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A N
Explicatory Catechism :
OR, AN
EXPLANATION
OF THE
ASSEMBLIES
SHORTER
Catechism.

WHEREIN
Those Principles are enlarged
upon especially, which obviate the
great and growing Errors of Popery ;
useful for those Families that desire to
hold fast the Form of sound words.

Aug. lib. 15. de Trin. Cap. ult.
*Domine Deus, quæcunque dixi de tuo, agnoscant & tui :
Si qua de meo, & tu ignosce & tui.*

London, Printed for Henry Mortlock at the Phoenix
in St. Paul's Church-yard ; and White-Hart in
Westminster Hall. 1675.



To the Christian Reader; especially Heads of Families.

THese Catechisms may very well be esteemed the best, which are Explanatory of the Creed, ten Commandments and the Lords Prayer; because these Summaries or Abstracts contain the Essentials of the true Religion, or those choice truths which God would have us take extraordinary notice of in our course of reading the holy Scriptures: And therefore those that begin with Catechizing, begin the most easie and profitable way for any; because the weightier matters of the Law are not hard to be understood, and such words being Spirit and Life, and the very marrow of Christianity, must needs feed and nourish us up unto eternal life. I have fixed my thoughts upon the Assemblies shorter Catechism, because the Principles in it are mostly agreed upon by all sober intelligent

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ligent unprejudiced Protestant Divines. You have also something of the nature of the two Covenants superadded to, or rather enlarged upon more particularly and expressly than in the Catechism. And because Catechisms ought to contain nothing but received truths, you have mostly the Explication of Antient and Modern Divines: And therefore, where you meet with any thing that is not so elaborate and exact, you may conclude it mine, and not theirs. Hearing occasionally a Discourse of a very learned and godly Divine out of 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, &c.] who recommended to Parents with the greatest earnestness the work of Catechizing; I shall make bold to transcribe a part of it, and offer it to publick view. You shall have, 1. His Reasons to prove that Parents ought diligently to Catechize or teach their Children [Servants also included.] 2. His Answers to the Objections against it. And 3. The Motives he laid down to provoke and stir up all Parents to this necessary duty.

10. Reasons for the proof of it.

1. Every man ought to promote the Glory of God, to advance the Kingdom of Christ, and

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and to further the Salvation of others as far forth as they are able, and have opportunity to it. And can we effect these any better way? We pray, Hallowed be thy Name. Thy Kingdom come, thy will be done. Surely the coming of Christs Kingdom into our hearts is one way of his Kingdom's coming.

2. God hath set Parents in Authority over them, and they cannot improve it to better purpose. This is the most ancient Government. Before there was King or Common-wealth, there was Parental Government. This being most ancient, afterwards was the Priest and Prophet. God hath laid a command upon Children to obedience in the fifth Commandment, Ephes. 6. 1. Only Dignity requires duty; improve your authority for God, and use it to instruct your Household in the Word of God. Do not think you have done, till you have done this.

3. Even nature it self dictates thus much. The Birds and Beasts of the field, yea the Sea-monsters take care of their young ones. If you do nothing but feed and cloath your Children, you do no more than Heathens, nay than brute beasts. 'Tis said of the Ostrich, Job 39. 16. that she is hardened against her young ones, as though they were not hers.

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And what do ignorant Parents left, who are hardened against their own Children who are parts of themselves?

2 Cor. 5. 10 4. Children have Souls to be saved or damned, therefore some must take care of them, and the soul that sinneth must die. We see Children die as well as Aged persons. In Golgotha there are Skulls of all sorts: Yea; do but look into the Register of a Parish, and you shall see as many young as old have died in it. Children may die, and what if they die without knowledge, in their sins? better were it with those Children mentioned, 2 Kings 2. 23, 24. than these, Isa. 27. 11. 2 Thes. 1. 7, 8. Thus unchastised Children shall suffer; but the Parents shall not go Scot-free. If you would have them profit by the publick Ministry, you must Catechize them at home. To bring them to the publick before they be thus Catechized, is setting before them an hard loaf. You must give them milk at home, that they may be fit for higher truths in publick.

Psal. 51. 1, 5 5. Your Children are Children of wrath, and you have been instruments to convey this to them. They die, and that proves this. When your Children are sick, you forthwith go to the Physician, and will you take no care of their Souls, inheriting their spiritual maladies

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dies from you? You may say as David to Abiathar, 1 Sam. 22. 22. I have occasioned the death of all the persons of thy Fathers house.

6. *What will become of Religion in future Ages, if Parents neglect this duty at present? If all Parents were as careless as some, the Church of God would soon cease on the earth, Isa. 38. 19. The Father to the Children shall make known thy truth, Psal. 78. 3, 4. Which we have heard and known, and our Fathers have told us; We will not hide them from their Children, shewing to the Generation to come the praises of the Lord. If we do not teach our Children how should they teach theirs? It was above two thousand years before the Scripture was written; how then was piety preserved but by one Generation teaching another? Adam taught his Children. The sacrificing of Cain, and Abel's piety therein were both the fruit of Adam's teaching. Noah taught his Children to Abraham, and he taught his household. Isa. 1. 9. Except the Lord of Hosts had left unto us a very small Remnant, we should have been as Sodom, and we should have been like unto Gomorrah: We should have been as Heathenish, as Paganish as they.*

7. *God is highly pleased with piety in younger*

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ones. The Lord had respect to Abel the younger, and Enoch of all the Patriarchs before the Flood the youngest, is said to please God. How was God pleased with the piety of Samuel and Josiah? And we read of Jehojachin that he began very young to Reign, and did that which was evil in the sight of the Lord, 2 Kings 24. 8, 9. God takes notice of the evil as well as the good. Children might sing

Mat. 21. 15. Hosanna, as well as cry bald-head, if they were taught. Jesus said, Mat. 19. 14. Suffer little Children, and forbid them not to come unto me: for of such is the Kingdom of Heaven. Of such, not untaught Children.

8. You cannot expect the blessings of the Covenant, except you teach them the Commandments of God Pl. 103. 17, 18. Dan 9. 4.

9. Assure yourselves, if you neglect this duty, God will require their blood at your hands, Gen. 9. 5. with Acts 20. 26. It is here with Parents as with Ministers; if you do not warn and teach them, God will require their blood at your hands. Ezek. 3. 18.

Object. But teaching is the work of the Minister?

Ans. It is not only his, but yours; his in publick, yours in your Families.

10. Sin and corruption is so inherent in Children

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Children in their nature, that all the care of Ministers in publick, and Parents at home will be little enough to heal this plague of original corruption. This plague is like the Leprosie. There must be scraping, and if cleansing will not do, there must be pulling down. So that you see all is little enough: without teaching, your Children may perish, and you smart for it.

Levit. 14.
45, &c.

Object. 1. But Children may do well that are not thus carefully instructed.

Answer. 1. They may do well as to the outward man, they may prosper in the world. God may cause his Sun to shine upon the unjust and the unthankful. But Parents are to wish that their Children may do well as to the inward man, and prosper in their Souls, as John for his friend Gaius, 3 Joh. 2.

2. They may perish eternally for want of Knowledge. Hos 4. 6.

3. If some Children happen to come to good, no thanks to such careless graceless Parents that neglect instruction at home.

Object. 2. But we have known them that have been taught well enough to have made bad proof?

A. 1. This is too sadly true, to be denied; But the fault may be in one of the Parents by their bad example: And Children as well

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as the conclusion in syllogizing will follow the worse and weaker part; yet this is blameworthy in Parents.

2. Good Parents have severely smarted for their neglect of strict Discipline in their Families, and their over great fondness in cockering their Children, as you may read in Eli and David. 1 Sam. 3. 13. 2 Sam 13, and 14, and 15. 1 Kings 1. 6.

3. But if the Children of good Parents prove bad, this should make us more diligent. If a Garden well weeded and kept down prove thus ill; Is this any encouragement to sloth, but rather a spur to double diligence?

Two or three Motives to excite to the Duty of Catechizing.

Let it be remembered that you are not persuaded to invade the ministerial office, or to become of this or that Opinion or Party, but to fall forthwith upon the practice of a manifest, yet indispensable Duty.

1. How doth the love of God dwell in your hearts, when they are hardened against your Children? Simon, lov'st thou me? then feed my Lambs. They are Gods Children, and therefore you must bring them up in the nurture and admonition of the Lord. The Children of any in Covenant with God are called his Children, Ezek. 15. 21. When the

woman

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woman of Samaria knew Christ, she desired that all her Neighbours might also know him.

2. Are they not your Children? You shall diligently teach them to your Children; they are bone of your bone, and flesh of your flesh. Are we to instruct one another, and not our own Children?

3. What a comfort will this be to you, if you faithfully discharge this most profitable Duty! For,

1. Such Parents shall have joy of their Children, Prov. 23. 24. Ruth 4. 15. David and Bath sheba had much comfort of Solomon, which they had not of their other Children.

2. You shall have spiritual rejoicing, 2 Joh. 4.

3. You will gain a good evidence of the truth of grace in your hearts.

4. You that thus propagate piety shall sow good seed that will endure to many Generations, Jer. 33. 18.

5. You may avoid many crosses and heart-breaking sorrows which negligent Parents ordinarily meet with. Abraham taught his Children, and see what comfort he had of them: He had a numerous Family 318. instructed Servants born in his own house [Gen. 14. 14.] and yet no disorder or disturbance there: He had a numerous Family, and yet a peaceable Family.

1. Abra-

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Gen. 17.

1. Abraham Circumciseth Ishmael, and yet it was a painful Sacrament.

Gen. 22

2. Isaac makes no opposition when to be made a sacrifice to the Will of G^d.

3. You have a religious Servant. Gen. 15, and 24.

4. At his death he gives what portions he pleaseth, and yet you find no discord among them, Gen. 25. 5, 6. As you therefore desire peace in your Families, and in after Generations, bring them up in the fear of the Lord.

On the contrary, you Parents that teach your Children Arts and Trades, and not Gods Commandments; why, you are making way for your own cross and vexation; what heart-breaking will they be to you! As,

1. In their matching. Prov. 17. 21, 25. Gen. 26. 34, 35.

2. Their sins will be put upon your score; and have you not sins enough of your own?

3. Their perishing will be put upon your account. Oh what fretting and cursing will there be at your meeting your Children in Hell! Have you not heard of Children that have cursed Parents upon the Gallows? Oh, when the Word of God tells you that some evil will befall your Children, how should this trouble you! As it was said of Jeroboam, that he made Israel to sin (for all that succeeded pursued

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sued his sins even so you, by your cursed ignorance, negligence and sloth may propagate sin and misery from Generation to Generation, to your Children.

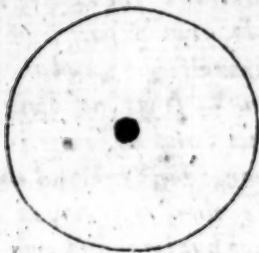
We are to look upon this duty as one of the prime Ordinances of divine institution: there was Family teaching before there was any other teaching. To the opinion of an eminent Divine, that more Children are seasoned with grace by instruction of Parents than by preaching. Towns are made up of Families, and where they are wicked in Towns, Kingdoms cannot be righteous. Our misery begins in bad Families. This duty of Catechizing therefore is of as great weight, as any which is commanded in the word of God. Thus far he whose name I shall conceal, because I have published it without his privity and consent, though I hope not against his liking and approbation. If any of you shall please diligently and impartially to examine Concordances, and most Catechisms; you will soon find that the former do furnish us rather with sounds than sense; and that in the latter, upon comparing the truths and the alleged Texts together, there is so wide a distance, that you will the better perceive the difficulty of our present undertaking (notwithstanding all the forementioned helps) than at first, possibly, you
have

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have imagined. If you find any pertinency of the Scriptures produced for confirmation of the truths they refer unto in this Explication, I know it will be acceptable to you, and it is no less than what I have endeavoured after. If you essee many proofs under any Principle of Religion, it is either because that the truths there are more weighty, or that the cavils against them are more than ordinary. If you expected the Scriptures at large, the numerosity of them gives you the reason against that.

I had once some thoughts of illustrating the mysterie of the Trinity of Persons, by some apt Figure or Resemblance, and of placing it in the Catechism; but for the avoiding of all occasion of offence to the weak I have affixed it here: And of all Figures, Keplers Circle seems most artificial and correspondent with this glorious mystery.

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IN this Scheme or Figure you have a Center, and a Circumference, and an Interspace, and yet but one Circle : So that there are three Persons, and yet but one God. These three are not divided ; For it is not a Center, or Interspace, separate from the Circumference : But these are distinguished in their incommunicable properties in their order, and in their operation (upon a supposition of motion) The Center is the beginning (as is easie to be observed in drawing the Circle) the Circumference is a resultance from the Center alone, the Interspace from the Center and the Circumference.

These are Co-equal; the Center and the Circumference, and the Interspace are equidistant every where, each one from other : And the Center is no more a Circle without a Circumference, than the Circumference and Interspace without a Center.

Con-

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Consubstantial; The Center is constituent of the Circle, not a part from but together with the Circumference and the Interspace.

Co-eternal; It is no Center without a Circumference; and no sooner is the Circumference drawn, but you find the Interspace.

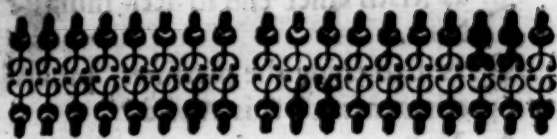
Doubtless there is Unity in Trinity in all things, had we but light and eyes to espy it.

You will find annexed to the Explication a Discourse out of Acts 8 30. where you will meet with some Rules (which have obtained in Divinity) for your better understanding, and more profitable reading the holy Scriptures: If you be of that select number that cannot content your selves with bare reading, but labour to understand what you read; they are chiefly and more especially designed for you. And that you may understand what you read, and remark in your course of reading the Sacred Scriptures, those truths more distinctly which will make you wise to Salvation, is the main purpose and intent of this little piece, and intense desire of its Composer,

Your Friend

for Eternity.

A short



A Short and Plain
EXPLICATION
 OF THE
ASSEMBLIES
 SHORTER
Catechism.

Quest. 1. **W** *Hat is the chief end
 of Man?*

Answ.

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

Explicat. Q. *What do you mean by
 Mans chief end?*

A. *That which God did chiefly intend or
 aim at in making Man, and which Man is
 chiefly to intend.*

B

Q. *Is*

^a Hof. 10. 1.
1^a 2. 5. 2.

Q. Is Mans chief end to seek himself?

A. No a.

Q. Is it to enjoy the pleasures, profits, and preferments of this World?

A. No b.

^b Pl. 4. 6, 7.
1 Joh. 2.
15, 16.

Q. Is it to glorifie God, and to enjoy him for ever?

A. Yes.

Q. What is Mans chief Duty?

^c Prov.
16. 4.

A. To glorifie God c.

Rom. 11.
36.

Q. What is it to glorifie God?

^d 1 Cor.
10. 31.

A. To order all our actions to that end, that God might have the Glory d.

Q. What is Mans chief happiness?

A. To enjoy God for ever e.

^e Psa. 73.

Q. How doth Man enjoy God?

24, 25, 26.
^f 1 Joh. 1. 3.

A. Two waies 1. Here in this life, by

^g Pl. 50. 23.

and 25. 14.

^h 1 Cor.

13. 12.

Luk. 13. 28.

ⁱ 1 Thes.

4. 11, 12.

^j Tim. 5. 8.

Prov. 30. 8.

Pl. 144. 15.

Prov. 3. 8.

Deu. 12. 19.

and 14.

27, 29. with

Mal. 3. 8.

an holy Communion with him in the Duties of his Worship, f and in an upright Conversation g. 2. Hereafter in the life to come, in a glorious and immediate Communion with him in his Kingdom h.

Q. May a man have another subordinate, or less principal end, besides the glorifying of God, and enjoying him for ever?

A. Yes i.

Q. What do you mean by a subordinate end?

A. That

A. That which a man intends, or aims at, in order to another end, or for some further end.

Q. May a man make any thing else his ultimate or principal end, besides glorifying and enjoying God ?

A. No k.

*1 Joh. 11. 4.
Ps. 144. 15.*

Q. Is the glorifying of God, and enjoying him for ever mans subordinate end, or else his ultimate and chief end ?

A. Mans chief end.

Q. Why are the glorifying of God, and the enjoying him for ever joyned as one chief end of man ?

A. Because God hath inseparably joyned them together, so that men cannot truly design, or seek the one without the other l.

1 Deut. 30.

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

19, 20.

*Isa. 55. 3.
with Joh.*

17. 3.

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

Explic. Q. What direction must we follow that we may aright glorifie God, and enjoy him for ever ?

A. We must follow the Rule God hath given us.

Q. What Rule is that ?

A. The Word of God m.

m Psal. 119.

16, 17.

Neh. 8. 8.

2 Tim. 4. 2.

Act. 11. 19.

2 Pet. 1.

18, 19. and

1. 1. 25.

Mat. 7. 13.

Act 13. 44.

1 Joh. 1. 3.

2 Gal. 6. 16.

Q. Why is the Word of God called our Rule ?

A. Because all Doctrines which we are bound to believe, must be measured or judged of; and all duties which we are bound to practise, must be squared or conformed unto this Rule n.

Q. Where is the Word of God contained ?

A. It is contained in the Books of the Old and New Testament o.

Q. How are these Books called ?

A. They are called the holy Scriptures p.

p 2 Tim. 3.

15.

Q. Why are these Books so called ?

A. Because they were written by Pen-men inspired by God infallibly to that end.

Q. How do you know that the Books of the Old and New Testament are the Word ?

A. The Papists grant the Protestants, that all the Books which they receive are the certain Word of God.

Q. But how will you convince an Infidel, that the Doctrine taught in these Books is the certain Word of God ?

A. The Testimony of the Church is of great weight and importance in this matter.

By

By the Church we understand the whole company of Believers, who have professed the true Faith; whether those who received the Doctrine of the holy Scriptures from the Prophets and Apostles, or those who lived after: whose Testimony

1. Is profitable to prepare the heart, and to move it to believe.

2. And of all humane Testimonies (whereby the Author of any Book that hath, is, or shall be extant, can be proved) the greatest, both in respect of the multitude, wisdom, honesty, faithfulness of the witnesses; and the likeness, constancy, and continuance of the Testimony it self.

3. But this Testimony is only humane.

4. Not the only, nor the chief whereby the Truth and Divinity of this Doctrine is confirmed.

5. Neither can it be the ground of Divine Faith and Assurance. And therefore besides this Testimony,

There are four other several infallible Testimonies of Gods Spirit, which (though each of them alone is convincing, yet) all together make up that full evidence that will be Ground of Divine Faith and Assurance to an Infidel.

Q. Which are those four witnesses?

B 3

A. They

A. They are, 1. Antecedently The Spirit of Prophecie, foretelling things to come so long before.

2. Constitutively, or inherently, The Image of God that unimitable character of Divinity which animates this Doctrine.

3. Concomitantly, The multitude of evident and uncontrolled Miracles wrought for this very end to confirm it. And

4. Subsequently, The extraordinary success it hath in the world, which will convince a very Infidel that it is the very Word of God.

Q. What is the first witness of the Spirit?

A. 1. Antecedently, The Spirit of Prophecy.

Q. What mean you by that?

A. A continuance of wonderful Prophecies, foretelling things to come, so long before, q marked with their circumstances; not doubtful, like the Oracles of the Heathen, or Merlins Prophecies, but such as expressed the things and Persons by their Names r, which had all in their times their certain performance; and therefore unto what can we attribute these infallible Predictions but to the inspiration of God?

q Gen. 3.
15. and 12.
3. and
49. 10.
Dan. 9. 24.
r 2 Kings
13. 2. with
23 16.
Ila. 45. 1.
Jer. 25. 12.
and 29. 10.
with Ezr. 1.

Q. What is the second witness of the Spirit?

A. 2.

A. 2. *Constitutively, or inherently The Image and superscription of God, (as Coin is known by the Image and superscription it beareth) or that unimitable character of Divinity not only imprinted on it, but intrinsically animating and constituting it.*

Q. *Wherein is the Image and superscription of God, or that unimitable character of Divinity which animates and constitutes this Doctrine, apparent ?*

A. *It is apparent in the matter, and the method, and the stile.*

Q. *How is the Image of God apparent in the matter ?*

A. 1. *As this Doctrine contains supernatural verities, such Divine and wonderful Truths as could never enter into the heart of man to conceive them, and the things the very Angels desire to look into.*

*1 Per. 1.¹
12.*

Q. *Declare this by some particular Instances.*

A. *It explicates unto us the Nature, Properties and high Acts of God, purely and holily.*

2. *It describes the Person of Christ, so fitly, excellently, and conveniently, that if the mind of man consider it attentively, it must acknowledge, it doth exceed the reach of a finite understanding.*

3. It discovers to us the corruption and misery of man by nature, the incomprehensible Love of God in Jesus Christ towards man, that happy reconciliation (if we may so speak) of his Justice and Mercy by his infinite wisdom, ordaining Jesus Christ to be our Mediator.

4. It unfolds the Covenant of Grace, which God made with man after his fall; all which can be drawn from no Fountain but Divine Revelation.

1 Cor. 2.

7, 10.

Eph. 3, 4, 5.

Col. 1. 25,

26.

Deut. 4.

3, 6, 7, 8.

5. It teacheth also the whole Duty of Man, having Statutes and Judgements incomparably wise and good, the Gentiles themselves being Judges.

Q. How is the Image of God apparent in the Method?

A. 2. As the Method of the whole Doctrine of the holy Scriptures set together, is the most admirable and perfect in the world; beginning with God in unity of essence, proceeding to his Trinity of essential active Principles, and of Persons, and so to his Trinity of works, Creation, Redemption and Regeneration, great things past finding out, and wonders without number; and all chiefly with special relation to mankind; both in the state of Innocency and Apostasy.

Q. And

Q. And how is the Image of God apparent in the stile of this Doctrine?

A. 3. *As it is spiritual, powerful and divine; suited to holy ends, and to the world of Persons to whom it is sent, who are commonly ignorant and unlearned, and so more generally useful than any other Doctrine in the world: But withal containing such weighty concerning truths and profound mysteries, as will belong to the most learned, and to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil, Rom. 7. 12, 14. Gal. 5. 19, to the end, 1 Pet. 2. 11, 12. Rom. 13. 13, 14. 1 Cor. 6. 9, 10. 11. and Matth. 5. Psal. 19. 7. 1 Cor. 1. 18, 23, 24. Psal. 119. 50. Joh. 6. 63. Acts 6. 10. Jam. 1. 21. 1 Thes 1. 5. and 2. 13. 1 Cor. 15. 32, 33, 34. Mal. 2. 15, 16. Matth. 19. 4, 5, 6. and 22. 25, -- 31. 1 Tim. 1. 5, — 12. Psal. 19. 8, 9. and 119, 9, 10, 11. Joh. 7. 48, 49. Luk. 1. 78, 79. Matth. 4. 16. 2 Pet. 1. 19. Acts 9. 15. with 26. 17, 18.*

Q. What is the third Witness of the Spirit?

A. 3. *Concomitantly, The Multitude of evident uncontrolled Miracles, wrought for the*

a Rom. 15. 18, 19. 1 Cor. 14. 18, 22. Acts 2. 42, 43. and 4. 30, 33, and 5. 12, 14. and 6. 7, 8. and 7. 36, 37, 38. and 8. 6, 12, 13, 14 and 13. 11, 12. and 14. 3. and 15. 12 and 19. 10, 11. Mark 16. 17, 18, 20. with Heb. 2. 3, 4.

this very end to confirm it a (Miracles being the effect of Gods own power, and the Seal and Signet that may be set upon no other Doctrine than that of the holy Scriptures) will convince any that are not willfully blind that these two Tables of Testimony, the holy Scriptures of the Old and New Testament (as those Tables of Stone) were written with the finger of God, and were of divine Authority.

