &c. 5. By diligence and laboriousness i our callings; Prov. 10. 14. *The hand of the dili gent maketh rich.* Prov. 13. 11. *Wealth gotten by vanity shall be diminished, but he that gathereth by labour shall encrease.* Eph. 4. 28. *Let him that stole steal no more, but rather let him labour work ing with his hands the thing which is good, that he may have to give to him that needeth.* 6. By seek ing unto the Lord for his blessing upon endea vours, and dependance upon him in the use of means for temporal provisions; Prov. 10.21. *Th blessing of the Lord it maketh rich and he addeth no sorrow with it.* Phil 4.6. *Be careful for nothing: but in every thing by prayer and supplication let your requests be made known unto God,* 1 Pet. 5. 7. *Casting all your care upon him, for he careth for you.* 7. By a chearful use of the good things which God gi veth us our selves so far as we have need, and a ready distribution unto the necessity of others; Prov. 11.24,25. *There is that scattereth and yet en creaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered himself.* 8. By seeking our due, and mo derate endeavour to keep or recover that which doth belong of right unto us, when wrongfully sought or deteined from us.

Q. 5. *It is lawful in the sight of God to make use of the Laws of men, to recover or defend that which is our own, when it is said* by our Saviour, Matth. 5. 40. *If any man will sue thee at Law, and take away thy Coat, let him have thy Cloak also;* and by the Apostle, 1 Cor. 6. 7. *Now therefore there is utterly a fault amongst you, because ye go to Law one with another: Why do you not rather take wrong? Why do you not rather suffer your selves to be defrauded?*

A. 1. Neither of these places of Scripture do absolutely forbid the making use of the Law at all, or at any time for the defence or recovery of our right. 2. That of our Saviour doth forbid contention, and rather then to uphold it, to part with some of our right, such as a Coat or a Cloak, or any such smaller goods, which without much prejudice we might spare; but it doth not hence follow, if another should wrong us in a greater matter, and seek to undo us, that we ought to let him take all which we have in the World, without seeking our right by the Laws under which we live; For if this were so, all sincere Christians would quickly be robbed and spoiled by the wicked, amongst whom they live of all their livelihood. 3. That of the Apostle, doth forbid Christians going to Law one with another, before the Heathen and Infidel Magistrates, which was a scandal to the Christian Religion which they did profess; and he telleth them they ought rather to make up their differences about Wrong and Right amongst themselves, and to suffer wrong rather than to do any thing unto the prejudice of the Gospel; but this doth not prohibit Christians in a Christian Commonwealth, to defend or recover their own by Law; yet so much is forbidden in these places, namely the contending at Law about small matters, especially in case of scandal; and the using the Law at all, if there be not necessity. 4. That it is lawful in the sight of God, to make use of the Laws of men for defence or recovery of our Right, is evident from Gods appoint-

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ment of a Magistracy to execute those Laws who would be of no use, might we not have the benefit of the Laws; and because those Laws are sutable to the judicial Laws of Gods own appointment, Which the Children of *Israel* might make use of for the defence and recovery of their Right, and by the same Reason, Christians may do so too.

Q. 6. *How ought we to endeavour the procurement and furtherance of the Wealth, and outward Estate of others?*

A. We ought to endeavour the procurement and preservation of the Wealth, and outward Estates of others, in general, by a publick spirit, in seeking the good of the Common-wealth above our own, and seeking others private Wealth and Advantages, as well as our own, 1 Cor. 10 24. *Let no man seek his own* (that is only) *but every man anothers Wealth.*

Q. 7. *What is our duty in reference unto such as are poor, and in want?*

A. Our duty unto such as are poor and in want, is to relieve them according to our Ability, and their necessity, by lending and giving freely unto them for their supply and help, especially if they be of the houshold of Faith, Lev. 25.35. *If thy Brother be waxen poor, and fallen to decay with thee, then thou shalt relieve him, yea, though he be a Stranger or Sojourner, that he may live with thee.* Gal. 6. 10. *As we have opportunity let us do good unto all men, especially unto them that are of the houshold of Faith.* Rom. 12. 13. *Distributing to the necessities of the Saints.* Mat. 5. 42. *Give to him that asketh of thee, and from him that would borrow of thee turn not thou away.* Jam. 2. 15. *If a Brother or Sister be naked, and destitute of daily food, and one of you say, depart in peace, be ye warmed, and filled,*

filled, notwithstanding ye give them not those things which are needful to the Body, what doth it profit? 1 John 3. 17. *Whoso hath this Worlds goods, and seeth his Brother hath need, and shutteth up his Bowels of compassion from him: How dwelleth the love of God in him?*

Q. 8. *What is our duty towards all in reference unto their Wealth and outward Estate?*

A. Our duty towards all in reference unto their Wealth and outward Estate is, Kindness and Justice.

Q. 9. *Wherein should our Kindness shew it self in reference unto the Wealth, and outward Estate of others?*

A. Our kindness in reference unto the Wealth, and outward Estate of others, should shew it self in our readiness unto any Offices of Love, which may promote and further it. Gal. 6. 10. *Let us do good unto all men.* Rom. 16. 1, 2. *I commend unto you* Phebe *our Sister, that ye receive her in the Lord as becometh Saints, and that ye assist her in whatsoever business she hath need of you.*

Q. 10. *What is the Rule of Justice to be observed in reference unto the Wealth, and outward Estate of others?*

A. The Rule of Justice to be observed in reference unto the Wealth, and outward Estate of others, is: To do unto others as it is fit, and we would that others should do unto us, Mat. 7. 12. *Therefore all things whatsoever we would that men should do unto you, do ye even so unto them, for this is the Law and the Prophets.*

Q. 11. *Wherein must we shew our Justice in our dealing with others?*

A. We must shew our Justice in our dealings with others, 1. In our truth and sincerity in all

our Concerns with others, Pſal. 15. 2. *He that walketh uprightly, and worketh Righteouſneſs, and ſpeaketh the truth in his heart.* 2 Cor. 1 12. *For our rejoycing is this, that in ſimplicity and Godly ſincerity, not with fleſhly wiſdom, but by the Grace of God, we have had our converſation in the World.* 2. In our Faithfulneſs to fulfil all our lawful covenants and promiſes, and to diſcharge whatever Truſt is committed to us. Pſal. 15 4. *He that ſweareth to his own hurt, and changeth not.* 1 Cor. 4 2. *It is required in Stewards that a man be found faithful.* 3. In our buying and ſelling, giving a juſt price for ſuch things as we buy, and taking a reaſonable rate for ſuch things as we ſell, Lev. 25. 14. *If thou ſell ought unto thy Neighbour, or buyeſt ought of thy Neighbours hand, ye ſhall not oppreſs one another.* 4. In paying every one his due, Rom. 13. 7, 8. *Render therefore to all their dues, Tribute to whom Tribute is due, Cuſtome to whom Cuſtome: Owe no man any thing, but to love one another.* Prov. 3. 27, 28 *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not to thy Neighbour, go and come again, and to morrow I will give, when thou haſt it by thee.* 5. In reſtoring the pledge which is left with us, or goods of others which are found by us, or any thing that is ill gotten by ſtealth, or fraud, Lev. 6. 4. *He ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered unto him to keep, or the loſt thing which he found.* Ezek. 18. 8. *Hath not oppreſſed any, but hath reſtored to the Debtor his Pledge,* &c. Luke 19. 8. *If I have taken any thing from any man by falſe Accuſation, I reſtore him fourfold.*

75. Queſt.

75. Queſt. *What is forbidden in the eighth Commandment?*

Anſw. **The eighth Commandment forbiddeth whatſoever doth, or may unjuſtly hinder our own, or our Neighbours Wealth and outward Eſtate.**

Q. 1. *What doth the eighth Commandment forbid as an hinderance of our own wealth and outward eſtate?*

A. The eighth Commandment forbiddeth as an hinderance of our own wealth and outward eſtate: 1. Prodigality and laviſh ſpending of our ſubſtance in gluttony, drunkenneſs, lewd company, gaming, and the like Luke 15. 13. *And not many dayes after the younger Son gathered all together, and took his journey into a far Countrey, and there waſted his ſubſtance with riotous living.* Prov. 23. 21. *The drunkard and the glutton ſhall come to poverty.* Prov. 21. 17. *He that loveth pleaſure ſhall be a poor man; he that loveth wine and Oyle ſhall not be rich,* Prov. 18. 19. *He that followeth after vain perſons ſhall have poverty enough.* 2. Imprudence in venturing our all upon great uncertainties, raſh ingaging in ſuretiſhip, or any ways in diſcreet management of our callings to our detriment. Prov. 28. 22. *He that haſteth to be rich hath an evil eye, and conſidereth not that poverty ſhall come upon him.* Prov. 22. 26, 27. *Be not thou one of them that ſtrike hands, or of them that be ſureties for debts: if thou haſt nothing to pay, why ſhould he take away thy bed from under thee?* 3. Idleneſs and a ſlothful neglect of the Duties of our particular Callings. Prov. 23. 21. *Drowſineſs ſhall cloath a man with Rags.* Prov. 24, 30, 31, 33, 34.

I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding, and lo it was overgrown with thorns, and nettles had covered the face thereof, and the ſtone-wall thereof was broken down. Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep: ſo ſhall thy poverty come like one that travelleth, and thy want as an armed man.

Q. 2. *What doth the eighth Commandment forbid in the exceſs in reference to our own wealth and outward eſtate?*

A. The eighth Commandment forbiddeth in the exceſs in reference unto our own wealth and outward eſtate. 1. Covetouſneſs in getting an eſtate with carking cares, inordinate deſires to be rich; or with immoderate labour, ſo as to waſte the Body, and to exclude time for Religious duty. Heb. 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have,* 1 Cor. 7. 32. *I would have you without careſulneſs.* Luke 21 34. *Take heed leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and the cares of this life.* 1 Tim. 6. 9, 10. *They that will be rich fall into a temptation and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition: For the love of Money is the root of all evil, which while ſome coveted after, they have erred from the Faith, and pierced themſelves thorow with many ſorrows.* Eccleſ. 4 8. *There is one alone and not a ſecond, yea, he hath neither child nor brother, yet is there no end of all his labour, neither is his eye ſatisfied with riches, neither ſaith he for whom do I labour, or bereave my ſoul of good?* 2. Covetouſneſs in keeping what we have gotten of the good things in the world without a heart to make uſe of them. Eccleſ. 6. 1, 2. *There is an evil under the*

Sun, and it is common amongſt men; a man to whom God hath given riches and wealth, ſo that he wanteth nothing for his Soul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: this is vanity and an evil diſeaſe. 3. Unlawful Contracts, ſuch as Simony in the ſale of holy things, the Gifts of the Holy Ghoſt, pardons of ſin, and Diſpenſations unto it, Church-Livings, and the Charge of Souls. Acts 8. 20. *Thy Money periſh with thee, becauſe that thou haſt thought that the Gift of God may be purchaſed with Money.* Bribery in the ſale of publicke Juſtice. Exod. 23 8. *And thou ſhalt take no Gift: for the Gift blindeth the wiſe, and perverteth the words of the righteous.* Iſa. 1. 23. *Thy Princes are rebellious, and companions of Thieves; every one loveth gifts, and followeth after rewards: they judge not the fatherleſs, neither doth the cauſe of the widow come unto them.* 4 Unlawfull Arts, Fortune-telling, Figure-caſting, and making uſe of any unwarrantable ways for the getting of Money. Iſa. 47. 10, 13. *Thou haſt truſted in thy wickedneſs: Let now the Aſtrologers, the Stargazers, the Monethly Prognoſticaters ſtand up and ſave thee.* Act. 19. 19. *Many alſo of them which uſed curious Arts, brought their Books together, and burnt them before all men.* ver. 24. *A certain man, named Demetrius, a Silver-Smith, which made ſilver ſhrines for Diana, brought no ſmall gain to the craftſmen.*

Q. 3. *What doth the eighth Commandment forbid in reference unto others which are in want?*

A. The eighth Commandment forbiddeth in reference unto others which are in want, a withholding relief from them, and ſtopping the ear againſt their cry. Prov. 21. 13. *Who ſo ſtoppeth his ears at the cry of the poor, he ſhall cry himſelf but ſhall*

not be heard. Deut. 15. 7. *If there be a poor man of one of thy Brethren, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poor Brother.*

Q. 4. *What doth the eighth Commandment forbid in reference unto all men?*

A. The eighth Commandment forbiddeth in reference unto all men any kind of Injuſtice and Unrighteouſneſs in any of our dealings with them; ſuch as, 1. Defrauding others in our buying, when we diſcommend that which we know to be good, or take an advantage of others ignorance of the worth of their Commodities, or their neceſſity of ſelling them, ſo as to give a great under-rate for them. Prov. 20 14. *It is naught, it is naught, (ſaith the buyer) but when he is gone his way he boaſteth.* Lev 25. 14. *If thou buyeſt ought of thy Neighbour ye ſhall not oppreſs.* 2. Defrauding others in ſelling: when we praiſe that which we ſell, and againſt our Conſciences ſay it is excellent good, though we know it to be ſtark naught; and when we take an unreaſonable price for our Commodities; or when we cozen them in the ſale of goods by falſe weights and meaſures. 1 Theſ. 4. 6. *That no man go beyond, or defraud his Brother in any matter, becauſe the Lord is the avenger of all ſuch.* Deut. 25. 13, 14, 15. *Thou ſhalt not have in thy bag divers weights, a great and a ſmall; but thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have.* Prov. 11. 1. *A falſe ballance is abomination to the Lord: but a juſt weight is his delight.* Mic 6 10, 11. *Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſures that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?* 3. Eſpecially the eigth Commandment doth directly forbid ſtealing

ing one from another. *Thou ſhalt not ſteal.* Lev. 19. 11. *Ye ſhall not ſteal, neither deal falſly, neither lye one to another.*

Q. 5. *What ſtealing doth the eighth Commandment forbid?*

A. The eighth Commandment doth forbid all ſtealing, either within the family, or without the family.

Q. 6. *What ſtealing within the family doth the eighth Commandment forbid?*

A. The eighth Commandment doth forbid within the family: 1. Servants ſtealing and purloyning, as alſo any ways waſting and wronging their Maſters, in their goods or ſtates. Tit. 1. 9, 10. *Exhort Servants to be obedient to their own Maſters; not purloyning, but ſhewing all good fidelity.* Luke 16. 2. *A certain rich man which had a Steward, and the ſame was accuſed to him that he had waſted his goods.* 2. Childrens ſtealing and robbing their Parents. Prov. 28. 24. *Who ſo robbeth his father, or his mother, and ſaith it is no tranſgreſſion, the ſame is the companion of a deſtroyer.* Prov. 19. 26. *He that waſteth his father, is a ſon that cauſeth ſhame.*

Q. 7. *What ſtealing without the family doth the eighth Commandment forbid?*

A. The eighth Commandment doth forbid without the family all theft, both publick and private:

Q. 8. *What is the publick theft which the eighth Commandment doth forbid?*

A. The publick theft which the eighth Commandment doth forbid, is, 1. Sacriledge, which is, when any do either violently or fraudulently take away, or alienate any thing that hath been dedicated to Sacred uſes, or when Sacred perſons without

without just cause are taken off from their Employments. Rom. 2.22. *Thou that abhorrest Idols, dost thou commit Sacriledge?* Prov. 10.25. *It is a Snare to a man to devour that which is holy.* Mal. 3.8.9. *Will a man rob God! Yet ye have robbed me: But you say, Wherein have we robbed thee? In Tythes and Offerings. Ye are cursed with a curse, for ye have robbed me, even this whole Nation.* 2. Robbing publick Treasuries, or any ways wronging and defrauding the Common-wealth, by taking away its just Liberties and Priviledges, or by doing a publick detriment for private advantage sake, amongst which publick Robberies may be numbred, Inclosures, Ingrossings, Forestallings, Monopolies, and the like.

Q. 9. *What is the private theft which the eighth Commandment doth forbid without the Family?*

A. The private theft which the eighth Commandment doth forbid without the family is: 1. Man-stealing or woman-stealing or stealing, of Children, that they may be sent or sold for slaves. 1 Tim. 1.9.10. *The Law is not made for a righteous man, but for the lawless and disobedient: For murderers, for man-slayers, for whoremongers, for men-stealers, for lyars, for perjured persons.* Exod. 21. 16. *He that stealeth a man and selleth him, shall surely be put to death.* 2. Robbery either by Land or Sea, either of Money, Cattel, or any goods. Judg. 9. 25. *And the men of Shechem set liers in wait in the top of the mountains, and they robbed all that came along that way by them.* Joh. 15. 40. *Now Barrabas was a robber.* Job 5. 5. *The robber swalloweth up their substance.*

Q. 10 *What further is inclusively forbidden in the eighth Commandment?*

A. There

A. There is further inclusively forbidden in the eigth Commandment: 1. All partaking with Thieves in receiving stollen goods, or otherwise. Prov. 1.14. *Cast in thy Lot amongst us, let us all have one purse.* Prov. 29.24. *Who so is a partner with a thief, hateth his own Soul.* Psal. 50. 18. *When thou sawest a thief, then thou consentest with him.* 2. Detaining that which is strayed or lost. Deut. 22.13. *Thou shalt not see thy Brothers Oxe or Sheep go astray, and hide thy self from them; thou shalt in any case bring them again to thy Brother: In like manner shalt thou do with his raiment, and with all lost things of thy Brothers which thou hast found.* 3. Falshood and unfaithfulness in our promises, and in regard of any thing committed to our trust. Joh. 12.6. *This he said, not that he cared for the poor; but because he was a Thief, and had the bag, and bare what was put therein.* 4. Rigorious requiring what is owed to us without compassion or forbearance. Mat. 18. 28, 29, 30. *But the same servant went out and found one of his fellow servants, which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he should pay the debt.* 5. Cruel keeping the pledge when it is the means of our Neighbours living. Exod. 22 26. 27. *If thou at all take thy neighbours raiment to pledge, thou shalt deliver it unto him by that the Sun goeth down. For that is his covering only, it is his raiment for his Skin: wherein he shall sleep? and it shall come to pass, when he cryeth unto me, that I will hear, for I am gracious.*

6. All withholding that which is due, especially the wages and hire of Servants and Labourers, Psal. 37.21. *The wicked borroweth, and payeth not again*, Lev. 19.13. *The wages of him that is hired, shall not abide with thee all night, until the morning.* 7. Removing ancient Landmarks, or any other ways seeking to defraud others of the just title which they have to their estates. Prov. 12. 28. *Remove not the ancient Landmark, which thy Fathers have set.* 8. Extortion and all Oppression, especially of the poor and afflicted, Prov. 22. 22, 23. *Rob not the poor because he is poor, neither oppress the afflicted in the gate: For the Lord will plead their cause, and spoil the soul of them that spoileth them.* Amos 8.4,5,6,7. *Hear this, O ye, that swallow up the needy, even to make the poor of the Land to fail; falsifying the ballances by deceit; to buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat. The Lord hath sworn by the excellency of* Jacob, *surely I will never forget any of their works.* 9. Usury, and taking increase meerly for Loan, Exod. 22.25. *If thou lend Money to any of my people that is poor by thee, thou shalt not be unto him as an usurer, neither shalt thou lay upon him usury,* Ezek. 18.8. *He that hath not given forth upon usury, neither hath taken any increase.*

Q. 11. *Why should we forbear all manner of theft, and endeavours to enrich our selves by the wronging of others?*

A. We ought to forbear all manner of theft and endeavours to enrich our selves by the wronging of others, because it is the express prohibition of God written in the word, and most agreeable to the Law of nature written upon the heart; as also because that riches got by theft and wrong are accompanied with Gods curse; and, if not here,

here, be sure Gods vengeance will overtake such Persons as are guilty of theft and unrighteousness in the other world. Zech. 5.3,4. *This is the curse that goeth forth over the face of the whole Earth: for every one that stealeth shall be cut off on this side. And it shall enter into the house of the thief, and shall consume it with the timber thereof and the stones thereof.* Jer. 17. 11. *As the Partridge sitteth on Eggs, and hatcheth them not: so he that getteth riches and not by right, shall leave them in the midst of his dayes, and at his end shall be a fool.* Jam. 5. 1.3. *Go to, now ye rich men, weep and howl for your miseries that shall come upon you: ye have heaped treasure together for the last dayes.*

Q. 12. *How may we be kept from the sins forbidden in this eighth Commandment?*

A. We may be kept from the sins forbidden in this eighth Commandment, by mortified affections to the world through Christ death and Spirit; by raised affections to the things above; by a love of Justice, by Prayer; by faith in Gods promises and special providence in making all needful provision without this sin for his.

76. Quest. *What is the ninth Commandment?*

Answ. The ninth Commandment is, *Thou shalt not bear false witness against thy Neighbour.*

77. Quest. *What is required in the ninth Commandment?*

Answ. The ninth Commandment requireth

requireth the maintaining, and promoting of Truth between Man and Man, and of our own and our Neighbours good Name; especially in Witness-bearing.

Q. 1. *Wherein doth this ninth Commandment differ from the sixth, seventh, and eighth Commandments?*

A. This ninth Commandment doth differ from the sixth, seventh, and eighth Commandments in that the sixth Commandment doth respect our own and our neighbours life: the seventh Commandment doth respect our own and our Neighbours Chastity; the eighth Commandment doth respect our own and our Neighbours wealth and outward Estate; but this ninth Commandment doth respect our own and our Neighbours good name.