Q. But the gift of Miracles is ceased ?

A. Although it be ; yet, 1. The History of them is so certain from natural Principles, that its impossible there should be any deceit about them. And 2. There need not be new Miracles to confirm the former, and oblige men to believe them.

Q. Why so ?

A. For then there must be more Miracles to confirm those ; and so on to the end of the world : and then God could not govern the world by a settled Law, which is both absurd and blasphemous.

Q. What therefore is the fourth Witness?

a Act. 2. 41. and 4. 4. with Matth. 28. 19, 20.

A. 4. Subsequently, The success of the Doctrine of the holy Scriptures, to the Regeneration of a great part of the world, is a surviving witness to the end of the world of its divine Authority *b.*

Q. Of

Q. Of what use is this Testimony ?

A. Of great use.

Q. Why so ?

A. For he that is not able to examine the History, which reports the Miracles to him, may be able to find upon his Soul the Image of God imprinted by the Gospel, and to know that the Gospel hath that in it self, which it imprints upon others ; and that it cometh from God, which leadeth men so directly to God. And it is certainly Gods own means which he blesteth to so great and excellent ends.

Q Can we receive sufficient direction from our own Wisdom, or the Light of Nature to come to glorifie and enjoy God ?

A. No. c.

c Rom. 1.

Q Can we receive sufficient direction from Gods works of Creation and Providence ?

21.

A. No d.

d Heb. 11. 3.

Q Are not the Apocryphal Books Scripture, nor any other, but the Books of the Old and New Testament ?

Psal. 19.

1, 7. and

73 2, 3,

12, -- 18.

and 36. 5, 6.

A. No.

Q Are not the Traditions of the Church to be received, with equal reverence to the holy Scriptures ?

A. No.

e Psal. 119.

98. 99. 100.

Act. 24. 14.

A. No c.

Q Must we call no man Father, or Master upon the Earth?

A. No, for one is our Father which is in Heaven, and one is our Master even Christ. And all Christians being taught of God by Christ are appointed to acknowledge no Father, or Master upon the Earth f.

f Joh. 13.

13.

Matth. 23.

9. 10.

Q Is there not an infallible Judge of Controversies upon the Earth?

A. Christ, and none else, hath Authority to give Laws unto us, and punish the refractory; And it is not for any Man living upon the Earth to impose Observances where

g Jam. 4. 12. Christ hath given liberty g.

Q What would you say to such as should require you to follow the Judgement of Fathers, Councils, and learned Divines, when you find it not agreeable to Scripture?

A. To the Law, and to the Testimony: if they speak not according to this Word, it is because there is no light in them, Isa. 8. 20.

Q Is the Scripture plain enough to be understood, even by the simple?

A. Yes, Psal. 19. 7. and 119. 130.

Q Is the Word of God a dead letter of it self?

A. No,

A. No, Heb. 4. 12. Joh. 6. 63.

Q. But do the things recorded in the Word of God concern us all?

A. Yes, Rom. 15. 1, — 5. Math. 7. 24.

Q. Is there any other Rule besides the holy Scriptures, to direct us how we may glorifie God and enjoy him?

A. No.

Q. How prove you that?

A. 1. Because God never gave any other, Rev. 22. 18. For I testifie unto every man that heareth the words of the Prophecy of this Book, if any man shall add unto these things, God shall add unto him the Plagues that are written in this Book.

Q. What is the Form of speech here used to conclude this Book?

A. It is 1. A Symbolical and Prophetical Form of expressing the certainty and immutability of this Prophecie; and secondly an expression of the Absoluteness and perfection of it in order to publick use, that it should be the only Prophecie given to the Christian Church, which should bring divine authority along with it, sent with a Commission from Heaven; and not only proceeding from a publick Spirit, but sent out with a publick Charge.

Q. What is that publick Charge?

A. As

A. As for all those to whom this Prophecy shall come, I adjure them all that they neither add nor diminish, nor change a tittle of it, upon pain of Gods bringing on them the Judgements that are here denounced against Gods greatest enemies; and withal that they look upon it as the last Authoritative Prophecie that is likely to come from Heaven, to be a Rule of Faith to the Church h.

b Rev. 22.
18, 19.

Q. What other reason have you to prove that the holy Scriptures are the only Rule to direct us how we may glorifie God and enjoy him?

A. Because they are only able perfectly and without error to direct us how we ought so to do i.
with 17.

3. 17.

2 Tim. 3.

15, 16, 17.

Psal. 119.

96

Joh. 20. 31.

Q. 3. What do the Scriptures principally teach?

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

Explica. Q. What are the principal Heads of the Doctrine of the holy Scriptures?

A. The Doctrines that the holy Scriptures teach may be ranked into two Heads.

Q. What is the first principal Doctrine taught therein?

A. What man is to believe concerning God.

Q. What

Q What is it to believe ?

A. To assent, or give credit to truths upon Authority of another k.

k Joh. 4. 39.

Q. What is the second ?

41, 42.

A. What duty God requires of man l.

l 2 Tim.

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

l. 13.

A. That which is Gods due, or that which we owe to God, and are bound to do as we are his Creatures, Subjects and m Children.

m Luke 17.
10.

Q Do the Scriptures teach us all matters of Faith, or all that we are bound to believe ?

A. Yes n.

n Acts 20.

Q And all matters of practice, or whatsoever we are bound to do ?

27. and 24.

A. Yes o.

14.

o Deut. 12.

Q. Is not a Christian then bound to believe any thing as a point of Faith, but what is taught in the holy Scriptures ?

32.

Rev. 22. 18.

A. No p.

Q Nor bound to do any thing as necessary to Salvation, but what is taught in them ?

p Gal. 1. 9

A. No q.

q Mat. 15. 9.

Q. 4. What is God ?

A. God is a Spirit, infinite, eternal and unchangeable in his Being, Wisdom, Power,

Power, holiness, justice, goodness and Truth.

Explic. Q. What are we to believe concerning God?

A. We are to believe concerning his Being and nature, that he is a Substance and a Spirit; or that he is a spiritual Substance r.

† Ex. 3. 14.

Joh. 4. 24.

[Luk. 24.

39.

Q. Why is God called a Spirit?

A. 1. Negatively, because he hath no bodily Substance s.

2. Affirmatively and positively, because he is a pure active life, intelligence and will.

† Heb. 1.

13, 14.

Eccl. 12. 7.

† Job 11. 7,

8, 9.

Pfal. 139.

7, —14.

† Pf. 90. 2.

† Pf. 102.

27.

Mal. 3. 6.

† Jam. 1. 17.

† Job 4. 18,

19.

Heb. 1. 10.

Job 8. 9.

Pfal. 102.

25, 26.

Q. Are not Angels, and the Souls of men Spirits?

A. Yes t.

Q. How then is God distinguished from Angels, and the souls of men?

A. God is an infinite u, eternal w, and unchangeable x Spirit. Angels and the Souls of men are finite Spirits y, but of yesterday and changeable.

Q. But since Angels as well as the Souls of men are finite, how are they to be distinguished?

A. Angels are pure Spirits, and have no commerce or society with Bodies, which the Souls of men have, being in the most intimate

mate conjunction with them. And though in the separate state they do subsist and live without them; yet because their happiness or misery is not compleat without them, the souls of the Just already made perfect in holiness, will be carried out with strong inclinations unto and earnest expectation of reunion with their Bodies, to be together made perfect in happiness, in good measure pressed down and shaken together and running over: And in the souls of the unjust, there shall be a fearful expectation of reunion with their Bodies as of a certain approaching, unavoidable and utterly undoing evil, to fill up the measure of their misery, suffering together the vengeance of eternal fire.

Or more briefly, God, Angels and the souls of men may be thus distinguished: Angels are created Spirits compleat. As Angels are created Spirits, they are distinguished from God, who is a Spirit uncreate, or the Creator of all, or the God of the Spirits of all flesh. As Spirits compleat, they are distinguished from the souls of men which in their compleat subsistence require Bodies, which Angels do not, and may therefore be called Persons, or compleat subsistences.

Aug. En-
chir. c. 18.

Q. What else are we to believe concerning God?

C

A. We

A. We are to believe concerning his attributes that they are of two sorts; 1. Incommunicable. 2. Communicable.

Q. What and which are his Incommunicable attributes?

A. His Incommunicable attributes are such as are not partaken of by the Creatures, [or that cannot be communicated to them] such are these, his Infiniteness, Eternity and Unchangeableness.

Q. What is it to be Infinite?

A. To be without end, bounds or limits.

Q. What is it to be Eternal?

A. To be without beginning, or succession, or end of time.

Q. What is it to be unchangeable?

A. To be alwaies the same without any alteration.

Q. What and which are the Communicable attributes of God?

A. His Communicable attributes are such as in a measure are partaken of by the creatures [or may be communicated to them] such are these, his Wisdom, Power, Holiness, Justice, Goodness and Truth.

Q. But are they in the same manner in the Creatures as in God?

A. N.

Q. After what manner are they in the

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the Creatures, and how are they in God ?

A. God is Infinite, Eternal and unchangeable in them, and the Creatures are not.

Q. May then Gods Incommunicable Attributes be applied to and spoken of the Communicable ?

A. Yes, they may.

Q. How is God said to be Infinite, Eternal and Unchangeable ?

A. 1. In his Wisdom 2.

Q. What is the Wisdom of God ?

2 Pl. 147. 5.

Rom. 16.

A. The Wisdom of God, is his Essential

property, whereby by one simple and eternal Act, he knoweth both himself and whatsoever is possible to be known.

Q. How else is God said to be Infinite, Eternal and Unchangeable ?

A. In his Power a, and Holiness b.

a 1 Tim.

Q. What is the power of God ?

6. 15.

A. It is his Essential property, whereby he can do all things.

b Rev. 4. 8.

and 15. 4.

1 Sam. 2. 2.

Q. What is the holiness of God ?

Job 6. 10.

A. It is his Essential property, whereby he is infinitely pure and holy in himself, delighteth in his own purity, and loveth the resemblances of it in his Creatures.

Pl. 71. 22.

Prov. 9. 10.

Q. What doth your Catechism last of all mention God to be Infinite, Eternal, and Unchangeable in ?

C 2

A. In

c Psa. 7. 9.

d Psa. 119.

68.

e Exod. 34. 6.

A. In his Justice c, Goodness d, and Truth e.

Q. What is the Justice of God?

A. The Justice of God is his Essential Property, whereby he is infinitely righteous in himself, and equal in all his waies and dealings with his Creatures.

Q. What is the goodness of God?

f Heb. 6. 18.

and 10. 23.

with 3. 11.

and

Zach. 1. 6.

g Psa. 8. 5.

with

Feb. 2. 7.

Psa. 86. 8.

and 138. 1.

and 97. 7.

h Exod. 22. 8.

Psa. 81. 1.

2, 6, 7.

Joh. 10. 34.

35. 36.

i 2 Cor.

4. 4.

1 Sam. 28.

13. 1.

k Phi. 3. 19.

l Psa. 96. 5.

Ex. 12. 12. 2.

Chro. 7. 19.

and 31. 13.

A. It is his Essential property, whereby he is altogether good in himself, and the Author of all good.

Q. What is the Truth of God?

A. It is his Essential property, whereby he agreeth with himself, Truth with Truth; and is so immutably faithful in respect of his Creatures, that it is not possible for him to lie, or deceive any of them f.

Q 5. Are there more Gods than one?

A. There is but one only, the living and true God.

Explic. Q. Doth the Scripture mention no more Gods than one?

A. Yes, diverse so called in Scripture, 1. Angels g, 2. Magistrates h, 3. Satan and satanical Apparitions i, 4. The Belly k, 5. Idols l.

Q. How then is God differenced from these?

A. Our

A. Our Catechism gives three differences between them in the Titles it gives to God, the God of Heaven.

Q. Which is the first Title given him?

A. God is one only in opposition to many Gods m.

m Deu. 6. 4.

Q. How may it be proved that there is but one God?

1 Cor. 8.

5, 6.

A. There can be but one Infinite, Eternal and Unchangeable Being.

Q. What Titles else hath the God of Heaven given him here?

A. He is, and he is said to be the living and the true God n.

n Deut. 10.

10.

Q. How is God said to be the living God?

A. Two waies, 1. In opposition to dead Idols o. 2. In that he hath his life from himself. and gives life to all other things p.

o Psal. 115.

4, 5, 6, 7.

Q. But the Creatures are, and are said to be living also.

Hab. 2. 19.

1 Thes. 2. 9.

p Jer. 4. 2.

A. True, but not as God is living; they have not their life from themselves, nor do they give life to other things, as God hath and doth.

Deu. 32. 40.

with

Heb. 6. 13.

and Rev.

10. 5, 6.

Q. How is God said to be the true God?

Acts 17.

25, 28.

A. Because he is God really and indeed,

not by way of imagination as Idols are, but
 Gal. 4.8. by nature he is so q.

Q. How doth it appear that God is true, that he hath a true being, or that there is a God indeed? Or how may it be proved that there is a God?

A. It may be proved that there is a God, by the Testimony of Conscience, and by the Word of God.

Q. How is Conscience a witness of this first Truth?

A. 1. As it excuses and comforts in well-doing against the disgraces, slanders and Persecutions of the world; and as it accuses and terrifies for sin secretly committed, which never did, nor shall come into the knowledge of men: Acting both these waies with respect to an higher Tribunal, where the supream Judge will avenge the
 Rom. 2. 15. righteous and vindicate their Cause, and
 Gen. 4. 7. punish the wicked, condemning them to shame
 13. and everlasting contempt r.
 with

Q. How is it proved by the Word of God, that there is a God?

A. 2. As the Word of God makes manifest the secrets of the heart, and without
 Eccl. 9. 7. excellency of speech, or of wisdom, under
 Acts 5. 41. and 16. 25. plainness and easiness of stile becomes the
 Rom. 2. power of God to Salvation.
 30—13.

Q. How

Q. How doth the Word manifesting the secrets of the heart and becoming the power of God to Salvation, prove that there is a God?

A. Because these are the Works which none but the All-seeing I, and Almighty God ever did, or can do. 1 Cor. 14. 24, 25.

Q. But whoever saw God, that every one is thus confident to affirm that there is a God?

A. 1. Men may without suspicion of rashness and unadvised confidence affirm that there are many things which no man ever saw or can see; for no man ever saw the wind or the air, and yet all are confident that there are both: And who ever saw his own face but in a glass, and never out of a glass, and yet this contenteth him. But, 2 Kings 6. 11, 12. Rom. 8. 27. Psal. 7. 9. 1 Rom. 1. 16. with Eph. 1. 19, 20, 21. Joh. 10. 37, 38.

2. We are not without the sight of God; For,

1. God is seen in his works u. Rom. 1. 20.

2. The Fathers have seen him by sundry visions; and Moses saw the similitude of the Lord, or his back parts: but his face can no man see. It pleased God to appear to them of old not as he is, but as he vouchsafed to manifest himself to them: For if they had seen him as he is, then all of them

had seen him after one manner because he is one : And this sight of God was also eternal.

3. It hath pleased him in more comfortable manner to reveal himself to his Saints by his Word, by which they behold his beauty in his Temple, and with open face see his Image as it is represented to them in the mirror of the Gospel, and are transformed into the same.

4. God is seen by inward contemplation, and this sight is the more excellent than the rest, because it is more inward.

w Heb. 11.

5. He is seen by Faith w.

27.

6. The Faithful have the clearest sight of God in Heaven. Here their Faith is turned into Vision, and their present sight of God, if compared with that which is to come, is not worthy the name of sight, 1 Cor. 13. 12.

7. God is to be seen in the face of Jesus Christ, who is the brightness of his glory and the express Image of his Person; And that we might both know that God is, and what he is, this only begotten Son of God which is in the bosom of the Father, he hath declared him x.

x Heb. 1.

2, 3.

Joh. 14.

8, 9.

and 1, 18.

Q. 6. How many Persons are there in the God-head ?

A, There are three Persons in the God-head,

head, the Father, and the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

Explic. Q What is meant by the God-head ?

A. The divine nature, or essence.

Q. Is the divine nature common to all three Persons ?

A. The whole divine nature being indivisible, 1 Cor. 8. 6. is common to all three Persons, Father, Son, and Holy Ghost, Acts 4. 24. 2 Cor. 1. 3. Joh. 1. 1. Rom. 9. 5. Heb. 1. 8. Num. 12. 6, 7. with Acts 1. 16. 1 Pet. 1. 10, 11. Heb. 1. 1. Acts 4. 25 with 2 Pet. 1. 21.

Q. What followeth hence ?

A. It followeth that whatsoever doth absolutely agree to the divine nature, or is spoken of the divine nature by relation unto the Creatures, that doth agree likewise to every Person in Trinity, Joh. 1. 1. Prov. 8. 22. Rev. 1. 8. Matth. 18. 20. Joh. 3. 13. Job 26. 13. and 33. 4. Joh. 14. 26. Luke 1. 35.

Q. Is there any Scripture-proof for Persons in the God-head ?

A. There is, Heb. 1. 3. who being the brightness of his Fathers Glory, and the express Image of his person.

Q. Which

Q. Which are the three persons in the God-head ?

A. The Father, and the Son, and the Holy Ghost y.

y Mat. 28. *Q.* What is a Person in the God-head ?

2 Cor. 13. *A.* A Person in the God-head, is the God-head restrained, or distinguished by his personal or incommunicable property.

Q. What is the incommunicable [or personal] property of the Father ?

3 Heb. 1. 5. *A.* To beget z.

Q. What is the personal property of the Son ?

a Joh. 1. *A.* To be begotten a.

14, 18. *Q.* What is the personal property of the Holy Ghost ?

A. To proceed both from the Father and the Son b.

b Joh. 14. 16, 17. *Q.* How do the persons of the Trinity differ one from another ?

and 15. 26. *A.* They differ three waies : 1. In their incommunicable properties, as before explained. 2. In their order ; The Father is the first Person in order ; the Son as he is c 1 Tim. 2. the Mediator between God and men c, or 5. the Daies-man that can lay his hand on us d Job 9. 33. both d, the second in order ; and the Holy Ghost the third person.

Hence

Hence e Creation is properly attributed e 1 Cor. 8.
 to the Father, because things take their ori- 6.
 ginal from him; f Redemption to the Son, f Rom. 3.
 because he was made Man for us, and be- 24.
 came our Redeemer; Sanctification inchoate Col. 1. 13.
 and consummate to the Holy Ghost, because 14.
 he begins and perfects the work of grace in 1 Tim. 2.
 the Elect of God. 3. In their operation. 5, 6.
 And look what order there is in the existing g Joh. 3 5.
 in the Trinity, the same order there is in 1 Cor. 6. 11.
 working, viz. the Father is of none h; and 12. 11.
 the Son is of the Father alone i; the Holy 2 Thes. 2.
 Ghost is of the Father and of the Son k; 13.
 In like manner, the Father works of him-
 self by the Son and the Holy Ghost l; the
 Son from the Father alone by the Holy
 Ghost m; the Holy Ghost from the Father
 and the Son by himself n. In externals,
 although in respect of the things wrought,
 they are common to all the Persons; yet in
 respect of the manner of working, there is
 distinction of the Persons.

h Isa. 44. 6, 7. i Joh. 13. 3. k Joh. 14.
 16, 17. and 15. 26. Rom. 8. 9. l
 1 Cor. 8. 6, Heb. 1. 2. Joh. 1. 2, 3.
 Gen. 1. 2. Job 26. 13. m Gen. 19. 24.
 Joh. 5. 17, 23. and 16. 13, 14, 15.
 Matth. 12. 28. n Joh. 14. 16, 17. and
 15. 26. 1 Cor. 12. 11.

Q. IF

Q. If the Father be God, and the Son God, and the Holy Ghost God ; why then are there not three Gods, but one God ?

A. Because they are the same in substance, equal in power and glory.

Q. 7. What are the Decrees of God ?

A. The Decrees of God are his eternal purpose, according to the Counsel of his will, whereby for his own glory, he hath fore-ordained whatsoever comes to pass.

Explic. Q. What is it for God to Decree ?

A. To appoint and determine, to purpose and fore-ordain.

Q. What hath God fore-ordained in his Decrees ?

A. Whatsoever comes to pass.

Q. When were things thus fore-ordained ?

A. In Gods eternal purpose.

Q. What was the Rule of this ?

A. The counsel of his own Will x.

Q. To what end hath God fore-ordained whatsoever comes to pass ?

A. For his own Glory y.

Q. 8. How doth God execute his Decrees ?

A. God executeth his Decrees in the Works

Works of Creation and Providence.

Explic. Q. Are the works of Creation and Providence the Execution of Gods eternal Decrees?

A. Yes z.

Q. What do you mean by the execution of Gods eternal Decrees?

A. The bringing to pass whatsoever God hath fore-ordained.

Q. How do the Decrees of God, and the execution of them differ?

A. The Decrees of God are from all eternity, the execution of them in time.

Q. 9. What is the work of Creation?

A. The work of Creation is Gods making all things of nothing, by the Word of his power, in the space of six daies, and all very good.

Explic. Q. Whose work is the work of Creation?

A. Gods work a. a Gen. I. I.

Q. What did God make in the Creation?

A. All things.

Q. Of what did he make them?

A. Of nothing, or of unapt matter.

Q. What is it then to Create?

A. To make a thing of nothing, or of matter unapt to be brought into perfect Form

Form by any power of second Causes.

Q. By what were all things made?

b Heb. i. 3. **A.** By the Word of Gods power *b.*

c Gen. i. 1. **Q.** When did God make all things?

d Prov. 8. **A.** In *c* time, not from Eternity *d.*

22, 23. **Q.** In what space of time did he make them?

e Exod. 20. **A.** In the space of *c* six daies.

11. **Q.** But why did God take all this time to make all things?

A. It was not, because he could not have made them sooner in an instant, if it had pleased him.

Q. For what special reasons then do you imagine?

A. For these two especially, 1. That we might learn by his example to work six daies, and rest a seventh. 2. That we might learn not to do things rashly and hastily, but with due deliberation.

Q. Of what quality did God make all things?

A. All very good *f.*

f Gen. i. 31. **Q.** To what end did he make them?

A. For his own Glory *g.*

g Rev. 4. 11. **Q.** 10. How did God Create man?

Rom. 11.

36. **A.** God Created man Male and Female after his own Image, in knowledge, righteousness and true holiness, with dominion over the Creatures.

Ex-

Explic. Q. What is the Image of God in man?

A. The universal and perfect rectitude of the whole soul; knowledge in the understanding, righteousness in the will, and holiness in the affections.

Q. What special prerogative did God give man at his first Creation?

A. Dominion over the Creatures h.

b Gen. 1.
28.

Q. 11. What are Gods works of Providence?

A. Gods works of Providence are his most holy, wise, and powerful preserving, and governing all his Creatures, and all their actions.

Explic. Q. Is there a Providence?

A. Yes i.

i Psal. 67. 4.
Dan. 4. 34.

Q. What kind of works are Gods works of Providence?

35. 37.
Heb. 11. 3.

A. They are most holy k, wise l, and powerful m.

Isa. 28. 29.
m Psal. 66. 7.
Heb. 1. 3.

Q. What doth Gods Providence reach to?

A. To all his Creatures, and all their actions n.

n Mar. 10.
29. 30.

Q. 12. What special act of Providence did God exercise towards man in the state wherein he was Created?

A. When God had created Man, he entered into a Covenant of life with him, upon

condition of perfect Obedience.

Explic. Q. When God had Created Man, how did he deal with him?

A. He entred into a Covenant of life with him.

Q. Wherein lies the nature of a Covenant?

A. It is a federal transaction, or a mutual stipulation or agreement between party and party, upon such and such terms, with reciprocal or mutual obligations each of the other.

Q. What mean you by a Covenant of life?

A. A Covenant that contains such terms and conditions, by performance whereof mans life should be continued and preserved.

Q. How many Covenants hath God made with man?

Lev. 18 5.

Eze. 20. 11.

Rom. 10. 5.

Gal. 3. 12.

Mat. 19. 17

Act. 16. 31.

Mark 16.

15, 16.

Rom. 10.

6, 9.

Gal. 3. 6,

8, 11.

Heb. 10.

38, 39.

A. Two, the Covenant of Works, and the Covenant of Grace.

Q. What is the tenor of the Covenant of works?

A. Obey and live o.

Q. What is the tenor of the Covenant of Grace?

A. Believe on the Lord Jesus Christ, and thou shalt be saved p.

Q. By what other names are these two Covenants called?

A. The

A. *The Old and the New.*

Q. Why was the first Covenant called the Covenant of works?

A. *Because works (or perfect obedience) were the only condition of it.*

Q. Why the Old?

A. *Because it was made of old with the first Adam, and doth not now remain in full force and vertue.*

Q. Could the first man have kept Gods Laws perfectly?

A. *Yes, for God made him perfect with the Image of God shining gloriously in him q.*

Q. What special command did God give him for the trial of his obedience? q Gen. i. 27.
Eccl. 7. 29.

A. *He forbade him to eat of the Tree of the Knowledge of good and evil.*

Q. Why was the forbidden Tree called the Tree of the Knowledge of Good and Evil?

A. *From the effect of eating it, because thereby man came to know good and evil: Good by the loss of it, and Evil by the sense and smart of it.*

Q. Under what penalty was he forbidden this Tree?

A. *Upon pain of Death r.*

Q. 13. Did our first Parents continue

D

in

r Gen. i. 27.

in the estate wherein they were Created?

A. Our first Parents being left to the freedom of their own Will, fell from the estate wherein they were Created by sinning against God.

Explic. Q. Did our first Parents fall?

A. Yes.

Q. From what did they fall?

A. From the estate wherein they were Created.

Q. What estate was that?

A. An holy and happy estate.

Q. How did they fall?

A. By *ſ* sinning against God.

*(Eccl. 7.
29.)*

Q. What was the cause of their fall?

A. The abuse of the Freedom of their own will.

Q. Had our first Parents then Free-will in the state of innocency, till they sinned it away?

A. Yes.

Q. Were they not confirmed in the estate of Innocency?

A. No.

Q. 14. What is Sin?

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

Explic. Q. What is meant by the Law of God?

A. The

A. The whole Word of God t.

Q. Is any want of conformity to the Law, or coming short of it a sin? t Psal. 119

A. Yes.

Q. Is every transgression of it a sin?

A. Yes u.

Q. What is it to transgress the Law? u 1 Joh. 3.4.

A. To pass the bounds that the Law sets.

Q. Doth the want of conformity to the Law, take in sins of Omission, and the transgression of the Law, sins of Commission; and both these Original sin?

A. Yes w.

Q. 15. What was the sin whereby our first Parents fell from the estate wherein they were Created? w Rom. 3: 23.

A. The sin whereby our first Parents fell from the estate wherein they were Created, was the eating of the forbidden Fruit.

Explic. Q. What was the first sin that was committed by mankind?

A. Eating the forbidden Fruit by our first Parents x.

Q. 16. Did all mankind fall in Adam's first transgression? x Gen 3.6.

A. 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.

Explic. Q. *Was Adam only concerned in the Covenant of Life, God made with him in the state of Innocency?*

A. No, for the Covenant was not made with Adam for himself only, but
Rom. 5. 19. for his Posterity also y.

Q. *Did all mankind sin in Adam, and fall with him in his first transgression?*

A. All mankind descending from Adam by ordinary Generation, sinned in him, and fell with him in his first transgression.

Q. *How manifold is Generation?*

A. Twofold, ordinary and extraordinary.

Q. *What do you mean by extraordinary Generation?*

A. That of Jesus Christ whereby he was conceived by the power of the Holy Ghost, in the Womb of the Virgin Mary, and born of her without sin.

Q. *What by ordinary?*

A. That whereby all mankind else came into the world, in a natural way
Rom. 3. 9. from man and woman, under sin &c.

Q. *How*

Q. How could all the Posterity of Adam, being then unborn, sin in him, and fall with him in his first transgression?

A. 1. They were in him representatively; Adam was the common head and representative of all mankind a.

a 1 Cor. 15.

2. They were in him virtually, they were in his loyns. And as Levi is said to pay tithes in Abraham, when only in his loyns, Heb. 7. 9, 10. so Adams Posterity sinned in his loyns.

22.

Q. And is this the reason, why all mankind sinned in Adam, and fell with him, because the Covenant was made with him, not only for himself, but also for his Posterity?

A. Yes b.

Q. 17. Into what estate did the Fall bring mankind?

b Rom. 5.

12.

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

Q. 18. Wherein consists the sinfulness of that estate wherinto man fell?

A. The sinfulness of that estate wherinto man fell consists in the guilt of Adams first sin, the want of original Righteousness, and the corruption of his whole nature, which is commonly called Original sin; together with all actual

Transgressions which proceed from it.

Expli. Q. *How many sorts of sins be there, wherein the sinfulness of that estate wherein man fell, doth consist?*

A. Two, Original and Actual.

Q. *Wherein consists Original sin?*

A. In three things, as

1. The guilt of *Adams* first sin c.

c Rom. 3. 9. 2. The want of Original Righteous-
d Rom. 3. nels d.

2, 3. 3. The corruption of the whole na-
Eccl. 7. 29. ture e.

e Psal. 51. 5. Q. *What is guilt?*

Job 14. 4. A. A binding over to punishment.

Q. *What do you mean by Original Righteousness?*

A. That which Man was at first Created in.

Q. *What do you mean by the corruption of the whole nature?*

A. That whereby the whole Man
f Rom. 5. 6. (Soul and Body) is utterly indisposed f,
g Rom. 8. 7. disabled and made g opposite to all that
is spiritually good, and wholly inclined
to all evil, and that b continually.

b Gen. 6. 5. Q. *How do you prove the universal depravity and corruption of mans nature?*

A. Besides Scripture-proof, which is
as express in this truth as any upon Re-
cord ;

cord; experience it self will confirm it by our daily sinful infirmities, by our backwardness to those duties wherein we may enjoy most of God, and by our being Eftsoons led into temptation, and drawn into those very sins which are more especially cross and contrary to our natural tempers and constitutions.

Q. But why is the corruption of mans whole nature commonly called Original sin, since that is not a Scripture name?

A. For three Reasons,

1. Because 'tis derived from *Adam* the Original of mankind *i.*

i Acts. 17.

2. Because 'tis in every one from his Original *k.* It may say to every one, As soon as thou wert, I am.

26.

k Job 14. 4.

Psal. 51. 5.

3. Because 'tis the original of all other sins *l.*

l Jam. 1. 15.

Q. What do you mean by actual transgressions?

A. The transgressions of our Life, which proceed from original sin m.

m Ephes. 2.

Q. 19. What is the misery of that estate whereinto man fell?

2, 3.

Mar. 15. 19,

20.

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death it self, and to the pains of Hell for ever.

Ex-

Explic. Q. *What hath man lost by the Fall?*

A. Communion with God.

Q. *What do you mean by that?*

Gen. 3. 8. A. Fellowship *n* or friendship with
24. God, or the *o* communications of Gods
2 Cor. 13. Love, Grace and Favour.

14. Q. *What is man brought under by the Fall?*

p Eph. 2 3. A. Under Gods *p* wrath and *q* curse.

q Gal. 3. 10. Q. *What are the parts of Gods wrath and Curse?*

A. 1. All the miseries of this life.
2. Death it self, Death natural (here meant) which is the separation of Body and Soul.

3. The pains of Hell for ever.

41. Q. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

Rev. 20. 14. A. God having out of his meer good pleasure, from all Eternity elected some to Eternal life, did enter into a Covenant of Grace to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer.

Explic. Q. *Must all mankind unavoidably perish in their sins and misery?*

Rom. 8. A. No, not the elect of God *u*.

Q. Whom do you mean by Gods Elect ?

A. Those whom God hath chosen to everlasting life w.

w 2 Thel.

Q. What moved God to Elect any ?

2. 13.

A. His meer good pleasure x.

x Eph 1.5.

Q. What mean you by that ?

Rom. 9.18.

A. The most free, absolute, or undetermined Will of God.

Q. When did God Elect them ?

A. From all Eternity y.

y Eph. 1.4.

Q. What mean you by that ?

A. Before time began, or before any thing was created.

Q. What did God do for his Elect, to accomplish his decree touching their Salvation ?

A. He entered into a Covenant of Grace with them.

Q. Why is the second Covenant called the Covenant of Grace ?

A. Because Free-grace was the only motive God had to make, and perform the Promises contained in it z.

z Rom. 5.

Q. By what other name is this Covenant called ?

15.

A. It is also called the New Covenant, because it never decayeth, nor waxeth old ; but remaineth in full force, effect and vertue to the end of the world a.

Q. But a Jer. 31.31.

Q. But what is become of the Law of that first Covenant made with Adam in Paradise b, that old Covenant, the Covenant of Life, or Works; repeated to the Jews c Deut. 27. The sum of which we have fully expressed Ezek. 18. 4. The Soul that sinneth, it shall die?

A. It is neither executed nor abrogated; but released, or dispensed with.

Q. Is it not fully executed?

A. No d.

Q. Nor abrogated?

A. No.

Q. How prove you that?

A. By these two Reasons,

1. It is in part executed upon Believers themselves; they are liable to the miseries of this life e, and to Death it self, viz. to the first or natural Death f, which is the wages of sin, although the second Death hath no power over them g.

2. It is totally executed upon finally impenitent unbelievers; who are liable to the pains of Hell for ever h, over whom not the first only, but the second Death also hath power i.

Q. But seeing Jesus tasted Death for every man, doth not the Gospel relieve impenitent unbelievers?

A. The

A. The Gospel finds them, and every one in a state of Condemnation: Those who believe, it proclaims deliverance unto and relieves them; but those who through unbelief reject it, and *k* put it from them, and judge themselves unworthy of everlasting life, it leaves such as it found them, viz. under the Condemnation of the Old Covenant, since they refuse the pardoning mercy of the New.

k Acts 13.
46.

Q. You have now satisfied us that the first Covenant is neither fully executed nor abrogated; But how is it released, or dispensed with?

A. By super-inducing a New Covenant of Grace over it; that whosoever closeth with, and comes into the terms of the new, shall be exempted from the rigour and extremity, i. e. from the eternal condemnation of the old; although *l* Joh. 3.16 he may be liable to the miseries of this life, and to the first Death.

Q. Is the Covenant of works, as to its execution upon such as are in the Covenant of Grace, in the chief part restrained, although in some part inflicted?

A. Yes.

Q. In the chief part restrained, and in some part inflicted; what do you mean by that?

A. We

A. We mean, that Believers shall never complain under the eternal and destructive, although they do bear the temporal, and corrective punishment of their sinism.

#Lam.3.33

Q. But because generals are obscure, tell us particularly, for the clearer understanding of this Myserie, what obligation the first Covenant laies on sinful man?

A. A double obligation; first, in reference to what is past. And secondly, in reference to the future.

Q. What obligation doth it lay on him, in reference to what is past?

A. It requires satisfaction, and reparation from him, for his sin in breaking it.

#Ro.6.23.

Q. What, in reference to the future?

A. It requires perfect conformity still as at the first, and absolute obedience to all Gods commands, being the eternal debt of the reasonable creature to that God, that made it in his own Image.

Q. Is it possible for us to satisfie Gods injured Law for our first breach?

A. No.

Q. But if we could, might not the Law come upon us for future exact conformity, to pay the residue of that eternal Debt,

SW

Debt, due to God as our Creator ?

A. Yes o, it might.

o Joh. 5. 14c

Q. Doth the Covenant of Grace relieve us as to both these cases, and dispence with the rigour of the Law ?

A. Yes.

Q. How doth it relieve us as to the first obligation ?

A. It comforts us with the good news that the Son of God hath satisfied his Fathers Justice; and if we believe but in him, God will accept of us, as if we had satisfied in our own persons. [The case the Law leaves us in, is well expressed, Isa. 33. 14. and Heb. 10. 31. But the relief the Gospel brings us, in St. Paul's language, Rom. 8. 33, 34. you have both together excellently, Ezek. 33. 10, 11.]

Q. How, as to the second ?

A. The New Covenant dispenceth with the rigour of that too; and justified and pardoned persons shall not lose all again upon the least defailance; therefore the Gospel proclaims pardon of sin upon Repentance, and acceptance of sincere endeavours to obey him.

Q. God gave the Law from Mount Sinai, and the voice of words was so dreadful there, that they which heard it, intreated
that

that the Word should not be spoken to them any more: But we are come to Mount Sion; what is Gods language to us now?

A. Sinners, be but in good earnest, do but love me heartily and my waies; let me but see a child-like ingenuity in you, and I will put down your upright, though imperfect performances, in the Book of my remembrance p.

p Mal. 3. 16.

Q. How is it possible our performances should be recorded in the Book of Gods remembrance, since the best of them are imperfect, and we do daily break the Commandments of God in thought, word and deed?

A. If there be a willing mind, it is well accepted according to that we have, and not according to that we have not. And the Commandments of God may be reputed as done. when whatsoever is not done is pardoned. Thus doth the candour of the Gospel dispence with the rigour of the Law q.

q Mat. 11.

30.

Q. But how doth it stand with Gods veracity and immutability. having once declared that the soul that sinneth shall die, to contradict it by declaring, That he that believeth shall never die, but have Eternal Life?

r Joh. 11.

26.

A. We

A. We must look upon threatenings as a part of the Law, declaring the dueness of the punishment, what the offender hath deserved to suffer ; Not as predictions of the event, any more than Thou shalt, and Thou shalt not in the command, are Predictions ; but only are expressive of the dueness of obedience.

Q. How do the Old and New Covenant differ ?

A. They differ more especially, these two waies,

1. In their tenor ; the tenor of the Old is, Obey [perfectly] and live, sin and die ; The tenor of the New is, Believe on the Lord Jesus Christ, and thou shalt be saved.

2. The New Covenant admits of Repentance, which the Old doth not.

Q. But must not a believer acknowledge perfect obedience to be still his duty ?

A. Yes.

Q. Why so ?

A. Because this honours the equity of Gods Commandments.

Q. And hath the Redeemer then by making this one of the Conditions of the Gospel-Covenant, given his Father his Law back again ?

A. Yes.

A. Yes.

Q. Doth he not repeal it ?

A. No, it's still the Rule of life, and every Commandment still obligeth a Believer.

Q. What hath Christ then done for us ?

A. Christ hath only released us from the condemning power of the Law, not the commanding power of it.

Q. How understand you that ?

A. We must still press after perfection ; but though we fall short of it, we shall not die for it : Christ having Redeemed us from the curse of the Law, being made a curse for us ; He leaves us under the Government and Command of the Law.

Q. But have you any Scripture-warrant for what you say in this matter ?

A. Yes, the whole matter is excellently expressed, 1 Joh. 2. 1. My little Children, these things write I unto you, that you sin not : And if any man sin we have an advocate with the Father, Jesus Christ the righteous.

Q. But generally and more briefly, what doth God promise to deliver the Elect out of in the Covenant of Grace ?

A. Out of the estate of sin and misery.

Q. But

Q. But how doth God perform this Promise to them, seeing that they also are liable to the miseries of this life, and to the first Death as the wages of sin?

A. Although the Old Covenant in part be executed on them, yet doth not God leave them in the state of sin and misery; but hath entred into a New Covenant with them to bring them out of it: And what they suffer is for their good, that being reformed by stripes, they may be freed from those punishments which fall on the unreformed to all eternity. *f. Lam. 3. 39.*

Q. And what doth God promise to bring the Elect into in the Covenant of Grace? *Mich. 7. 9.*
Rom. 5. 21.
15. 22.
Rom. 8. 1, 2.

A. Into an estate of Salvation. *1 Cor. 11.*

Q. Is then the Deliverance of Gods Elect out of the estate of sin, and his bringing them into an estate of Salvation, the sum and the substance of what hath been said more at large in several particulars concerning the benefits of the New Covenant? *30, 32.*
1 Joh. 5.
11, 12.
Joh. 3. 16.
Heb. 8. 10.

A. Yes.

Q. How doth God promise to do all this?

A. By a Redeemer, Isa. 53. 10. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong
E his

his daies, and the pleasure of the Lord shall prosper in his hand, *vers. 11. He shall see of the Travail of his soul, and shall be satisfied, &c.* And this by some learned Divines is called the Covenant of Redemption.

Q. What do they mean by it ?

A. That federal transaction that was betwixt God the Father and the Son from everlasting, about the Redemption of lost and fallen Man.

Q. Is not this the same with the Covenant of Grace ?

A. This Covenant is a Covenant of Grace, but 'tis not strictly that Covenant of Grace, which the Scripture holds out in opposition to the Covenant of works; but rather the means to it, or foundation of it.

Q. Wherein do these two Covenants differ ?

A. In the Confederates; For in the Covenant of Redemption, the Confederates are *u* God and Christ, but in the Covenant of Grace, the Confederates are *w* God and Believers *w*.

u Joh. 6. 37.
w Joh. 3. 16.

Q. 21. Who is the Redeemer of Gods Elect ?

A. 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.

Explic. Q. *Who is the Redeemer?*

A. The Lord Jesus Christ.

Q. *What is it to Redeem?*

A. By price, or power to save any from bondage or misery x.

Q. *Who is Christ the Redeemer of?*

A. Of Gods Elect y.

Q. *Is there any other Redeemer?*

A. He is the only Redeemer z.

Q. *Why is he called Lord?*

A. 1. Absolutely, as he is God he is Lord over them, and all things a.

2. Especially, in reference to them that are redeemed, he is their Lord, being redeemed by him.

Q. *Why is he called Jesus?*

A. Because he is a Saviour b.

Q. *Why Christ?*

A. Because he is c anointed to the Office of a d Prophet, e Priest, and f King, which persons were usually anointed under the Law.

Q. *Whose Son was Christ?*

A. The Eternal Son of God g.

x 1 Pet. 1.

18, 19.

1 Tim. 2. 6.

Eph. 4. 8.

Col. 1. 20.

1 Joh. 6. 37.

1 Tim. 2. 5.

a Acts 10.

36

b Mat. 1. 21.

c Luke 2.

26.

Acts 10. 38.

d Luk. 4. 18.

John 3. 34.

Acts 3. 22.

e Act. 4. 27.

Heb. 5.

4.—11.

f Heb. 1. 8, 9.

g Joh. 1. 14.

Col. 2. 9.

Mat. 26. 63.

64

Q. What is it to be the Eternal Son of God?

A. It is to be God of the Substance of the Father, begotten before the

h Joh. 1. 18 Worlds b.

and 5. 17,

18, 23.

and 10. 30

i Joh. 1. 14

Gal. 4. 4

k Heb. 10

5, 6, 7.

and 2. 16

l Mat. 1. 23

Rom. 9. 5

Afts 20. 28

Q. What did the Eternal Son of God become that he might be our Redeemer?

A. He became man i.

Q. Was it a voluntary act in Christ to become man?

A. Yes k.

Q. Was Christ both God and Man?

A. Yes l.

Q. How many Natures then be there in Christ?

A. Two, his God-head and his Man-hood.

Q. Was Christ God here upon Earth?

A. Yes m.

Q. Doth he continue to be Man as well as God, now he is in Heaven?

A. Yes n.

Q. Do these two natures make two persons in Christ?

A. No, but one Person o.

Q. How long doth Christ continue God and Man in two distinct natures, and one Person?

A. For ever p.

Q. 22. How did Christ being the Son of God become Man?

A. Christ

A. Christ 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.

Explic. Q. What did Christ take to himself, when he became man?

A. A true body and a reasonable Soul.

Q. Are these the Essential parts of a true man?

A. Yes.

Q. Did Christ take to himself a Phantastical body, i. e. only the shape and appearance of a body?

A. No, a true body.

Q. Did Christ's divine nature enliven and animate his body instead of a Soul? q Heb. 2. 14

A. No.

Q. Had Christ a reasonable Soul, such as men have, as well as a true body?

A. Yes.

Q. Had Christ an ordinary or extraordinary Generation? r Mar. 26. 38

A. An extraordinary.

Q. 23. What Offices doth Christ execute as our Redeemer? Luk. 23. 46
[Luk. 1. 31, 35
Heb. 7. 26]

A. 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.

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

A. To do or perform what belongeth to the Office.

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

A. Three, the Offices of a Prophet, of a Priest, and of a King.

Q. *In what estate doth he execute and discharge these Offices?*

A. Both in his estate of Humiliation, and Exaltation.

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

A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the Will of God for our Salvation.

Explic. Q. *What is the first Office here considered of Christ as our Redeemer.*

A. The Office of a Prophet.

Q. *How doth he execute and discharge this Office?*

A. By revealing to us the Will of God.

Q. *What do you mean by revealing?*

A. Making known to us.

Q. *How*

Q. How doth Christ reveal the Will of God to us ?

A. By this Word and Spirit y [toge- yProv. 1. 23
ther]. Isa. 59. 21

Q. What is meant by the Will of God which Christ doth reveal ? Joh. 14. 25, 26

A. The whole counsel of God, or whatsoever God would have us know, believe, and do in order to our Salvation.

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

A. No z.

2 I Cor. 2

Q. May we expect the Revelation of Gods will by the Spirit without the Word ? 12, 13, 14

A. In no wise, for God hath joyned his Word and Spirit together, Ibid.

Q. For what end doth Christ thus reveal the will of God to us ?

A. For our Salvation a.

a Acts 13.

Q. To which of Christs Offices doth it belong to reveal or make known to us the will of God ? 26

A. To his Prophetical Office.

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

A. Christ executeth the Office of a Priest in his once offering up of himself a

Sacrifice to satisfy Divine Justice and reconcile us to God, and in making continual intercession for us.

Explic. Q. *What is the next Office here considered of Christ as our Redeemer?*

A. The Office of a Priest.

Q. *How doth Christ perform this Office?*

A. Two waies, 1. By offering up himself a Sacrifice.

Q. *Who offered up Jesus Christ?*

A. He offered up himself.

Q. *What Sacrifice did he offer?*

A. He offered himself a Sacrifice.

Q. *What mean you by Christ offering up himself a Sacrifice?*

A. Christ dying in his humane Nature for us.

Q. *How often did Christ offer up himself?*

A. He offered up himself once only *b*,

Q. *Why did Christ offer up himself for us?*

A. For two ends, 1. To satisfy divine Justice *c*.

Q. *Could not Justice otherwise be satisfied?*

A. Without death *d* Justice could not be satisfied, though mercy provided and accepted him as a Surety to die for us.

Q. *What*

Q. What is the second end of Christs Sacrificing himself?

A. To reconcile e us to God.

Heb. 2. 17

Q. What do you mean by reconciling us to God?

A. Making God and us friends, or it is a bringing us by Nature enemies, into an estate of peace and friendship with God again.

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

A. By making Intercession.

Q. What do you mean by Christs making Intercession for us?

A. The presenting his Sacrifice and Merits for us before his Father. Or, his praying and making request to God, that what he hath purchased for us may be given us; and that our persons and duties may be accepted by him through his Merits.

Q. Of what duration is his Intercession?

A. It is continual (ceaseth not till the end of the World f).

Q. To which of Christs Offices doth it belong to offer Sacrifices, and make Intercession for us?

f Heb. 7. 25

A. To his Priestly Office.

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

A. 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.

Explic. Q. What is the third Office of Christ as our Redeemer?