Q. 2. *What is more generally required in the ninth Commandment?*

A. The ninth Commandment doth more generally require the maintaining and promoting truth between man and man.

Q. 3. *How ought we to maintain and promote truth between man and man?*

A. We ought to maintain and promote truth between man and man, by speaking the very truth to and of one another and that from the heart. Zech. 8. 16. *These are the things that ye shall do; Speak ye every man the truth to his neighbour, execute the judgement of truth and peace in your gates.* Eph 4. 25. *Wherefore putting away lying, speak every man truth with his Neighbour: for we are members one of another.* Psal. 15. 1. 2.

Lord,

Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Q. 4. *What doth the ninth Commandment more particularly require in reference unto our own and others good name.*

A. The ninth Commandment doth more particularly require in reference unto our own and others good name the maintaining and promoting thereof, especially in witness bearing.

Q. 5. *How ought we to maintain and promote our own good name?*

A. We ought to maintain and promote our own good name by deserving it and by defending it.

Q. 6. *How may we deserve a good name?*

A. Although we can deserve nothing in the sight of God, yet we may deserve a good name in the sight of men by being good, and by doing good.

Q. 7. *What is that which we may be and do that we may deserve a good name amongst men?*

A. That we may deserve a good name amongst men we must, be holy and humble, and harmless, and wise, and loving, and patient, and meek, and just, and righteous, and sober, and chast, and true, and honest, and every way gracious, and vertuous, as to our inward dispositions, and affections: our conversations also and actions must be correspondent, doing always those things which be praise worthy, and of good report. 1 Pet. 3. 15. 16. *Sanctifie the Lord God in your hearts: Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsly accuse your good conver-*

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ſation in Chriſt. Phillip. 2. 15. *That ye may be blameleſs, and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe Nation, among whom ye ſhine as lights in the world.* Eccleſ. 8. 1. *A mans wiſdom maketh his face to ſhine.* Col. 3. 12. *Put on therefore (as the Elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering.* Phillip. 4. 8. 9. *Finally, brethren, whatſoever, things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whtſoever things are of good report: if there be any vertue, and if there be any praiſe, think on theſe things. Thoſe things which ye have both learned, and received, and heard, and ſeen in me, do: and the God of peace ſhall be with you.*

Q. 8. *How may we defend our good name?*

A. We may defend our good name, 1. By clearing our ſelves from the falſe aſperſions, and vindicating our innocency againſt the falſe accuſations of our adverſaries. Acts 24. 18. 11. 12. 13. *I do the more chearfully anſwer for my ſelf: That thou mayeſt underſtand, that there are yet but twelve dayes ſince I went up to Jeruſalem; And they neither found me in the Temple diſputing with any man, neither raiſing up the people, neither in the Synogogues, nor in the City: Neither can they prove the things whereof they now accuſe me.* 2. By ſpeaking ſometimes in commendation of our ſelves, when there is need only, and that very ſparingly, modeſtly, humbly and willingly, alwayes abaſing our ſelves and giving God all the glory for any thing in our ſelves which is praiſe-worthy. 2 Cor. 12. 11. *I am become a fool in glorying, ye have compelled me. For I ought to have been commended of you: For in nothing am I behind.*

behind the very chiefeſt Apoſtles, though I be nothing. 1 Cor. 15. 10. *By the grace of God I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly then they all: yet not I, but the grace of God which was with me.*

Q. 9. *Who ought eſpecially to maintain and promote their good name?*

A. All ought to maintain and promote their good name, eſpecially all believers and profeſſors of religion; chiefly Magiſtrates and ſuch unto whom a publick truſt is committed, and Miniſters unto whom is committed the charge of Souls. Tit. 2. 7. 8. 9. 10. *In all things ſhewing thy ſelf a pattern of good works: that he that is of the contrary part, may be aſhamed, having no evil thing to ſay of you. Exhort Servants to be obedient unto their own Maſters, that they may adorn the Doctrine of God and our Saviour in all things.*

Q. 10 *Why ought all to maintain and promote their own good name?*

A. All ought to maintain and promote their good name, 1. Becauſe it is for the glory of God, which is the duty of all principally to aime at, and to deſign their own honour only in ſubordination hereunto. Mat. 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven.* 1 Per. 12. *Having your converſation honeſt amongſt the Gentiles: that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation.* 2. Becauſe a good name is precious, and rendreth men the more uſeful one to another, cauſing mutual love unto and confidence in one another, whereby their mutual concernments

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and advantages both civil and ſpiritual are exceedingly promoted. Eccleſ. 7. 1. *A good name is better then precious Ointment.* Prov. 22. 1. *A good name is rather to be choſen then great Riches, and loving favour rather then Silver, and Gold.*

Q. 11. *What doth the ninth Commandment require of us in reference unto the good name of our Neighbour?*

A. The ninth Commandment requireth of us in reference unto the good name of our neighbour, the maintaining and promoting thereof as our own, and that both in regard of our ſelves and in regard of others.

Q. 12. *How ought we to maintain and promote our Neighbours good name in regard of our ſelves?*

A. We ought to maintain and promote our Neighbours good name in regard of our ſelves. 1. By looking unto and having a due eſteem of the worth and the good things which are in them. Philip. 2. 4. *Look not every man on his own things, but every man alſo on the things of others.* 1 Theſ. 5. 13. *Eſteem them very highly in love for their works ſake.* 2. By liking and loving, and deſiring, and giving thanks to God for their good name and fame. Rom. 1. 8. *I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world.* 3. By a ready receiving a good report concerning them and rejoycing therein. 3 John 3 v. *I rejoyced greatly when the Brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth.* 1 Cor. 13. 6. *Rejoyceth not in iniquity, but rejoyceth in the truth.* 4. By deafning the ear againſt, and diſcouraging tale bearers, backbiters, ſlanderers who ſpeak evil of their neighbours, Pſal. 15. 3. *That taketh not up a reproach againſt his*

his neighbour. Prov. 25. 23. *The north-wind driveth away rain: ſo doth an angry countenance a backbiting tongue.* 5. By grieving at their faults which expoſe them unto diſgrace, with deſires and endeavours to promote their amendment and the recovery of their reputation. 2 Cor. 2. 4. *For out of much affliction and anguiſh of heart, I wrote unto you with many tears, not that ye ſhould be grieved, but that ye might know the love which I have more abundantly for you.*

Q. 13. *How ought we to maintain and promote our neighbours own good name in reference unto others?*

A. We ought to maintain and promote our neighbours good name in reference unto others. 1. By giving that honour unto them which is their due, ſpeaking well of them behind their backs freely acknowledging their gifts and graces and good things, and preferring them in honour before our ſelves. 1 Pet. 2. 17. *Honour all men. Love the brotherhood. Fear God. Honour the King.* 3 John 12. *Demetrius hath a good report of all men, and of the truth it ſelf: yea, and we alſo bear record, and ye know that our record is true.* 1 Cor. 1. 4. 5. 7. *I thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt. That in every thing ye are enriched by him, in all utterance, and in all knowledge: So that ye come behind in no gift, waiting for the coming of our Lord Jeſus Chriſt.* Rom. 12. 10. *Be kindly affectioned one to another, with brotherly love, in honour preferring one another:* Phillip. 2. 3. *Let nothing be done through ſtrife or vain glory, but in lowlineſs of mind let each eſteem other better then themſelves.* 2. By defending their reputation and good name, as an endeavours to prevent or

ſtop

ſtop any evil or falſe report concerning them, and to vindicate them ſo far as we can: eſpecially when we are called before a Magiſtrate to bear witneſs of their innocency ſo far as it is conſiſtent with truth. 1 Sam. 22. 14. *Then Abimelech anſwered the King and ſaid, And who is ſo faithful among all thy ſervants, as David, which is the Kings ſon in law, and goeth at thy bidding, and is honourable in thine Houſe?* 3. By concealing and covering their faults and infirmities (where we may) with unwillingneſs to expoſe them unto diſgrace; and in the Spirit of meekneſs endeavouring to reſtore them when they are overtaken and fallen into ſin. 1 Pet. 4. 8. *Charity ſhall cover the multitude of ſins.* Mat. 1 16. *Joſeph being a juſt man, and not willing to make her a publick example, was minded to put her away privily.* Gal. 6. 1. *Brethren, if a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs, conſidering thy ſelf, leſt thou alſo be tempted.* 4. By reproving them before others only when there is need, and that with a reſpect unto their condition, and remembrance of what is praiſe worthy in them. Matth. 18. 15 16. *If thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: But if he will not hear thee, then take with thee one or two more,* &c. Rev. 2. 2. 4. *I know thy works, and thy labour, and thy patience,* &c. *Nevertheleſs, I have ſomewhat againſt thee,* &c.

78. Queſt. *What is forbidden in the ninth Commandment?*

Anſw. The ninth Commandment forbiddeth whatſoever is prejudical to truth, or

injurious to our own, or Neighbours good name.

Q. 1. *What is more generally forbidden in this ninth Commandment?*

A. In this ninth Commandment is more generally forbidden two things. 1. Whatſoever is prejudical to truth. 2. Whatſoever is injurious to our own or our Neighbours good name.

Q. 2. *What is forbidden in this ninth Commandment as prejudical unto truth?*

A. The ninth Commandment forbiddeth as prejudical to truth all falſhood and lying whatſoever, whether it be lyes to make miſchief, as falſe accuſations of others: or lyes to make gain, as falſifying of our word, and over-reaching our neighbour for advantage to our ſelves; or lyes to make wonder, as in the inventing of ſtrange and falſe news: or lyes to make ſport, as in lying jeſts; or lyes to make excuſe, as in all lyes for the covering of our own or others faults, Col. 3. 9. *Lie not one to another, ſeeing that ye have put off the old man with his deeds.* Rev. 21. 8. *All lyars ſhall have their part in the lake which burneth with fire and brimſtone.*

Q. 3. *What doth the ninth Commandment forbid as injurious unto our own good name?*

A. The ninth Commandment forbiddeth as injurious unto our own good name. 1. The doing any thing which is juſtly of evil report, and may prejudice our reputation amongſt men, ſuch as committing adultery, theft, fraud, and any kind of baſeneſs and wickedneſs, which is not only diſhonourable unto God, but diſhonourable unto our ſelves. Prov. 6. 32. 33. *Whoſo committeth*

adultery

adultery with a woman, lacketh understanding. A wound and dishonour shall be get, and his reproach shall not be wiped away. 1 Sam. 2. 24. 30. *Nay, my sons, for it is no good report that I hear; Now the Lord saith, Be it far from me; for them that honour me, I will honour, and they that despise me, shall be lightly esteemed.* 2. All boasting and vainglory, and that whether we boast of a false gift, or those gifts which we really have, whereby we really debase, and render our selves contemptable in the eyes of God and of the more judicious Christians. 1 Cor. 13. 4. 5. *Charity vaunteth not it self, is not puffed up, behaveth not it self unseemly.* Prov. 25. 14. *Whose boasteth himself of a false gift, is like clouds and wind without rain.* Matth. 23. 12. *Whosoever shall exalt himself, shall be abased: and he that shall humble himself, shall be exalted.* 3. Bearing false witness against our selves in accusing our selves of that wherein we are not guilty, and by denying the gifts and graces which God hath given us endeavouring to lessen our esteem, that hereby we might be numbred amongst those from whom we are through grace redeemed. Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility.* 4. Unnecessary and imprudent discovery of our real infirmities unto the scorn of the wicked and ungodly.

Q. 4. *What doth the ninth Commandment forbid as injurious unto the good name of our Neighbour?*

A. The ninth Commandment doth forbid as injurious unto the good name of our Neighbour. 1. Perjury or false-swearing and false accusations, or any wayes bearing false-witness our selves, or suborning others to bear false-witness against our

ur Neighbour. Zech. 8. 17. *Let none of you imagine evil in your hearts against his Neighbour, and love no false Oath: for all these are things that I hate, saith the Lord.* 2 Tim. 3. 1. 2. 3. *This know also, that in the last dayes perillous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.* Psal. 35. 11. *False witnesses did rise up; they laid to my charge things that I knew not.* Prov. 19. 5. *A false witness shall not be unpunished, and he that speaketh lyes shall not escape.* Act. 6. 12. 13. *And they brought him to the councel, and set up false-witnesses, which said, This man ceaseth not to speak blasphemous, words,* &c. 2. Judging, evil speaking, and rash censuring of our neighbours for doubtful or smaller matters especially when we are guilty of the same or of greater faults our selves. Act. 2. 4. *And they said, no doubt this man is a murtherer, whom though he hath escaped the Sea, yet vengeance suffereth not to live.* Matth. 7. 1. 3. *Judge not, that ye be not judged: And why beholdest thou the mote that is in thy Brothers eye, but considerest not the beam that is in thine own eye.* Rom. 2. 1. *Therefore thou art inexcusable, O man whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thy self: for thou that judgest, doest the same things.* Jam. 4. 11. *Speak not evil one of another, Brethren. He that speaketh evil of his Brother, and judgeth his brother, speaking evil of the Law, and judgeth the Law: but if thou judge the Law, thou art not a doer of the Law, but a judge.* 3. Scoffing, deriding, reviling and reproachful speeches unto the face

face of our Neighbours, and all backbiting of them which may wound or detract from their due reputation, Psal. 50. 19. 20. *Thou givest thy Mouth to evil, thy Tongue frameth deceit; Thou sittest and speakest against thy Brother, and slanderest thine own Mothers son*, Psal. 15. 1. 3. *Who shall dwell in thy Holy Hill? He that back-biteth not with his tongue, nor doth evil to his Neighbour*, Lev. 19. 16. *Thou shalt not go up and down as a Tale-bearer among thy People.* 1 Tim. 5. 13. *And withall they learn to be idle, wandring about from House to House: and not onely idle, but tatlers also, speaking things which they ought not.* 2 Cor. 12. 20. *Lest there be debates, envyings, back-bitings, whisperings, swellings, tumults.* 5. Raising or taking up evil reports against our Neighbour without good proof, Exod. 23. 1. *Thou shalt not raise a false report*, Psal. 15. 4. *Nor taketh up a reproach against his Neighbour*, Prov. 29. 11. *If a Ruler hearken to lyes, all his servants are wicked.*

79. Quest. *What is the tenth Commandment?*

Answ. The tenth Commandment is, *Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Asse, nor any thing that is thy Neighbours.*

80. Quest. *What is required in the tenth Commandment?*

Answ. The tenth Commandment requireth full contentment with our own condition,

condition, with a right and charitable frame of Spirit, toward our Neighbour, and all that is his.

Q. 1. *What doth the tenth Commandment require in reference to our selves?*

A. The tenth Commandment doth require in reference to our selves, full contentment with our own condition, Heb. 13. 5. *Let your conversation be without covetousness, and be content with such things as ye have.*

Q. 2. *Wherein doth contentment with our own condition consist?*

A. Contentment with our own Condition doth consist in our free acquiescence and complacency with Gods dispose of us, whereby we like our present condition, as best and most fit for us.

Q. 3. *How may we attain contentment in a prosperous condition, when we abound in wealth and the good things of this life?*

A. We may attain contentment in a prosperous condition, and when we abound in wealth, and the good things of this life. 2. By not setting our hearts too much upon, nor expecting too much from any of these things, Psal. 62. 10. *If riches encrease set not your hearts upon them*, Luke 12. 15. *Take heed and beware of covetousness, for a mans life consisteth not in the abundance of the things which he possesseth.* 2. By placing our chief happiness in God and things above, and chiefly seeking to enjoy God in the good things which we have, Psal. 16. 5, 6. *The Lord is the portion of mine Inheritance, and of my Cup, thou maintainest my lot: The lines are fallen unto me in pleasant places,*

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I have a goodly Heritage. 3. By readineſs to diſtribute to the neceſſities of others, which is accompanied with Gods love, and bleſſing, who giveth the greateſt comfort in theſe things unto ſuch, 2 Cor. 9. 7. 8. *God loveth a cheerful giver: And God is able to make all grace abound towards you, that ye always having all ſufficiency in all things, may abound unto every good work.* 4. By Prayer and ſeeking to God through Chriſt for this grace of contentment; without which the more we have in the World, the more our deſires after encreaſe will be enlarged, and the leſs we ſhall be ſatisfied.

Q. 4. *How may we attain contentment in a low neceſſitous and afflicted condition?*

A. We may attain contentment in a low neceſſitous and afflicted condition: 1. But attaining true Godlineſs, unto which alone true contentment is annexed. 1 Tim. 6. 6. *Godlineſs with contentment is great gain.* 2. By being fully perſwaded of, and ſeriouſly and underſtandingly eying the wiſe and good hand of Gods Providence in his diſpoſe of us, and bringing any affliction upon us, Job 1. 21. *The Lord gave and the Lord hath taken away, bleſſed be the name of the Lord,* Pſal. 39. 9. *I was dumb, I opened not my mouth, becauſe thou didſt it.* Pſal. 119. 75. *I know O Lord, that thy Judgments are right, and that thou in faithfulneſs haſt afflicted me.* 3. By getting an intereſt and truſting in Gods Promiſe, to cauſe all things, even the worſt things that can befal us to work together for our good, Rom. 8. 28. *And we know that all things work together for good to them that love God, to them who are called according to his purpoſe.* 4. By Humility and a deep ſenſe of our undeſervings and ill deſerving

deſerving at Gods hands for our ſins, Gen. 32. 10. *I am not worthy of the leaſt of all the mercies, and of all the truth which thou haſt ſhewed unto thy ſervant,* Dan. 9. 8. *O Lord to us belongeth confuſion of face, becauſe we have ſinned againſt thee.* 5. By looking to others, better than our ſelves, who have been lower in the World and more afflicted than we have been; our Saviour had not where to lay his head, and thoſe of whom the World was not worthy, had no certain dwelling place in the World, and many of them deſtitute afflicted and tormented. 6. By labouring ſo much the more to abound in ſpiritual riches, the leſs we have of Temporal; and if he have no Earthly Inheritance, to ſecure our right unto, and living by Faith upon our Heavenly Inheritance, hereby the pooreſt ſometime become the richeſt, and thoſe that have moſt outward trouble have moſt inward joy. Jam. 2. 5. *Hath not God choſen the poor of this World, rich in Faith and Heirs of the Kingdome, which he hath promiſed to them that love him?* 1 Theſ. 1. 6. *Having received the Word in much affliction, with joy of the Holy Ghoſt* 7. By conſidering how we brought nothing into the World, and that we can carry nothing with us out of it, Job 1. 21. *Naked came I out of my Mothers womb, and naked ſhall I return thither.* 1 Tim. 6. 7, 8. *For we brought nothing into this World, and it is certain we can carry nothing out; and having Food and Raiment, let us be therewith content.* 8 By going to Chriſt to teach us the leſſon of univerſal contentment, and fetching ſtrength from him to exerciſe this grace in every condition. Phil. 4. 11, 12, 13. *Not that I ſpeak in reſpect of want, for I have*

earned in whatsoever state I am, therewith to be content: I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full, and to be hungry, both to abound and to suffer need: I can do all things through Christ which strengtheneth me.

Q. 5. *What doth the tenth Commandment require in reference unto our Neighbour?*

A. The tenth Commandment doth require in reference unto our Neighbour, a right and charitable frame of Spirit towards him, and all that is his.

Q. 6. *Wherein doth this right and charitable frame of Spirit towards our Neighbour and all that is his, consist?*

A. This right and charitable frame of Spirit towards our Neighbour and all that is his doth consist, 1. In our affections of love, desire and delight towards and in our Neighbour, and his welfare, together with grief and sorrow with and for our Neighbours evil and sufferings, Rom. 12. 10. 15. *Be kindly affectioned one to another with brotherly love. Rejoyce with them that rejoyce, and weep with them that weep*, Heb. 13. 3. *Remember them that are in bonds as bound with them, and them which suffer adversity, as being your selves also in the body.* 2. In a ready disposition and habitual inclination unto these affections towards our Neighbour.

Q. 7. *How may we attain such affections and disposition towards our Neighbour?*

A. We may attain such affections and dispositions towards our Neighbour. 1. By getting the Law of God written upon our hearts, whereby we are wrought unto a love of the Law, and to an inclination to do it, Heb. 8. 10. *I will put my Laws into*

into their mind, and write them in their hearts. 2. By getting our affections chiefly set upon God, which will incline unto any right affections one towards another, 1 John 5. 1. *Every one that loveth him that begat, loveth him also that is begotten of him.* 3. By Faith in Jesus Christ, which worketh the heart both to a true love to God, and one towards another, Gal. 5. 6. *But Faith which worketh by love.* 4. By looking unto and following the example of Jesus Christ, Eph. 5. 2 *And walk in love, as Christ also hath loved us, and given himself for us.*

81. Quest. *What is forbidden in the tenth Commandment?*

Answ. The tenth Commandment forbidd.th all discontentment with our own estate, envying or grieving at the good of our Neighbour, and all inordinate Motions and Affections, to any thing that is his.

Q. 1. *What are the sins forbidden in the tenth Commandment?*

A. The sins forbidden in the tenth Commandment are, 1. All discontentment with our own estate. 2. All envying the good of our Neighbour. 3. All inordinate motions and affections towards any thing that is his.