A. The Office of a King.

Q. How doth he execute this Office?

A. He doth it both towards his people, and towards his, and their enemies.

Q. How towards his People?

A. Two waies, 1. In subduing them to himself.

Q. How doth he this?

A. By the powerful working of his Spirit, in and by the Ministry of the Word g.

g Ps. 110.3

b Isa. 33.22

2. In ruling and defending them b.

Q. Is Christ then the King of the Church?

4 Joh. 1.49

A. Yes k.

Mat. 21. 5

Q. How doth Christ execute this Office towards his, and his peoples enemies?

1 I Cor. 15.

A. In restraining and conquering them l.

25

Q. What are these enemies?

A. The Devil, the World and the Flesh, the last enemy is Death m.

1 I Cor. 15.

26

Q. What

*Q. What is it for Christ to restrain his
and his peoples enemies?*

*A. To set bounds and limits to their
present remaining power, over which he
doth not suffer them to pass.*

Q. What is it for him to conquer them?

*A. To take away their power in part,
that they have not a Dominion over his
people, and afterwards compleatly to
bring them under his own, and his
peoples feet, and utterly to abolish and
destroy them o.* 2 Rom. 6.
14
and 8. 37

*Q. To which of Christs Offices doth it
belong to subdue, rule and defend us, and
to restrain and conquer all his and our ene-
mies?* o 1 Cor. 15.
25, 55, 56,
57

A. To his Kingly Office.

*Q 27. Wherein did Christs Humilia-
tion consist?*

*A. 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 be-
ing buried and continuing under the
power of death for a time.*

*Explic. Q Which is Christs first estate
as our Redeemer?*

A. His estate of Humiliation.

Q. Wherein

Q. Wherein be the four Degrees of it ?

A. In his Birth, Life, Death, and after Death.

Q. What was the first Degree ?

A. His being born.

Q. In what condition was he born ?

A. In a low condition p.

Q. Under what was Christ made ?

A. Under the Law q.

Q. What is the second Degree ?

A. The miseries of this life.

Q. What miseries were they ?

A. All those miseries which belong to the nature of man, as hunger r, thirst s, and weariness t; and those that are incident to Mans condition in the World, as want u, poverty, and reproach w.

Q. What miseries did not Christ undergo ?

A. Personal Miseries, such as Diseases, Monstrosity, Lameness.

Q. What else then did he undergo ?

A. The wrath of God x.

Q. What is the third Degree ?

A. Death y.

Q. What kind of death did Christ undergo ?

A. The most shameful, painful, and accursed death of the Cross z.

Q. Wherein consisted the last Degree of

p Luk. 1. 48,

52, 53.

and 2. 7

q Gal. 4. 4

r Mat. 4. 2

s Joh. 9. 18

t Psal. 69. 21

u Joh. 4. 6

w Mat. 8. 20

x Psal. 22. 6

y Mark 9. 12

z Isa. 51. 3.

Luke 23.

11, 35, 36

Mat. 27.

28, 32, 39,

45

x Mat. 26.

39. and

27. 46

y Mat. 27.

50

z Phil. 2.

7, 8

Gal. 3. 13

of Christ's Humiliation after Death?

A. In his being buried *a*, and continuing under the power of Death for a time *b*. *a* 1 Cor. 15. 4
b Mat. 14. 40

Q. 28. Wherein consists Christ's Exaltation?

A. Christ's Exaltation consisteth in his rising again from the dead on the third day, in ascending up into Heaven, in sitting at the right hand of God the Father, and in coming to Judge the World at the last day.

Explic. Q. What is the other estate of Christ our Redeemer?

A. His Exaltation.

Q. Which be the four Degrees of it?

A. His Resurrection, Ascension, Session at the right hand of God, and coming to Judgement.

Q. Wherein consists the first Degree?

A. In his rising again from the Dead *c*. *c* 1 Cor. 15. 20

Q. When did he arise?

A. On the third day *d*. *d* 1 Cor. 15. 4

Q. Did Christ rise again with the same body that was buried?

A. Yes, with the very same; For he bare the Print of the Nails in his hand and feet, and of the Spear in his side *e*. *e* Joh. 20. 25, 27

Q. Was not Christ's body corrupted in the

the Grave, like the Bodies of others?

f Acts 13. A. No f.

37 Q. Doth Christ, being raised from the Dead, die any more?

g Rom. 6.9 A. No g.

Q. What doth the Resurrection of Christ assure us of?

A. That our bodies shall be raised again from the Dead h.

h 1 Cor. 15. 20, 21. Q. What is the second Degree of Christ's Exaltation?

A. His ascending up into Heaven i.

i Luk 24. 51 Q. When was it that he ascended?

A. He ascended forty daies after he rose out of the Grave k.

k Acts 1. 3 Q. What doth the ascension of Christ assure us of?

A. That we shall be carried up into Heaven, whither our fore-runner is entered for us l.

l Heb. 6. 19, 20 Q. What is the third Degree?

A. His sitting at the right hand of God the Father Almighty m.

19 Q. What mean you by that?

A. His being exalted to chief Honour, power and favour with God: As Princes do set them whom they highly love and favour at their right hand n.

n 1 Kings 2. 19 Q. What is the fourth Degree of his Exaltation?

A. His

A. His coming to Judge the World o. o Acts 1. 11

Q. When will he come to Judgement? 2 Thes. 1. 7

A. At the last day (or at the end of the World p.) and 1. 4. 16
Matth. 25.

Q. 29. How are we made Partakers of the Redemption purchased by Christ? 31, 32
p Joh. 12. 48

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us by his holy Spirit.

Explic. Q. By whom is Redemption purchased?

A. By Christ q. q Eph. 1. 7
Heb. 9. 12

Q. By whom is it applied?

A. By his holy Spirit r. r Tit. 3. 5

Q. What do you mean by the Spirits applying it to us?

A. His making it ours.

Q. What kind of application is that which the Spirit makes?

A. An effectual application (such as causeth and enableth us to receive it f.) f Psal. 110. 3

Q. Cannot the Minister apply it effectually without the Spirit? Joh. 6. 37

A. No t.

Q. 30. How doth the Spirit apply to us the Redemption purchased by Christ? t Rom. 10. 19

A. The Spirit applyeth the Redemption purchased by Christ, by working Faith in

in us, and thereby uniting us to Christ in our effectual calling.

Explic. Q. *What doth the Spirit work in us, that we may apply this Redemption?*

A. The Spirit works Faith in us.

Q. *What is the fruit and effect of Faith?*

u Eph. 3. 17

A. It unites us to Christ u.

Q. *What is this union betwixt Christ and us?*

A. It is that whereby Christ and we are joyned together and made one w.

u I Cor. 6. 17

Q. *When is this done?*

A. In our effectual calling x.

u I Cor. 1. 9

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of Gods Spirit, whereby convincing us of our sin and misery, enlightening 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.

Explic. Q. *May men be externally called by the Ministry of the Word, or in a common way, and yet not effectually and savingly called?*

y Mat. 22. 14

A. Yes y.

Joh. 5. 40
Prov. 1. 24, 25

Q. *Whose work is effectually calling?*

u 2 Thes. 2. 13, 14

A. The work of Gods Spirit z.

Q. *What*

Q. What is the first thing the Spirit doth for us in effectual calling?

A. He convinceth us of our sin, and misery a.

4 Acts 2.
36, 37

Q. What do you mean by Conviction?

A. Making us feelingly know what a sinful, miserable and undone condition we are in by nature b.

b Ephes. 2.
1, 2, 3

Q. What more doth the Spirit work in us, when he calleth us?

A. He inlightneth our minds in the knowledge of Christ c.

c 2 Cor. 4. 6

Q. What doth the Spirit make us know of Jesus Christ?

A. He makes us know the want and worth of him, not in an ordinary, but saving way d.

d Mat. 9.
12, 13
Phil. 3. 7,
8, 9

Q. What doth the Spirit do farther for us, when he hath inlightned our minds?

A. He reneweth our wills.

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

A. To have new inclinations, and dispositions put into them e.

e Eze. 36. 26

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

A. No f.

f Eph. 2. 1

Q. Why doth the Spirit convince us of

F

our

our sin and misery, enlighten our minds,
and renew our wills ?

A. That he may perswade and enable
us to embrace Jesus Christ g.

g Joh. 6:44-45 *Q.* Doth the main business of our effectual calling consist in our answering Christ's call, and embracing him ?

A. Yes b.

Q. How, and wherein is Jesus Christ offered to us ?

A. He is freely offered to us in the Gospel.

Q. What mean you by the Gospel ?

A. The Gospel is the glad tidings of Salvation by Jesus Christ, contained in the Scriptures.

Q. 32. What benefits do they that are effectually called partake of in this life ?

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

Explic. Q. How many benefits do they that are effectually called partake of in this life ?

A. Three principally. 1. *i* Justification. 2. *k* Adoption, and 3. *l* Sanctification.

i Rom. 8.
k Eph. 1:30
l Jude 1
i Cor. 1:30

Q. And

Q. And do they likewise partake of the several benefits which in this life do accompany, or flow from these?

A. Yes.

Q. 33. What is Justification?

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

Explic. Q. What do you mean by Justification?

A. The pronouncing righteous, or not guilty, [or the absolving from guilt.]

Q. Whose act is Justification?

A. Gods m.

m Rom. 8.

Q. What moves him to Justifie us?

A. His own free grace n.

n Rom. 3.

24

Q. What doth God for us in our Justification?

A. He pardoneth all our sins, and accepteth us as righteous in his sight o.

o Eph. 1.

Q. Whence is it that God accepteth us as righteous?

6, 7

A. Only for the righteousness of Christ.

Q. How come we to partake of Christs righteousness?

A. Two waies, 1. God imputes p it p Rom. 5.

to us.

19

Q. What do you mean by Gods imputing Christs righteousness to us ?

q2 Cor. 5. 21 A. His q accounting it ours, as much as if it were our own, wrought by our selves.

Q. What other way is there whereby we partake of Christs righteousness ?

r Rom. 5. 1 A. 2. We receive it by Faith r.

Q. Are we not then Justified by our works ?

s Rom. 3. 28 A. No s.

Q. But by Faith alone ?

A. Yes.

Q. How and why so ?

A. As that Grace which alone receives the righteousness of Christ t.

t Phil. 3. 9 Q. But is justifying Faith solitary without all attendants ?

A. No, justifying Faith hath two Daughters that inseparably attend her.

1. Repentance : Here sinful man retracts and undoes his faults, acknowledgeth his transgressions, rents his heart weeps, smites upon his breast, and cries What have I done ? laments after the Lord, and abhors himself in dust and ashes : He executes the Law upon himself ; and since God excuseth him from the punishment, he accuseth himself of

the guilt, and condemns himself to the shame of his sin; and hereby the sinner honours the equity of the threatening by his tears, acknowledging that his blood was due.

2. Newness of life: Here the sinner acknowledgeth perfect obedience to be still his duty, which honors the equity of Gods Commandments *u*.

u Rom. 16.

26

Q. But that with all requisite distinctness we may apprehend this great affair, let us take a view of some of the most considerable and important causes which concur to the producing this excellent effect, the discharge and Justification of a sinner, and state their several interests and concernments in their respective influences upon and contributions towards it, because Justification is a main Article of our Faith; and therefore, How doth Free-grace Justifie?

A. The Free-grace of God is the first wheel that sets all the rest in motion. Its contribution is that of a Proegumenal cause, or internal motive, disposing God to send his Son, that sinners (believing) might be Justified freely by his grace, through the Redemption that is in Jesus Christ *w*.

i. How free-grace Justifieth.

Q. But did not Christ die to render God good to mankind?

w Joh. 3. 16
Rom. 3. 24

A. Christ

A. Christ died not to render God good to mankind (he was so eternally) but that with the honour of his Justice he might exert and display his goodness, which contriv'd and made it self this way to break forth into the world.

Q. How is Christs satisfaction concern'd in our Justification?

2. How
Christs sa-
tisfaction.

A. It is doubly concerned in it :

1. In respect of God, as a Pro-catar-tick cause (which is an external, as the Pro-gumenal is an internal moving cause) and is of infinite merit and impetrative power ; for the sake of which God is reconciling himself unto the world in Christ, not imputing their Trespases unto them, 2 Cor. 5. 19.

2. In respect of the Law of Works, Christs satisfaction Justifieth us formally, as our proper legal righteousness.

Q. Why do you call it our Righteousness?

A. Because it becomes imputed to us upon our believing ; Faith being our Gospel-Title, by pleading which we lay claim to all the benefits, accruing from the merit of Christs performance, to all effects, uses, and purposes, as if it had been personally our own.

Q. But

Q. But why do you call it our legal Righteousness?

A. Because thereby the Law of God owns it self fully apaid, and acquiesceth in it, as in full reparations, and amends made unto it for the injury and dishonour received by the sin of man.

Q. And may we plead this against the challenges and accusations of the Law.

x Rom. 8.

A. Yes x.

33, 34

Q. And is this our legal Righteousness required in the first Covenant, that of Works, which is thus imputed upon our account, wholly without us, in our Redeemer?

A. Yes y.

y 2 Cor. 5.

21

Q. But is our Evangelical Righteousness required in the second Covenant without us, as our legal Righteousness required in the old is?

A. No, for though Christ performed the Conditions of the Law, and satisfied for our non-performance, yet it is our selves that must perform the conditions of the Gospel. It is not Christ but we that must repent and believe z.

Q. But there are some that tell us that Christ hath also performed for us the condi-

z Acts 20.

21

ous of the Gospel ; that he hath believed perfectly, and repented perfectly, and that all is ours : what ought we to think of this Opinion ?

A. If we judge of it in its clear consequence, it is both absurd and blasphemous ; as if Christ had a Saviour to believe in for pardon and life, or sin to repent of, and sorrow for, and mortifie.

Q. How is this Opinion absurd ?

A. As it supposeth a perfect Saviour to stand in need of a Saviour *a.*
a Heb. 7. 26, 27 *Q.* How is it blasphemous ?

A. As it makes Christ the Son of God a sinner, who is God and man *b.*
b John 9. 24, 25

Q. How doth the Gospel Justifie ?

A. As it is the Law of Faith that publisheth and declareth to us upon what terms we shall be Justified *c.*
Phil. 2. 6, 7 *3* How the Gospel.

c Rom. 3. 27 *Q.* And is the Gospel our great Charter, and Gods Warrant under his broad Seal, that he that believeth shall not be condemned ?

d Joh. 3. 18 *A.* Yes *d.*

Q. How doth Faith Justifie ?

A. By vertue of the Law promulgated and publish'd as it is our Evangelical righteousness, or our keeping the Gospel-Law, which suspends Justification upon believing.
4. How Faith.

Q. Doth

Q. Doth Faith pretend to no merit or vertue of its own ?

A. No, but professedly avows its dependance upon the merit of Christs satisfaction, and laies hold on it as our legal Righteousness.

Q. Nor can it shew any other Title to be it self our Evangelical righteousness, but only Gods sanction [Law, or Decree establishing it] who chose this Act of believing to the honour of being the justifying Act, because it so highly honoureth Christ ?

A. No.

Q. May this be illustrated to us by some apt resemblance ?

A. Yes, the Act of believing is as the Silver ; but Gods authority in the Gospel-sanction, is the Kings Coin, or Image stamp upon it, which gives it all its value as to Justification.

Q. Without this stamp, could it never have been current ?

A. No.

Q. And if God had set this stamp on any other Grace, as Love : would that then have been current, and have Justified us as Faith doth now ?

A. Yes.

Q. How doth God Justifie ?

A. God

5. How
God.

A. God justifieth in a proper sense two waies, First, as a Legislator. Secondly, as a Judge.

Q How doth God Justifie as a Legislator?

A. He Justifies as a Legislator, enacting by his Sovereign authority that sweet and gracious Law of the New Covenant, by vertue of whose tenor every sinner that believes is Justified from the Guilt of sin, from which he could not be Justified by the Law of *Moses*, Acts 13. 39.

Q How doth God Justifie as a Judge?

A. 2. As a Judge, he may in three respects be said to Justifie a Believer.

First, Forthwith upon his believing God owneth him secretly within himself, as a person justified; God esteems and approves of him as in that state, unto which he hath by believing a Title good in Law, an indefeasible right.

Secondly, At the moment of dissolution God Justifieth as the Judge of all the earth, passing a private Sentence and award unto everlasting life upon every believing Soul.

Thirdly, But eminently at the last day, when the Ancient of daies shall take the Throne, and in open Court before the whole Creation, by publick sentence for
ever

ever acquit and discharge Believers at that great and last Assizes.

Q. How are works said to Justifie ?

A. 6. As they Justifie our Faith, or demonstrate before God and man, and to our own Consciences that our Faith is not a dead and barren, but a true and living one by its fruitfulness in well-doing.

Q. How doth the Spirit of God Justifie ?

A. 7. The Spirit of God Justifieth two waies : First, Directly, by working Faith in the heart, as the Author of that justifying Grace. Secondly, Reflexively, as he clears up Justification to a Believers Conscience, by discovering the truth of Faith, by working Assurance, and by sealing a Believer to the day of Redemption.

e Rom. 8.

Q. 34. What is Adoption ?

16, 17.

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

Eph. 4.30

Explic. Q. Whose act is Adoption ?

A. God the Fathers act.

Q. What moved him to it ?

A. Only his free-grace f.

f 1 Joh. 3.1

Q. What is it for men to Adopt Children ?

A. To

A. To take strangers into their Families, and account them their Children, and accordingly to take care of them, as if they were their own.

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

A. To take them which are strangers, and by nature Children of wrath, into his Family, and to receive them into the number, and give them right unto all the

Priviledges of the Sons of God g.

Q. *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 *b.*

2. Gods Fatherly provision of all needful things, both for their Soul and Body *i.*

3. Gods Fatherly correction of them *k.*

4. Gods Audience and return to their

Prayers *l.*

5. A sure Title to the Inheritance of the Kingdom of Heaven *m.*

Q. *35. What is Sanctification ?*

A. Sanctification is the work of Gods free-grace, whereby we are renewed in the whole man after the Image of God, and

and are enabled more and more to die unto sin, and live unto Righteousness.

Explic. Q. *Whose work is Sanctification?*

A. It is Gods work n. # Lev. 20. 8

Q. *What moved him to sanctifie us?*

A. His free-grace alone o. o 1 Cor. 6

Q. *Wherein doth our Sanctification consist?* 11

A. In our Renovation p. p Ezek. 36

Q. *What is the subject of our Sanctification?* 25, 26

A. The 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, in regard of their use, being made instruments of righteousness q.

Q. *According to what Pattern is this work wrought?* q 1 Thes. 23.

A. After the Image of God (which consists in knowledge, righteousness, and true holiness r. 1 Tim. 3. 9
Heb. 9. 14
Rom. 6. 19

Q. *Wherein is our Sanctification begun?* r Eph. 4. 24
Col. 3. 19

A. In our Regeneration and effectual calling; wherein our minds are first enlightened, and the habits of all graces are infused.

Q. *How*

Q. How is our Sanctification carried on?

A. It is carried on by degrees, as God doth bless all dispensations, especially his Ordinances, through them to communicate further measures of his Spirit and Grace.

Q. Wherein is our Sanctification perfected?

A. In our Glorification, when we shall be made perfectly free from sin, and fully conformable to the Image of God.

Q. You have described the habit of Sanctification, which lies in being renewed in the whole man after the Image of God: wherein stands the exercise of Sanctification?

A. In dying unto sin and living unto righteousness.

Q. What is it to die unto sin?

[Rom. 6.11]

A. To cease to love and practise it.

Q. What is it to live unto Righteousness?

A. To spend the whole strength and time of our lives in the practise of righteousness.

[Rom. 6.11]

Q. Is this work done perfectly, and all at once here upon earth?

*A. No, we are enabled more and more
n Job 17. 9 so to do n.*

Q. Wherein

Q Wherein doth Sanctification differ from Justification and Adoption ?

A. 1. Justification and Adoption are acts of God without us : Sanctification is a work of God within us.

2. Justification and Adoption do make a relative change ; Sanctification doth make in us a real change.

Q But since Scripture calls Justification our righteousness as well as Sanctification, why do you make them to differ ?

A. 1. Justification is an imputed righteousness ; Sanctification is an inherent.

2 Justification is a righteousness that makes a change in the sinners state, whereby he becomes absolved at the Bar of divine Justice w (for Justification is a Law-
state, it abolisheth the convincing power of sin, or its Guilt) but Sanctification is a righteousness wrought in the sinners person, whereby he becomes a new x
creature.

ww Rom. 8.
33, 34

x 2 Cor. 5.
17

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

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification are Assurance

rance of Gods Love, peace of Conscience, joy in the Holy Ghost, increase of Grace, and perseverance therein to the end.

Explic. Q How many sorts of benefits are there which do belong to those which are Justified, Adopted and Sanctified?

A. There are three sorts,

1. Benefits in this life.
2. Benefits at death.
3. Benefits at their Resurrection.

Q What benefits belong to them in this life?

A. These five,

1. Assurance of Gods Love.
2. Peace of Conscience.
3. Joy in the Holy Ghost.
4. Increase of Grace.
5. Perseverance in Grace to the end.

Q What are the benefits which do accompany or flow from the sight and sense of our Justification, Adoption and Sanctification?

A. Assurance of Gods Love, peace of Conscience, and joy in the Holy Ghost.

Q What mean you by the Assurance of Gods Love?

A. Our knowing our selves to be in a justified estate. Or, the knowledge

of

of Gods unchangeable Love towards
us y.

1 Rom. 8.

38, 39

Q. What by peace of Conscience ?

*A. That serenity of mind which
ariseeth out of a true sense, and right ap-
prehension of the Love of God towards
us in x Christ.*

2 1 Joh. 3.

21

*Q. What do you mean by joy in the Holy
Ghost ?*

*A. The Spirit's bearing witness with
our spirit that we are the Children of
God, and that our names are written in
Heaven &c.*

2 Rom. 8. 16

Luke 10. 20

*Q. Doth the Scripture warrant any di-
stinction between the Faith of Affiance and
the Faith of Evidence, or the assurance of
Gods Love ?*

*A. That it is one thing to be Justified
(which is done by the Faith of Affiance)
and another thing to have it manifest to
our Consciences that we are so (which is
done by the Faith of Evidence) is very
clear from 1 Joh. 5. 13. These things
have I written unto you that believe on the
name of the Son of God, that ye may
know that ye have Eternal Life.*

*Q. Do the other benefits, increase of
Grace and Perseverance therein to the
end, accompany or flow from the Being*

G

of

of Justification, Adoption and Sanctification ?

A. Yes.

Q. How may a Child of God get assurance, [or a sure Evidence] of his Justification and Adoption ?

A. By his Sanctification.

Q. What is a sure Evidence of that ?

Prov. 4.

A. Increase of Grace b.

18
John 15. 5

Q. Do all truly Justified and Adopted persons increase in Grace ?

A. 1. Negatively, they do not at all times Actually increase in Grace ; for some of them may at some times be under declinings and decaies of Grace.

2. Affirmatively, they are alwaies 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. Do all truly Justified, Adopted, and sanctified persons persevere in Grace to the end ?

A. They do persevere in Grace to the end, and shall assuredly attain the heavenly Inheritance.

Q. How prove you that ?

A. 1.

A. 1. From the unchangeableness of Gods elective Love c.

2. From the All-sufficiency of his Power d. cRom. 8. 30
John 6. 37
Ro. 11. 29

3. From his Faithfulness in his Promises e. John 13. 1
d John 10.
28, 29, 30

4. From Christs unchangeable Priesthood and continual Intercession for them f. 1 Pet. 1. 5
e Heb 10 23
2 Cor. 1. 20

5. From the nature of Grace, and the means thereof g. Nu. 23. 19
Heb. 6. 17,
18

Q. *May not any Believers by falling into sin, fall from Grace?* Isa. 54. 8, 9,
10

A. Some Believers may through the remainders of corruption in them, and the violence of Satans temptations fall into sin foully, and so fall from degrees and measures of Grace; but they shall never fall totally and finally from Grace. And when we see any to fall totally and finally from the profession they formerly made, we may know they were never that in sincerity, which they professed themselves to be h. e 55. 3. 11
f Heb. 7.
24, 25
Joh. 11. 42
g 1 Joh. 3. 9
1 Pet. 1. 9
and 3. 4
Heb. 6. 16
1 John 5. 4
Tit. 2. 11
1 Pet. 1. 13,
24, 25

Q. 37. *What benefits do Believers receive from Christ at their Death?* h 1 Joh. 2. 2
19

A. The souls of Believers are at their Death made perfect in holiness, and do immediately pass into Glory; and their
G 2 Bodies

Bodies being still united to Christ, do rest in their Graves till the Resurrection.