Q. 2. *Wherein doth discontentment with our own estate shew it self?*

A. Discontentment with our own estate doth show it self, in our not liking, or not being well pleased with our own present condition, in our murmuring and repining; in our vexing and fretting; in our quarrelling and complaining of our condition, and taking no rest nor quiet therein, 1

Kings 21. 3. 4. *And* Naboth *said unto* Ahab *The Lord forbid that I should give the Inheritance of my Father unto thee. And* Ahab *came into his house heavy and displeased, and he laid him down upon his Bed, and turned away his face, and would eat no Bread.* Esth. 5. 11. 13. *And* Haman *told them of the glory of his riches, and the multitude of his Children, and all the things wherein the King had promoted him; yet all this availeth me nothing, so long as I see* Mordecai *the Jew sitting at the Kings Gate,* 1 Cor. 10. 10. *Neither murmur ye as some of them also murmured, and were destroyed of the Destroyer.*

Q. 3. *Whence doth discontentment with our own estate arise?*

A. Discontentment with our own estate doth arise, 1. From our not believing, or not trusting the Providence of God, who orders every particular circumstance of our estate and condition, and hath promised to order it for the best, Mat. 10. 29, 30, 31. *Are not two Sparrows sold for a Farthing? and one of them shall not fall on the ground without your Father; But the very hairs of your head are all numbred: Fear ye not therefore, ye are of more value than many Sparrows.* 2 From pride and over-valewing of our selves, as if we had some desert of our own, and such high thoughts, as if it were fit that such worthy persons as we are, should be in a better condition then that wherein God hath placed us. 3. From a carnal heart, filled with inordinate self love, which if Gods Providence doth not gratifie with full provisions for the flesh, it doth vexe and grieve, and is disquieted. 4. From inordinate affections unto, and expectations of and from these outward things, which causeth inordinate grief

grief and trouble in the loss of these things, and great discontent in the disappointment of what we expected of them, and from them.

Q. 4. *How may we be cured of discontentment with our own estate?*

A. We may be cured of discontentment with our own estate, by mourning for it, and application of our selves unto the Lord Jesus Christ for pardon and healing; and by the diligent use of the means before directed for the attainment of the grace of true contentment.

Q. 5. *What is the second sin forbidden in the tenth Commandment?*

A. The second sin fordidden in the tenth Commandment is envy, Gal. 5. 26. *Let us not be desirous of vain glory, provoking one another, envying one another.*

Q. 6. *What is Envy?*

A. Envy is grief at anothers good, when the parts and gifts of the mind, or the strength and beauty of body, or the wealth and outward prosperity, or the esteem and honour, or any good thing which another hath, more than our selves, is a grief and trouble unto us, Psal. 112. 9, 10. *His horn shall be exalted with honour: the wicked shall see it and be grieved; he shall gnash with his teeth and melt away.* Nehem. 2. 10. *When* Sanballat *and* Tobiah *heard it; it grieveth them exceedingly, that there was come a man to seek the welfare of the Children of* Israel.

Q. 7. *Why ought we to forbear envying one another?*

A. We ought to forbear envying one another, 1. Because this sin is very offensive unto God, reflecting great dishonour upon his goodness, Mat. 20. 15. *Is thine eye evil, because I am good?* 2. Because this Sin is promoted by, and makes us like the Devil that envious Spirit,

John 8. 44. *Ye are of your Father the Devil, and the lusts of your Father you will do.* 3. Because this sin of envy is heart-murder, and the spring of much strife and contention, and of much evil and mischief, which we shall be ready to do unto those whom we envy, Jam 2. 16. *Where envying and strife is, there is confusion and every evil work.* 4. Because this sin of envy is very injurious unto our selves: 1. To our bodies, it causeth a wasting and decay, and is the foundation of many distempers and diseases, where it doth prevail, Prov. 14. 30. *Envy is the rottenness of the bones.* 2. To our souls, it puts our souls out of frame, and unfits us for the duties of Gods Worship, 1 Pet. 2. 1, 2. *Wherefore laying aside all malice and all guile, and Hypocrisies, and Envies, and evil speakings, as new-born Babes, desire the sincere milk of the word, that ye may grow thereby.* 3. To both body and soul being such a sin as without repentance, and the mortification of it will destroy both body and soul in Hell.

Q. 8. *How may we be delivered from this sin of envy?*

A. We may be delivered from the sin of envy, 1. By conviction of its evil, and hearty grief for it. 2. By application of the blood of Christ through Faith, for the cleansing our hearts from it. 1 John 1. 7. *The blood of Christ cleanseth from all sin.* 3. By cordial love and charity towards our Neighbour, 1 Cor. 13. 4. *Charity suffereth long and is kind, Charity envyeth not.* 4. By the indwelling of the Spirit, through whom alone this sin can be mortified and subdued, Rom. 8. 13. *If ye through the Spirit do mortifie the deeds of the body, ye shall live.*

Q. 9. *What is the third sin, which the tenth Commandment doth forbid?*

A. The

A. The third sin which the tenth Commandment doth forbid, is all inordinate motions and affections towards any thing that is our Neighbours. Col. 3. 5. *Mortifie therefore your Members which are upon the Earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry.*

Q. 10. *What special inordinate motion and affection is forbidden in this Commandment?*

A. The special inordinate motion and affection, which is forbidden in this Commandment, is coveting that which is our Neighbours, either his house, or Wife, or Man-servant, or Maid-servant, or Oxe, or Ass, or any thing that is his.

Q. 11. *Why ought we not to covet any thing which is our Neighbours?*

A. We ought not to covet any thing which is our Neighbours, 1. Because God hath directly forbidden it. 2. Because it is both uncharitableness and injustice towards our Neighbour to covet any thing that is his. 3. Because we lose the comfort of that which is our own by covering, and inordinately desiring that which is anothers.

Q. 12. *Doth this tenth Commandment forbid onely the actual coveting that which is anothers?*

A. The tenth Commandment doth not only forbid the actual coveting that which is anothers, but also all habitual inclinations hereunto, and all those inordinate motions of the Spirit this way, which do precede the consent of the will, which is part of original sin, with which humane nature is universally polluted and depraved.

82. Queſt. *Is any man able to keep the Commandements of God?*

Anſw. No meer man ſince the *fall* is able in this life perfectly to keep the Commandements of God; but daily doth break them in Thought, Word, and Deed.

Q. 1. *What is it perfectly to keep the Commandments of God?*

A. To keep perfectly the Commandments of God, is to keep all the Commandments of God, and at all times without the leaſt breach of them, in regard of diſpoſition, inclination, thought, affection, word or converſation.

Q. 2. *Was ever any man able perfectly to keep the Commandments of God?*

A. Before the *fall*, the firſt man *Adam* was able perfectly to keep God's Commandments, he having power given unto him in the firſt Creation, to fulfil the Condition of the firſt Covenant of works, which required perfect obedience: but ſince the fall, no meer man is able to do this.

Q. 3. *Was not the Lord Jeſus Chriſt able perfectly to keep the Commandments of God?*

A. The Lord Jeſus Chriſt was both able, and alſo did perfectly keep the Commandments of God, but he was not a meer man, being both God and Man in one perſon, Heb. 4.15. *He was in all points tempted like as we are, yet without ſin*, Rom. 5.9. *Whoſe are the Fathers, and of whom as concerning the fleſh, Chriſt came, who is over all God bleſſed for ever.*

Q. 4. *Shall ever any meer men be able perfectly to keep God's Commandments?*

A. The

A. The Saints who are meer men, though not in this life yet hereafter in Heaven they ſhall be made perfect themſelves, and be enabled perfectly to obey God in whatſoever it is, that he ſhall require of them. Heb. 12.22,23. *We are come to Mount* Sion, *to the Heavenly* Jeruſalem, *to an innumerable company of Angels, to the general Aſſembly and Church of the firſt born; and to the ſpirits of juſt men made perfect.*

Q. 5. *Do not the Saints on Earth keep the Commandments of God?*

A. The Sains on Earth do keep the Commandments of God ſincerely, but not perfectly, 2 Cor. 1. 12. *For our rejoycing is this, the teſtimony of our conſcience that in Godly ſincerity we have had our converſation in this World*, Pſal. 130.3. *If thou Lord ſhouldſt mark iniquities, Lord who ſhall ſtand?*

Q. 6 *Do no Saints attain perfection here in this life?*

A. 1. All Saints ought to endeavour after perfection, and that they may attain higher and higher degrees thereof: Mat. 5 48. *Be ye therefore perfect; as your Father which in Heaven is perfect.* 2. No Saints on Earth ever did attain abſolute perfection, ſo as to obey God in all things at all times without any ſin.

Q. 7. *How do you prove that no Saints ever did attain perfection in this life?*

A. That no Saints did ever attain perfection in this life may be proved, 1. Becauſe the beſt of Saints in this life are renewed but in part, and have remainders of fleſh and corruption, which doth rebel and war againſt the Spirit and renewed part in them, Gal. 5.17. *For the fleſh luſteth againſt the ſpirit and the ſpirit againſt the fleſh, and theſe are contrary the one to the other, ſo that ye cannot do the things that ye would.* 2. Becauſe the

Scripture telleth us expreſly, that none are without ſin, and that ſuch are deceivers themſelves, and make God a lyar that affirm the contrary, Eccleſ. 7. 20. *For there is not a juſt man upon the Earth that doth good and ſinneth not.* 1 Kings 8. 46. *For there is no man that ſinneth not,* Jam. 3. 2. *For in many things we offend all,* 1 John 1. 8. 10. *If we ſay we have no ſin we deceive ourſelves, and the truth is not in us. If we ſay we have not ſinned we make him a lyar, and his word is not in us.* 3. Becauſe the Scripture hath recorded the ſins of the moſt holy that ever lived. *Abrahams* diſſimulation concerning his wife. Gen. 20. 2. *And* Abraham *ſaid of* Sarah *his wife ſhe is my ſiſter.* The like diſſimulation of *Iſaac*, Gen. 26. 7. *And he ſaid ſhe is my ſiſter, for he feared to ſay ſhe is my wife. Jacobs* Lye to his Father, Gen. 27. 24. *And he ſaid, art thou my very Son* Eſau? *and he ſaid, I am. Joſeph's* ſwearing by the life of *Pharaoh*, Gen. 42. 15. *By the life of* Pharaoh *ye ſhall not go hence, except your youngeſt Brother come hither. Moſes* unadviſed ſpeech, Pſal 106. 33. *They provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.* The Scripture recordeth *Noah's* drunkenneſs; *Lot's* Inceſt, *David's* Murther and Adultery, *Job's* and *Jeremiah's* impatience and curſing their Birth-day, *Peter's* denial of his Maſter with oaths and curſes, and his diſſimulation afterwards before the Jews; *Paul* and *Barnabas's* contention. And if ſuch perſons as theſe who were filled with the Holy Ghoſt, and had as great a meaſure of grace as any which we read of, either in the Scripture or any Hiſtory, were not perfect without ſin, we may ſafely conclude, that no Saints in this life have ever attained unto abſolute perfection.

Q. 8.

Q. 8. *Doth not the Scripture tell us,* 1 John 3. 8. *Whoſoever is born of God doth not commit ſin; for his Seed remaineth in him, and he cannot ſin, becauſe he is born of God. And if the Saints are without ſin in their life, are they not perfect?*

A. 1. If the ſenſe of this place ſhould be that ſuch as are born of God do not commit ſin at all, then no regenerate perſons which are born of God, would ever be found committing of ſin; but the Scripture doth record the ſins of many regenerate perſons, as hath been ſhown; and experience doth evidence the ſame, that ſuch as are born of God commit ſin, and therefore that cannot be the meaning of the place, that ſuch as born of God do not commit ſin at all. 2. Such as are born of God do not commit. That is,

Firſt, They do not commit ſin with the full conſent of their will, which is in part renewed, and which ſo far as it is renewed doth oppoſe ſin, though ſometimes it may be overpowred by the ſtrength and violence of temptation.

Secondly, They do not live in a courſe of ſin as the unregenerate do.

Thirdly, They do not commit Sin unto death, as 1 John 5 17. 18. *All unrighteouſneſs is ſin, and there is a ſin unto death: we know that whoſoever is born of God ſinneth not*, that is not unto death.

Q. 9. *Doth not God himſelf teſtifie concerning* Job, *that he was a perfect man*, Job 1. 8. *Haſt thou conſidered my ſervant* Job, *that there is none like him upon the Earth a perfect man? Doth not* Hezekiah *alſo plead his perfection with the Lord when he was ſick*, 2 Kings 20. 3. *Remember now that I have walked before thee with a perfect heart.* And doth not *Paul* alſo aſſert himſelf and other Chriſtians to be perfect? Phil. 3. 15. *Let us therefore*

therefore as many as be perfect be thus minded: and how then is perfection unattainable by the Saints in this life?

A. 1. This perfection which is ascribed unto the Saints in the Scripture, is not to be understood of absolute perfection and freedom from all sin, for the reasons already given, which prove the contrary; but it is to be understood of sincerity which is Evangelical perfection, or at the furthest of comparative perfection, not an absolute perfection. 2. Thus we are to understand the perfection which God testifyeth of *Job*, *Hast thou considered my servant* Job, *that there is none like him in the Earth a perfect man*, that is so perfect as he is, *a perfect and upright man*; his perfection did consist in his uprightness and sincerity; and that *Job* was not absolutely perfect, doth appear from his sin a little after in his cursing his Birth day, Job 3 3. *Let the day perish wherein I was born?* and after he is charged with sin, Job 34 37. *He multiplieth his words against God.* 3. So also *Hezekiah's* perfection, which he pleadeth was no more than his sincerity, *Remember I have walked before thee in truth, and with a perfect heart*, and the Scripture doth note his sin a little after, which is a clear evidence that he was not absolutely perfect, 2 Chron. 32. 25 *But* Hezekiah *rendred not again according to the benefits done unto him, for his heart was lifted up, therefore wrath was upon him, and upon* Judah *and* Jerusalem. 4. In the same place where the Apostle *Paul* doth affirm himself and other Christians to be perfect, he doth acknowledge that he was not perfect, Phil. 3 12, 13. *Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of*

of Christ Jesus. Brethren I count not my self to have apprehended, &c. Therefore the perfection which he had attained, which he speaketh of, *ver.* 15. is to be understood of Evangelical perfection; the perfection which he had not attained is to be understood of absolute perfection. It is evident therefore that no Saints do attain absolute perfection in this life, and such as do pretend unto it, it is through their ignorance of themselves and of God, and the extent of Gods Law.

Q. 10. *Do all the children of men and the Saints themselves break the Commandments of God in this life?*

A. The Saints themselves, and much more such as are no Saints do daily break the Commandments of God in thought, word, and deed, Gen 8.21 *The imagination of mans heart is evil from his youth*, Jam. 3 8. *The tongue can no man tame, it is an unruly evil, full of deadly poison*, John 3.19. *Men loved darkness rather than light, because their deeds were evil.*

Q. 11. *Are all thoughts of sin breaches of Gods Commandments, when they are without evil words or actions?*

A. All thoughts of sin are breaches of Gods Commandments without evil words and actions, when they are accompanied with evil inclinations, desires, and affections, Mat. 5.28. *Whosoever looketh upon a Woman to lust after her, hath committed Adultery with her already in his heart*, Mat. 15.19. *Out of the heart proceedeth evil thoughts, Murders, Adulteries, Fornication, Thefts, false Witnesses, Blasphemies.*

Q. 12. *May not the Saints in this life be kept from sinful thoughts, words, and actions?*

A. 1. The Saints in this life cannot be wholly free free from all sinful thoughts, words, actions, because all, even the best of Saints through remaining

remaining corruption, are subject to daily infirmities and defects. 2. The Saints in this life may be kept from all gross sins of thought, word, and deed, and they are kept from the reigning power of any sin.

Q. 13. *How are the Saints kept from gross sins, and the reigning power of any sin?*

A. The Saints are kept from gross sins, and the reigning power of any sin: 1. By the reign of Christ in their hearts. 2. The mortification of sin in the root of it through the Spirit. 3. By watchfulness against sin in the thoughts. 4. By avoiding occasions of sin and and resisting temptations unto it.

83. Quest. *Are all the transgressions of the Law equally haineus?*

Answ. Some Sins in themselves, and by reason of several aggravations are more hainous in the sight of God than others.

Q. 1. *What is it for sins to be heinous?*

A. Sins are heinous as they are grievous and offensive unto God.

Q. 2. *Are not all sins heineus unto God?*

A. All sins are heinous unto God, but all sins are not equally heineus, for some sins are more heinous in the sight of God than others.

Q. 3. *How many ways are some sins more heineus in the sight of God than others?*

A. Two ways, 1. Some sins are more heinous in themselves. 2. Some sins are more heinous than others, in regard of their several aggravations.

Q. 4. *What sins are more heineus in themselves than others?*

A. 1.

A. 1. Sins against the first Table of the Law are more heineus then sins against the second Table of the Law; thus Idolatry is more heineus than Adultery; Sacriledge is more heineus than Theft; Blasphemy against God is more heineus, than speaking evil of our Neighbour; and so proportionably the highest sin committed against God more immediately, is more heineus than the highest sin committed more immediately against man; and the lowest sin committed immediately against God is more heineus, than the lowest sin committed against man, 1 Sam. 2. 25. *If one man sin against another, the Judge shall judge him; but if a man sin against the Lord, who shall intreat for him?* 2. Some sins against the second Table of the Law are more heineus in themselves, than others against the same second Table; as Murder is more heineus than Adultery, Adultery is more heineus than Theft, Theft is more heineus than covering the Neighbours house; and here may be added, that the same sins of any kind ripened into actions, are more heineus in themselves, than those sins in the thoughts only and inclinations; this is evident from the greater displeasure, which God doth express in Scripture for some sins than for others, against the second Table of the Law, and for sinful works than for sinful thoughts. 3. Sins against the Gospel are more heineus in themselves, than sins against the Law, sins against the Gospel being committed against the greatest light that ever did shine upon men, and the greatest love and grace of God that ever was shown unto men, and therefore the punishment of Gospel sinners will be greater then punishment of the most notoriously wicked Heathens, Mat. 11. 20, 21, 22, 23, 24. *Then he began to upbraid the Cities, wherein most of his mighty works were done, because*

they

they repented not. Wo unto thee Chorazin, *wo unto thee* Beethsaida: *It shall be more tolerable for* Tyre *and* Sidon *at the day of Judgement than for you. And thou* Capernaum *which art exalted to Heaven, shalt be brought down unto Hell; It shall be more tolerable for the Land of* Sodom *in the day of Judgement than for thee.*

Q. 5. *What are the aggravations which render some sins more heinous than others?*

A. The aggravations which render some sins more heinous than others, are the circumstances which do attend them.

Q. 6. *What is the first aggravation of sin?*

A. The first aggravation of sin is from the person offending; Thus the sins of Magistrates, Ministers, Parents, the aged, and all Governours, are more heinous in the same kind then the same sins of Subjects, People. Children, the younger, and those which are under government, because of the ill example, and ill influence of the sins of the one beyond the other, 1 King 14. 16. *And he shall give Israel up, because of* Jeroboam, *who did sin, and who made Israel to sin.* Mich. 3. 5. *The Prophets make my people to err.* Thus the sins also of professors and Gods people are more heinous than the sins of the wicked and ungodly in the same kind, because the name of God is hereby more blasphemed, and the wicked are hereby more hardned in their sins, Rom 2. 24, 25. *Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? for the Name of God is blasphemed amongst the Gentiles through you.*

Q. 7. *What is the second aggravation of sin?*

A. The second aggravation of sin is from the place; Thus sins committed in a Land of light are more heinous, than the same sins committed in a

place of darkness, Isa. 26. 10. *In the Land of uprightness he will deal unjustly, and will not behold the Majesty of the Lord.* Thus sins committed in a place of great deliverance and mercies, are more heinous than the same sins committed in another place, Psal. 106. 7. *They remembred not the multitude of his mercies, but provoked him at the Sea, even the Red Sea.* Thus also sins committed in a publick place, whereby others may be enticed and defiled, are more heinous than the same sins committed in secret places, 2 Sam. 16. 22. *They spread* Absalom *a Tent upon the top of the House, and* Absalom *went into his Fathers Concubines in the sight of all* Israel.

Q. 8. *What is the third aggravation of sin?*

A. The third aggravation of sin is from the time; thus sins committed on the Sabbath-day, are more heinous than the same sins committed on the Week-day, drunkenness or adultery is heinous and abominable on any day in the sight of God, but drunkenness or adultery, or any other such sins are more heinous before God on the Sabbath-day. Thus sins committed in or after the time of trouble and affliction, are more heinous than the same sins committed at another time, 2 Chron. 28. 22. *In the time of his distress did he trespass yet more against the Lord, this is that King* Ahaz, Isa. 1 5. *Why should ye be stricken any more? ye will revolt more and more.* Thus sins committed after repentance and engagements to be the Lords, are more heinous than the same sins committed before repentance and such engagements; so also sins committed after admonitions and censures, are more heinous than the same sins committed before such admonitions and censures.

Q. 9. *What is the fourth aggravation of sin?*

A. The fourth aggravation of sin is from the

the manner, thus sins against knowledge are more heinous than sins through ignorance; Sins through wilfulness and presumption are more heinous than sins through weakness and infirmity; Sins through Custom and with deliberation are more heinous than sins through sudden passion, and the hurry of temptation; Sins with delight and greediness are more heinous, than Sins committed with regret and backwardness; Sins committed impudently, and with boasting are more heinous, than the same sins committed with shame and blushing; Sins often repeated and long continued in are more heinous, than sins but once or seldom committed, and which are broken off by repentance.