Explic. Q. *How manifold are the benefits of Believers at their Death?*

A. Twofold, 1. In respect of their Souls.

2. In respect of their Bodies.

Q. 1. *What benefits have Believers in respect of their Souls at Death?*

A. They are made perfect in holiness, *i* Heb. 12. and do immediately pass into Glory *i*.

Q. *Are not Believers perfect in this life?*

A. No *k*. *2* Cor. 5.

Q. *Do not the Souls of Believers sleep in the Grave with their Bodies, or stay in Purgatory?*

A. No. *Ibid* *.

Q. *What do Papists mean by Purgatory?*

A. They mean a state of Temporary punishments after this life, from which men may be released and translated into Heaven, by the Prayers of the living, and the Sacrifice of the Mass.

Q. 2. *What benefits have Believers in respect of their Bodies at Death?*

A. 1. Their Bodies are still united to Christ. For, though Death doth for a while separate their Souls from their Bodies, yet it cannot separate Christ from either;

either; but as when Christ died, 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 die, their mystical union unto Christ still remaineth, and Christ is united both to their Souls with him in Glory, and to their Bodies, which are his Members, even when they are rotting in the Grave l.

2. They rest in their Graves, as in their Beds, till the Resurrection m.

Q. What is the Resurrection here spoken of?

A. 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 n.

Q. How do you prove that there shall be such a general Resurrection?

A. It may be undeniably proved from the Scriptures and the power of God. If God be of infinite power, and therefore can raise the dead, and infinitely true, and in the Scriptures hath revealed that he will raise all the dead, then there shall be a general Resurrection; but God is

Mat. 22. 33

1 Cor. 6. 15

m 1 The.

4. 14

Isa. 57. 2

1 The. 4.

16

Job 19. 25,

26, 27

Dan. 12, 2

n 1 Th. f.

4. 16

John 5. 28,

29

infinite in power, and in the Scriptures hath revealed that he will raise all the dead, therefore there shall be a general Resurrection. The ground of the Sadduces error, who denied the Resurrection, was their ignorance of these two great foundations of this Doctrine, namely, the Scriptures and the power of

o Mark 12. God o.

24 Q. *Shall the Dead be raised with the same body, which they had when alive before?*

A. Yes p.

p Job 19.

26, 27

Q. *How do you prove that the Dead shall be raised with the same Body?*

A. Because otherwise it could in no proper sense be called a Resurrection, but a new Creation.

2. Because 'tis fit the same Body that was an instrument of righteousness, or sin, should share in the like Reward or Punishment.

Q. *Will not the Bodies, when they are raised, differ from what they are now?*

A. They will not differ from what they are now in regard of their substance and essence; But they will exceedingly differ in regard of their qualities.

Q. 38. *What benefits do Believers*

receiv

receive from Christ at the Resurrection?

A. At the Resurrection, Believers being raised up in Glory, shall be openly acknowledged and acquitted in the day of Judgement, and made perfectly blessed in full enjoying of God to all Eternity.

Explic. Q. How many waies may the benefits which Believers receive from Christ at the Resurrection be considered?

A. Three waies.

1. In respect of the Resurrection it self.

2. In respect of the day of Judgement, after their Resurrection.

3. In respect of Heaven after the day of Judgement.

Q. What is the benefit of Believers in respect of the Resurrection it self?

A. Believers shall be raised up in Glory &c.

Q. What benefits shall Believers have at the day of Judgement?

1 Cor. 5.

43

Phil. 3. 21

A. They shall be acknowledged and acquitted.

Q. What mean you by their being acknowledged?

A. Their being owned by Jesus Christ as his r.

Mat. 10.

32

Q. What mean you by their being acquitted, and from what shall they be acquitted?

A. They shall be fully freed from all their sins, and finally discharged from the sentence of Condemnation.

Q. After what manner shall they be acknowledged and acquitted?

[Mat. 10.

A. Openly, viz. before the Father and the holy Angels, and the general Assembly of the whole world.

³²
Luke 12. 8
2 Cor. 5. 10

Q. What is the benefit of Believers in Heaven, after the day of Judgement?

A. They shall then be made perfectly blest.

Q. Wherein doth that blessedness consist?

1 Joh 3. 2
1 Cor. 13. 12
1 Thes 4. 17

A. In full enjoying of God to all Eternity.

Hitherto are the matters of Faith, which make up the first Part of the Catechism, or what man is to believe concerning God.

Now follows the second Part concerning the duty which God requires of Man.

Q. 39. What is the Duty which God requireth of Man?

A. The

A. The Duty which God requireth of Man is obedience to his revealed Will.

Explic. Q. Doth God require any thing to be performed by man to himself?

A. God requireth Duty from Man.

Q. What is that Duty?

A. Obedience (to obey.)

Q. What is the Rule of Mans obedience in General?

A. Gods revealed Will.

Q. What mean you by that?

A. The written Word, or the holy Scriptures, wherein the main purport of them is not to reveal to us the existence or non-existence of our actions, but their moral conveniency; nor yet future contingences, & whatsoever shall come to pass in the world, but what may and ought to be done by intelligent creatures, and what by preventive love and enforcing obligations God will expect from us.

Q. What do you mean by those obligations that enforce the Duty which God requireth of man?

Deut. 29.

29

Acts 1 6, 7

Mich. 6. 8

A. Those beneficial resultances, or benefits which flow from Gods relation to Man as his Creator, Redeemer and Sanctifier.

Q. 40. What did God at first reveal

to man for the Rule of his Obedience?

A. The Rule which God at first revealed to man for his obedience, was the Moral Law.

Explic. Q. Is not Gods secret Will the Rule of Mans obedience?

A. No.

Q. How prove you that?

A. 1. Because the Will of God as secret is a peculiar Treasure which he hath put in his own power, and will keep to himself w.

w Acts 1.7

Mar. 24. 36

2. Because a man may sometimes sin in fulfilling the secret Will of God, and be ashamed, repenting in dust and ashes that he hath done it x.

x Acts 2.

23, 36, 37,

38

y Rom. 9.

19

3. Because all Creatures do this Will of God, and none ever resisted it y.

Q. Is the revealing of an event which God hath determined, or those Actions whereby that event shall be brought to pass, the Rule of Mans obedience?

x 1 Kings

11. 31, 35

with

2 Chron.

13. 5, 6, 7,

&c.]

A. No z.

Q. But are not Gods own positive and ceremonial Laws this Rule of Mans obedience?

A. No.

Q. How prove you that?

A. 1. Because they were so burdensome

some
Jews
then

2
to C
ther
the
red

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i

some a yoke that neither we nor the Jews themselves were ever able to bear them *a*.

a Acts 15:
10

2. Because they were never pleasing to God irrespectively of themselves, neither did he at all ever take delight in these Laws themselves simply considered *b*.

b Psal. 40. 6
and 51. 16
Isa. 1. 11, 12
c Ezek. 20
25

3. Because these positive Laws were such, by which men should never obtain Eternal Life *c*.

Heb. 7. 11,
19

Q. What Law then is that which is the Rule of Mans obedience?

A. The Moral Law.

Q. Why is it so called?

A. Because it hath a perpetual binding power in all Ages unto the end of the world.

Q. When was this revealed?

A. At first.

Q. How understand you that?

A. Two waies.

1. This Law was at first given to Adam in Innocency, God having written it on his heart; some small remainders whereof abide yet in mans nature *d*.

d Rom. 2.
14, 15

2. This Law was first revealed by Gods immediate voice, after written in Tables of Stone, and given to the Church

Church as a perpetual Ru'e for their obedience.

Q. 41. *Wherein is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the ten Commandments.

Explic. Q. *What is it for the Moral Law to be summarily comprehended in the ten Commandments?*

A. To have the summ and chief Heads of the Law contained in them?

Q. 42. *What is the summ of the ten Commandments?*

A. The summ of the ten Commandments is to Love the Lord our God with all our Heart, and with all our Soul, and with all our Mind, and with all our Strength, and our Neighbour as our

2 Mark 12.

selves e.

3031

Explic. Q. *In how many Tables were the ten Commandments at first written?*

A. In two Tables of Stone, Deut. 10. 1, 2, 4.

Q. *How many Commandments are comprized under the first Table, or first great Commandment?*

A. The four first.

Q. *How many under the second Table, or second great Commandment?*

A. Six.

A. Six.

Q. Do the Papists well in leaving out the second Commandment, and in their dividing the tenth into two?

A. No f.

Q. What is the comprehensive Duty of all the Commandments written in these two Tables? / Deut. 4. 13
Exod. 20. 17

A. Love, Rom. 13. 9. For this, Thou shalt not commit Adultery, Thou shalt not Kill, Thou shalt not Steal, Thou shalt not bear false Witness, Thou shalt not Covet: And if there be any other Commandment, it is briefly comprehended in this saying, Namely, Thou shalt Love thy Neighbour as thy self. [The like may be said of all the Commandments of the first Table.]

Q. What is the summ of the first Table of the Law?

A. To love the Lord our God with all our Heart, and with all our Soul, and with all our Mind, and with all our Strength.

Q. What mean you by the word Summ?

A. A general or chief Head which comprehends other particulars in it. Ibid. Rom. 13. 8.

Q. What is it to love the Lord our God

God with all our Heart, &c?

A. It doth imply the supremacy, ascendancy and activity of our Love, whereby we chuse the Lord, cleave to him, and delight in him as our chief Good, and employ all our faculties and powers in his service, in obedience to him out of Love.

Q. *What is the summ of the second Table of the Law?*

A. To love our Neighbour as our selves.

Q. *Who is our Neighbour?*

A. Every man, Luk. 10. 29, — 38.

Q. *What is it to love our Neighbour as our selves?*

A. To love him with the same truth and constancy of Love, as we do our selves.

Q. *But are we not bound to love our Neighbour with the same Degree of Love, as we do our selves?*

A. No.

Q. 43. *What is the Preface to the ten Commandments?*

A. The Preface to the ten Commandments is in these words [*I am the Lord thy God which have brought thee out of the Land of Egypt, out of the house of Bondage.*]

Q. 44.

Q. 44. What doth the Preface to the ten Commandments teach us?

A. The Preface to the ten Commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments.

Explic. Q. How many reasons or arguments are there in the Preface to oblige and perswade us to keep all Gods Commandments?

A. Two,

1. God is the Lord. [*I am the Lord.*]
2. God is our God and Redeemer. [*I am the Lord thy God which have brought thee out of the Land of Egypt, out of the house of Bondage.*]

Q. How are we bound and obliged to keep Gods Commandments, as he is the Lord?

A. As he is the Lord, he is our Creator and supream Sovereign, and we owe him obedience, as we are his Creatures and Subjects g.

Q. You say you owe God obedience as you are his Creatures and Subjects, what mean you thereby?

A. We mean that once we were not, were made, and are preserved by God,

g Rev. 4. 11

Psa. 100. 2, 3

Jer. 10. 7

or that we derived our Being from, and hold it of God, and that we are under the unlimited and absolute Dominion and Sovereignty of God, and therefore ought to serve and glorifie God in our Body, and in our Spirit, which are Gods, and to be in perfect subjection to the Laws of Heaven.

Q. How are we bound and obliged to keep Gods Commandments as he is our God and Redeemer?

A. As our God and Redeemer [our Father and Benefactor] he hath brought us into the special relation of Children to himself, and hath entred into Covenant with us to bring us out of spiritual Egypt and Bondage under sin, as he brought his people of old out of the earthly Egypt, and the Bondage of men *b*.

b Exod 4.

22, 23

John 8. 34,

36

Deut. 10. 22

and 11. 1

1 Cor. 6. 20

Luke 1. 74,

75

These two Rules must be learn'd for the understanding of the Commandments.

Rule 1. That when any sin is forbidden, the contrary Duty is required; and when any Duty is required, the contrary sin is forbidden.

Rule 2. That where any sin is forbidden, all the Kinds and Degrees of it, temptations and incitements to it are

like-

likewise forbidden ; and when any Duty is required, all the kinds, and the highest perfection of it, together with all the means and helps to it, are also required.

Q. 45. *What is the first Commandment ?*

A. The first Commandment is, [Thou shalt have no other Gods before me.]

Q. 46. *What is required in the first Commandment ?*

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorifie him accordingly.

Explic. Q. *Is there something then required, as well as forbidden in this and every Commandment ?*

A. Yes.

Q. *How many duties are there chiefly required in the first Commandment ?*

A. Three.

Q. *What is the first ?*

A. The first Duty required, is to know God i.

Q. *What ought we to know of God ?*

i 1 Chron.
28. 9

A. 1. That he is.

2. What he is, Heb. 11. 6.

Q. *What is the second Duty herein required ?*

A. To acknowledge God k.

H

Q. *How* k Prov. 3. 6

Q. How ought we to acknowledge God?

A. We ought to acknowledge God,

1. To be (as he is) the only true

11 Kings *God l.*

18. 39

2. We ought to acknowledge him

Jer. 10. 10 *our God m.*

m Pla. 48. 14

Deur. 26. 17

Mat. 4. 10

Q. What is the third Duty required in this Commandment?

A. To worship and glorifie God accordingly.

Q. How is that?

A. As the only true God and our God.

Q. Are we required to worship God with the inward worship of the mind, viz. trust in him, and to love, fear, esteem, desire, and obey him?

n Joh. 4. 24

Isa. 26. 4

Deur. 6. 13

and 10. 12

Psal. 73. 25

1a. 26. 38, 9

1 Sam. 15.

A. Yes n.

Q. And with the outward worship also?

A. Yes o.

Q. What do you mean by outward worship?

22

1 Cor. 6. 20

Psal. 95. 6

p Ps. 55. 17

and 32. 6

P al. 50. 14,

15. 23. and

51. 18, 19

A. The expressing the inward worship of the mind in our Faith, Love, and obedience towards God, by the reverent performance of all external acts of divine worship commanded by him, and more especially by our daily Prayer unto him, and praises of him p.

Q. Do

Q. Doth the first Commandment determine of the only right object of divine worship, or whom only we must serve?

A. Yes, Mat 4. 10.

Q. 47. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying or not worshipping 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.

Explic. Q. What are the chief sins forbidden in the first Commandment?

A. 1. Atheism, which is the denying any God, or the true God q.

q Psal. 14. 1

2. Idolatry, which is,

Eph. 2. 12

1. The not worshipping and glorifying the true God r. The which we do,

1. If we do not worship him as God s. r Gal. 4. 8

Or, 2. Not as our God t. s Rom. 1.

21, 23

2. The giving that worship and glory to any other which is due to him alone u. r Pl. 81. 8, 9,

10, 11

u Rom. 1. 25

Q. Is it Idolatry to give outward worship to any other, viz. to pray to Saints, or Angels, or any Creature?

A. Yes. w.

w Rev. 22.

Q. And is it Idolatry to give inward worship to any other, viz. to Love, Fear,

8, 9

Desire, or Trust in any thing more than God?

A. Yes x.

Q. Why so.

x Col. 3. 5

A. Because hereby is given that worship and glory to another which is due to God alone, Rom. 1. 25. Ibid.

Q. 48. What are we especially taught by these words [before me] in the first Commandment?

A. These words, before me, in the first Commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

Explic. Q. What things are to be learn'd from these words [before me?]

A. Two things,

1. That God seeth all things y.

y Heb. 4. 13

Jer. 23. 24

Psal. 147. 5

x Psal. 44.

20, 21

Isa. 42. 8

much displeased with the sin of having any other God z.

Q. 49. Which is the second Commandment?

A. The second Commandment is, [Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth; Thou shalt not bow down thy self
unto

unto them, nor serve them : For I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me ; and shewing mercy unto thousands of them that love me, and keep my Commandments.

Q. 50. What is required in the second Commandment ?

A. 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.

Explic. Q. How doth the worship, required in the second Commandment, differ from the worship required in the first ?

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 hath a respect unto the means and manner of worship, whereby we are bound to worship God according to the way and means of his own appointment.

Q. 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. What Ordinances ?

A. 1. Pr yer unto God with *a* a k^s giving, and that *a* publicly in Assemblies, *b* privately in Families, and *c* secretly in Closets. *a* 1 Tim. 2. 1. Luk. 1. 9, 10, 13. Phil. 4. 6. Ephes. 5. 20. Matth. 21. 13. Luk. 2. 37. *b* Jer. 10. 25. Acts 10. 2. *c* Matth. 6. 6.

2. Reading and searching the Scriptures. 1 Tim. 4. 13. Job. 5. 39. Neh. 8. 8. Acts 15. 21.

3. Preaching and hearing of the Word. 2 Tim. 4. 2. Isa. 55. 3.

4. Singing of Psalms. Psal. 149. 1. Jam. 5. 13.

5. Administration, and receiving of the Sacraments both of Baptism, and the Lords Supper. Mat. 28. 19. 1 Cor. 11. 23, — 26.

6. Fasting. Joel 2. 12. Esther 4. 3, 16. 1 Kings 21. 27, 28, 29. 1 Sam. 7. 6, 10. Jonab 3. 5, 10. Luk. 5. 35.

7. Instruction of Children and Households in the way of the Lord. Gen. 18. 19. Dent. 6. 6, — 10. Ephes. 6. 4.

8. Holy Conference, and Religious Dis-

Discourse. *Mal.* 3. 16. *Luke* 24. 17, 32.

9. Meditation. *Psal* 1. 2. and 77. 12.

1 *Tim.* 4. 15.

10. Vows to the Lord. *Psal.* 76. 11.

11. Swearing by the Name of the Lord, when lawfully called. *Deut.* 6. 13.

Jer. 4. 2. and 12. 16.

12. Exercise of Church-Discipline.

1 *Cor.* 5. 3, 4, 5, 11. with 2 *Cor.* 2 6, 7, 8.

Matt. 18. 18.

Q. What doth God require in the second Commandment, in reference to his Ordinances and means of worship?

A. He requireth the receiving, observing, and keeping of them pure and entire.

Q. What is it to receive and observe Gods Worship and Ordinances?

A. To receive and observe them is heartily to entertain, embrace, and attend on them as oft as opportunity is offered, and to make answerable improvement of them.

Q. What is it to keep them pure and entire?

A. To take diligent heed that they be not corrupted by our own inventions and additions *a.*

a Mat. 15. 9

Deut. 12. 32

Q. How know you what Worship,

H 4

and

and Ordinances God hath required?

A. God hath appointed all his worship and Ordinances in his Word.

Q. 51. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by Images or any other way not appointed in his Word.

Explic. Q. What are the chief sins forbidden in this Commandment?

A. Idolatry and Superstition.

Q. Is it Idolatry, not only to worship Idols instead of God, which is forbidden in the first Commandment, but also to worship God by Images?

Isa. 45. 20. A. Yes b.

Exod. 32.

Deut. 4.

15, — 19

with 32. 5,

17, 21

Q. How can persons be guilty of Idolatry in worshipping God by Images, when they worship the true God, the God that made the Heavens and the Earth?

A. Because the Images of these men, either do bear resemblance to the object of their worship, or they do not; If they do, then they worship false Gods, and are guilty of gross Idolatry, there being no similitude or likeness of the true God; If they do not, then is ignorance the Mother of that Devotion, and with the Sa-

maritans

maritans they worship they know not what: Or if they do worship the true God, they worship him ignorantly, and know not the manner of the God that made the Heavens and the Earth. Deut. 4. 12, 15. Isa. 40. 18. Job. 4. 22. Acts 17. 23. 2 Kings .7. 26.

Q. Why can there be no manner of similitude of the true God?

A. Because he dwelleth not in Temples made with hands, and is the unapproachable invisible God. Acts 17. 24. 1 Tim. 6. 16.

Q. The Papists worship God by Images, the Protestants worship God without them; which way therfore are we to worship the true God?

A. The way, the only infallible Judge of Controversies hath declared unto us.

Q. Is the Pope this infallible Judge?

A. There is no infallible Judge upon Earth, and the Pope being but the Head of a Party, the supreme Head of the Romanists; neither he nor they can be Judge in their own Cause. Jam. 4. 12. Mat. 23. 9, 10. Prov. 18. 17.

Q. Who then is the infallible Judge of Controversies?

A. Christ, the only begotten Son
which

c Joh. 1. 18
and 4. 25

which is in the bosom of the Father, He is the only infallible Judge of Controversies, who hath told us all things, and we have his Determinations upon Record.

Q. Where are his Determinations Recorded?

A. In the holy Scriptures.

Q. What are his Determinations concerning God, and the manner of his worship?

A. They are,

1. Negative, that God dwelleth not in Temples, neither is to be worshipped by Images made with mens hands.

1 Cor. 7. 10 *Acts* 17. 24. with 1 Kings 8. 27. *Acts* 17. 25.

2. They are affirmative, viz. That God is a Spirit, and that they that worship him, must worship him in Spirit and truth. *Joh. 4. 23 24.*

Q. What other sin is chiefly forbidden in this Commandment?

A. Superstition.

Q. What is Superstition?

A. Superstition in the proper and strict notion of the word is the worshipping of Idols, or dead men, Acts 17. 22. But this is the same with that Idolatry, (the giving that worship and glory to others

which is due to God alone) which is forbidden in the first Commandment.

Q. What is therefore Superstition in the more generally received notion, and as it is forbidden in this Commandment?

A. It is when things are either abhorred or observed with a zealous or fearful, but erroneous relation to God: by means of which the superstitious serve either the true God with needless Offices, or defraud him of necessary Duties; or bestow such honours and service upon others, as is proper for, and should be peculiar for him only. Or,

More plainly thus,

It is the worshipping of God in any other way, or by any other means than what he hath appointed in his Word; called Ordinances, the Commandments and Doctrines of men &c.

Q. How manifold is this Superstition?

d Col. 2. 20,
21, 22, 23

A. Twofold, Affirmative, and Negative.

Q. What is Affirmative Superstition?

A. That whereby the Superstitious serve the true God with needless Offices.

Q. And what the Negative?

A. That

A. That whereby men out of a scrupulous Conscience, or ignorant fear of displeasing God, abstain from things lawful and laudable, as sinful and ungodly.

Q. *Doth the Scripture warrant this distinction?*

Ecl. 7.

A. Yes e.

16, 17

Mat. 15. 3,

6, 7

Col. 2. 10,

21, 22, 23

Q. 1. *What is the Idolatry and Superstition of the Church of Rome?*

A. The worshipping of the Bread and Wine in the Eucharist, out of a false and groundless perswasion, that they are substantially changed into the Body and Blood of Christ.

2. The worshipping and invocation of Saints and Angels; and particularly of the Virgin Mary, which hath now for some Ages been a principal part of their Religion.

3. Their worshipping of Images: Which practice (notwithstanding all their distinctions about it, which are no other but what the Heathens used in the same case) flies as full in the face of the second Commandment, as deliberate and malicious killing of a man is against the sixth. *Acts* 17. 29. *Rom.* 1. 23.

4. Their superstitious Fasting, and abstaining

staining from Flesh in Lent ; Their superstitious Holy-daies ; Their adding Cream, Oyl, and Spittle to the water in Baptism, and their Baptizing of Bells ; Their praying upon Beads, and many more superstitious customs ! For which there is not the least command in the Scriptures f.

Q. What if the Doctrine of Transubstantiation be not true ? f Cor. 18. 8
Col. 2. 20,
21

A. Then by the confession of several of their own learned Writers they are guilty of gross Idolatry. 1 Tim. 4.
4, 5
Gal. 4. 9,
10, 11

Q. Doth not the Bread in the Communion remain Bread after the words of Consecration ? P. o. 30. 5, 6
Mar. 28.
19, 20

A. Yes, the Scripture expressly calls it so after the words of Consecration.
1 Cor. 11. 26, 27, 28.

Q. But what if the Bread be transubstantiated and turned into the very Body of Christ ?

A. Then all mens senses are deceived in a plain sensible matter, wherein 'tis as hard for them to be deceived, as in any thing in the world.