84. Quest. *What doth every sin deserve?*

Answ. **Every Sin deserveth God's Wrath and Curse, both in this life, and that which is to come.**

Q. 1. *What is meant by Gods wrath and curse, which every sin doth deserve?*

A. By Gods wrath and curse which every sin doth deserve, is meant all those punishments which God in his wrath hath threatned to inflict upon sinners for their sins.

Q. 2. *What are those punishments which God hath in his wrath threatned to inflict upon sinners for their sins?*

A. The punishments which God in his wrath hath threatned to inflict upon sinners for their sins are either in this life, such as all Temporal and Spiritual judgements here, or in the life which is to come, such is the punishment of Hell: of both which see before in the explication of the 19*th.* Answer.

Q. 3.

Q. 3. *Doth every sin deserve Gods wrath and curse, both in this life and that which is to come?*

A. Every sin doth deserve Gods wrath and curse, both in this life and that which is to come, because every Sin is committed against an infinitely holy and righteous God, and his justice doth require infinite satisfaction, and if some sinners do escape some temporal punishments, they cannot escape the eternal punishment of Hell, which is the only satisfying punishment, unless they have an interest in the satisfaction made by Christ, Gal. 3. 10. *Cursed is every one that continueth not in all things that are written in the Book of the Law to do them.* Mat. 25. 41. *Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels.*

85. Quest. *What doth God require of us that we may escape his Wrath and Curse due to us for Sin?*

Answ. To escape the Wrath and Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ, Repentance unto life, with the diligent use of all outward means whereby Christ communicateth to us the benefits of Redemption.

Q. 1. *How many things doth God require of us to escape his wrath and curse due to us for sin?*

A. God requireth three things of us, that we may escape his wrath and curse due to us for sin. 1. Faith in Jesus Christ. 2. Repentance unto life. 3. The diligent use of all outward means, whereby

whereby Christ communicateth to us the benefits of Redemption.

Q. 1. *Why doth God require of us faith in Jesus Christ, that we escape his wrath and curse?*

A. God requireth of us faith in Jesus Christ to escape his wrath and curse, because by faith in Jesus Christ we have an Interest in Jesus Christ and his imputed righteousness, and the promise he hath made of Remission and Salvation unto us, Phil. 3. 9. *And be found in him, not having mine own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith,* Act. 10. 43. *To him give all the Prophets witness, that through his name, whosoever believeth on him shall receive remission of sins.* Eph. 2. 8. *By grace we are saved through faith.*

Q. 3. *Why doth God require of us Repentance unto life, that we may escape his wrath and curse?*

A God requireth of us Repentance unto life, that we may escape his wrath and curse, because the promise of forgiveness of sin is made to Repentance, as a concomitant of Faith; and it is not for Gods honour to pardon and save any that go on still in their trespasses: Act. 3. 19. *Repent you therefore and be converted, that your sins may be blotted out.* Act. 20. 21. *Testifying both to the Jews, and also to the Greeks, Repentance towards God, and Faith towards our Lord Jesus Christ.*

Q. 4. *Why doth God require of us the diligent use of all outward means that we may escape his wrath and curse?*

A. God doth require of us the diligent use of all outward means, to escape his Wrath and Curse, because although God could save without means; yet it is his Will to appoint means, which having his Institution, we cannot expect the benefits of Redemption and Salvation should be com-

communicated to us any other way, 1 Cor. 1. 21. *It pleaseth God by the foolishness of Preaching, to save them that believe,* Act. 8. 22. *Pray God, if perhaps the thought of thine heart may be forgiven thee.*

86. Quest. *What is faith in Jesus Christ?*

Answ. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for Salvation, as he is offered to us in the Gospel.

Q. 1. *How is Faith a saving Grace?*

A. Faith is a saving Grace, not by the act of believing, as an act; for then it would save as a work, whereas we are saved by faith in opposition to all works: but faith is a saving Grace, as an instrument, apprehending and applying Jesus Christ and his perfect righteousness whereby alone we are saved, Joh. 3. 16. *For God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting Life.* Act. 16. 31. *And they said, believe on the Lord Jesus, and thou shalt be saved.* Rom. 3. 22. *Even the righteousness of God, which is by Faith of Jesus Christ unto all, and upon all them that believe.*

Q. 2. *Who is the Author of faith in Jesus Christ?*

A. The Author of faith in Jesus Christ, is God, whose gift it is, and who works this grace of faith in the soul by his Spirit. Ephes. 2. 8. *Ye are saved through faith, and that not of your selves, it is the gift of God.* Col. 2. 12. *You are risen with him through the faith of the operation of God.*

Q. 3. *How doth God work this grace of faith in the souls of men?*

A. God doth work this grace of Faith in the souls of men ordinarily by hearing of the word Preached:

Preached: Rom. 10. 17. *So then Faith cometh by hearing, and hearing by the [illegible] of God.* 1 Cor. 15. 11. *So we Preach, and [illegible].*

Q. 4. *What is the Object [illegible] of Faith?*

A. The Object of [illegible] is the Lord Jesus Christ, and his [illegible], and the Promises which are made [illegible] in the Covenant of Grace, John 3. [illegible] *believeth on him is not condemned.* [illegible] *is the Righteousness of G[illegible] Faith to Faith, as it is written,* [illegible] *Faith.* Gal. 3. 22. *The Scrip[illegible] all under sin, that the Prom[illegible] Christ, might be given [illegible]*

Q. 5. [illegible] *Christ?*

A. 1. The subject of denomination, or the Persons in whom alone this grace of Faith is to be found are the Elect only: [illegible] *According to the faith of Gods Elect.* Act. 13. 28. *And as many as were ordained unto eternal life beleived.* 2. The subject of inhesion, or the parts of the soul in which faith is placed and doth inhere, is not only the mind and understanding, but also the Will and Heart: Heb. 11. 13. *These all dyed in faith, not having received the Promises, but having seen them afar off, and were perswaded of them, and embraced them:* The perswasion of the truth of the Promises is the act of the Understanding; the embracement of the things promised is the act of the Will: Rom. 10. 10. *With the heart man beleiveth unto righteousness.*

Q. 6. *What are the acts of Faith in Jesus Christ?*

A. The acts of Faith in Jesus Christ, are 1. A receiving of Jesus Christ: Joh. 1. 12. *As many as received him, to them gave he power to become the sons of God, even to them that beleive on his name.*

2. A

2. A resting upon Christ alone for salvation; this is imployed in all those Scriptures which speak of beleiving in Christ, and beleiving on his name.

Q. 7. *How is Jesus Christ to be received by faith?*

A. Jesus Christ is to be receiveded by faith, as he is offered to us in the Gospel.

Q. 8. *How is Jesus Christ offered to us in the Gospel?*

A. Jesus Christ is offered unto us in the Gospel, as Priest, Prophet, and King; and so we must receive him if we would be saved by him.

Q. 9. *When doth the soul rest upon Christ for salvation?*

A. The Soul doth rest upon Christ for salvation, when being convinced of 'its lost condition by reason of sin, and its own inability, together with all Creatures insufficiency to recover it out of this estate, and having a discovery and perswasion of Christs ability and willingness to save: it doth let go all hold on the Creatures and renounce 'its own righteousness, and so lay hold on Christ, rely upon him, and put confidence in him, and in him alone for salvation.

87. Quest. *What is Repentance unto Life?*

Answ. Repentance unto Life is a saving grace, whereby a sinner out of a true sence of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God,

God, with full purpose of, and endeavour after new obedience.

Q. 1. *Why is Repentance called Repentance unto life?*

A. Repentance is called Repentance unto life, because it is a saving grace, and a necessary means for the attaining life and salvation; and that it might be distinguished from the sorrow of the world which worketh death: Act. 11. 18 *Then hath God also unto the Gentiles granted repentance unto life.* Ezek. 18. 21. *If the wicked will turn from all his sins,* &c. *he shall surely live.* 2 Cor. 7. 10. *For Godly sorrow worketh Repentance unto Salvation, not to be repented of: but the sorrow of the world worketh death.*

Q. 2. *Cannot any repent of their sins by the power of nature?*

A. None can repent of their sins by the power of nature, because the hearts of all men and women by nature are like a stone, insensible of sin, and inflexible unto Gods Will; therefore there is need of the Spirit of God to work this grace in the heart which he hath promised to do in the New Covenant: Ezek. 36. 26, 27. *A new heart also will I give you, and a new spirit will I put within you, and I will take away the heart of stone out of your flesh, and will give you an heart of flesh; and I will put my spirit within you, and cause you to walk in my Statutes, and you shall keep my Judgments, and do them.*

Q. 3. *Wherein doth Repentance unto life consist?*

A. Repentance unto life doth chiefly consist in two things. 1. In turning from sin, and forsaking of it: Ezek. 18. 30. *Repent and turn your selves from all your Transgressions, so Iniquity shall not be*

your

your ruine. Prov. 21. 13. *He that covereth his sins, shall not prosper, but whoso confesseth and forsaketh them, shall find mercy.* 2. In turning unto God, Isa. 55. 7. *Let the wicked forsake his way, and the unrighteous man his Thoughts: And let him return to the Lord, and he will have mercy on him; and to our God for he will abundantly pardon him.*

Q. 4. *What is requisite unto the turning from sin in Repentance?*

A. It is requisite unto the turning from sin in Repentance, that there be, 1. A true sight of sin. 2. An apprehension of the Mercy of God in Christ. 3. A grief for sin. 4. A hatred of sin.

Q. 5. *Wherein doth the true sense of sin consist which is requisite in Repentance?*

A. The true sense of sin, which is requisite in Repentance, doth consist in such an inward feeling of our miserable & lost estate, by reason of the Wrath and Curse of God, and that eternal Vengeance of hell, which for our sins we are exposed unto, as putteth us into great perplexity, and trouble of Spirit; so that our Consciences being hereby pricked and wounded, can find no quiet, and take no rest in this Condition. Act. 2. 37. *When they heard this, they were pricked in their Hearts, and said unto* Perer, *and to the rest of the Apostles, Men and Brethren, what shall we do?*

Q. 6. *What need is there of this sense of sin, unto true Repentance?*

A. There is need of this sense of sin unto true Repentance, because without this sense of sin, sinners will not forsake sin, nor apply themselves unto the Lord Jesus for Pardoning and healing, Mat. 9. 12. 13. *They that be whole, need not a Physitian, but they that are sick, I am not come to call the Righ-*

teous

Righteous, but Sinners to Repentance?

Q. 7. *What apprehensions of Gods mercies are requisite in this Repentance?*

A. There is requisite in true Repentance, that we have apprehensions of Gods mercies as he is both slow to anger, and of great kindness; as he is most ready to forgive, and most ready to be pacified unto Repenting sinners. Exod. 34. 6. 7. *And the Lord passed by before him, and proclaimed, The LORD, The LORD GOD, merciful and gracious, long suffering, and abundant in goodness and Truth. Keeping mercy for thousands, forgiving Iniquity and Transgression and sin.* Rom. 2. 4. *Or despisest thou the Riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to Repentance?*

Q. 8. *Can we apprehend pardoning mercy in God only through Christ?*

A. We can truly apprehend pardoning mercy in God only through Christ, because God is so infinitely just and Jealous, and a consuming fire unto sinners out of Christ, and he is reconcilable to sinners, only through his Son, who hath given Satisfaction unto his Justice for sin: 2 Cor. 5 18. *All things are of God, who hath reconciled us unto himself, by Jesus Christ.*

Q. 9. *What need is there of the apprehensions of Gods mercy in Christ, in order to our Repentance?*

. There is need of the apprehensions of Gods mercy in Christ, in order to our Repentance, because without the apprehensions of this mercy of God, and willingness through his Son to be reconciled unto us, upon every sight of, and contrition for sin, we shall either cast off our trouble, and run more eagerly into the Commission of sin then before; or if we cannot cast of our trouble, we

shall sink under tormenting despair, and be in danger of making away our selves as *Judas* did: whereas the apprehension of Gods mercy in Christ, is an encouragement to us to forsake our sins and to turn to him, and a means to affect our hearts with kindly and Godly sorrow for Sin.

Q. 10. *Wherein doth true grief for sin consist?*

A. True grief for sin doth consist in our Mourning and Sorrowing for sin, not only as it is like to bring ruine upon our selves, but chiefly as it hath brought dishonour upon Gods Name; not only as it hath wounded our Consciences, but chiefly as it hath wounded our Saviour; not only as without Repentance it is like to damn our Souls, but also as it hath debased and defiled our Souls. Psal. 38 18. *I will declare my Iniquity, I will be sorry for my sin.* Psal. 51. 3. 4. *I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only have I sinned and done this evil in thy sight* Zach. 12. 10. *They shall look upon me, whom they have pierced, and they shall mourn.* Isa. 64. 5. 6. *We have sinned: we are all an unclean thing, and all our righteousnesses are as filthy Rags.*

Q. 11. *May we not truly grieve for sin, though we do not weep for it?*

A. 1. If we can readily weep for other things, and cannot weep for sin, the truth of our grief is very questionable. 2. There may be true and great grief for sins without tears in them that are of a dry Constitution, and are not prone to weep upon any account; and as there may be in some, many tears in the eye, where there is no grief in the heart, so in others there may be much grief in the heart, where there are no tears in the Eye.

Q. 12. *Why is grief for sin needful in Repentance?*

A. Grief for sin is needful in Repentance, because

it further works the heart unto a willingneſs to leave ſin; becauſe God doth require it, and hath promiſed mercy unto ſuch as mourn for ſin, Jam. 4.9. *Be Afflicted, Mourn, and weep: Let your Laughter be turned to Mourning, and your joy into Heavineſs.* Jer. 31.18,19,20. *I have ſurely heard* Ephraim *bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a Bullock unaccuſtomed to the Yoke: Turn thou me, and I ſhall be turned, for thou art the Lord my God. Surely after that I was inſtructed, I ſmote upon my Thigh: I was aſhamed yea, even confounded, becauſe I did bear the reproach of my youth. Is* Ephraim *my dear Son? is he a pleaſant Child, my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.*

Q. 12. *What is hatred of ſin which is requiſite unto true Repentance?*

A. Hatred of ſin which is alſo requiſite unto true Repentance, is an inward deep loathing and abhorrency of ſin, as the moſt odious thing in the World, which is accompanied with a loathing of our ſelves, as being rendered by ſin moſt loathſome and abominable in the eyes of God. Ezek. 36.31. *Then ſhall ye remember your own evil ways, and your doings which have not been good, and ſhall loath your ſelves in your own ſight, for your iniquities and your abominations.*

Q. 4. *Why is hatred of ſin needful unto true Repentance?*

A. Hatred of ſin is needful unto true Repentance, becauſe no affection of the heart will more engage us againſt ſin, than our hatred; and when grief for ſin is much ſpent, hatred of ſin will put Weapons into our hands to fight againſt it.

Q. 15. *What is that turning from ſin, which is part of true Repentance?*

A. The turning from ſin, which is part of true Repentance

Repentance doth conſiſt in two things. 1. In a turning from all groſs ſins, in regard of our courſe and converſation. 2. In a turning from all other ſins, in regard of our hearts and affection.

Q. 16. *Do ſuch as truly repent of ſin, never return again unto the practice of the ſame ſins which they have repented of?*

A. 1. Such as have truly repented of ſin, do never return unto the practice of it, ſo as to live in a courſe of ſin as they did before; and where any after Repentance do return unto a courſe of ſin, it is an evident ſign that their Repentance was not of the right kind. 2. Some that have truly repented of their ſins, although they may be overtaken and ſurprized by temptations ſo as to fall into the commiſſion of the ſame ſins which they have repented of, yet they don't lye in them, but get up again, and with bitter grief bewail them, and return again unto the Lord.

Q. 17. *Wherein doth turning to the Lord (the other part of true Repentance) conſiſt?*

A. Turning to the Lord doth conſiſt, 1. In making application of our ſelves unto him, for the pardon of ſin, and his mercy, Pſal. 51 1. *Have mercy upon me O God, according to thy loving kindneſs; according to the multitude of thy tender mercies blot out my tranſgreſſions.* 2 In our making choice of him for our God and chief Good, Jer. 3.22. *Behold we come unto thee, for thou art the Lord our God.* Zech. 13 9. *They ſhall call on my Name and I will hear them: I will ſay it is my People, and they ſhall ſay, the Lord is my God.* 3. In our delivering up our ſelves unto his Obedience. Pſal. 119. 59. *I thought on my ways: and turned my feet unto thy Teſtimonies.*

Q. 18. *What is that Obedience which we muſt deliver*

our

our selves up unto, in our returning to the Lord?

A. The Obedience which we must deliver up our selves unto, in our returning to the Lord, is the new obedience of the Gospel.

Q. 19. *Why is the Obedience of the Gospel called New obedience?*

A. The Obedience of the Gospel is called New Obedience, because it is required in the New Covenant, because it must proceed from newness of Spirit, the new nature, or new Principle of Grace and Spiritual Life, which is put into the Soul by the Spirit of God, Rom. 7.6. *But now we are delivered from the Law, that being dead wherein we were held, that we should serve in newness of Spirit?*

Q. 20. *When do we deliver up our selves unto this New Obedience?*

A. We deliver up our selves unto this New Obedience. 1. When we have full resolutions and purposes of it, Psal. 119. 106. *I have sworn and I will perform it, I will keep thy righteous judgements,* Acts 11. 23. *And exhorted them all, that with purpose of heart they would cleave unto the Lord.* 2. When we are diligent in our endeavours after it, that we may constantly walk in the ways of new obedience without offence either to God or Man, Luke 1. 6. *And they were both Righteous before God, walking in all the Commandements, and Ordinances of the Lord blameless.* Acts 24 16. *And herein do I exercise my self to have always a Conscience void of offence, toward God, and toward Man?*

Q. 21. *Do all that truly repent, fully perform New Obedience?*

A. None that truly repent do here in this life perform New Obedience fully, without any failure and defect; but they diligently endeavour to do it;

it; and wherein they fall short it is their grief and trouble, Psal. 38. 17. *For I am ready to halt, and my sorrow is continually before me.*

Quest. 88 *What are the outward means whereby Christ communicateth to us the benefits of Redemption?*

Answ. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances; especially the Word, Sacraments and Prayer; all which are made effectual to the Elect for Salvation.

Q. 1. *What doth comprehend all the outward and ordinary means whereby Christ communicateth to us the benefits of Redemption?*

A. The ordinances of the Lord do comprehend all the outward and ordinary means whereby Christ communicateth to us the benefits of Redemption.

Q. 2. *What is meant by the Ordinances of the Lord?*

A. By the Ordinances of the Lord is meant those means of Grace and Salvation which are of the Lords institution, which he hath appointed and commanded in his Word, and no other. Mat. 28. 20. *Teaching to observe all things whatsoever I have commanded you.* 1 Cor. 11. 1, 2, 23. *Be ye followers of me, even as I also am of Christ. Now I praise you Brethren, that ye keep the Ordinances as I delivered unto you. For I have received of the Lord that which also I delivered unto you.*

Q. 3. *May we not make use of any Ordinances, which are of mens appointment only, in order to Salvation?*

A. We

A. We ought not to make use of any Ordinances which are of mans appointment only in order unto Salvation, because this is will worship, which is both vain and offensive; and we cannot groundedly expect the blessing of the Lord upon, or to receive any true benefit by any Ordinances but by those alone which are of his own appointment only. Col. 2.20,22,23. *Why are we subject to Ordinances after the Commandements and Doctrins of men; which things have a show of wisdom in will worship,* &c. Mat 15.9 *But in vain they do worship me, teaching for Doctrines the Commandments of man.*

Q. 4. *Why are the Ordinances called the ordinary means whereby Christ communicateth to us the benefits of Redemption?*

A. The Ordinances are called the ordinary means whereby Christ communicateth to us the benefits of Redemption, because the Lord hath not wholly limited and bound up himself unto his Ordinances; for he can in an extraordinary way bring some out of a state of Nature, into a state of Grace; as *Paul* who was converted by a light and voice from Heaven: but the Ordinances are the most usual way and means of Conversion and Salvation, without the use of which, we cannot, upon good ground, expect that any benefit of Redemption should be communicated to us.

Q. 5. *What are the chief Ordinances of the Lords appointment?*

A. The chief Ordinances of the Lords appointment, are the Word, Sacraments, and Prayer. Acts 2.42. *And they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers.*

Q. 6. *To whom are the Ordinances made effectual for Salvation?*

A. The

A. The Ordinances are made effectual for Salvation to the Elect only. Acts 2. 46. 47. *And they continuing with one accord in the Temple and breaking Bread, praising God. And the Lord added to the Church daily such as should be saved.*

Quest. 89. *How is the word made effectual to Salvation?*

Answ. The Spirit of God maketh 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.

Q. 1. *What is the Ordinance or appointment of the Lord in reference unto the Word, that it may be effectual unto Salvation?*

A. The Ordinance or appointment of the Lord in reference unto the Word, that it may be effectual unto Salvation, is 1. That we read the Word. Deut. 17.19. *He shall Read therein all the days of his life, that he may learn to fear the Lord his God to keep all the words of this Law, and these Statutes to do them.* Joh. 5.39. *Search the Scriptures, for in them ye think ye have eternal life, and they are they which testifie of me.* 2. That we hear the Word Preached. Isa. 55.3. *Incline thine ear and come unto me, hear and thy soul shall live?* 1 Cor. 1.21. *It pleased God by the foolishness of Preaching to save them that beleive.*

Q. 2. *How is the Word made effectual unto Salvation?*

A. The Word is made effectual unto Salvation. *First*, In reference to sinners and ungodly, as

he Word is a means, 1. To convince them of sin, and to affect them with remorse for it. 1 Cor. 14.24,25. *But if all Phrophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; And thus the secrets of his heart are made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth.* Heb 4.12. *For the Word of God is quick and powerful, and sharper than any two edged Sword, piercing even to the dividing of the soul and of the spirit, and of the joynts and of the marrow, and is a discerner of the thoughts and intents of the heart.* Acts 2.37. *Now when they heard this they were pricked in their hearts.* 2. To convert them from sin, and joyn them unto Christ and his People. Psal. 19.7. *The Law of the Lord is perfect, converting the Soul.* Acts 2.41. *Then they that gladly received his word were Baptised, & the same day there were added unto them about three thousand souls.* Acts 4.4 *Howbeit many of them which heard the Word believed, and the number of the men was about five thousand.* *Secondly*, In reference unto those that are converted the Word is effectual for Salvation as it is a means of building them up in holiness and comfort unto Salvation. Acts 20.32. *And now Brethren I commend you to God, and to the word of his Grace, which is able to build you up, and to give you an inheritance among those that are sanctified.* Eph.4.11, 12,13. *And he gave some Pastors and Teachers for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ; Till we all come in the unity of the Faith, and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.*

Q. 3. *How doth the Word build up the Saints in Holiness?*

A. Th.

A. The Word doth build up the Saints in holiness, as it is a means to work them into a greater conformity unto the image of God, and to cause an increase of every grace in them. 2 Cor. 3.18. *We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.* 1 Pet.2.2. *As new born Babes desire the sincere milk of the Word that ye may grow thereby.* 2. As it doth reprove, correct, instruct in righteousness, and thereby perfect them more and more and fit them for good works, 2 Tim.3.16, 17. *All Scripture is given by Inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, throughly furnished unto every good work.* 3. As it is a means of pulling down strong holds in the soul, and more and more subjugating and subduing all thoughts and affections unto the obedience of Christ. 2 Cor.10.4,5. *For the weapons of our warfare are not carnal but mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought unto the obedience of Christ.* 4. As it is a means to strengthen the Saints against the temptations of the Devil, and the corruptions of their own hearts. Eph.6. 13,17. *Take to you the whole Armour of God that ye may be able to stand in the evil day. Take the Sword of the spirit which is the word of God.* Mat.4. 10. *Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God,* &c. Psal. 119. 9. *Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word.* 5. As it is a means to establish the Saints in the truths and ways of God, and to strengthen them against errour

errour

errour and seduction. Rom. 16.25. *Now to him that is of power to establish you according to my Gospel and the preaching of Jesus Christ*, &c. Eph. 4 14. *That we be no more children tossed to and fro and carried about with every wind of Doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.*

Q. 4. *How doth the Word build up the Saints in comfort?*

A. The Word doth build up the Saints in comfort; 1. As it doth reveal and hold forth the chiefest grounds of comfort, such as the promises of pardon, and eternal life. Isa 40.1.2. *Comfort ye, comfort ye my people, saith your God; speak comfortably unto Jerusalem, and cry unto her that her warfare is accomplished that her sins are pardoned.* 1 Joh. 2.25. *This is the promise that he hath promised, even eternal life.* 2. As it is the means of conveying to the soul the most sweet and unutterable joy of the Holy Ghost. 1 Thes. 1.6. *And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.*

Q. 5. *Is the Word effectual unto Salvation by any vertue or power in it self?*

A. The Word is not effectual unto Salvation by any vertue or power in it self, but by the operation of the spirit of God, in and by the Word. 2 Cor. 3.6. *Who hath also made us able Ministers of the New Testament, not of the letter but of the spirit; for the letter killeth but the spirit giveth life.*

Q. 6. *How doth the Word work effectually unto Salvation?*

A. The Word doth work effectually unto Salvation through Faith. 1 Thes. 2.13. *Ye received it not as the Word of men, but (as it is in truth) the Word of God, which effectually worketh also in you that*

that believe. Rom. 1 18. *For I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation, to every one that believeth.*

Quest. 90. *How is the Word to be read and heard, that it may be effectual unto Salvation?*

Answ. That the Word may become effectual unto Salvation, we must attend thereunto with diligence, Preparation and Prayer, receive it with Faith and Love, lay it up in our Hearts, and practise it in our Lives.

Q. 1. *What is required before the hearing of the Word, that it may be effectual unto Salvation?*

A. Before the hearing of the Word that it may become effectual to Salvation, two things are required; 1. Preparation. 2. Prayer.

Q. 2. *What is that Preparation that is required before the hearing of the Word?*

A. The preparation which is required before hearing of the Word, is; 1. That we consider the Majesty of God, in whose presence we are to appear, and whose Word we are to hear. Acts 10. 33. *We are all here present before God, to hear all things that are commanded thee of God.* 2. That we examine our selves, to find out, and lay aside, whatever may hinder the saving operation of the Word of God upon us. Psal. 26.6. *I will wash my hands in innocency, so will I compass thine Altar, O Lord.* Jam. 1. 21. *Wherefore lay apart all superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.* 1 Pet. 2. 1,2. *Wherefore laying aside all malice, and all guile,*

and

and hypocrisies, and envyings, and evil speakings: as new born babes desire the sincere milk of the word, that ye may grow thereby.

Q. 3. *What is that Prayer which is required before hearing the word?*

A. The Prayer which is required before hearing the Word, is Prayer in secret and in our Families for Gods assistance of his Ministers in Preaching the Word to us and for his blessing the Word and making it effectual to us by his spirit in our hearing of it. 2 Thes. 3. 1. *Pray for us that the Word of the Lord may have free course & be glorified.*

Q. 4. *What is required in Reading and Hearing the Word, to make it effectual unto Salvation?*

A. In Reading and Hearing the Word that it may become effectual unto Salvation, three things are required; 1. Attention. 2. Faith. 3. Love.

Q. *What is that Attention which is required in Reading and Hearing the Word?*

A. The Attention which is required in Reading and Hearing the Word, is a diligent inclining the ear, and bending the mind, that we may understand what we Read and Hear. Prov. 2. 1, 2, 5. *My Son, if thou wilt receive my Word, and hide my Commandments with thee; So that thou incline thine ear unto Wisdom; and apply thy heart unto understanding: Then shalt thou understand the fear of the Lord, and find the knowledge of God.*

Q. 6. *What is that Faith which is required in Reading and Hearing the Word?*

A. The Faith which is required in Reading and Hearing of the Word, doth imply; 1. In general, a believing assent unto the Divine Authority of the whole Scripture, that it is indeed the Word of God, and however it were Penned by divers Holy Men in divers Ages, that yet the whole was Indighted, and they writ nothing but as they were

were inspired by the Holy Ghost. 1 Thes. 2. 13. *We thank God, because when ye received the Word of God which ye received of us, ye received it not as the Word of men, but (as it is in truth) the Word of God.* 2 Tim. 3 16. *All Scripture is given by Inspiration of God.* 2 Pet. 1. 21. *For the Prophecy came not in old time by the will of man, but Holy Men of God spake as they were moved by the Holy Ghost.* 2. The Faith required in Reading and Hearing the Word, doth imply in particular; 1. A believing assent unto the truth and excellency of all Scripture History as that which most certainly was; especially the History of our Lord Jesus Christ in his Birth, Life, Death, and Resurrection and Ascention. 2. A believing assent unto the truth and excellency of all Scripture Prophecy, as that (so far as it is not yet fulfilled) which most certainly will be; especially the Prophecy concerning the consummation of all things and the general Judgment of the World by Jesus Christ at the last day. 3. A believing assent unto the truth and excellency of all Scripture Doctrine as that which is most high and most worthy of the Understanding; especially the Doctrine of the Trinity and Christs Incarnation and the way of Mans Redemption. 4. A believing assent unto the truth and righteousness of all Scripture-threatnings whether in the Law or Gospel, and that in the most severe executions of them. 5. A believing assent unto the holiness, righteousness and goodness of all Scripture-precepts; as also to the perfection of the Scripture rule for all things which concern our practice. 6. A fiducial application of all Scripture promises, so far as they have a general reference unto all believers as most firm, true, precious, and such as contain in them whatever is really for our good and happiness both in this and in the other world.

Q. 7. *What*

Q. 7. *What is that Love which is required in Reading and Hearing the Word of God?*

A. The Love which is required in Reading and Hearing the Word of God, is Love of the Word becauſe it is the Word of God, Pſal. 119. 159, 167. *Conſider how I love thy precepts, My ſoul hath kept thy Teſtimonies, and I love them exceedingly.*

Q. 8. *Wherein ſhould our Love to the Word of God ſhew it ſelf?*

A. Our Love to the Word of God ſhould ſhew it ſelf. 1. In our high prizing of the Word of God above things which are moſt neceſſary and precious in the World, Job 13 11. *I have eſteemed the words of his mouth more than my neceſſary food*, Pſal. 119 72. *The Law of thy mouth is better to me than thouſands of gold and ſilver.* 2. In our earneſt deſires after the Word, Pſal. 119 20. 131. *My ſoul breaketh for the longing it hath unto thy judgments at all times. I opened my mouth and panted, for I longed for thy Commandments.* 3. In our delighting our ſelves in the Word, Pſal. 119. 24. 111. 162. *Thy Teſtimonies are my delight and my Counſellors. Thy Teſtimonies have I taken as an heritage for ever, for they are the rejoycing of my heart. I rejoyce at thy Word as one that findeth great ſpoil.*

Q. 9. *What is required after the reading and hearing the Word that it may become effectual unto Salvation?*

A. There is required after the reading and hearing of the Word that it may become effectual unto Salvation. 1. That we lay it up in our hearts and memories ſtore-houſes of this heavenly treaſure, Pſal. 119. 11. *Thy Word have I hid in my heart, that I might not ſin againſt thee.* 2. That we practiſe it in our lives, being ready to obey and do whatever we read or hear out of the Word to be

be our duty, Jam. 1. 22. 25. *Be ye doers of the Word and not hearers only, deceiving your own ſelves; whoſo looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.*

Queſt. 91. *How do the Sacraments become effectual means of Salvation?*

Anſw. The Sacrament becomes effectual means of Salvation, not from any vertue in them or in him that doth adminiſter them, but only by the bleſſing of Chriſt, and the working of his Spirit in them that by Faith receive them.

Q. 1. *How Negatively are the Sacraments not effectual means of Salvation?*

A. The Sacraments Negatively. 1. Are not effectual means of Salvation by any vertue in themſelves to confer grace and Salvation upon all the receivers, and by the work done, or bare receiving of them; for many may and do partake of the Sacraments who are without true grace, and have no ſhare in the Salvation of the Goſpel, Act. 8. 13. 20. 21. 23. *And Simon himſelf was Baptized. But Peter ſaid unto him; Thy money periſh with thee; thou haſt neither part nor lot in this matter, for thy heart is not right in the ſight of God; for I perceive that thou art in the gall of bitterneſs and in the bond of iniquity*, 1 Cor. 11. 27. *Whoſoever ſhall eat this bread and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.* 2. The Sacraments are not effectual means of Salvation through the intention of, or by any vertue in him that doth adminiſter them,

there

there being no power in the moſt holy Miniſters themſelves to give grace and to bring ſalvation unto any by their adminiſtration of the Sacraments or any other Ordinance, 1 Cor. 3. 7. *So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the encreaſe.*

Q. 6. *How Poſitively are the Sacraments effectual meanes of Salvation?*

A. The Sacraments Poſitively are effectual means of Salvation. 1. By the Bleſſing and preſence of Chriſt which doth accompany the Sacraments and other Ordinances of his own Inſtitution, Mat. 18. 20. *When two or three are gathered together in my name, there am I in the midſt of them,* Mat. 28. 20. *Teaching them to obſerve all things whatſoever I have commanded you; and lo I am with you alway unto the end of the world.* 2. By the working of the Spirit (the effect and evidence of Chriſt bleſſing and preſence) whereby Chriſt doth put life, and vertue and efficacy into his Sacraments and Ordinances, without which they would be wholly dead, and altogether ineffectual, 1 Cor. 12. 13. *For by one ſpirit we are all baptized into one body whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

Q. 3. *In whom doth the Spirit by the Sacraments work effectually unto Salvation?*

A. The Spirit by the Sacraments doth not work effectually unto the ſalvation of all that receive them, but of all that by Faith receive them.

92. Queſt. *What is a Sacrament?*

Anſw. A Sacrament is an Holy Ordinance, Inſtituted by Chriſt, wherein by ſenſible ſigns, Chriſt and the benefits of the

the New Covenant are repreſented, ſealed and applyed unto Believers.

Q. 1. *What is the proper ſignification of the word Sacrament?*

A. The proper ſignification of the word Sacrament as it was of old uſed, is a Military Oath, whereby the General did oblige himſelf to be faithful unto his Soldiers, and the Soldiers did engage themſelves to be faithful unto their General.

Q. 2. *Why are any of Chriſts Ordinances called Sacraments, when we do not find the word Sacrament uſed in any plce of the Holy Scripture?*

A. Although the Word Sacrament be not uſed in the Scripture any more than the word Trinity, yet becauſe the things ſignified by the Sacrament, and Trinity, and other words, are in the Scriptures, therefore we may lawfully make uſe of ſuch words.

Q. 3. *What is the thing ſignified by the word Sacrament?*

A. The thing ſignified by the word Sacrament is a Seal of the Covenant of Grace, whereby as the Lord doth oblige himſelf to fulfil the promiſe of the Covenant unto us; ſo by our receiving of this Seal, we oblige our ſelves to be the Lords, and to be true and faithful unto him.

Q. 4. *Whoſe Ordinance is the Sacrament which we are to make uſe of?*

A. The Sacrament which we are to make uſe of, is an Ordinance, not of mans inſtitution and appointment, but an holy Ordinance of Chriſts inſtitution and appointment, who being the only King of the Church hath alone authority to appoint holy Ordinances and Sacraments.

Q. 5. *How many parts are there in a Sacrament?*

A. There are two parts in a Sacrament. 1. The outward ſenſible ſigns. 2. The things ſignified by the ſigns.

Q. 6. *How*

Q. 6. *How do the sensible signs and the things signified in a Sacrament differ?*

A. The sensible signes and the things signified in a Sacrament do differ as the sensible signes are an object of the understanding and faith, being represented by the outward signes.

Q. 7. *What kind of signes are the sensible signes of a Sacrament?*

A. 1. The sensible signs in a Sacrament are not natural signes as the dawn of the morning is a sign of the approaching day, or as smoak is a sign of fire; but they are arbitrary signes, and by the appointment, not of men, but of Jesus Christ. 2. They are not bare signifying or representing signes, but withal, exhibiting, conveying and applying signes; as a seal unto a bond, or last will and testament doth both signifie the will of him whose bond or last will and testament it is, and doth also exhibit and convey, confirm and apply a right unto the the things promised and engaged therein: when the Minister doth give forth the signes or outward elements in the sacramental action, the Lord doth give forth and convey the the things signified unto the worthy receivers.

Q. 8. *What are the things signified by the outward sensible signes in a Sacrament?*

A. The things signified by the outward sensible signs in a Sacrament are Christ and the benefits of the New Covenant.

Q. 9. *What is the use of a Sacrament in reference unto Christ and the benefits of the New Covenant?*

A. The use of a Sacrament in reference unto Christ and the benefits of the New Covenant is; 1. To represent Christ and the benefits of the New Covenant, Gen. 17. 10. *This is my Covenant which ye shall keep between me and you, and your seed*

after you, every man-child among you shall be Circumcised. 2. To seal and apply Christ and the benefits of the New Covenant, Rom. 4. 11. *And he received the sign of Circumcision, a seal of the righteousness of Faith which he had being uncircumcised.*

Q. 10. *To whom doth a Sacrament represent, seal and apply Christ and the benefits of the New Covenant?*

A. A Sacrament doth represent, seal and apply Christ and the benefits of the New Covenant, not unto all that partake thereof, but unto believers only; Faith being the eye of the soul to discern the things represented, and the hand of the soul to receive the things sealed and exhibited in the Sacrament.

Quest. 93. *Which are the Sacraments of the New Testament?*

Answ. The Sacraments of the New Testament, are Baptism and the Lords Supper.

Q. 1. *Were there ever any other Sacraments used in the Church besides two of the New Testament?*

A. Formerly under the Old Testament there were other Sacraments of use amongst the *Jews*, and not these of the New Testament.

Q. 2. *What were the ordinary Sacraments of common use among the* Jews *under the Old Testament?*

A. The ordinary Sacraments of common use amongst the *Jews* under the Old Testament, were Circumcision and the Passover; which since, the coming of Christ, are abrogated & abolished, & are no more to be used in the Church under the Gospel.

Q. 3. *What are the Sacraments then of the New Testament which are to be used in the Church under the Gospel?*

A. The only Sacraments of the New Testament which are to be used in the Church under the Gospel, are Baptisme and the Lords Supper; Baptisme,

tiſme, which is to be received but once, inſtead of Circumciſion for Initiation; and the Lords Supper, which is to be received often, inſtead of the Paſſover for Nutrition.

Q. 4. *What is the Doctrine of the Papiſts concerning the number of the Sacraments of the New Teſtament?*

A. The Doctrine of the Papiſts concerning the number of the Sacraments, is, that there are ſeven Sacraments under the New Teſtament; unto Baptiſme and the Lords Supper, they add Confirmation, Penance, Ordinination, Marriage and extreme Unction: which, though ſome of them are to be uſed, namely, Marriage, and Ordination, yet none of them in their Superſtitious way; none of them have the ſtamp of Divine Inſtitution to be uſed as Sacraments. None of them are Seals of the Covenant of Grace, and therefore they are no Sacraments, but Popiſh additions, whereby they would ſeem to make amends for their taking away the Second Commandment out of the Decalogue, as contrary to their Image-Worſhip; whereas both ſuch as add, and ſuch as take away from Gods Laws and Inſtitutions are under a ſeverer Curſe than any of the Anathema's and Curſes of the Popiſh Councils. Rev. 22. 18. *If any man add to theſe things, God ſhall add unto him the Plagues that are written in this Book: and if any man ſhall take away from the words of the Book of this Prophecy, God ſhall take away his part out of the book of life.*

Queſt. 94. *What is Baptiſme?*

Anſw. Baptiſme is a Sacrament wherein the waſhing with water in the name of the Father and of the Son, and of the Holy Ghoſt, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the

the benefits of the Covenant of Grace, and our engagements to be the Lords.

Q. 1. *What is the outward ſign or element in Baptiſm?*

A. The outward ſign or Element in Baptiſme is Water, and that pure Water; ſo that the addition hereunto of Oyl, Salt, and Spittle, by the Papiſts in Baptiſme, is an obominable profanation of the Ordinance. Acts 10. 47. *Can any man forbid water that theſe ſhould not be Baptiſed?* Heb. 10. 22. *Our bodies waſhed with pure water.*

Q. 2. *What is the thing ſignified by Water in Baptiſm?*

A. The thing ſignified by Water in Baptiſme is the bloud of our Lord Jeſus

Q. 3. *What is the outward action in Baptiſm?*

A. The outward action in Baptiſm is waſhing of the body with Water, which is all that the word Baptizing doth ſignifie, and which may be fitly done by pouring water upon the face to repreſent Chriſts bloud poured out for us; or by ſprinkling water upon the face to repreſent the blood of ſprinkling, with which the heart is ſprinkled. Heb. 10. 22. *Having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.*

Q. 4. *Is it not neceſſary to dip or plung the body into the water in Baptiſm, when the Scripture telleth us of ſeveral that went down into the water when they were baptized; and we are to be buried with Chriſt in baptiſm, and therefore plung'd and covered with water in Baptiſm as Chriſt was covered with earth in the grave?*

A. It is not neceſſary that the body ſhould be dip'd or plung'd all over in Baptiſm, for 1. When we read of ſome that went down into the water when they were Baptiſed, we do not read that they were dip'd or plung'd over head and ears, they might be baptiſed by pouring or ſprinkling the

the water upon their faces: yea in some places which the Scripture telleth us persons were Baptized. Travellers tell us they are but ankle deep, in which it was impossible they could be plung'd all over; and *Aenon*, where it is said there was much water, the original words do not signifie deep waters but many streams which are known to be shallow and not fit to plunge the body into. 2. Though some went down into the water when they were baptised, yet the Scripture doth not say that all did so, but most probably water was brought into the house when the Jaylor and all his household were baptised in the night, and not that he suffered the Apostles (then prisoners) to go forth, and that he with them should go out with all his household and leave all the other prisoners alone, to seek some River to be baptised and plunged into. 3. The Burying with Christ by Baptism doth signifie the burying of sin in the soul by the baptism of the spirit, and not the burying of the body and covering it all over in the baptism of water. 4. There is a baptising or washing, as was said in pouring or sprinkling water on the body; and as our Saviour told *Peter* when he would have been washed all over by him, that the washing of the feet was sufficient: so the washing of the face is sufficient especially for Infants, who in our colder Climate cannot be plung'd in a River without manifest hazard of their lives, which none can prove by Scripture to be necessary.