Q. Why so ?

A. For two things can hardly be imagined more different, a little bit of

of Wafer, and the whole Body of a man.

Q. But what if the Testimony of sense be not to be relied upon?

A. Then no man is sure that Christianity it self is true.

Q. Why so?

A. For the utmost assurance that the Apostles had of the Truth of Christianity, was the Testimony of their own senses concerning our Saviours Miracles.

Q. And what if the Testimony of sense be not to be relied upon?

A. Then it plainly follows that no man (no, not the Apostles themselves) had more reason to believe Christianity to be true, than every man hath to believe Transubstantiation to be false.

Q. But if the case be so plain, a man would think that at least the Teachers and Guides of that Church should be sensible of it?

A. Why, they are so, and afraid the People should be so too; and therefore by their corrupt Glosses and Pharisaical Traditions in their interpreting the holy Scriptures, they tie up and keep the People in ignorance of the true meaning of those places, which do more expressly condemn

their

of their damnable Idolatrous practises, and their superstitious customs; and in their ordinary Catechisms and Manuals of Devotion, they leave out the second Commandment, and divide the tenth into two to make up the Number; lest if the common people should know it, their Consciences should startle at the doing of a thing so directly contrary to the plain command of God.

Q. And is it not well observed by the learned from Deut. 11. 28. That he that professeth Idolatry, is as if he denied the whole Law?

A. Yes.

Q. But because after all the unanswerable Objections and Arguments of the Protestants against Transubstantiation, (that Monster and shame of humane nature) and the other Blasphemies and absurd Doctrines of the Papists; they do all unanimously betake themselves to the authority of their Church, as their main and last Refuge; and tell us, that though they cannot give us a particular reason of every Doctrine they hold different from us; yet they have sufficient reason to submit their judgement wholly to their Churches authority, which they know to be infallible, and hath Decreed

all

all the Doctrines they bold in opposuion to us: Doth it not therefore concern all that are concerned in the matters of their Salvation to consider whether this easie way of believing be a safe way or no?

A. Yes, it doth very much concern us all so to do; because our mistake herein will greatly hazzard our everlasting Salvation.

Q. And are not they certainly mistaken that adventure all, even all their everlasting concerns, upon that authority which overthrowes those very things which must be supposed antecedent to the belief of any such authority: As 1. The common sense of mankind. 2. The force of a Divine Law. And 3. The liberty of Judgement concerning truth and falsehood?

A. Yes.

Q. And doth not the Church of Rome so?

A. Yes, and thereby forfeits its own authority over men.

1. It requires things contrary to common sense; as in the Eucharist, it requires all its members to deny what they see, and handle, and smell, and taste to be Bread, to be true Bread; and to believe that the same individual Body may be

be in a thousand places at once, and that things whose nature it is to be in another, can subsist without their proper subject.

2. It requires things contrary to the force and reason of a divine Law; as it hath left out the second Commandment, and hath made it lawful to give religious worship to Images, and hath taken away from the people their share of the Cup in the Eucharist.

3. It takes away all liberty of judgement concerning truth and falshood in Religion. For this is a natural right which every man hath to judge for himself: And they that take this away, may as well command all men to put out their eyes, that they may the better follow their Guides. But the other is so much worse, because it is an assault upon our understandings; it is a robbing us of the greatest Talent God hath committed to our management, it is a Rape upon our best faculties, and prostituting them to the Lusts of spiritual Tyrants; it is not captivating our understandings to the obedience of Faith, but enslaving them to the proud and domineering usurpations of men; wherein they would do by us as the *Philistins* did by *Sampson*; they
I would

would put our eyes, that we might grind in their Prison, and make them sport.

Q. How may men further offend and sin against the second Commandment?

A. Men offend and sin against the second Commandment not only by Idolatry and Superstition, but also when they are not zealous *g* for pure worship according to Gods Institution, not endeavouring what in them lieth, in their places, the Reformation of worship, according to the pattern in the Word; as also when they disuse and *b* neglect, especially *i* when they contemn and oppose any of those Ordinances which God hath appointed to be the means of worship.

g Joh. 2.17

& 4. 22, 23

b He. 10. 25

i Luke 7. 30

Mat. 23. 13

1 The. 2. 16

Acts 13.

44, 45

Q. 52. What are the reasons annexed to the second Commandment?

A. The reasons annexed to the second Commandment, are Gods Sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Explic. Q. In what words are these three reasons annexed to this Commandment, expressed?

A. In these words [*For I the Lord thy God am a jealous God?*]

Q. What is the first reason annexed unto the second Commandment?

A. Gods

A. Gods Sovereignty over us, exprest in these words [*I the Lord.*]

Q. What do you mean by his Sovereignty over us ?

A. His supream power, absolute Dominion, and sole Authority over us.

Q. What is the force of this first reason ?

A. The force of this first reason, is, because God is the only Sovereign & King k Pl. 95. 2, 3 over us, and hath the sole Authority to make Laws for the way of his worship, therefore we ought by vertue of our allegiance, as we are subjects, to observe his Laws and Ordinances, and to worship him no other way than that which he hath appointed in his Word.

Q. What is the second reason annexed to this Commandment ?

A. Gods propriety in us, exprest in these words, [*Thy God ; I the Lord thy God.*]

Q. What do you mean by his propriety in us ?

A. His just right and Title to us as his own.

Q. What is the force of this second reason ?

A. The force of this second reason, is, because we are Gods, 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 l.

1 Pf. 96. 6, 7

and 106.

19. — 22

& 45. 10, 11

Q. What is the third reason annexed to this Commandment ?

A. The zeal God hath to his own worship, exprest in these words [Am a jealous God ; I the Lord thy God am a jealous God m.]

m Exod. 34.

14 *Q. What is the zeal God hath to his own worship.*

A. It is his jealousy, whereby out of love to his own worship and Institutions, he is highly offended with those that turn aside from him unto their own Inventions.

Q. Wherein doth this zeal and jealousy of God for his own worship shew it self ?

A. The zeal and jealousy of God for his own worship doth shew it self,

1. In his accounting the Breakers of this Commandment those that hate him, and threatening to punish them unto the third and fourth Generation ; [*I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me.] And,*

2. In

2. In his esteeming the keepers of this Commandment, such as love him, and promising mercies unto thousands of them [*And shewing mercy unto thousands of them that love me, and keep my Commandments.*]

Q. How can God in justice visit the iniquity of the Fathers upon their Children?

A. 1. If the Children do not walk in the sinful steps of their Fathers, God will not visit the iniquity of their Fathers upon them n.

n Ezek. 18.

2. It is most equal and righteous for God to visit the iniquity of the Fathers upon their Children, when the Children are guilty of the same iniquity, and so fill up the measure of their Fathers sins o. [By consenting to, partaking of, and imitating their Fathers sins.]

o Ezek. 18.
14, 15, 16,
17

Q. 53. What is the third Commandment?

o Ezek. 18.
24, 25
Mat. 23.

A. The third Commandment, is, [*Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his Name in vain.*]

Q. 54. What is required in the third Commandment?

A. The third Commandment requireth

the holy and reverend use of Gods Names, Titles, Attributes, O.dinances, Word, and Works.

Explic. Q *What are we to understand by the Name of God, which we are forbidden in this Commandment 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 *By what doth God make himself known?*

A. God doth make himself known,
 1. By his Names which he hath given unto himself in the holy Scriptures, such as God, Lord p, I am q, Jehovah r, Jah, and the like s.

2. By his Titles, such as Lord of Hosts, Holy one of Israel u, The God of Abraham, Isaac, and Jacob w, Creator of the ends of the Earth x, Preserver of Men y, The King of Kings, and Lord of Lords z, The King of Nations a, The King of Saints b, The God and Father of our Lord Jesus Christ, The Father of Mercies, The God of all Consolation and Salvation c, The Hearer of Prayers d, and the like.

3. By

3. By his Attributes, his Infiniteness *e*, *e* Jer. 23. 24
 Eternity *f*, and Unchangeableness *g*, *g* Pl. 139. 7, 8
 Power *b*, Wisdom *i*, and Goodness *k*, *f* 1 Tim. 1.

4. By his Ordinances *l*, Prayer *m*, Psal. 90. 2
 Preaching the Word by Ordained Mini- Isa. 40. 28
 sters, or Officers commissioned there- *g* Mal. 3. 6
 unto *n*, and Hearing *o*, and the Sacra- Pl. 102. 26;
 ments *p*. 27

5. By his Word, Law and Gospel *q*. *b* Gen 17. 1
1 Tim. 6. 15

6. By his Works of Creation and Pro- *i* Rom 16.
 vidence *r*. 27

Q. What doth the third Commandment *k* Mat. 19.
require in reference unto these things, where- 17
by God makes himself known? Exo. 34. 6, 7
1 Pl. 77. 13

A. The holy *f* *and reverend use of* and 49. 2
them *t*. *m* Pl. 141 2
n Rom. 10,

Q. What do you mean by that? 15

A. The separate, special, and distinct Mat. 28. 19
respect for all such things and Persons as Mark 16.
have the Name of God called upon them, 15, 16
and do more immediately relate to his Act. 2. 38.
service. 41
o Rom. 10,

Q 55. What is forbidden in the third 17
Commandment? Isa. 55. 3
p 1 Cor. 11.
 24, 25

q Heb. 2. 1, — *5.* *r* Exod. 20. 11. Psal. 19. 1. and 9. 16.
1 Chron. 16. 12. Job 37. 14, 16. Acts 14. 17. and 17. 28.
f Levit. 11. 44. Psal. 93. 5. and 99. 5. and 22. 3. and 103 1.
Exod. 15. 11. *t* Jer. 5. 22. Psal. 2. 11. and 89. 7. Isa. 59. 19.
 Heb. 12. 28.

A. The third Commandment forbiddeth all prophaning or abusing of any thing, whereby God makes himself known.

Explic. Q What is the general sin here forbidden ?

A. All prophaning and abusing of any thing, whereby God makes himself known.

Q How doth God make himself known ?

A. By his afore said Names, Titles, Attributes, Ordinances, Word and Works.

Q When are these prophaned and abused ?

A. Where either things or persons, wherein and whereby God is honoured, and whereupon his holy Name is called, are undervalued or despised ; being slightly or vainly used any other way, and to any other end than God in his Word hath directed, and commanded.

Q What are the chief sins forbidden in this commandment ?

A. 1. Perjury or Swearing by the Name of God falsely.

2. Swearing by Idols or false Gods, which are the vanities of the Gentiles.

3. Unjust Swearing, or Swearing to do that which is unjust, and in it self unlawful to be done. This sin having the

addition

addition of the solemnness of an Oath is a double iniquity, and obligeth a man to nothing but a deep unfeigned Repentance.

4. Swearing by the Creatures *y*. Jam. 5. 12

5. Vain or frequent Swearing *z*, when men Swear in a light matter, and upon every trivial occasion; or without urgent necessity, a just and weighty cause that only can warrant an Oath. Mat. 5. 34. 35, 36 and 23. 19, 20, 21, 22 Lev. 19. 12

6. Breaking those Oaths made by the Creatures as not binding and valid. For Jam. 5. 12

although Christ prohibit Swearing by the Creatures, yet he ever enjoyns performances agreeable to such Oaths, because of the Creatures relation to God, whom he will make instruments of vengeance to fulfill his Will, and execute his pleasure against false and vain Swearers *a*. Jam. 5. 12. Mat. 5. 34. 35 and 23. 19, 20, 21, 22 b Act. 19. 13 c 1 Sam 14. 24, 28, 29

7. Presumptuous, proud, daring *b* and unadvisable *c* adjuration, cursings and execrations, when men prophanely curse themselves *d* or others (as God refuse me, God damn us, or them) in the Name of the true God, or by false Gods *e*, whose Names we ought not to take up into our mouths *f*. d and vers. 44 45 Mat 26 74 c 1 Sam 17. 43 f Psal. 16. 4 g Ilsa. 37. 4. 10, 11, 12 2 Kings 19. 22, 23, 24

8. Blasphemy and reproach of the sacred Name of God *g*, and of those that bear his Name *h*, or stand in any special relation to him *i*. b Exod. 22. 28 Jude ver. 8 i 1 Sam. 17. 45

9. The

9. The irreverent use of the Name of God, or of any thing whereby God

4 Pf. 29. 1, 2 makes himself known k.

Mal. 1. 6

Psal. 111. 9

Isa. 8. 13

Psal. 2. 11

Exo. 15. 11

Rev. 15. 4

Psal. 36. 1, 3

Mat. 5. 37

Q. 56. *What is the reason annexed to the third Commandment?*

A. The reason annexed to the third Commandment, is, That however the breakers of this Commandment may escape punishment from man, yet the Lord our God will not suffer them to escape his righteous Judgement.

Explic. Q. *In what words is the reason annexed to this Commandment express'd?*

A. In these words, [*For the Lord will not hold him guiltless that taketh his Name in vain.*]

Q. *How is it that there are so many breakers of this Commandment?*

A. Because they escape punishment from men.

Q. *Hath God impowered any men to punish the breakers of his Laws?*

A. Yes, Magistrates l, Parents and Governours of Families. 1 Rom. 13. 4. 1 Pet. 2. 13, 14. m 1 Sam. 3. 13. Heb. 12. 9, 10.

Q. *Whence is it that they escape punishment?*

A. Either through Magistrates ignorance,

rance, negligence, or partiality in the Law n, or through Parents o fondness.
 n *Dent.* 1. 17. *1 Sam* 3. 13. *O 2 Sam.* 13. 39.
 and 14. 33. *1 Kings* 1. 6. *Prov.* 13. 24.
 and 19. 18. and 23. 13.

Q. Will God suffer them to escape too?

A. The Lord will not suffer them to escape his Judgement.

Q. Why so?

A. Because his is a righteous Judgement.

Q. Will the Lord punish all those that profane, or abuse his Names, Titles and Attributes?

A. Yes. *Psal.* 44. 20, 21. *Acts* 19. 13,—18. *Hos.* 4. 2, 3. *Zach.* 5. 3, 4. and *Dent.* 32 18,—26. *2 Kings* 19. 22 32, to the end, and *Psal.* 78. 19, 20, 21, 30, 31. *2 Kings* 7. 1, 2, 17.

Q. And those that prophane or abuse the Ordinances of God, viz. Prayer, Preaching or exercising the Priests Office, bearing the word, and the Sacraments?

A. Yes the Lord will punish all such as prophane or abuse any of these Ordinances, as you find proved by Scripture in the aforesaid order.

He will punish all those that prophane or abuse

1. Prayer.

1. Prayer. *Mat.* 23. 14.

2. Preaching and exercising the Priests Office. *2 Chron.* 26. 16, — 22. *1 Sam.* 13. 9, 13, 14. *2 Cr.* 11. 13, 15. *2 Tim.* 3. 8, 9. *Phil.* 3. 18. 19. (2.) Forbidding to Preach, *1 Thet.* 2. 16.

3. Hearing the Word. *Luke* 10. 16. *Acts* 20. 9. *Ezek.* 33. 31, 32, 33.

4. The two Sacraments, Baptism and the Lords Supper.

1. Baptism is prophaned or abused two waies. 1. When unordained Ministers Baptize in the Name of the Father, and of the Son, and of the Holy Ghost, this is a sinful intrusion and a taking Gods Name in vain. 2. When this necessary Ordinance is sleighted and despised. *Heb.* 6. 2. *Gen.* 17. 14. *Exod.* 4. 24, 25, 26. with *Acts* 2. 38, 39, 40, 41, 42. *Mt.* 3. 7. *Luke* 7. 30.

2. The Lords Supper. *1 Cor.* 11. 27, 29, 30.

Q Will not the Lord hold them guiltless that prophane or abuse his Word or Works?

A. No. (1.) He will punish all that prophane or abuse his Word [Law or Gospel.] *Isa.* 30. 9, — 15. *Jer.* 23. 33. to the end, and 8. 9, 10. *Hos.* 4. 6.

Rom.

Rom. 7. 7. *Gal.* 3. 24. *Isa.* 53. 11. *Phil.* 3. 8. 9. and *Heb.* 2. 2, 3. *Acts* 13. 46. 51. with *Mat.* 10. 14, 15. (2.) He will punish all that prophane or abuse either the works of Creation or Providence. *Psal.* 8. 1, 3. and 19. 1. with 28. 5. *Isa.* 5. 12, — 16. *Don.* 4. 32, 37.

Q. When doth the Lord punish them that prophane or abuse his Name?

A. 1. Sometimes in this life, and that with dreadful temporal Plagues, *Deut.* 28. 58, 59. *Mal.* 3. 5. *Zach.* 5. 1, — 5. 2. But if such escape here, they shall not escape Gods eternal wrath and vengeance hereafter. *Rom.* 2. 5, 6, 8, 9, 11.

Q. 57. Which is the fourth Commandment?

A. The fourth Commandment, is,
 [Remember the Sabbath day, to keep it holy: Six daies shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor thy Stranger that is within thy Gates: For in six daies the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh day; wherefore the
 Lord

Lord blessed the Sabbath day, and hallowed it.

Q 58. What is required in the fourth Commandment ?

A. The fourth Commandment requirerh 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 unto the Lord.

Explic. Q. Doth the fourth Commandment require any special time to be kept holy ?

A. Yes.

Q. What time ?

A. Such set time as God hath appointed in his Word.

Q. What mean you by a set time ?

A. Such a time as is set apart for Gods worship only and wholly, all business being laid aside.

Q. Doth the fourth Commandment then determine of the special time for divine worship, as the three foregoing Commandments do of the Object, means and manner of worship ?

A. Yes.

Q. In whose power is it to appoint times for worship ?

A. God who appoints the worship, appoints

points also the time for it in his Word :
he hath not deputed any of this Power to
any other.

*Q. Hath God left us to keep what time
we please ?*

A. No.

*Q. What proportion of time hath God
more solemnly set apart for his worship ?*

A. One whole day in Seven.

*Q. Is this Commandment to be under-
stood of the seventh day, in order so as to be
limited to the last of the seven ; or is it to
be understood of a seventh in number, that
is, One in Seven ?*

*A. It is to be understood of a seventh
in number : and this proportion of time
the Gospel-Law never repealed.*

*Q. Is the fourth Commandment then a mo-
ral precept, that is to say, of perpetual force
binding Christians now, as well as the Jews
heretofore, to the observation of it ?*

A. Yes.

Q. How is this day to be spent ?

A. As an holy Sabbath unto God.

Q. What is meant by that ?

*A. It is meant that we spend this
whole day to Gods glory, as he hath
commanded us. Deut. 5. 12.*

*Q. 59. Which day of the seven hath
God*

God appointed to be the weekly Sabbath?

A. 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.

Explic. Q. How long did God appoint the seventh day of the week to be the weekly Sabbath?

A. From the beginning of the World to the Resurrection.

Q. Was it not only from the time of the giving of the Law by Moses?

A. No, it was ordained for man in Paradise, in the beginning of the World.

Q. Is that to continue, or is it changed?

A. It is changed to the first day of the week.

Q. But why do you observe the first day of the week, when the Commandment speaks of the seventh?

A. In memory of Christs rising from the Dead on the first day, that he might enter into his glorious rest, having here finished his work of Redemption: For
 p Acts 20⁷
 1 Cor. 16.² which there is the example of the ho-
 Rev. 1. 10 ly Apostles, and the Church of God p.

Q. Is

Q. Is this day any more to be changed, or is it to continue?

A. It is to continue to the end of the World.

Q. What is it called?

A. The Christian Sabbath to distinguish it from the Jewish seventh day Sabbath.

Q. May it be lawfully so called?

A. Yes, it is no where forbidden to be so called, though the most proper Name be the Lords Day. Rev. 1. 10.

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations, as are lawful on other daies, 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.

Explic. Q. Is the Sabbath to be sanctified?

A. Yes.

Q. In what sense is God said to sanctifie the holy Sabbath?

A. In making it holy, by way of Consecration.

K

Q. In

Q. In what sense are we said to sanctifie the Sabbath?

A. In keeping it holy, by way of application, viz. applying it to those ends and exercises for which God did consecrate it.

Q. What is required that the Sabbath may be sanctified?

A. Two things, 1. Resting is required.

Q. What kind of resting must it be? a meer civil rest?

A. No.

Q. Or a meer carnal and bodily resting, such as the Ox and the Ass must have on the Sabbath?

1 Cor. 6.

A. No q.

20

Q. What kind of resting then is required on the Sabbath day?

A. An holy resting.

7 Psal. 91.

Title 1, 2

1 Neh. 13.

15, 22

Jer. 17. 21,

22

Exo. 16. 25,

to the 28

Isa. 58. 13,

14

Exod. 20. 9

Eccl. 9. 7

Q. How long must this be?

A. All that day.

Q. From what must we rest, from spiritual employments and recreations?

A. No.

Q. From what then?

A. From worldly employments and recreations.

Q. When may these lawfully be used?

A. On other days, so we use them aright.

Q. What

Q. What else is required that the Sabbath may be sanctified?

A. 2. Spending the time in the exercises of Gods worship, and this makes the rest to be an holy rest.

Q. May we stay at home, and spend our time in the private exercises of Gods worship with the neglect of the publick?

A. No.

Q. May we not rest satisfied in giving attendance on the publick worship, but must we be also careful at home in private?

A. Yes.

Q. How much time must we spend in the publick and private exercises of Gods worship?

A. The whole time, except so much as is to be taken up in the works of necessity and mercy.

Q. What do you mean by works of necessity?

A. Such as could not be done before, and cannot be deferred until after the Sabbath.

Q. How are we to perform the duties of the day?

A. 1. We are to perform the publick and private exercises of Gods worship on the Sabbath day.

K 2

i. With

Isa. 66.23

Luk. 4. 16

Acts 20.7

Heb. 10. 24,

25

with 1 Cor.

16. 1, 2

Act. 16. 13,

14, 15

Cant. 3.

1, — 5

Exod. 20.

10

Deut. 6.

6, — 10

Gen. 18.

19

Col. 3, 16

Heb. 3. 13

2 Tim. 3. 14,

15

with 1. 5

Mar. 12.

11, 12

1. With sincerity, having a single respect unto the honour and glory of God, whose day the Sabbath is. *Isa.* 58. 13. 2. With reverence, and that both of body and mind. *Ecc.* 5. 1. *1 Cor.* 6. 20. *Heb.* 12. 28. 29. *Isa.* 66. 1. 3. With diligence and attention. *Acts* 16. 13, 14. *Deut.* 6. 7. *Acts* 17. 11. and 10. 33. 4. With Love and fervour of Spirit. *Rom.* 12. 11. 5. With delight. *Psal.* 42. 4. *Deut.* 16. 14. *Isa.* 58. 13. *1 Joh.* 5. 3.

2. We must do works of Necessity and Mercy with chearfulness, and without anxiety of mind, and doubtful scrupulosity. *Rom.* 12. 8. *Mat.* 12. 11, 12.

Q. 61. What is forbidden in the fourth Commandment?

A. 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 worldly employments or recreations.

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

A. The chief sins forbidden in the fourth Commandment are, 1. Idleness, which

which is either, 1. The omission of the duties required, which are works of Piety, Necessity and Mercy; when men spend not the day in the exercises of Gods worship, and out of superstition forbear works of Nec. sity and Mercy; or, 2. The careless performance of the duties of the day, when men neither do the works of Necessity and Mercy with chearfulness and freedom from groundless fears, nor are fervent in Spirit serving the Lord.

2. Profaneness, or the defiling the Sanctuary by doing that which is in it self sinful on the Sabbath day. Ezek. 23. 38, 39. 3. Earthly-mindedness, by unnecessary thoughts, words or works about worldly employments or recreations. Isa. 58. 13.