Q. 5. *What doth the washing of the body with water represent and signifie?*

A. The washing of the body with water in Baptism doth represent & signifie the washing of the soul from sin by the bloud of Jesus Christ, Rev. 1. 5. *That loved us and washed us from our sins in his own blood.*

Q. 6.

Q. 6. *In whose name are persons to be Baptised?*

A. Persons are to be Baptised in the name of the Father, and of the Son, and of the Holy Ghost, Mat. 28. 19. *Go therefore and teach all nations, baptising them in in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. 7. *What is to be understood by the Baptising in the name of the Father, and of the Son, and of the Holy Ghost?*

A. By Baptising in the name of the Father, and of the Son, and of the Holy Gost, is to be understood, not only a naming of the Father, Son and Holy Ghost, but a Baptising in the Authority, and into the Faith, Profession and Obedience of the Father, Son and Holy Ghost.

Q. 8. *What is signified, sealed and engaged on Gods part by our being Baptised in his Name?*

A. There is signified, and sealed, and engaged on Gods part by our being baptised in his Name. 1. His ingrafting us into Christ. 2. His making us partakers of the benefits of the new Covenant, Rom. 6. 3. *Know ye not that so many of us as were baptised into Jesus Christ, were baptised into his death?*

Q. 9. *What is meant by our ingrafting into Christ?*

A. By our ingrafting into Christ, is meant our being cut off from our old stock of nature and being joyned unto Jesus Christ, whereby we come to draw virtue from him as from our root, that we may grow up in him and bring forth fruit unto him, John 15. 15. *I am the Vine, ye are the Branches.* Rom. 11. 17. *Thou being a wild Olive Tree, wert grafted in amongst them, and with them partakest of the root and fatness of the Olive Tree.*

Q. 10. *What are the benefits of the Covenant of grace which by Baptism we are made partakers of?*

A. The Benefits of the Covenant of Grace which by Baptism we are made partakers of are: 1. Admission into the visible Church, Matth. 28. 19. *Go teach all Nations baptizing them, &c.* 2. Remission of sins by Christs blood, Act. 2. 38. *Be baptized every one of you in the name of Jesus Christ for the Remission of sins.* 3. Regeneration and Sanctification by Christs Spirit, Tit. 3. 5. *According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.* 4. Adoption, together with our union unto Christ, Gal. 3. 26, 27, *For ye are the Children of God by faith in Jesus Christ; For as many of you as have been baptized into Christ, have put on Christ.* 5. Resurrection to everlasting life, 1 Cor. 15. 29. *If the dead rise not at all, why are they baptized for the dead?* Rom. 6. 4, 5. *We are buried with him by baptism into death, &c. If we planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*

Q. 11. *What is sealed and engaged on our part by being baptized in the Name of the Father, Son and Holy Ghost?*

A. By our being baptized in the Name of the Father, Son and Holy Ghost, is sealed and engaged on our part, that we will be the Lords, and that 1. *wholly*, Soul and Body, with all our powers, faculties, members, are to be employed by him as instruments of righteousness and new obedience; and 2. *only* the Lords, and therefore we engage to renounce the service of the Devil and the Flesh and World, and to fight under Christs Banner against these enemies of the Lord and of our Souls, Rom. 6. 6. 11. 12, 13. *We are buried with him by baptism into death, that as like Christ was raised from the dead by the Glory of the Father, even so we also should*

should walk in newness of life. Reckon ye your selves to be dead indeed unto sin, but alive unto God. Let not sin therefore reign that you should obey it in the lusts thereof; neither yield your members as instruments of unrighteousness unto sin; but yield your selves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.

Q. 95. *To whom is Baptism to be administred?*

A. Baptism is not to be administred unto any that are out of the visible Church, till they profess their Faith in Christ, and obedience to him; but the infants of such as are members of the visible Church are to be baptized.

Q. 1. *Is Baptism to be administred unto all?*

A. Baptism is not to be administred unto all, nor to any that are out of the visible Church, because they being out of the Covenant have no right unto the Seals of the Covenant, Eph. 2. 12. *At that time ye were without Christ, being aliens from the Common-wealth of Israel, and strangers from the Covenant of Promise, having no hope, and without God in the world.*

Q. 2. *May not Heathens and Infidels be baptised?*

A. Heathens and Infidels which are without the Church whilst they continue Infidels, ought not to be baptised; but if upon the preaching of the Gospel unto them they repent and believe, and make profession of their faith and resolution of obedience, they are hereby vertually within the Church, and then have a right to this Ordinance of Bap-

tiſm, and it ought not to be denied unto them, Mark 16. 15, 16. *And he ſaid, go ye into all the world, and preach the Goſpel unto every creature, He that believeth and is baptized, ſhall be ſaved, &c.*

Q. 3. *May no Infants be Baptized?*

A. No Infants of Heathens and Infidels, whilſt ſuch, may be baptiſed, becauſe both Parents and Children are out of Covenant. 2. The Infants of Chriſtian and believing Parents being viſible Church-members, may, and ought to be baptized.

Q. 4. *How do you prove that the Infants of ſuch as are viſible Church-members may and ought to be baptiſed?*

A. That the Infants of ſuch as are viſible Church-members, may, and ought to be baptiſed, may be proved, becauſe they are in Covenant, and the promiſe of the Covenant belonging unto them, this ſeal of the Covenant doth belong unto them alſo, Acts 2. 39. *The Promiſe is to you and to your Children.* It is upon the account of the promiſe of the Covenant that any have the ſeal; hence it was that not only *Abraham*, but all his ſeed whilſt in their infancie received the ſeal of Circumciſion, becauſe the promiſe of the Covenant was made to both, and by the ſame reaſon, not only believing parents, but alſo their infants are to receive the Seal of Baptiſm, the promiſe being made unto both. Gen. 17. 7, 10. *I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee, to be a God to thee and thy ſeed after thee. This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee, every man-child among you ſhall be Circumciſed.*

Q. 5. *How do you prove that becauſe the Infants of the Jews under the Law, had the promiſe and Seal*

Seal of the Covenant of Grace, namely, Circumciſion, whereby they were admitted to be viſible Church-members, therefore that the Infants of Chriſtians under the Goſpel have the promiſe of the Covenant of Grace, and ought to have the Seal of Baptiſm, to admit them to be viſible Church-members alſo?

A. 1. That the Infants of Chriſtians have the Promiſe of the Covenant of Grace made with *Abraham* is evident, becauſe that Covenant was an everlaſting Covenant, Gen. 17. 7. *I will eſtabliſh my Covenant for an everlaſting Covenant to be a God to thee and thy ſeed after thee*; Which Covenant Chriſt is the Mediator of, and it is renewed in the New Teſtament with all Believers, and that as fully as under the Law, and therefore if the Infants under the Law were included, the Infants under the Goſpel are included too 2. That the priviledge of Infants being made Church-members under the Law, doth belong to the Infants of Chriſtians under the Goſpel, beſides the parity of reaſon for it, and equality of right unto it, it is evident, becauſe this priviledge was never repealed and taken away under the Goſpel.

Q. 6. *How do you prove that the priviledge of Infants, being made viſible Church members under the Goſpel, was never taken away?*

A. That the priviledge of Infants being made viſible Church-members, was never taken away under the Goſpel, is evident; 1. Becauſe if this Priviledge were repealed, we ſhould have ſome notice of its repeal in the Scripture; but we have no notice or ſignification of Gods will to repeal this priviledge throughout the whole Book of God. 2. Becauſe Chriſt did not come to take a-

way or straighten the priviledges of the Church, but to enlarge them; and who can upon Scripture-grounds imagine that it was the will of Christ, that the Infants of the Jewish Church should be Church-members, but the Infants of the Christian Church should be shut out like Heathens and Infidels. 3. Because the Scripture is expres that the Infants of Christians are holy, 1 Cor. 7. 14. *Else were your Children unclean, but now are they holy*, as the Jews are called in Scripture, a holy Nation, because by circumcision they were made visible Church-members; so the Infants of Christians as well as themselves are called holy, that is, federally holy, as they are by Baptism made visible Church-members.

Q. 7. *How doth it appear that Baptism doth make members of the visible Church?*

A. That Baptism doth make members of the visible Church under the Gospel is evident, because it is the Sacrament of Initiation and admission into the Church, which our Saviour gave his Disciples Commission to admit persons by, into his Church, Mat. 28. 19. *Go teach all Nations baptizing them*, &c. or make and admit Disciples, as the Greek word signifieth, Disciple them.

Q. 8. *But doth not Christ first require that people should be taught & believe, at least make a profession of their faith before they be baptized, and therefore all Infants being uncapable of being taught and making profession of their faith, are they not hereby excluded the priviledge of Baptism?*

A. That which our Saviour required of teaching and an actual profession of Faith before Baptism, is to be understood of the Heathen Nations, unto whom he sendeth his Apostles to preach, who without this, were not to baptized: but there is not

not the same reason concerning the infants of such who are themselves members of the visible Church. 2. The Infants of Church-members being uncapable of being taught, and making an actual profession of Faith, doth no more exclude them the priviledge of Baptism, than their being uncapable of working doth exclude them the liberty of eating, when the command is expres, 2 Thes. 3. 10. *If any work not, neither shall he eat*: Nowithstanding which command, Infants being uncapable of working, yet they may eat; and so infants being uncapable of professing their Faith may be baptised. 3. Infants though they are uncapable of being taught by men, and making an actual profession of their Faith, yet they are capable of the Grace of the Covenant by the secret work of the Spirit; for of such is the Kingdom of Heaven: and who will say that all infants dying in their infancie are damn'd? as they must be, if they be uncapable of the Grace of the Covenant; and if they be capable of the Grace of the Covenant, they are capable of this Seal of Baptism.

Q. 9. *How can Infants have right to Baptism, when we do not find throughout the whole New Testament, either Precept or Example for their Baptism?*

A. 1. The Ordinance of Baptism as to the substance of it is expresly appointed by our Saviour in the New Testament; but it is not needful that the circumstance of the time of its administration should be appointed too, when the time may be so clearly deduced by Scripture consequence. 2. We do not find in the Scripture any precept or example in the very words that women shall partake of the Lords Supper; yet we believe that they did partake of the Lords Supper in Scripture-time;

and they being Church-members, and Believers, capable of the actual exercise of Grace, have an undoubted right unto that Sacrament. 3. We have proved from Scripture, that Christian Infants have a right to be Church-members, and therefore they have a right to Baptism, which admits them hereunto, and that there is no Scripture-repeal of this priviledge. 4. We have no precept or example concerning the Infants of such as were baptized themselves, that they should, or that any of them were kept unbaptized from their infancie until they were grown up unto years of maturity, and did make an actual profession of their Faith, and then did receive the Ordinance of Baptism; and why then will any do this which they have no Scripture-precept nor example for? 5. There is great probality that the Infants of Believers in some recorded places of Scripture were baptized in their infancie, where whole households were baptized together, it is not said that the infants in such houses were excluded; and why then should we exwe exclude infants from the Ordinance, whom God hath no where excluded?

Q. 96. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament wherein by giving and receiving Bread and Wine according to Christ's 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 unto their spiritual nourishment and growth in Grace

Q. 1. *How many things are most considerable in the Lords Supper?* *A.* There

A. There are eight things most considerable in the Lords Supper. 1. The Nature of it. 2. The Author of it. 3. The outward Elements and Actions 4. The internal Mysteries, or the things signified. 5. The Subject of it, or the Persons that have right to receive it. 6. The manner how it is to be received. 7. The Benefits of it. 8. The End of it.

Q. 2. *What is the Lords Supper, as to the nature of it?*

A. The Lords Supper as to the Nature of it, is a Sacrament and Seal of the Covenant of Grace, wherein the mutual obligations both on Gods part, and on our part, which are made in Baptism, are renewed and confirmed.

Q. 3. *Who is the Author of the Lords Supper?*

A. The Lords Supper is a Sacrament, not of mans invention, but our Lord Jesus Christ is the Author of it, and it is of his appointment and institution, 1 Cor. 11. 23. *For I have received of the Lord that which also I delivered unto you, that the Lord Jesus took bread*, &c.

Q. 4. *When did the Lord Jesus institute and appoint this Sacrament of his Supper?*

A. The Lord Jesus did institute and appoint this Sacrament of his Supper the same night in which he was betrayed, 1 Cor. 11. 23. *The Lord Jesus the same night in which he was betrayed took bread.* It was at night, because it was to succeed and come in the room of the Passeover: It was the same night in which he was betrayed, because it was to be a commemoration of his death.

Q. 5. *Are not Christians bound to receive this Sacrament at night, when our Saviour did first insti-*

tute and administer it, and the Apostles did first receive it at night?

A. We are no more bound from this example to receive this Sacrament at night, than we are bound to receive it an upper room, and but twelve in a company, which was the practice in the first institution. We have not the same reason for receiving it at night as the Apostles had, who were then to eat the Passeover before; and although the time of receiving it be an indifferent thing, yet the noon (the time when our Saviour gave up the ghost) seemeth to be the most sutable time for the receiving of it; especially since at that time both body and mind are ordinarily in the best dispositi-on for receiving it with the greatest activity and the least faintness and weariness.

Q. 6. *In what posture should the Sacrament be received?*

A. The Table posture seemeth to be the most decent, and not to be esteemed irreverent, when Christ himself was present and did administer it to them.

Q. 7. *By whom is the Sacrament of the Lords Supper to be administred?*

A. The Sacrament of the Lords Supper, as also the other of Baptism, is to be administred by none but such as are the Ministers of Jesus Christ, called and installed in this Office according to Scripture-rule; such are Christs Embassadors, and none but such have authority to exhibit or apply the Broad Seals of the Kingdom of Heaven.

Q. 8. *What are the outward signs and elements in the Lords Suppor?*

A. The outward signs and elements in the Lords Supper, are Bread and Wine.

Q. 9. *What Bread is to be used in the Lords Supper?*

A. Ordinary Bread is to be used, and not Wafers, after the manner of the Papists, and it is most decent that it be white bread.

Q. 10. *What Wine is to be used in the Lords Supper?*

A. Any kind of Wine may be used in the Lords Supper; we read that Christ drank of the fruit of the Vine with his Disciples, but what sort of Wine is not said; yet it seemeth most sutable and most lively to represent the blood of Christ when the Wine is of a red colour, such as Tent, or Claret Wine.

Q. 11. *May and ought all that receive the Lords Supper, receive it in both Elements, the Bread and Wine too?*

A. All that receive the Lords Supper, may and ought to receive it in both Elements, the Bread and also the Wine; this is evident from the directions which the Apostle doth give unto the *Corinthians* in general about their receiving this Sacrament, wherein he joyns the Cup and the Bread together, as belonging to all that did receive, 1 Cor. 11. 26, 28. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lords death till he come. Let a man* (that is any man, and not the Minister only) *examine himself, and so let him eat of that Bread and drink of that Cup.* And therefore the practice of the Papists in taking away the Cup from the people is unwarrantable and injurious.

Q. 12. *What are the outward actions in this Sacrament of the Lords Supper?*

A. The outward actions in this Sacrament of Lords Supper: 1. On the Ministers part, are his blessing the Elements, and setting them apart for this Sacramental use, by reading the words of In-

stitution;

ſtitution, with thankſgiving and prayers unto God for his bleſſing; his taking the Bread and breaking it; his taking the Cup and diſtributing both the Bread and Wine unto the people in the words of our Saviour when he firſt did inſtitute this Sacrament. 2. On the part of the people, the outward actions are their taking the Bread and Wine, and eating the one and drinking the other.

Q. 13. *What is ſignified and repreſented by the Bread and Wine in this Sacrament?*

A. By the Bread and Wine in this Sacrament is ſignified and repreſented the body and blood of Chriſt, 1 Cor. 11. 24, 25. *Take, eat, this is my Body. This Cup is the New Teſtament in my blood.*

Q. 14. *Is not the Bread in this Sacrament tranſubſtantiated and turned into the real Body of Chriſt, when our Saviour telleth his Diſciples expreſsly,* This is my Body?

A. The Bread in this Sacrament is not tranſubſtantiated and turned into the real Body of Chriſt, but is only a ſign and repreſentation of Chriſts Body.

Q. 15. *How do you prove that the Bread in this Sacrament is not turned into the real body of Chriſt?*

A. That the Bread in this Sacrament is not turned into the real Body of Chriſt, may be proved by divers Arguments.

Arg. 1. It is evident both unto ſenſe and reaſon, that the Bread after conſecration remaineth Bread as it was before. 1. It is evident unto ſenſe, the quantity or bigneſs of bread remaineth, the figure of bread remaineth, the locality or place of bread remaineth, the colour, taſt, and ſmell of bread remaineth, and nothing in the World is more evident unto ſenſe, than the bread in the Sacrament, no alteration in the leaſt unto ſenſe being made by its conſecration. 2. It is evident unto reaſon, that the bread cannot be turned into another ſubſtance, and the accidents not be at all changed or altered; when our Saviour turned water into wine, the water, as it loſt its ſubſtance, ſo alſo it loſt its colour, taſt, ſmell and other accidents, and the wine made of water had the colour, taſt and ſmell of wine, as well as the ſubſtance of wine; but in the Sacrament, there is no other colour, taſt, figure, or any accident but of bread, and therefore in reaſon there is no other ſubſtance but of bread: In the Sacrament we muſt either cloath the body of Chriſt with the accidents of bread, and ſay that his Body is of ſuch a figure, taſte and colour as the Bread is, which would render him ill-favoured, ill-ſhapen, and debaſe his body (ſo glorious now in heaven) into the likeneſs of bread, which is ſuch an abſurd blaſphemy that none will affirm; or elſe, if the accidents of bread cannot be attributed unto Chriſts body, and yet the ſubſtance of bread be gone, and the ſubſtance of Chriſts body come into its room; then the accidents of bread do exiſt without a ſubject, which is moſt abſurd and contradictory unto reaſon; we perceive by our ſenſes ſuch a colour, taſte and figure, it cannot be the body of Chriſt that is of ſuch a colour, taſte and figure; and if there be no other ſubſtance in the room that hath theſe accidents; hence then it follows, that it is *nothing* which hath this colour, taſte and figure, and that in the Sacrament there is a white *nothing*, a ſweet *nothing*, a loaf of *nothing*, a piece of *nothing*, which is a ridiculous abſurdity; nothing is more evident unto reaſon than that the ſubſtance of the bread remaineth unchanged, whilſt the accidents remain unchanged.

Arg. 2. If the bread in this Sacrament be turned into

ſtitution, with thankſgiving and prayers unto God for his bleſſing; his taking the Bread and breaking it; his taking the Cup and diſtributing both the Bread and Wine unto the people in the words of our Saviour when he firſt did inſtitute this Sacrament. 2. On the part of the people, the outward actions are their taking the Bread and Wine, and eating the one and drinking the other.

Q. 13. *What is ſignified and repreſented by the Bread and Wine in this Sacrament?*

A. By the Bread and Wine in this Sacrament is ſignified and repreſented the body and blood of Chriſt, 1 Cor. 11. 24, 25. *Take, eat, this is my Body. This Cup is the New Teſtament in my blood.*

Q. 14. *Is not the Bread in this Sacrament tranſubſtantiated and turned into the real Body of Chriſt, when our Saviour telleth his Diſciples expreſsly,* This is my Body?

A. The Bread in this Sacrament is not tranſubſtantiated and turned into the real Body of Chriſt, but is only a ſign and repreſentation of Chriſts Body.

Q. 15. *How do you prove that the Bread in this Sacrament is not turned into the real body of Chriſt?*

A. That the Bread in this Sacrament is not turned into the real Body of Chriſt, may be proved by divers Arguments.

Arg. 1. It is evident both unto ſenſe and reaſon, that the Bread after conſecration remaineth Bread as it was before. 1. It is evident unto ſenſe, the quantity or bigneſs of bread remaineth, the figure of bread remaineth, the locality or place of bread remaineth, the colour, taſt, and ſmell of bread remaineth, and nothing in the World is more evident unto ſenſe, than the bread in the Sacrament, no alteration in the leaſt unto ſenſe being made by its conſecration. 2. It is evident unto reaſon, that the bread cannot be turned into another ſubſtance, and the accidents not be at all changed or altered; when our Saviour turned water into wine, the water, as it loſt its ſubſtance, ſo alſo it loſt its colour, taſt, ſmell and other accidents, and the wine made of water had the colour, taſt and ſmell of wine, as well as the ſubſtance of wine; but in the Sacrament, there is no other colour, taſt, figure, or any accident but of bread, and therefore in reaſon there is no other ſubſtance but of bread: In the Sacrament we muſt either cloath the body of Chriſt with the accidents of bread, and ſay that his Body is of ſuch a figure, taſte and colour as the Bread is, which would render him ill-favoured, ill-ſhapen, and debaſe his body (ſo glorious now in heaven) into the likeneſs of bread, which is ſuch an abſurd blaſphemy that none will affirm; or elſe, if the accidents of bread cannot be attributed unto Chriſts body, and yet the ſubſtance of bread be gone, and the ſubſtance of Chriſts body come into its room; then the accidents of bread do exiſt without a ſubject, which is moſt abſurd and contradictory unto reaſon; we perceive by our ſenſes ſuch a colour, taſte and figure, it cannot be the body of Chriſt that is of ſuch a colour, taſte and figure; and if there be no other ſubſtance in the room that hath theſe accidents; hence then it follows, that it is *nothing* which hath this colour, taſte and figure, and that in the Sacrament there is a white *nothing*, a ſweet *nothing*, a loaf of *nothing*, a piece of *nothing*, which is a ridiculous abſurdity; nothing is more evident unto reaſon than that the ſubſtance of the bread remaineth unchanged, whilſt the accidents remain unchanged.

Arg. 2. If the bread in this Sacrament be turned into

into the real Body of Christ, then either there are so many bodies of Christ as there are pieces of bread eaten in all Sacraments, or else they are all one and the same body. 1. It cannot be that there should be so many bodies of Christ as there are pieces of bread eaten in all Sacraments, because, first Christ would then be a Monster with many thousands, yea, millions of bodies. Secondly, It would lie in the power of any Minister to make as many bodies of Christ as he pleased, or that God should be bound to work a miracle every time the bread is consecrated. Thirdly, This cannot consist with Christs unity. Fourthly, none of Christs bodies, but one, would be the body which was born of the Virgin *Mary*, and that died upon the Cross. Fifthly, all these bodies, but the one he hath in heaven, would be without a soul, & so altogether insufficient to save the soul, or to confer any spiritual life or grace by the feeding upon them in this Sacrament; therefore it cannot be that there should be so many bodies of Christ as there are pieces of bread eaten in all Sacraments. 2. Neither can it be one and the same body of Christ which the bread in the Sacrament is turned into, for then it would follow, First, That Christs body is both visible & invisible, visible in Heaven & invisible in the Sacrament. 2. That one and the same body of Christ is present in divers places at the same time, in heaven & in divers places of the earth; & to say that one & the same body which is circumscribed by one place, is at the same time present in a thousand other places, is abhorrent unto all reason, and it is in effect to say, it is where it is not, and it is not where it is; which is an absurd contradiction. If Christs body be in heaven, it is not in the Sacrament: if it be in the Sacrament, it is not in heaven. Christs body is not

 divided

divided, and so by parts in one place and in another at the same time; neither is Christs body infinite and so present in divers places together as God is present; for then his body would cease to be a body; therefore Christs body canot be in divers places together, therefore being in heaven, it is not present in the Sacrament.

Arg. 3. If the bread in the Sacrament be turned in the real body of Christ, then after the eating of it, either it returneth to heaven which it cannot do, because it is there already; or else it remaineth with them that eat it; and if so, then Christs body in part would be turned into the substance of our bodies, and if we are wicked, when these same bodies are raised, it would be tormented for ever in hell; part also of Christs body would go into the draught & be subject to corruption; either of which to affirm is most horridly blasphemous, therefore the Popish tenent of Transubstantiation is to be abominated by all Christians.

Arg. 4. If the bread in this Sacrament were turned into the real body of Christ, both the nature and end of the Sacrament would be destroyed; the nature of the Sacrament is to be a sign, the end of it is to be a remembrance of Christ; both which suppose Christs body to be absent, which this Sacrament is a sign and remembrance of, whereas, if the bread were turned into Christs body it would be present.

Arg. 5. It is bread which is eaten in this Sacrament, and not the body of Christ, and so it is termed by the Apostle, 1 Cor. 11. 26. *As often as ye eat this bread*, not this body of Christ, v. 27. *Whosoever shall eat this bread unworthily, &c.* v. 28. *Let a man examin himself and so let him eat of that bread*, and if it be bread which is eaten in this Sacrament,

surely

surely the bread is not turned into the real body of Christ.

Q. 16. *But are not the words of our Saviour plain in his institution of this Sacrament; This is my Body? and would he have said it, had not the bread been turned into his real body?*

A. If all Scripture expressions besides were to be understood litterally, then there would be some reason that this expression should be so understood too; but we frequently find figurative expressions in the Scripture, and that concerning Christ, 1 Cor. 10.4. *That Rock was Christ.* Eph. 2. 20. *Jesus Christ himself being the chief corner stone,* is Jesus Christ therefore turned into a rock or stone? In the same sense as in the Jewish Sacrament the Paschal Lamb is called the Passeover, the bread in the Christian Sacrament is called the body of Christ; The Paschal-Lamb could in no proper sense be the Passeover which which was the action of the Angel in Passing over the houses of the Israelites, when he destroyed the first-born of the Ægyptians: what absurdity is it to say, that the Paschal-Lamb was turned into this action of the Angel; surely a present substance could not be turned into an accident or action which was long before; but it was a sign or commemoration of that action: so the bread in this Sacrament is not properly the body of Christ, and so one body turned into another without its accident; but the bread is a sign of the body of Christ, and a commemoration of Christs body which was Crucified for us.

Q. 17. *But cannot God by his infinite power turn the bread into the real body of Christ? and if he can do it, why may we not believe that he really doth it, when Christ saith This is my Body?*

A. Although God by his infinite power can do all

are things which are possible unto true power; yet we may safely say that God cannot do any thing which implieth imperfection, and weakness; such as to make contradictions true, and to introduce ridiculous absurdities, and blasphemous consequences; which he should do, if he should turn the bread in the Sacrament, but without the Transmutation of its accidents, into the real body of Christ.

Q. 18. *How doth the Bread and Wine in this Sacrament represent the Body and Blood of Christ?*

A. The Bread and Wine in this Sacrament doth represent the Body and Blood of Christ, in that, as the Bread and Wine doth nourish, strengthen and refresh the body, and satisfie the natural appetite; so the Body and Blood of Christ received in this Sacrament doth nourish, strengthen, and refresh the the Soul, and satisfie the spiritual appetite.

Q. 19. *What is represented by the actions of the Winister in taking the Bread and breaking it, and taking the Cup and giving both unto the people?*

A. By the actions of the Minister in taking the Bread and breaking it, and taking the Cup and giving both unto the people, is represented Gods taking his Son, and giving him to be broken and Crucified upon the Cross for us, and withal, his giving him in this Sacrament unto us to be our Redeemer and Saviour.

Q. 20. *What is represented by the actions of the people in recieving the Bread and Wine, and feeding upon them?*

A. By the actions of the people in receiving of the Bread and Wine, and feeding upon them, is represented their receiving of Jesus Christ, given to them by the Father, and feeding upon him in the Sacrament.

Q. 21. *Do all that receive this Sacrament partake really*

really of the Body and Blood of Christ with the benefits of the New Covenant?

A. None but worthy Receivers do receive and partake really of the Body and Blood of Christ with the Benefits of the New Covenant.

Q. 22. *How do Worthy Receivers really partake of the Body and Blood of Christ with his benefits?*

A. The worthy Receivers do partake really of the Body and Blood of Christ, with all his Benefits. 1. Not after a corporal and carnal manner, and by conjunction of his real body and blood unto their body, as meat and drink is really joyned unto them in their eating and drinking thereof. But 2. It is by Faith that Christs body and blood is really but spiritually joyned unto their Souls, and the vertue and efficacy, the fruits and benefits of his death are applyed by them, whereby they receive spiritual nourishment and growth in grace, 1 Cor. 10. 16. *The Cup of Blessing which we bless is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?*

Q. 23. *How do Believers receive spiritual nourishment and growth in grace in and by this Sacrament?*

A. Believers receive spiritual nourishment and growth in grace in and by this Sacrament. 1. As they draw virtue from Christs death for the crucifying of the flesh, for mortifying and purging away sin which doth hinder their [illegible] and growth. 2. As the Lord [illegible] by his Spirit and they do receive in this sacrament by faith further supplies of his grace, which by his death he hath purchased for them, and which in his Covenant of Grace (whereof this Sacrament is a Seal) he hath promised unto them.

Q. 24.

Q. 24. *What is the End of this Sacrament of the Lords Supper?*

A. The End of this Sacrament of the Lords Supper is the shewing forth of Christs death, by the receiving of which, Christians do publickly own, and give testimony of their belief in, and hopes of Salvation by a Crucified Lord, 1 Cor. 11. 26. *For as often as ye eat this Bread and drink this Cup, ye do shew the Lords death till he come.*

Quest. 97. *What is required to the worthy receiving of the Lords Supper?*

Answ. It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their knowledge to discern the Lords Body, and their faith to feed upon him; of their repentance, love and new obedience; lest coming unworthily, they eat and drink Judgment to themselves.

Q. 1. *What is it to receive the Lords Supper worthily?*

A. To receive the Lords Supper worthily, is not to receive it meritoriously, as if we were to bring any merit or worth of our own thereunto, for so none can be worthy of Christ, or any of his benefits. 2. We receive the Lords Supper worthily, when we receive it with due preparation before we come to it, and with suitable behaviour when we are at the Table of the Lord.

Q. 2. *What is that Preparation which is required to the worthy receiving the Lords Supper?*

A. There is required to the worthy receiving of the Lords Supper. 1. Habitual preparation, that the

the persons who receive it be in a state of Grace. 2. Actual preparation, that their Graces be drawn forth into exercise.

Q. 3. *What is requisite for the obtaining of this Habitual and Actual preparation in order to our worthy receiving ?*

A. It is requisite for the obtaining this Habitual and Actual preparation in order to our worthy receiving, that we examine our selves, 1 Cor. 11. 28. ***But let a man examine himself and so let him eat of that bread and drink of that cup.***

Q. 4. *Wherein we are to examine our selves in order to our preparation for this Sacrament ?*

A. We are to examine our selves in order to our preparation for this Sacrament. 1. In our knowledge to discern the Lords body which is represented by the Bread, 1 Cor. 11. 29. *Not discerning the Lords Body.* 2. In our Faith to apply Christ and feed upon him, and so to draw vertue and spiritual nourishment from him, 1 Cor. 13, 5. *Examine your selves whether you be in the Faith.* In our repentance, self-judging and godly sorrow for our sins which hath brought sufferings upon our Lord, 1 Cor. 11. 31. *For if we would judge our selves we should not be judged.* 4. In our Love to Christ, who in his death hath expres'd such love to us, and in our love one to another, who are redeemed by the same blood.. 5. In our new and sincere obedience to the Gospel, which we must engage in, and be fully resolved in the strength of the Lord to perform, before we can worthily receive this Sacrament, 1 Cor. 5. 8. *Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

Q. 5. *What is requisite by way of preparation for*

for this Sacrament, besides self examination ?

A. By way of preparation for this Sacrament, besides self-examination, there is requisite, Prayer to God for his presence, blessing and assistance of his Spirit ; and meditation in order to the exciting of our affections, and the drawing forth of our Grace into exercise.

Q. 6. *Who are they that come to the Lords Table unworthily ?*

A. 1. Such come to the Table of the Lord unworthily as have no habitual preparation being in a Graceless and Christless state ; who having no faith can neither discern the Lords body, nor spiritually feed upon him ; who being without repentance, love, and new obedience, can neither bring glory to the Lord, nor enjoy Communion with him by receiving this Sacrament. 2. Such also come to the Table of the Lord unworthily, who although they are gracious, and have habitual preparation, yet take no care by self-examination, prayer and meditation to attain actual preparation, whereby they displease God, and lose also the benefit of the Ordinance.

Q. 7. *If such as are gracious do take pains in self-examination and other duties to get their hearts prepared, and yet they are still out of frame, would they not be unworthy receivers, should they come to the Lords Table ?*

A. When such as are gracious do by self-examination and other duties endeavour to get their hearts prepared, though they find them out of frame, they ought to come to the Lords Table, because God may bring them into frame in and by the Ordinance ; however they must wait there, and attend upon God out of obedience when they cannot do it with sensibly melting, warm, and delightful

lightful affections, and their ſincerity through Chriſt will be accepted.

Q. 8. *When we doubt and fear whether we be truly gracious, may we come to the Lords Table?*

A. We may and ought to come to the Lords Table, although under doubts and fears, if we have a ſenſe of our need of, and hungring deſires after Jeſus Chriſt, together with reſolutions to give up our ſelves in Covenant to the Lord: this Sacrament being a means of getting evidences of Gods love; and when we cannot come with aſſurance, we may come for aſſurance.

Q. 8 *What muſt be our behaviour at the Table of the Lord that we may be worthy receivers?*

A. That we may be worthy receivers, our behaviour at the Table of the Lord muſt be humble and reverent as to the outward geſture of our bodies, and inward frame of our hearts; we muſt ſeriouſly mind the outward elements and actions, looking chiefly to the things ſignified, repreſented and exhibited in the ordinance; we muſt meditate upon Chriſts death ſo diſgraceful and painful for us; grieving for our ſins the cauſe of it, hungring and thirſting after him and the benefits purchaſed by his death, applying the promiſes of the Covenant and New Teſtament which is of full force through the death of Teſtator, drawing nouriſhment and all needful ſpiritual ſupplies from him, in whom all fulneſs doth dwell, rejoycing in his love, giving thanks for his Grace, renewing our Covenant, and mingling all eſpecially with faith and moſt endeared love to the Lord, and with love in him one to another.

Q. 10. *What is required of worthy receivers after they come from the Table of the Lord?*

A. It is required of worthy receivers after they come

come from the Table of the Lord, that they examine themſelves as to their carriage and ſucceſs; if they have not met with God and have been out of frame, that they enquire into the cauſe, mourn for their defects, be earneſt for a pardon, and by after-pains labour to get the benefit of the Ordinance, and withal endeavour to amend for the future: If they have met with God and been enlarged and ſweetly refreſhed, they muſt be very thankful for aſſiſtances and enlargements, labour to retain the ſweet reliſh they have had ſtill upon their ſpirits; they muſt endeavour to draw more and more vertue from Chriſt for the crucifying the world and the fleſh; they muſt be very watchful againſt Satan, ſin and carnal ſecurity; they muſt be careful to perform their Vows and keep the Covenant which they have renewed.

Q. 11. *What is the ſin of unworthy receiving the Lords Supper?*

A. The ſin of unworthy receiving the Lords Supper is, that ſuch are guilty of the body and blood of the Lord, that is, they are guilty of an affront and indignity which they offer to the Lords body and blood, 1 Cor. 11. 27. *Whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.*

Q. 12. *What is the danger of our unworthy receiving the Lords Supper?*

A. The danger of our unworthy receiving the Lords Supper, is the eating and drinking judgment to our ſelves; that is, provoking the Lord by our unworthy receiving, to inflict temporal, ſpiritual and eternal judgments upon us, 1 Cor 11. 29, 30. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body; For this cauſe many are weak and ſickly among you, and many ſleep.*

98. Q.

98. Queſt. *What is Prayer?*

Anſw. Prayer is an offering up of our deſires to God, for things agreeable to his will, in the name of Chriſt, with confeſſion of our ſins, and thankful acknowledgment of his mercies.

Q. 1. *How many parts are there in Prayer?*

A. There are three parts in Prayer, Petition, Confeſſion and Thankſgiving, but moſt properly Prayer doth conſiſt in Petition.

Q. 2. *What kind of Petition is Prayer unto God?*

A. The Petition of the lips without the deſire of the heart may be accounted Prayer by men, but it is no acceptable Prayer unto God, which is an offering up of the deſires unto him, and pouring forth of the heart before him, Pſal. 62. 8. *Truſt in him at all times ye people, pour out your hearts before him.*

Q. 3. *Unto whom are we to direct our Prayers?*

A. We are to direct our Prayers to God only, Pſal. 5. 2, 3. *Hearken unto the voice of my cry, my King and my God, for unto thee will I Pray; my my voice ſhalt thou hear in the morning, in the morning will I direct my Prayer unto thee, and will look up.*

Q. 4. *Why are we to direct our Prayers only unto God?*

A. We are to direct our Prayers only unto God, 1. Becauſe Prayer is a part of religious worſhip, and God is the only object of religious worſhip, Mat. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.*, 2. Becauſe God only is every where preſent to ſee his People and to hear their Prayers, Pſal 34. 15. *The eyes of the Lord are upon the righteous, and his ears are open unto their cry.* 3. Becauſe God only can anſwer our Prayers,

by fulfilling our deſires and giving the things which we pray for and ſtand in need of, Pſal. 145. 18, 19. *The Lord is nigh unto all them that call upon him; he will fulfil the deſires of them that fear him; he alſo will hear their cry and ſave them.*

Q. 5. *For what things may we pray unto God?*

A. 1. We may not pray for the fulfilling of any ſinful deſires, Jam. 4. 3. *Ye ask and receive not, becauſe ye ask amiſs, that ye may conſume it upon your luſts.* 2. We may and ought to pray unto God only for ſuch things as are agreeable unto his will, 1 Joh. 5. 14, 15. *And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us; and if we know that he hear us, we know that we have the Petitions that we deſired of him.*

Q. 6. *What are the things agreeable unto Gods will which we may pray for?*

A. The things which we may pray for are not all things which are agreeable unto his ſecret will; for thus all things which come to paſs, even the worſt of ſins which are committed are agreeable unto God's ſecret Counſel and eternal Determination: But all things which are agreeable unto God's revealed Will in his Word, we may pray for; ſuch as the pardon of our ſins, the ſupplies of his Grace, ſpiritual life and ſtrength here, eternal life and Glory hereafter, deliverance from ſpiritual and eternal evils; alſo whatever temporal good things we ſtand in need of, and all thoſe things which either expreſly or incluſively he hath promiſed in his Covenant unto us.

Q. 7. *In whoſe name ought we to pray unto God?*

A. We ought to pray unto God onely in the Name of the Lord Jeſus Chriſt, Joh. 14, 13, 14.

Whatsoever ye shall ask in my Name, that I will do, that the Father may be glorified in the Son; If ye ask any thing in my Name, I will do it.

Q. 8. *What is it to pray unto God in the Name of Christ?*

A. To pray unto God in the Name of Christ, is not barely to mention the Name of Christ with our lips in the Conclusion, or any part of our Prayers; but it is by faith to mention his Name, depending upon Christ alone for admittance and access unto God in Prayer, for acceptance, audience, and a gracious return unto our prayers, Eph. 3. 12. *In whom we have boldness, and access with confidence by the faith of him.*

Q. 9 *Why must we pray unto God in the Name of Christ?*

A. We must pray unto God in the Name of Christ, because God being so infinitely holy and jealous, so infinitely just and righteous, and we being so unholy and sinful, and our prayers at best so imperfect and so mingled with defilement, that neither our persons would find acceptance, nor our Prayers any audience with God, without the Name and Mediation of Christ, and the mixture of the sweet incense of his Merits, with our Prayers to take away the ill savour of them, and the using of his interest with the Father upon his account alone, to give an answer unto them, Rev. 8. 3,4. *And another Angel came and stood at the Altar* (that is, the Lord Jesus Christ, who is the Angel of the Covenant) *having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the Throne: And the smoak of the incense which came with the Prayers of all Saints, ascended up before God out of the Angels hand.*

Q. 10.

Q. 10. *May we not make use of the Name of Angels, and the Virgin Mary, and other Saints in prayer, directing our prayers unto them to help us, at least to improve their interest in Heaven for us, as the Papists do teach and practice?*

A. 1. It is Idolatry to direct our Prayers unto any Creature, God being the alone object of this and all other religious worship, therefore we ought not to direct our Prayers unto Angels (who have refused worship) much less unto any Saints, Col. 2. 18. *Let no man beguil you of your reward in a voluntary humility and worshipping of Angels,* Rev. 19. 10. *And I fell at his feet to worship him; and said, See thou do it not, I am thy fellow servant, &c.* 2. There is but one Mediator and intercessor in Heaven for us, namely the Lord Jesus Christ, & it is an affront to him to make use of any Angels or Saints as our intercessors, 1 Tim. 2. 5. *There is one God, and one Mediator between God and Man, the Man Christ Jesus,* 1 Joh. 2. 1. *If any man sin we have an Advocate with the Father, Jesus Christ the righteous.* 3. We have neither precept nor example in Scripture for, nor any promise unto any Prayers which we shall make either unto, or by, either Angels or Saints. 4. The chiefest Saints in Heaven are ignorant of our condition on earth, neither can they, where they are, hear, much less give answer unto our prayers, and therefore are unfit to be the object of our Prayers, or to make particular intercession for us, Isa. 63. 16. *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not.* Therefore the doctrine and practice of the Papists herein, is both un-allowable, and abominable.

Q. 11. *How must we pray unto God that our*

Prayers may be acceptable unto him and answered by him?

A. That our Prayers may be acceptable unto God and answered by him, we must pray; 1. With Sincerity, Heb. 10. 22. *Let us draw near with a true heart.* 2. With Humility, Psal. 10. 17. *Lord thou hast heard the desires of the humble.* 3. With Faith, Jam. 1. 6. *Let him ask in Faith.* 4. With fervencie, Jam. 5. 16. *The effectual fervent Prayer of a righteous man availeth much.* 5. With Perseverance, Luke 18. 1. *Men ought always to pray and not to faint.* 6. We must look after our Prayers and wait for a return, Mic. 7. 7. *Therefore I will look unto the Lord: I will wait for the God of my Salvation; my God will hear me.*

Q. 12. *Can we our selves pray thus acceptably unto God?*

A. We cannot of our selves pray thus acceptably unto God, without the Spirit of God to help our infirmities, and to teach us both for what and how to pray, Rom. 8. 26, 7. *Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit maketh intercession for us, with groanings that cannot be uttered: And he that searcheth the hearts knoweth what is the mind of the Spirit; because he maketh intercession for the Saints according to the will of God.*

Q. 13. *Doth God accept and answer all the Prayers that are offered unto him?*

A. God doth not accept and answer the Prayers of the wicked, Prov. 16 8. *The Sacrifice of the wicked is an abomination unto the Lord; but the Prayer of the upright is his delight.* 2. God doth not accept the Prayers of his own people when they

they regard iniquity in their hearts, Psal. 66. 18. *If I regard iniquity in my heart, the Lord will not hear my Prayer.* 3. God doth accept the Prayers of his people which are offered up unto him in the Name of Christ, and by the help of the Spirit, and which are for things agreeable unto his will; so that he either giveth the things unto them which they pray for, or else something that is equivalent or better for them.