Q 62. *What are the reasons annexed to the fourth Commandment?*

A. The reasons annexed to the fourth Commandment are, Gods allowing six daies of the week for worldly employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

Q. *Did not Christ rise on the first day of the week?*

A. Yes. Mat. 28. 1, 6. Mark 16. 2, 6. Luk. 24. 1, 5, 6.

K 3

Q. And

Q And is not the work of Redemption greater, and more glorious than the work of Creation?

A. Yes.

Q. Then as God rested the seventh day from his works, and appointed that in Commemoration of the works of Creation; so Christ rested from his works and rose the first day, which is observed in Commemoration of the wonderful work of mans Redemption?

A. Yes.

Q. Hath not Christ allowed us the same proportion of time now under the Gospel, which God did his own people under the Law?

A. Yes; Christ hath likewise allowed
Gal 4. 10^s us, now under the Gospel, six daies of
II the week for worldly employments.
Acts 20. 7. 1 Cor. 16. 1, 2. with 1 Cor.
7. 6, 10, 12, 25. 4.

Q. And is this a reason why we should not cut short Gods allowance of one day for his work, because we have still allowed us six times as much for our own?

A. Yes.

Q. Doth God the Son challenge a special propriety in the first day of the week which bears his Name, as God the Father did in the seventh?

A. 2.

A. 2. Yes. Exod. 20. 10. with Rev. 1. 10.

Q. And hath God the Son blessed the first day of the week by his own example, as God the Father did the seventh?

A. Yes. Heb. 4. 10.

Q. 63. Which is the fifth Commandment?

A. The fifth Commandment, is, [Honour thy Father and thy Mother that thy daies may be long upon the Land which the Lord thy God giveth thee.]

Q. 64. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and Relations, as Superiours, Inferiours, or Equals.

Explic. Q. What doth the fifth Commandment require in reference to our Relations?

A. Preserving the honour, and performing the duty belonging to them.

Q. Is there any honour belonging to any man; since the greatest Potentate is but a Creature beholding to God for what ever he is or hath?

A. Every one hath some honour and respect belonging to him *y*.

y 1 Pet. 2. 17

Q. Are all duties to be performed alike to all?

A. No, but according to their several places and relations.

Q. What places and relations do men stand in one to another?

A. They stand in the relations of Superiours, Inferiours or Equals.

Q. What do you think as Inferiours you are bound to practise by this Commandment?

A. 1. To Reverence *z*, Love *a* and Obey in all things (not disagreeing with Gods commands *c*) our natural Parents. 2. To respect the Aged *d*, and those that excel us in gifts *e*. 3. To be ruled with humility by the Governours of the Family *f*, Kingdom *g*, or Church where we live *h*.

z Heb. 9. *a* 1 Tim. 5. 4. *b* Luk. 2. 51. Col. 3. 20. Ephes. 6. 1, 2. *c* Luk. 14. 26. *d* Lev. 19. 32. *e* 1 Sam. 16. 6, 7, 11. 12. *f* Ephes. 6. 5, &c. Tit. 2. 9, 10. *g* Rom. 13. 1, 5, 7. 1 Pet. 2. 17. *h* Luk. 10. 16. Heb. 13. 17.

Q. What do you think Superiours are bound to practise by this Commandment?

A. 1.

A. 1. Not to provoke their Children to wrath, but to bring them up in the nurture and admonition of the Lord *i.* *i Ephes. 6. 4*

2. Not to despise Youth, especially where there is pre-eminence in gifts *k.* *k 1 Tim. 4. 12*

3. To rule well their own Family *l,* *l 1 Tim. 3. 5*
and in the Kingdom *m* or Church *n* where they live. *m Isa. 32. 1*
n Pet. 5. 2, 3

Q. What do you think, as Equals, you are bound to practise by this Commandment? *Mar. 20. 5,*
26, 27

A. We ought to order ourselves and to carry affably, courteously and kindly, towards our Equals *o,* readily to yield to them, and prefer them before our selves *p.* *o 1 Pet. 3. 8*
p Eph. 4. 32

Q. 65. What is forbidden in the fifth Commandment? *p Gen. 1. 8, 9*

A. The fifth Commandment forbiddeth the neglecting of or doing any thing against the honour and duty which belongeth to every one in their several places and Relations. *Ph: 1. 2. 3*
Eph. 5. 21
Rom. 12. 10

Explic. Q. How many sorts of sins are there in this Commandment?

A. Three sorts, the sins against Superiours, Inferiours or Equals.

Q. What are the sins against Superiours?

A. 1. Disobedience to Parents *q.* *q Ro. 1. 30*

2. Not

2. Not regarding the Person of
 r Lev. 19. Old r. And,

32 3. Contempt of the Governours
 / Esther 1. the Family, Kingdom, or Church
 18 where men live.

1 Tim. 6.2

t Jude 8.

Luk. 10. 16

Q. What are the sins against Inferiours

A. 1. Provoking Children to wrath
 and not bringing them up in the nurture
 and admonition of the Lord. Ephes. 6.
 2 Sam. 13. 39. and 14. 1, 33. and 15. 1
 1 Kings 1. 6, 7, 25.

2. Despising Youth. 1 Tim. 4. 12.

3. Neglect of Government, or bring-
 ing any evil upon the Family, Kingdom
 or Church by Superiours. 1 Sam. 3. 13
 and 8. 3. and 2. 12, — 18. with
 4. 10, 11.

Q. What are the sins against Equals?

w 1 Sam.

25 5 — 12

x Pf. 55. 12,

13, 14, 15

y Esther 5.

9, — 14

A. Morosity, unkindness, and
 self-assuming Arrogance.

*Q. 66. What is the reason annexed to
 the fifth Commandment?*

A. The reason annexed to the fifth
 Commandment is a promise (of long life
 and prosperity as far forth as it shall serve
 for Gods glory and their own good) to
 all such as keep this Commandment.

Explic. *Q. What is the promise it self
 which is annexed for the encouragement*

of those that keep this fifth Commandment?

A. Long life or prosperity. Exod. 20. 12. Deut. 5. 16. and Eph. 6. 2.

Q. How is this Promise to be understood and limited?

A. All that keep this Commandment shall have long life [or prosperity] as far as it shall serve for Gods glory and their good.

Q. 67. Which is the sixth Commandment?

A. The sixth Commandment, is, [Thou shalt not Kill.]

Q. 68. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawful endeavours to preserve our own life and the life of others.

Explic. Q. What doth the sixth Commandment respect?

A. The sixth Commandment respects our own and others life.

Q. May we endeavour by any means whatsoever to preserve our own life and the life of others?

A. No.

Q. What endeavours may we use?

A. All lawful endeavours.

Q. Is

Q Is not a sober and moderate use of Meat, Drink, Physick, Sleep, Labour and Recreation required, as tending to the preservation of life?

A. Yes.

Q When men persecute us in one City, may we flee into another?

2 Mat. 10.

23

A. Yes &c.

Q And may we pray that the Magistrate might not bear the Sword of Justice in vain, but be the Minister of God, a revenger to execute wrath upon every one that doth evil, for the preservation of our own life, and the life of others?

a Ro. 13.4

Psal. 101.6,

7, 8

Prov. 17.15

Numb. 35.

31

A. Yes &c.

Q 69. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our Neighbour unjustly, and whatsoever tendeth thereunto.

Explic. Q What is chiefly forbidden in this Commandment?

A. The taking away of our own life, or the life of others unjustly. Gen. 4.8 &c. Acts 16. 27, 28.

Q Since these are but the chief sins forbidden, what are the other sins you take your self to be necessarily engaged against by

by virtue of this Commandment ?

A. 1. Causeless and immoderate anger, and long continued (though not causeless) anger *b*.

2. Contumelious Railing and Contentious language *c*.

3. Malice and Hatred *d*.

4. Meditating Revenge of wrongs *e*.

5. Oppression, biting Usury and hardning our hearts against others in their extremest necessity *f*.

6. Pride and Envy *g*.

7. Murmuring against and complaining of Gods providential administrations, not contented with such things as we have *h*.

8. Fear of want and distrust of Gods All-sufficiency.

9. Impatiency of Spirit under vexing frustrations and disappointments *i*.

Q. How are these sins forbidden in this Commandment ?

A. As they are degrees of, or temptations and incitements to Murder, or tending thereunto.

Q. 70. Which is the seventh Commandment ?

A. The seventh Commandment, is, [Thou shalt not commit Adultery.]

b Mat. 5.

21, 22

Eph. 4. 26,

27

c Mat. 5. 22

James 1. 2

d Eph. 4. 31

1 Joh. 3. 15

e Rom. 12.

19

Mat. 5. 39.

2 Sam. 13.

20 — 29

1 Isa. 1. 15,

16, 17

Psal 12. 5

Prov. 14. 31

Exod. 1. 14

and 22. 25

Neh. 5. 7, 11

James 2. 15

Job 29. 13

Luke 10.

30 — 33

1 Esth 6. 13

Acts 7. 9

Mat. 27. 18

1 am. 3. 14

Prov. 14. 30

b Jud. 16. v.

1 Ki. 21. 3, 4

Heb. 13. 5

Mar. 26.

14, 15, 16

2 Sam. 17.

7, 14, 23

Mar. 27. 3,

4, 5

Q 71.

Q. 71. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own and our Neighbours Chastity in heart, speech and behaviour.

Explic. Q. What doth the seventh Commandment respect?

A. The seventh Commandment respects our own and others Chastity.

Q. What are the duties required in this Commandment?

A. They are two, the preservation of our own k, and our Neighbours Chastity l.

4 1 Thel.

4. 4

1 Gen. 39.

7, &c.

Q. Wherein are we bound to preserve our own, and our Neighbours Chastity?

m Job 31. 1

2 Tim. 2. 22

A. 1. In thought and affection of the heart m.

2. In speech, using modest words and savoury expressions, tending to edification and sanctification. Col. 4. 6. Eph.

4. 29.

3. In behaviour, apparelling and carrying our selves modestly every way as becometh Saints. 1 Tim. 2. 9. Eph 5. 3.

1 Pet. 3. 1, 2.

Q. By what means may we thus preserve our own and our Neighbours Chastity?

A. We

A. We may preserve our own and our Neighbours Chastity.

1. By watchfulness over our hearts and Senses *n.*

n Mal. 2. 16

Job 31. 1

Gen. 39. 7

Eph. 5. 4

o Prov. 31.

27

Gen. 39.

11, 12

p Prov. 23.

31, 32, 33

1 Cor. 9. 27

q Gen. 20.

11

Prov. 5. 20,

21

r Ps. 119. 37

with 2 Sam.

11. 2

s Ps. 119. 9

t Prov. 2.

16, -- 21

and 7. 25

and 5. 8

u 1 Cor. 7.

9, 39

v Eccl. 11.

9

2. By diligence in our Callings *o.*

3. By temperance in eating and drink-

ing, and keeping under the Body, when

there is need, with frequent Fastings *p.*

4. By the fear of God and awful ap-

prehensions of his omni-presence and all-

seeing eye *q.*

5. By frequent and fervent Prayer *r.*

6. By diligent observation according

to the Word of God *s.*

7. By keeping of chaste company,

avoiding society with those that are laci-

vicious *t.*

8. When no other means will avail to

quench burning desires, Marriage is to be

made use of, and that must be in the

Lord *u* by serious meditation of Death

and Judgement *v.*

Q. 52. What is forbidden in the seventh

Commandment?

A. The seventh Commandment for-

biddeth all unchaste thoughts, words and

actions.

Explic. Q. What unchastity is forbid-

den in this Commandment?

A. All

A. All manner of unchastity.

1. In thoughts, viz. Contemplation

wickedness, filthy dreams x, inordinate
 affections y, evil concupiscence or lust
 after a woman in the heart, which may
 be called heart Adultery z.

2. In words, viz. corrupt communica-
 tion, foolish talking, jesting, and le-
 scivious Songs, which are not conveni-
 ent a.

3. In actions, viz. 1. Adultery which
 is single or double; single when a man
 and woman, whereof the one is Married
 or contracted [that is, have mutually pro-
 mised Marriage in the presence of wit-
 nesses] commit filthiness together.
 Double when both parties Married or
 contracted do commit lewdness together
 which is a most hainous Offence, as be-
 ing committed against four Persons b.

2. Fornication, when two single per-
 sons come together, out of the state of
 Marriage; which is either by mutual
 consent c; or by the violent deflowering of
 a woman against her will d: And this
 may very properly be called a Rape; al-
 though that may be committed upon a
 Married and betrothed (or contracted)
 woman also e.

3. Incest *f*.*f* 1 Cor. 5. 1

4. Polygamy or the having of many

Lev. 18. 6

Wives at once: which was ever unlawful

in the Court of Conscience; howsoever

g Gen. 4. 23

for a time it was born with of God, and

Lev. 18. 18

not punished by any positive Law *g*.

Mal. 2. 15,

16

5. The putting away of a mans Wife.

1 Cor. 6. 16

(except for Adultery) and Marrying

and 7. 2

another, or the Marrying her that is so

Mat. 19. 4,

put away *b*.

5, 6

6. Self-pollution, or that wicked wast-

b Mat. 5. 32

ful spilling a mans own Seed, exempli-

i Lev. 18. 22fied in *Er* and *Onan*. Gen. 38. 6, &c.

Rom. 1. 26,

27

7. Sodomy *i*.*k* Lev. 18. 238. Buggery *k*.*l* Lev. 18. 19

9. The unseasonable and immode-

1 Cor. 7. 5

rate use of the Marriage-bed *l*.

2 Sam. 11.

11

Q. Are all other acts and lusts of un-

Heb. 13. 4

cleanness, and whatsoever may be the cause

1 Cor. 7. 31

or beginning of them or have any tendency

m Prov. 23.

unto them, forbidden in this Command-

30, &c.

ment?

Gen. 19.

31, &c.

A. Yes; upon this account Drunken-*n* Ezek. 16.ness *m*, Gluttony and Idleness *n*, wan-

49, 50

ton gestures, and attires *o*, promiscuous*o* Isa. 3. 16Dancing of Men and Women *p*, unneces-

Prov. 7. 10

sary companyings with light and leud

2 Kin. 9. 30

Persons *q*, reading lascivious Books, be-*p* Mar. 6. 22

holding unchast Pictures, Interludes and

Ex. 32. 6, 19

q Prov. 5. 8

and 13. 20

L

Stage-

Stage-Plays, and whatsoever doth any waies provoke lust is forbidden in this

» Eph 5.3,4 Commandment v.

Deut 22.5

1 Theſſ. 4.7

Col. 5.8

Ezek. 23.

14, 15, &c.

Ro. 13. 13

1 Pe. 3.2

Q. 73. Which is the eighth Commandment ?

A. The eighth Commandment, is, [*Thou shalt not Steal.*]

Q. What is required in the eighth Commandment ?

» Ro. 12.17

Phil. 2.4

» Prov. 10.

4, 22

Gen. 2.15

and 4.2

Eph. 4.28

1 Cor. 7.10

Prov. 27.23

» Exod. 23,

4, 5

» Prov. 3.

3, 27

Eph. 4.28

Mat. 5.42

Deut. 15.

7, &c.

Luke 6.30,

34, 35

Neh. 5.8

Acts 11.29,

30

Rom. 12.8

1 Cor. 16.2

A. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves and others.

Explic. Q. What doth the eighth Commandment respect ?

A. The wealth and outward estate of our selves and others.

Q. What doth this Commandment require in reference unto our own and others wealth and outward estate ?

A. The lawful procuring and furthering thereof.

Q. How is this to be done ?

A. By diligence and fugality, seeking unto the Lord for his blessing upon all our endeavours ; by preventing loss to others », and relieving them in case of necessity, giving or lending freely according to our ability », &c.

Q. An

Q. Are Justice and Charity the chief virtues and graces required to be exercised in this Commandment ?

A. Yes. Isa. 56. 1. Psal. 82. 3, 4. Isa. 33. 15. Prov. 14. 21. Lev. 19. 9, 10, 11. Deut. 24. 19.

Q. Doth not this Commandment require that men should make restitution of what they have unjustly taken, and kept from the right owners thereof, and in case that cannot be done, to give it to the poor ?

A. Yes. Lev. 6. 2, 3, 4, 5. Numb. 5. 6, 7, 8. Luke 19. 8. Dan. 4. 27.

Q. Is there any one precept which you think will secure all the Duties of this Commandment, and the rest of the second Table ?

A. Yes, that of our Saviours ; Whatsoever you would that men should do unto you, do ye even so to them. Mat. 7. 12. Luke 6. 3.

Q. 75. What is forbidden in the eighth Commandment ?

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our Neighbours wealth and outward estate.

Explic. Q. What is chiefly forbidden in this Commandment ?

A. Theft, viz. The taking away of that which belongeth not to us.

Q. What are the kinds of Theft?

A. They are either Thefts committed in the Family, or out of the Family.

Q. What are the Thefts committed in the Family?

A. They are the purloinings of Wife, y Prov. 31. Children and Servants y.

11, 12, 27

and 28. 24

Joh. 12. 6

Tit. 2. 10

Phile. 2. 11

Q. How is Theft that is committed out of the Family distinguished?

A. It is either of Goods, or of Persons. Of Goods, either common or sacred: and those either private or publick,

Q. What is the Theft of Goods?

A. It is the fraudulent taking away of such Goods that belong not to us, without the knowledge and against the will of the owner.

Q. What is the Theft of Persons?

A. It is the Stealing of Men and Children by the Sons of Beial, to sell them to Heathens for Slaves & ; and the stealing of mens Daughters by lustful, or covetous Wooers, to make them their Wives, which hainous sin was punished by the Law of God with Death, being so much worse than the theft of Goods, as the persons of men are better than they.

7 Exod. 21.

16

Deut. 24. 7

4 Mat. 6. 25

Rev. 18. 13

Mat. 16. 26

Q. How

Q. How doth the Theft of Goods common and Sacred differ ?

A. The former is a purloining and imbeziling of things common and temporary, the latter is of things spiritual, or of things consecrated to an holy and sacred use.

Q. What mean you by private Theft ?

A. The fraudulent taking away of such Goods as belong to private men.

Q. What by publick ?

A. The stealing of those things which belong to the publick State or Body of the Common-wealth.

Q. We have now spoken of Theft properly so called; what is the other kind which is more improper ?

A. Rapine: which is the taking away of another Mans Goods openly by force and violence (the taking a thing secretly is properly called Theft.)

Q. How is Rapine committed ?

A. It is committed either under the pretext of authority and legal power, or else without it. The former whereof is worse than that which is properly called Theft, as being more publick, open and daring, and shall be more severely punished *b*; because this sin is aggravated by *b* Wis. 6. 6

the abuse of authority, and because commonly violence and cruelty is joyned with it c.

c Zeph. 3. 3

Ezek. 22. 27

Mic. 3. 2, 3

Isa. 3. 14, 15

Q. What is this Rapine called?

A. Oppression and Extortion: when Ministers of State under colour of Law despoil or wring out money, or monneys worth from any man d.

d 1 Kin. 21

and Ezek.

Q. What is that Rapine which is committed without any pretext of authority?

22. 12

A. It is either in War, or in Peace. In War, either by Land, when Souldiers being not content with their wages, do spoil and plunder, not only their enemies, but also their Friends, Deut. 2. 5, 6. Luk. 3. 14. Or by Sea, when as Pirates, they rob and spoil all they meet with and can master.

Q. What is that Rapine which is exercised on the Land?

A. It is either Robbery by the highway, (Luke 10. 30. Job. 18. 40.) or Burglary, when as they break open houses that they may rob the Inhabitants. Exod. 22. 2.

Q. Are there no other to be esteemed Thieves but those only who act these themselves?

A. Yes; they also who are accessaries

ries

ries and do consent to the Theft of others
And these Thefts are either common to
all, or proper to Superiours. The for-
mer is committed before, with, or after
the Theft.

Q. How is a man an accessory before the Theft?

A. When he counselleth or provoketh another unto it e.

e 1 Kings

21. 7, &c.

Prov. I. 11,

13, 14

Q. How with or in the Theft?

A. Either when he aideth the Thief, or doth not hinder him, when it is in his power to do it.

Q. How after the Theft?

A. 1. When he receiveth and conceal-eth what is stoln; or hideth or keepeth the Thief from being apprehended.

2. When he partaketh with him in the stoln Goods f.

f Prov. 29.

24

Q. How is this done?

A. 1. When he taketh the Goods from the Thief, that he may keep them to himself.

2. When he knowingly buyeth stoln Goods, which ought to be restored to the owners.

3. When by silence he concealeth the Thief.

Q. How are the Superiours accessory?

L 4

A. When

A. When they do any waies incourage or do not punish them: especially when they do acquit them for a Bribe.

Q. Doth this Commandment also forbid us all cozenage, circumvention, and the Denial of Alms to the Poor?

A. Yes. Lev. 19. 11, 13. 1 Thes. 4. 6. Luke 6. 30. 1 Job. 3. 17. Pr. v. 14. 21.

Q. And doth it forbid all waies and means whereby either publicly or privately, by force or by fraud, we may acquire or detain from any what either by the rule of righteousness or Charity belongs unto them?

A. Yes, it doth g.

Q. How are these things forbidden in this Commandment?

A. As they do or may unjustly hinder our own, or our Neighbours wealth and outward estate.

Q. May not men be Thieves as to themselves and their own wealth and outward estate?

A. Yes, they may by depriving themselves of those temporal blessings, which of natural right belong to them.

Q. How are men guilty of this kind of Theft?

A. 1. By impoverishing vices, viz.
Drunk.

Drunkenness and Gluttony, and the accompanying of such vitious persons *b*, Idleness *i*, Covetousness *k*, and Ucleanness *l*. *h* Prov. 23. 20, 21. and 28. 19. *i* and 23. 21. and 18. 9. *k* and 11. 23. *l* and 6. 26.

2. By the making and keeping of rash Vows (which oblige men to nothing but Repentance) *viz.* of Pilgrimaging, &c. which waste that outward estate God hath given such ignorant Zalors and Votaries for their comfortable subsistence in this world *m*; and which might have been better improved to the relieving of the poor, for the furtherance of their own account in the other world *n*.

3. By unnecessary sufferings.

Q. What mean you by unnecessary sufferings?

A. 1. Those that were not unavoidable; but might by flight or other lawful means have been well enough declined or escaped. *Mat.* 10. 23.

2. Those that men suffer for their faults, *viz.* Heresies, Seditious and Schisms; or for damnable Doctrines, and Bandyings into Parties destructive to all Government in Church and State.

Q. But do not the holy Scriptures make

m Pr. 30. 8

and 15 6

n Pl. 112. 5

& 37. 25, 26

Pro. 19 17

Mat. 25.

34. — 41

1 Tm. 6 18

Heb. 13. 16

Gal. 6. 10

1 Cor. 16. 2

and 1 Tim.

3. 2

an honourable mention of those that took joyfully the spoiling of their Goods, that chose to suffer afflictions with the people of God, and esteemed the reproach of Christ more than all the pleasures, advantages, and treasures in the world ?

A. Yes. Heb. 10. 34. and 11. 24, 25, 26.

Q. And ought we not to forsake Houses and Lands, and all we have for the sake of Christ ?

A. Yes, or else we cannot be Chr. Disciples o.
 •Luk. 14. 33

Q. But shall we not be greatly losers hereby ?

A. We shall be so far from being losers by it, that we shall in this very life by that means be abundantly more richly provided for in the same proportion that they are which in the Harvest have the most plentiful returns to their seed and pains-taking ; and in the world to come they shall inherit everlasting life p.
 pMat. 19. 29
 Mar. 10. 29,

30 Q. 76. Which is the ninth Commandment ?

A. The ninth Commandment is, [Thou shalt not bear false witness against thy Neighbour.]

Q. 77. What is required in the ninth Commandment ?
 A. The

A. The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man, and of our own and our Neighbours good Name; especially in witness-bearing.

Explic. Q. What doth the ninth Commandment respect?