Q. 14. *What is the second part of Prayer?*

A. The second part of Prayer is Confession of our sins, with which our Petitions for pardon and supply of our wants should be introduced.

Q. 15. *What sins should we make confession of in Prayer?*

A. In Prayer we should make confession of our Original and Actual sins, against Law and Gospel; of Omission and Commission in thought and heart, of lip and life, with the aggravations of them: acknowledging withal, our desert of temporal, spiritual and eternal judgments and punishments for them, Psal. 32. 5. *I acknowledge my sin unto thee, and mine iniquity have I not hid.* Psal. 51. 4, 5. *Against thee, thee only have I sinned, and done this evil in thy sight: Behold I was shapen in iniquity, and in sin did my mother conceive me.* Dan. 9. 8. *O Lord unto us belongeth confusion of face, because we have sinned against thee.*

Q. 16. *How ought we in Prayer to make confession of sins?*

A. We ought in Prayer to confess our sins humbly, fully, freely, with grief for them, and hatred of them, with full purpose and full resolution, in the strength of the Lord, not to return again unto the practice of them.

Q. 17. *What is the third part of Prayer?*

A. The third part of Prayer is thankful acknowledgment of Gods mercies temporal and ſpiritual here, and the promiſes of life and happineſs in the other world; which we ought to acknowledg with admiration, faith, love, joy, and all kind of ſuitable affections, Phil. 4. 6. *By prayer and ſupplication with thanksgiving let your requeſts be made known unto God.*

99. Queſt. *What Rule hath God given us for direction in Prayer?*

Anſw. The vvhole Word of God is of uſe to direct us in Prayer; but the ſpecial Rule of direction is that form of Prayer vvhich Chriſt taught his Diſciples, commonly called the Lords Prayer.

Q. 1. *What is generally uſeful for our direction in Prayer?*

A. The whole Word of God is generally uſeful for our direction, as it containeth plenty of matter for Prayer, guideth as to the manner of it, and aboundeth with variety of expreſſions which moſt fitly may be uſed in it.

Q. 2. *What is the ſpecial Rule for direction in Prayer?*

A. The ſpecial Rule for direction in Prayer, is that form of Prayer which Chriſt taught his Diſciples, commonly called the Lords Prayer, Mat. 6. 9. *After this manner therefore pray ye, Our Father which art in Heaven, Hallowed be thy Name,* &c.

Q. 3. *How many parts are there in the Lords Prayer?*

A. There are three parts in the Lords Prayer, the Preface, the Petitions, and the Concluſion.

100. Queſt. *What doth the Preface of the*

Lords Prayer teach us?

Anſw. The Preface of the Lords Prayer, which is, *Our Father which art in Heaven*, teacheth us to draw neer to God with all holy Reverence, and confidence, as Children to a Father, able and ready to help us, and that we ſhould pray with and for others.

Q. 1. *What is the Preface of the Lords Prayer it ſelf?*

A. The Preface of the Lords Prayer it ſelf, is in theſe words, *Our Father which art in Heaven.*

Q. 2. *What do the words,* Our Father, *in the Preface teach us?*

A. The words, *Our Father*, in the Preface teach us; 1. To draw neer unto God with confidence both of his All-ſufficiency and his readineſs to help us; as alſo with filial affections of deſire, love and delight as children to our Father, Rom. 8. 15. *For ye have not received the ſpirit of bondage again to fear, but ye have received the ſpirit of adoption whereby we cry Abba Father.* Eph. 3. 20. *Him that is able to do exceeding abundantly above all that we ask or think.* Mat. 7. 11. *If ye then being evil know how to give good gifts unto your Children; how much more ſhall your Father which is in heaven, give good things to them that ask him.* 2. To Pray to God with and for others he being a common Father unto all his people, Eph. 6. 18. *Praying always with all prayer and ſupplication for all Saints.*

Q. 3. *Are we to pray unto God only for the Saints and ſuch as are his Children?*

A. We muſt pray unto God not only for the Saints and his Children, but alſo for all men; we

must pray not only for the Church in general, but also for the Nation wherein we live, for Magistrates and for Ministers, and not only for our Friends but also for our Enemies, Psal. 122. 6. *Pray for the Peace of Jerusalem.* 1 Tim. 2. 1, 2. *I exhort therefore, that first of all supplications, prayers and intercessions, and giving of thanks be made for all men; For Kings and for all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty.* Mat. 5. 44. *Love your enemiess and pray for them that dispitefully use you and persecute you.*

Q. 4. *What do these words,* Which art in Heaven, *teach us?*

A. These words, *Which art in Heaven,* teach us to draw neer unto God with all holy reverence because of our great distance, God being not our earthly Father, but our Father which is in Heaven, Eccles. 5, 2. *Be not rash with thy mouth, and let not thy heart be hasty to uter any thing before God: for God is in Heaven and thou upon Earth.*

101. Quest. *What do we Pray for in the first Petition?*

Answ. In the first Petition, which is, *Hallowed be thy Name*, we pray that God would enable us, and others to glorifie him in all that whereby he makes himself known, and that he would dispose all things to his own glory.

Q. 1. *What is the second part in the Lords Prayer?*

A. The second part in the Lords Prayer is Petition.

Q. 2. *How many Petitions are there in the Lords Prayer?*

A. There are six Petitions in the Lords Prayer.

Q. 3.

Q. 3. *What is the first Petition in the Lords Prayer?*

A. The first Petition in the Lords Prayer is in these words, *Hallowed be thy Name.*

Q. 4. *What is meant by the Name of God?*

A. By the Name of God is meant Gods Titles, Attributes, Ordinances, Word and Works, whereby God is pleased to make himself known. See the explication of the 54th Answer.

Q. 5. *What is it to Hallow Gods Name?*

A. To Hallow Gods Name, is to Sanctifie, Honor and Glorifie God in all things, whereby he maketh himself known, Isa. 8. 13. *Sanctifie the Lord of Hosts himself, and let him be your fear and your dread.* Psal 96. 8, 9. *Give unto the Lord the glory due to his Name: worship in the beauty of holiness.*

Q. 6. *What do we pray for in the Petition,* Hallowed be thy Name?

A. In the Petition, *Hallowed be thy Name*, we pray, 1. That God would Hallow, and Glorifie his own name by magnifying himself in the world, and by disposing all things for his own glory; 2 Sam. 7. 26. *Let thy Name be magnified for ever.* Psal. 84. 16, 18. *Fill their faces with shame that they may seek thy Name, O Lord: That men may know that thou alone, whose Name is JEHOVAH, art the most High over all the Earth.* 2. That God would enable us to Hallow and Glorifie his Name by confessing and forsaking our sins which rob him of his glory; by admiring and adoring him in his glorious Titles and Attributes; in his infinite excellencies and perfections; by believing, loving and obeying his Word; by observing and attending upon him in his Worship and Ordinances; by magnifying him in his Works, and making use of his Creatures for his glory; by sincere, diligent, zealous

zealous and constant endeavours to promote his honor and interest in our places and Relations; and that the chief design of our thoughts, words and actions may be the glory of God; and that he would enable others also thus to Hallow and Glorifie his Name, Psal. 67. 1, 2, 3. *God be merciful unto us and bless us, and cause his face to shine upon us: That thy way may be known upon Earth, and thy saving health among all Nations. Let the people praise thee, O God; Let all the people praise thee.* Rom. 11. 36. *For of him and through him, and to him are all things, to whom be glory for ever.*

102. Quest. *What do we pray for in the second Petition?*

A. In the second Petion, which is, *Thy Kingdom come*, we pray that Satans Kingdom may be destroyed, that the Kingdom of Grace may be advanced, our selves and others brought into it, and kept in it; and that the Kingdom of Glory may be hastened.

Q. 1. *What is meant by the Kingdom of God, which in this Petition we are to pray for the coming of?*

A. By the Kingdom of God which in this Petition we are to pray for the coming of, is meant; 1. The Kingdom of Gods Grace here in this world, Luke 17. 21. *The Kingdom of God is within you.* 2. The Kingdom of Gods glory in the other world, 1 Cor. 6. 9. *Know ye not that the unrighteous shall not inherit the Kingdom of God?*

Q. 2. *What do we request in our praying that Gods Kingdom of Grace may come?*

A. We request in our praying that Gods Kingdom of Grace may come. 1. That the Kingdom of Satan

Satan in all the professed enemies of Gods Kingdom may be destroyed, and that all the power also of sin in our selves and others, whereby Satan hath dominion, may be subdued, Psal. 68. 1. *Let God arise, and let his enemies be scattered, let them also that hate him flee before him.* 1 Joh. 3. 8. *He that committeth sin is of the Devil; for this purpose the Son of God was manifested, that he might destroy the works of the Devil.* 2. In general that the Kingdome of Gods grace might be advanced in the world above all other Kingdoms, Isa. 2. 2. *And it shall come to pass in the last days that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.* 3. In particular, that our selves and others might be brought into this Kingdom of Gods Grace by the power and efficacy of Gods word and spirit in our conversion, 2 Thes. 3. 1. *Finally brethren pray for us, that the word of the Lord may have a free course and be glorified, even as it is with you.* Act. 26. 17, 18. *The Gentiles, to whom I now send thee to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God,* Rom. 10. 1. *Brethren, my hearts desire and prayer to God for Israel is, that they may be saved.* 4. That our selves and others who are brought already into the Kingdom of Grace, may be kept in it by strengthning and establishing grace, 1 Pet. 5. 10. *The God of all Grace, who hath called us into his eternal glory by Christ Jesus, after ye have suffered a while make you perfect, establish, strengthen, settle you.*

Q. 3. *What do we request in praying that the Kingdom of Gods glory may come?*

A. We request in our praying that the Kingdom of Gods glory may come, that this Kingdom of

glory

glory may be haſtened, which will appear and be manifeſted unto the whole world at the ſecond coming and appearance of the Lord Jeſus to judgment, Rev. 22. 20. *He which teſtifieth theſe things, ſaith, ſurely I come quickly, Amen, Even ſo, Come Lord Jeſus.*

103. Queſt. *What do we pray for in the third Petition?*

A. In the third Petition, which is, *Thy will be done in Earth as it is in Heaven*, we pray, that God by his grace would make us able and willing to know, obey and ſubmit to his will in all things, as the Angels do in Heaven.

Q. 1. *What is meant by the will of God which we are to pray that it might be done?*

A. By the will of God which we are to pray that it might be done, is meant; 1. The will of Gods precept, or that which he is pleaſed to require of us, Mat. 7. 21. *Not every one that ſaith unto me, Lord, Lord, ſhall not enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven.* 2. The will of Gods Providence, or that which he is pleaſed to do with us, and unto us, Rom. 1. 10. *If I might have a proſperous journey by the will of God to come unto you.* 1. Pet. 3. 17. *It is better, if the will of God be ſo, that ye ſuffer for well doing, than for evil doing.*

Q. 2. *What do we requeſt when we pray that the will of Gods precept be done?*

A. When we pray that the will of Gods precept be done, we requeſt: 1. That our ſelves and others, who naturally are dark and ignorant of this will, may by his word and ſpirit be enabled to know and

and underſtand it, Eph. 5. 8, 17. *ye were ſometimes darkneſs, but now ye are light in the Lord. Be not unwiſe, but underſtanding what the will of the Lord is.* Col. 1. 8. *We ceaſe not to pray for you and to deſire, that ye might be filled with the knowledg of his will in all wiſdom and ſpiritual underſtanding.* 2. That our own lives and others who naturally have in our hearts an enmity againſt Gods Law, might be enclined and enabled to obey and do whatever it is the will of God to command, Rom. 8. 7. *The carnal mind is enmity againſt God, for it is not ſubject unto the Law of God, neither indeed can be.* Pſal. 119. 36. *Encline my heart unto thy Teſtimonies.* Pſal. 143. 10. *Teach me to do thy will, for thou art my God, thy ſpirit is good.* Ezek. 36. 27. *I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.*

Q. 3. *What do we requeſt when we pray that the will of Gods Providence be done?*

A. When we pray that the will of Gods Providence be done; we requeſt that our ſelves and others might have compliance of will with the will of God, ſo as thankfully to accept merciful Providences, and patiently ſubmit unto afflictive Providences, Luke 1. 38. *And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word*, Acts 21. 14. *And when he would not be perſwaded, we ceaſed, ſaying, The will of the Lord be done.*

Q. 4. *How are we to pray that Gods will be done by our ſelves and others?*

A. We are to pray that Gods will be done by our ſelves and others on earth univerſally, readily, unweariedly, conſtantly, even as it is done in Heaven, Pſal. 103. 20, 22. *Bleſs the Lord ye his Angel.*

Angels which excel in strength, that do his Commandments, hearking unto the voice of his word. Bless the Lord all his works in all places of his dominion, bless the Lord, O my soul,

104. Quest. *What do we pray for in the fourth Petition?*

Answ In the fourth Petition, which is, *Give us this day our daily Bread*; we pray that of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. 1. *What is meant by* Our daily Bread?

A. By *Our daily Bread* is meant all outward provision for our daily sustenance, Psal. 132. 15. *I will abundantly bless her Provision; I will satisfie her poor with Bread.*

Q. 2. *What do we ask in praying for* Our daily Bread?

A. In praying for *Our daily Bread*, we don't ask plenty, but a competent portion of the good things of this life, such as God seeth to be necessary and most convenient for us, Prov. 30. 8. *Give me neither Poverty nor Riches, feed me with food convenient for me.*

Q. 3. *May we not have convenient outward Provisions without our asking?*

A. We may have convenient outward Provisions without our asking, but we cannot have them without Gods giving, Psal. 145. 15. *Thou givest them their meat in due season.*

Q. 4. *What need we ask of God daily outward Provisions, if we may have them without asking?*

A. We ought to ask for our daily outward Provisions.

visions, 1. Because God requireth that we should ask for these things, and he hath promised only unto such that they should not want them, Psal. 34. 10. *The young Lyons do lack and suffer hunger, but they that seek the Lord shall not want any good thing.* 2. Because in asking aright our daily outward Provisions, we ask and obtain the blessing of God with them, and without asking, if we have these things, we have them with Gods curse, Exod. 23. 25. *And ye shall serve the Lord your God and he shall bless thy bread and water.*

105. Quest. *What do we ask in the fifth Petition?*

Answ. In the fifth Petition, which is, *Forgive us our Debts as we forgive our Debtors*, we pray that God for Christ's sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his Grace we are enabled from the heart to forgive others.

Q. 1. *What is meant by* our Debts?

A. By *our Debts* is meant our sins against God whereby we are indebted unto his Justice, which we can no otherwise satisfie, than by undergoing eternal punishment.

Q. 2. *Have all need of forgiveness, and may any Debts be forgiven?*

A. All being sinners have need of forgiveness, and any sins (excepting the sin against the Holy Ghost) may be forgiven, Psal. 130. 4, 5. *If thou Lord shouldest mark iniquity, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared.*

Q. 3. *May we pray unto God for the forgiveness of*

of our ſins upon the account of our own merits?

A. We have no merit, in the ſight of God, of our own; and therefore we muſt pray that God would freely pardon all our ſins of his own mercy and loving kindneſs, Pſal. 51. 1. *Have mercy upon me, O God, according to thy loving kindneſs, according to the multitude of thy tender mercies blot out my tranſgreſſion.*

Q. 4. *May we hope by Prayer to obtain forgiveneſs of Gods mercy without any merit?*

A. God being infinitely juſt as well as merciful, we muſt bring merit before him that we may obtain forgiveneſs of him, but becauſe we have it not of our own, and he hath provided it for us in his Son, we muſt pray for pardon for the merit ſake of Chriſt, who hath purchaſed foregiveneſs for us with his blood, Eph. 1. 7. *In whom we have redemption through his blood, the forgiveneſs of ſin.*

Q. 5. *What may encourage us to ask forgiveneſs from God?*

A. We may be encouraged to ask forgiveneſs from God, when by his Grace we are enabled with our hearts to forgive others, Mat. 6. 14. *For if we forgive men their treſpaſſes, your heavenly Father will forgive you.*

106. Queſt. *What do we pray for in the ſixth Petition?*

Anſw. In the ſixth Petition, which is, *And lead us not into Temptation, but deliver us from Evil,* we pray that either God would keep us from being tempted unto ſin, or ſupport and deliver us when we are tempted.

Q. 1.

Q. 1. *What do we requeſt in praying,* Lead us not into Temptation?

A. In praying *Lead us not into Temptation,* we requeſt that God would keep us from being tempted unto ſin.

Q. 2. *How doth God keep us from being tempted unto ſin?*

A. God keepeth us from being tempted unto ſin, either when he reſtraineth the Devil (the great Tempter of mankind) from aſſaulting us with his prevailing temptations; or elſe reſtraineth us from coming into thoſe ways where temptations are waiting for us, and where we ſhould be tempters unto our ſelves, Mat. 26. 4. *Watch and pray that ye enter not into temptation,* Pſal. 19. 13. *Keep back thy ſervant from preſumptuous ſins, let them not have dominion over me.*

Q. 3. *What do we requeſt in praying* Deliver us from Evil?

A. In praying, *Deliver us from Evil,* we requeſt that when we are tempted by the Devil, or the fleſh, or the world unto ſin, that we may be ſupported and ſtrengthened to reſiſt and overcome the temptations, ſo as to be delivered by the power of Gods ſufficient Grace, from falling into the evil of ſin. Jam. 4. 7. *Reſiſt the Devil, and he will fly from you.* 1 Cor. 10. 13. *God is faithful, who will not ſuffer you to be tempted above that you are able.* 2 Cor. 12. 7, 8, 9. *There was given me a thorn in the fleſh, the meſſenger of Sathan to buffet me; For this I beſought the Lord thrice, that it might depart from me; And he ſaid unto me, my Grace is ſufficient for thee.*

107. Q. *What doth the Concluſion of the Lords Prayer teach us?*

A. The

A. The Concluſion of the Lords Prayer, which is, *For thine is the Kingdom, the power and the glory for ever, Amen:* teacheth us, to take our encouragement in Prayer from God only, and in our Prayers to praiſe him, aſcribing Kingdom, Power and Glory to him, and in teſtimony of our deſire and aſſurance to be heard, we ſay, Amen.

Q. 1. *What is the concluſion to the Lords Prayer it ſelf?*

A. The concluſion to the Lords Prayer it ſelf, is in theſe words, *For thine is the Kingdom and the power and the glory for ever, Amen.*

Q. 2. *What is the firſt thing, which this Concluſion of the Lords prayer doth teach us?*

A. The firſt thing which this Concluſion of the Lords Prayer doth teach us, is to take our encouragement in Prayer, not from our ſelves, or any worthineſs of our own, but from God only, who having the Kingdom, and eternal Sovereignty, the Power and eternal All-ſufficiencie, the glory for ever, and therefore incomparably glorious in his Faithfulneſs, Goodneſs, and moſt tender Mercy, we may perſwade our ſelves that he is both able to give what we ask, and that he is willing and will give what he hath promiſed unto us, Dan. 38. 19. *We do not preſent our ſupplications for our righteouſnes, but for thy great mercies, O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own ſake, O my God,* Pſal. 5. 2. *Hearken unto the voice of my cry, my King and my God, for unto thee will I pray,* Eph. 3. 20, 21. *Now unto him that is able to do exceeding abundantly above all*

that we ask or think, according to the power that worketh in us; Unto him be glory in the Church by Chriſt Jeſus, throughout all ages world without end, Amen.

Q. 3. *What is the ſecond thing which this Concluſion of the Lords Prayer doth teach us?*

A. The ſecond thing which this concluſion of the Lords Prayer doth teach us, is in our Prayers to God, to praiſe him, aſcribing Kingdom, Power and Glory unto him, 1 Chr. 29. 11, 13. *Bleſſed be thou Lord God of Iſrael, our Father for ever and ever: Thine, O Lord is the greatneſs, and the power, and the glory and the victory, and the Majeſty; for all that is in Heaven and Earth is thine; thine is the Kingdom, and thou art exalted as head above all. Now therefore our God we thank thee, and praiſe thy glorious Name.* 1 Tim. 2. 17. *Now unto the King Eternal, Immortal, Inviſible, the only wiſe God, be honour and Glory for and ever, Amen.*

Q. *Why are we to ſay, Amen?*

A. We are to ſay, Amen, which ſignifieth ſo be it, or, ſo it ſhall be, in teſtimony of our deſires and aſſurance to be heard. Rev. 22. 20. *Amen, Even ſo come Lord Jeſus.*

FINIS.