A. The ninth Commandment respects our own, and our Neighbours good Name.

Q. Ought we to maintain and promote our own, and our Neighbours good Name?

A. Yes q.

Q. How may our own and our Neighbours good Name be effectually maintained and promoted?

A. By putting away Lying, and speaking every man the Truth with his Neighbour.

Q. Wherein especially is this to be done?

A. In witness-bearing.

Q. 78. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to Truth, or injurious to our own or our Neighbours good Name.

Explic. Q. What sins are forbidden in this Commandment?

A. Ly-

9 1 Pet. 3. 16

Phil. 4. 8

Tit. 2. 8

and 3. 2

3 Joh. 12

7 Eph. 4. 25

Isa. 63. 8

with 43. 4

Deut. 17.

4, 6

Prov. 14. 5,

25

r Col. 3. 9 *A.* Lying, Equiv. cating, mental reservation *s*, and unseasonable profession of the truth *u*.
*Ps*al. 12. 1, 2

u Joh. 18. *Q.* How are lies usually distinguished?
 20, 21

Mat. 7. 6

A. Into three sorts { Merry,
 { Officious, } Lies.
 { Pernicious }

Q. What are Merry Lies?

A. Such as are spoken only to delight others and make sport.

Q. What are Officious Lies?

A. Such as are spoken either for our own, or our Neighbours profit; and do not hurt any man *x*.

x *Pro.* 23.

23

Job 13. 7

Rom. 3. 8

Q. But what is the sin chiefly forbidden in this Commandment?

A. The giving of false Testimonies, which are pernicious to our Neighbours Life, Goods and good Name *y*.

y *Prov.* 19. 5

and 6. 16,

17, 19

1 *Kings* 21.

10

a *Pro* 25. 23

*Ps*al. 15. 3

b *Lev.* 19. 16

Prov. 26. 22

c *Eph.* 4. 31

Gal. 4. 29

with *Ge* 1.

21. 9

Q. How are the aforesaid sins here forbidden?

A. As they are prejudicial to truth.

Q. What other sins are there forbidden in this Commandment?

A. Back biting, slandering, and the taking up a reproach against our Neighbour *a*, going up and down as a Tale-bearer *b*, bitterness and evil-speaking, which is Tongue-Persecution *c*, the rash

cen-

d Mar. 7. 1
Acts 24. 4
e Pfal. 56. 5
With Mark
14. 58, 59
Joh. 2. 19,
20, 21
Mar. 27-39,
40, &c.
N.h. 6. 5,
6, 7, 8
f 2 Sam. 12.
14
Rom. 2 23,
24

6, 7, 8
f 2 Sam. 12.
14
Rom. 2 23,
24

Rom. 2 23,
24

24

24

24

24

24

24

Q. Doib

Q. Doth not the sixth Commandment respect our own and our Neighbours Life?

A. Yes.

Q. And the seventh, our own, and our Neighbours Chastity?

A. Yes.

Q. And the eighth, our own and our Neighbours wealth and outward estate?

A. Yes.

Q. And the ninth our own and our Neighbours good Name?

A. Yes.

Q. And do not all these Laws of God bind the inward as well as the outward man?

A. Yes.

Q. Doth then the tenth Commandment [Thou shalt not covet] differ from the rest, especially in that it doth forbid and restrain the first motions and inclinations of the heart to sin, before the consent of the will?

A. Yes.

Q. What duties are required in this Commandment?

A. Chiefly two; 1. Full contentment with our own condition.

g Heb. 13 5

Q. What is meant by contentment?

A. Complacency and satisfaction of mind

mind with our own condition whatever
it is *b.*

b Phil. 4. 11

Q. What is the other duty here chiefly
required?

A. A right and charitable frame of
Spirit towards our Neighbour, and all
that is his.

Q. What mean you by that?

A. That disposition of mind, where-
by we think and wish well to our Neigh-
bour, and do readily and suitably sym-
pathize, or have a fellow-feeling with
him in any condition he is in *i.*

i 1 Cor. 13.

Q. 81. What is forbidden in the tenth
Commandment?

4, 5

Rom. 12. 15

2 Cor. 11.

28, 29

A. The tenth Commandment forbid-
deth all discontentment with our own
estate, envying and grieving at the good
of our Neighbour, and all inordinate
motions and affections to any thing that
is his.

k 1 Kings

21. 3, 4

Esther 5.

11, 12, 13

1 Cor. 10.

10

Explic. Q. What are the sins forbidden
in the tenth Commandment?

with Num.

A. The sins forbidden in the tenth
Commandment are, 1. All discontent-
ment [displicency and dissatisfaction of
mind] with our own estate *k.* 2. All
envying [or grieving at] the good of
our Neighbour *h.* 3. All inordinate mo-
tions

20. 3, 4

and 21. 5

1 Gal. 5. 26

Psa. 112. 9,

10

Neh. 2. 10

Prov. 14. 30

Mat. 20. 19

tions and affections towards any thing
m Col. 3. 5 that is *m* his [or coveting any thing that
 is our Neighbours.]

Q 82. Is any man able to keep the Com-
 mandments of God?

A No meeer man since the Fall is able
 in this life perfectly to keep the Com-
 mandments of God, but daily doth break
 them in thought, word and deed.

Explic. *Q*. Was Adam able perfectly
 to keep the Commandments of God before
 the Fall?

A. Yes. Gen. 1. 26. 27. Eccl. 7. 29.

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

A. No. Eccl. 7. 20. Jam. 3. 2. 1 Kings
 8. 46. 1 Joh. 1. 8, 10.

Q. How long hath man been rendred
 unable, perfectly to keep the Commandments
 of God?

A. Ever since the Fall.

Q. But how long shall man continue
 in this impotency?

A. As long as he continues in this
m Rom. 3. 9, life *m*.

etc. *Q*. Christ was true man; but was not
 he able perfectly in this life to keep the Com-
 mandments of God since the Fall?

A. He was not a meeer man.

Q What

Q. What mean you by that?

A. That he was God as well as man. *Phil. 2.6,*

Q. How oft doth man break the Com- *7, 8*
mandments of God?

A. He doth daily break them.

Q. How many waies doth he break
them?

A. Three waies, viz. in thought *o*, *Gen. 6. 5*
word *p* and deed *q*. *Mar. 3. 28*

Q. If this be true, must not that do- *and 15. 19*
ctrine of the Papists and others be false, *p James 3.*
that teacheth perfection attainable in this *6, &c.*
life, and that men may do works of supererogation, and that good works are meritorious? *Ro. 3. 13, 14*
q Ps. 130. 3
Rom. 3. 12,
15, &c.

A. Yes, this their proud, and self-advancing Doctrine must needs be false.

Q. But what do you mean by that perfection, which is not attainable in this life?

A. Absolute unfinning obedience. *r Rom. 3. 9;*

Q. Was not this perfection attained in *10, 19, 23*
this life by the ever blessed Virgin Mary? *f Jam. 1. 17*

A. No. *1 Cor. 4. 7*

Q. Why can none merit everlasting life *2 Cor. 3. 5*
by good works? *Gen. 20. 6*
1 Chron.

A. 1. Because works as good are not *29. 14*
their own *f*. *Pf. 119. 136*

2. Because all such works are Debts. *t Luk. 17. 10*
Rom. 6. 22

to be paid, and not gifts offered up unto God.

3. Because they bear no proportion to the reward to be received *u.*

Mark 10.

29, 30

2 Cor. 4.

17, 18

Heb. 11. 25,

26

Q Can works of Supererogation consist with the imperfection of our works?

A. No.

Q. If no man can merit by his works for himself, can he communicate to another that which he hath not himself?

A. No.

Q. Is there therefore nothing in the Churches treasury superabundant for those that do not abound in every good work themselves?

A. No.

Q. 83. Are all transgressions of the Law equally hainous?

A. Some sins in themselves, and by reason of several aggravations are more hainous in the sight of God than others.

Explic. Q Are some sins more hainous in the sight of God than others?

A. Yes.

Q. What do you mean by more hainous?

A. More grievous, and more offensive.

Q. How many waies may some sins be more grievous and hainous than others?

A. Two

A. Two waies ; 1. In themselves and of their own nature. 2. By reason of their aggravations.

Q. What do you mean by the aggravations of sins ?

A. Such additional circumstances which make them more provoking in the sight of God than otherwise they would be: x Mat. 22. 36
1 Sam. 8. 7, 8

Q. And are some sins in themselves, or of their own nature more hainous than others ? and 2. 25
1 Heb. 10. 26

A. Yes. 1. The highest sins against the first Table are more hainous than the highest against the second Table x. And, with
1 Tim. 1. 13
Pf. 19. 12, 13
2. Wilfull presumptuous sins are more hainous than sins of infirmity y, sins against knowledge than those of ignorance z, sins ripened into action, than sins begun in the thoughts a, and sins of custom and deliberation, than those committed through some sudden passion and instant force of temptation b. a Luke 12. 47, 48
a Jam. 1. 15
Mat. 21. 28, &c.
Gen. 20. 3, &c.
b 1 Sam. 2. 12, 13, 17.

Q. And are sins likewise by reason of their several aggravations more hainous in the sight of God than otherwise they would be ? with
2 Sam. 6 6, 7
Prov. 7. 5, &c.

A. Yes, sins are more hainous than otherwise they would be by their aggravating heightning circumstances, viz. with Gen. 34 1, &c.
2 Sam. 15: 10, 11

from the time *e* when, the place where *d*,
 the manner *e* in which, the means *f* by
 which, the reason *g* why, the person by
 whom *b*, and the person against whom
 they were committed *i*. *c* 2 Chron. 28. 22.
d Isa. 26. 10. Psal. 106. 7. *e* 1 Kings 21.
 9, 10. 2 Sam. 3. 27. *f* Dan. 8. 24, 25.
g Judg. 9. 4, 5. 2 Kings 8. 15. 2 Chron. 13.
 6, 8. with 1 Kings 12. 28. *h* Hos. 5. 1.
 Psal. 37. 7, 8. *i* 2 Sam. 12. 7, 8, 9.
 Ezek. 8. 11, 12. Mich. 3. 5. Rom. 2. 23,
 24, 25. *i* 2 Sam. 16. 22. and 1. 14, &c.
 and 4. 9. &c. 2 Chron. 36. 16.

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth Gods wrath
 and curse, both in this life and that which
 is to come.

Explic. Q. But though some sins are
 more heinous than others, yet are there any
 sins so small that deserve not Gods wrath
 and curse, both here and hereafter?

A. No. Ephes. 2. 3. Deut. 28. 15, &c.
 Gal. 3. 10. Matth. 25. 41. Rom. 2. 5, 6,
 8, 9.

Q. The Papists have a distinction of mor-
 tal and venial sins: by mortal they mean
 such as are in their own nature damnable
 and deserve eternal death, viz. Perjury,
 Murder and Adultery, or those seven in the
 Popish

Popish Catechism, Pride, Covetousness,
Lusts, Anger, Gluttony, Envy and Sloth;
by Venial they mean such as are in their own
nature pardonable and deserve not everlast-
ing punishments, viz. Concupiscence, sud-
den passions of the mind and such like;
Doth the Scripture warrant this distinction
of theirs?

A. No. 1. The Scripture teacheth
us, first, that the curse of God is due to
every one that breaketh the least of Gods
Commandments k. 2. That the wages k Gal. 3. 10
of sin (indiscriminatively, without any
difference) is death. And such a death
that is opposed to eternal life l. And we l Rom. 6. 23
must not distinguish where the Law it
self doth not distinguish. 3. That for
every idle word that men speak, they
shall give an account thereof in the day
of Judgement, and that by such words
(if not repented of) they shall be con-
demned, Mat. 12. 36, 37. And on the
contrary that the forementioned mortal
sins in the Popish sense, have been, and
shall be forgiven to all penitent Believers
to whom by vertue of the New Cove-
nant all such sins are become venial.
2 Sam. 12. 9, 13. Mat. 26. 74, 75. Luke
22. 32. Mark 16. 7. 1 Cor. 6. 9, 10, 11.

Q. 85. What doth God require of us that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, Repentance unto life, with the diligent use of all outward means whereby Christ communicateth to us the benefits of Redemption.

Explic. Q. Is there any way to escape the wrath and curse of God?

A. Yes. Heb. 10. 19. 20.

Q. Is there any thing required on our part to escape them?

A. Yes, Faith, Repentance, and the diligent use of the means of Grace.

Q. And doth God require Repentance, and Faith of us, or hath Christ repented and believed for us?

A. He requireth them of us *m.*

Q. Why so?

A. Because Christ had no need of Repentance and Faith, being without sin.

Luke. 1. 35. John 8. 46. 1 Pet. 2. 22.

John 9. 30, — 34. Heb. 7. 26. Mat. 27.

14. 15. 19. Luke 23. 14, 15. John 19. 4, &c.

Acts 3. 13, 14. and 7. 52. and 22. 14.

1 Pet. 3. 18. Mat. 1. 21. John 1. 29.

and 20. 21. 1 Pet. 1. 18, 19. Isa. 53. 4, 5, 6.

Q. Woo

Q. Who communiceth to us the works of Redemption?

A. Christ that purchased them, conveys and communicates them to us. Gal. 3. 13. Rom. 3. 24, 25, 26. 2 Cor. 5. 21. Acts 2. 36. Tit. 2. 14.

Q. Doth Christ communicate his benefits by means, or without means?

A. By means n.

Q. What kind of use must we make of the means?

A. A diligent use o.

Q. Why doth God require of us Faith and Repentance, and the diligent use of all the outward means?

A. That we may escape his wrath and curse due to us for sin.

Q. 86. What is Faith in Jesus Christ?

A. 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 Gospe'.

Explic. Q. Why call you Faith in Jesus Christ a grace?

A. 1. Because it is not from nature p.

2. Because it is given, and wrought of free grace q.

Q. Why call you Faith a saving Grace?

A. Because where it is truly wrought,

n Ezek 36.

37

Acts 9. 10,

&c.

Ro. 10. 13,

14, 15, 17

Cant. 3.

1, — 5

1 Cor. 1. 21

Acts 8. 22

Jer. 6. 16

o Joh. 5. 39

Acts 17. 11,

12

with Prov.

2. 1, — 6

and 8. 34

p Mar. 16.

16, 17

q Eph. 2. 8

it brings the person in whom it is to
 Heb. 10. Salvation r.
 59

Q. Doth it not then much concern us to know what this Faith is, and to labour after it, when we cannot be saved without it?

A. Yes.

Q. 1. Is this Faith only the believing that Christ died for sinners?

A. No, for the Devils and Damned in Hell believe this.

Q. 2. Or is it an implicate Faith, or a blind Faith (which the Popish Doctors perswade the people to rest in) to believe as the Church believes, though they know not what the Church believes?

A. No.

Q. Why so?

A. 1. Because, to believe as the Church believes, when we know not what the Church believes, is to put out our own eyes that we may take a Guide; and if by the Church must be understood the

** A blind Church of Rome, it is to take such a Guide as * either cannot, or will not guide us aright: which is in effect to refuse our own mercies, and to run an unnecessary hazzard of our eternal Sal-*

vation.

2 Thes. 2.

7, — 13

Q. How do we by an implicate Faith in the

the Church of Rome refuse our own mercies?

A. Because without personal knowledge, denied us by that corrupt Church, (which yet God hath given us for this very end, to make the true Religion judicially our own) all the Ordinances of God, viz. our Praying, Singing, Reading and Hearing the Word of God, Catechizing, Meditating, holy Conferences, and receiving the Sacraments, will be altogether unprofitable to us and in vain. 1 Cor. 14. 14, 15. Acts 8. 30, — 36. Neh. 8. 8. Rom. 10. 14, 17. Acts 28 25 — 29. u Deut. 6. 6, 7. Ephes. 6. 4. Prov. 22. 6. 1 Sam. 1. 24. Luke 2. 42, 46. with Exod. 13. 12. x Josh. 1. 8. Psal. 1. 2. and 119. 79 — 101. and 77. 12. and 143 5. y Mal. 3. 16. Heb. 3. 13. Luke 24. 32. z Mat. 28. 19, 20. with Acts 19. 1, 2. 1 Cor. 11. 28, 29.

Q. And how do we hazard our eternal Salvation by it?

A. Because we do hereby follow the pernicious waies of that Adulterated Church which holds such doctrines that do very much endanger it.

Q. What other reason have you to prove that this blind impie Faith is not a justifying and saving Faith?

a Mat. 15.
3, 6, 9
Col. 2. 20,
21, 22, 23
1 Cor. 6. 9
with 5. 11
Gal. 5. 19,
20, 21

A. 2.

A. 2. Because it secludes that knowledge which is a necessary ingredient incorporate into the very nature and essence of true saving Faith. *Isa.* 53. 11. *Job.* 17. 3. 1 *Job.* 5. 20. *Acts* 26. 18. *Rom.* 10. 9. 2 *Tim.* 1. 12. 1 *Pet.* 3. 15.

Q. 3. Is this justifying saving Faith a keeping of the Commandments of God, or obedience to his Laws, as Socinians affirm?

A. No. 1. Because obedience is the fruit and effect of Faith *b.*

b Rom. 16. 26

2. Because union with Christ, Justification and Adoption are the fruits of Faith, and not of works or obedience *c.*

c Eph. 3. 17

Rom. 5. 1

John 1. 12

Q. 4. Is this saving justifying Faith a full persuasion of the heart, or an assurance that our sins are pardoned and that our souls shall be saved?

A. No, because we must be justified and pardoned before we can believe that we are justified and pardoned, else we should believe a Lie.

d John 6.

67, 68, 69

Heb. 11. 1,

24, 25, 26

John 1. 12

Cant. 8. 5

Isa. 26. 3, 4

Gal. 2. 16

Q. What then is this true saving Faith?

A. It is our hearty accepting, receiving and resting upon Christ alone for Salvation, as he is offered to us in the Gospel *d.*

Q. Is

Q. Is Christ offered to us in the Gospel as our Prophet, Priest and King?

A. Yes. Isa. 33. 22.

Q. And is it not true Faith except we take Christ as a Prophet to be guided, as a King to be ruled, and as a Priest to be saved by him alone?

A. No. Acts 3. 22. John 14. 26. and 16. 14 Heb. 7. 21, &c. Acts 2. 36. 1 Tim. 6. 14 15. Mat. 2. 2. John 1. 49. Zach. 9. 9. Luke 19. 37, 38.

Q. 87. What is Repentance unto life?

A. Repentance unto life is a saving grace whereby a sinner out of a true sense 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, with full purpose of, and endeavour after new obedience.

Explic. Q. What Repentance is here described?

A. Repentance unto life.

Q. Why is it so called?

A. Because it brings the person in whom it is to Eternal Life.

Act. 11. 18.

Q. Why is it called a saving grace?

A. For the same reason, viz. because where Repentance is truly wrought, it brings the person in whom it is unto Salvation. 2 Cor. 7. 10.

Q. What

Q. What is that which is wrought in sinners as a preparation to Repentance?

A. A true sense of sin g.

g Acts 2.37

Q. What mean you by that?

A. Such a sight of sin, as deeply affects our hearts with godly sorrow for it.

Q. What is the main motive to Repentance?

A. The apprehension of Gods mercy in Christ b.

Q. Can there be no true Repentance without conviction, a true sight and discovery of sin?

Exo. 34 6,7

Rom. 2. 4

2 Cor. 5.

18, 19

i M. t. 9. 12,

A. No i.

Q. Will it be Despair and not Repentance, except together with the sight of sin, there be an apprehension (at least of a possibility) of mercy?

A. Yes. 2 Cor. 7. 10. Mat. 27. 4 5.

Q. In and through whom doth the penitent sinner apprehend Gods mercy?

A. In and through Christ only.

Q. Doth true Repentance chiefly consist in turning from sin to God?

4 Acts 26

A. Yes k.

18

Jer. 31.

18. 19

1 2 Cor. 7. 11

Q. How doth the repenting sinner turn from sin?

A. With an holy indignation against it,

it, and with that grief and hatred of it, so as never more to return *m* to it.

m Jer. 31.

Q. And how doth he turn to God?

18, 19

A. With full purpose of, and endeavour after new obedience. *Acts* 11. 23.

Ez: k. 36. 31

1 *Kings* 8. 47, 48. 2 *Kings* 23. 3. *Rom.* 6. 4. 2 *Cor.* 5. 17. *Ephes.* 4. 23, 24. *Psa.* 119. 6, 20.

2 *Cor.* 7. 11

Job 42. 6

and 11. 14

Iia. 30. 22

Hof. 14. 8

Q. What do you mean by new obedience?

A. The penitent sinners denying ungodliness and worldly lusts, and his living soberly, righteously and godly in this present world.

Q. Is not the confessing sins to God alone, and the forsaking them sufficient without any particular confession?

A. Yes. *Prov.* 28. 13.

Q. When is the confessing our faults one to another necessary?

A. 1. When our offences are such as are not only against God, but also against our Neighbours; then we must confess our faults to them, desire peace, and make them satisfaction before we can reasonably expect Gods acceptance of our persons and services *n*.

n *Mat.* 5.

23, 24

2. When we are not well able to judge of our selves, to discern our own guilts, and to take the dimensions

ons

ons of our faults aright, labouring under the horrour, agony and disquiet of Conscience ; then it is necessary to go to some discreet and learned Minister, to confess our faults, and to open our griefs to him, that we may receive such spiritual counsel, advice, and comfort, as our Consciences may be relieved ; and that by the Ministry of Gods Word we may receive comfort, and the benefit of Absolution, to the quieting of our Consciences ; and avoiding of all scruple of doubtfulness.

Q But what do you think of the Auricular Confession of sin according to the Doctrine of the Papists ; who say, that it is necessary for every Christian to search and examine with greatest diligence what his sins have been, and that he is bound upon pain of Damnation to confess all his mortal sins unto a Priest, even his most secret sins in heart and thought, with all the considerable circumstances of them : Is not this a cursed adding to the Word of God, and that in matters necessary to Salvation ?

A. Yes.

Q And is not this the lading the people with burdens grievous to be born, which the Priests themselves touch not with one of their fingers ?

A. Yes.

A. Yes.

Q. May not an Hypocrite and a graceless man thus confess his sins to the Priest ?

A. Yes.

Q. And can this confession then be so necessary a part of true Repentance, which a man may do that never unfeignedly repented ?

A. No.

Q 88. What are the outward means whereby Christ communicateth to us the benefits of Redemption ?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments and Prayer; all which are effectual to the E^l & for Salvation.

Explic. Q. Are Christs Ordinances the means whereby he communicates to us the benefits of Redemption ?

A. Yes.

Q. What do you mean by Christs Ordinances ?

A. The means and waies of worship, ordained by him.

Q. What are his special Ordinances whereby he communicates to us his benefits ?

A. The Word, Sacraments and Prayer. o A& 2 41;

Q. What

Q. What kind of means are these ?

A. The outward and ordinary means.

Q. Why are the Ordinances called the outward means ?

A. Because together with them, he communicates his benefits by the inward workings of his Spirit.

p Pro. 1. 23

Isa 59. 21

Joh. 14. 26

Eph. 1. 19,

and Heb.

13 20, 21

Phi. 2. 12,

13

Q. And why are the Ordinances of Christ called the ordinary means, whereby he communicates his benefits to us ?

A. Because he hath not wholly limited and bound up himself to his Ordinances, but can communicate his benefits in an extraordinary way, when, and to whom he pleaseth.

Q. But may men reasonably expect Salvation without the diligent use of the outward and ordinary means ?

A. No. Rom. 10. 13, 17. Mat. 3. 7. Acts 2. 38, 39, 41. and 16. 30, — 35.

Q. To whom are the outward and ordinary means made effectual for Salvation ?

q Rom. 1. 16

and 11. 7

Acts 13.

46, 48

A. To the Elect q.

Q. 89. How is the Word made effectual to Salvation ?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual means of convincing and converting sinners, and of building

building them up in holiness and comfort
through Faith unto Salvation.

Explic. Q. *Who is it that makes the
Word effectual to Salvation?*

A. The Spirit of God. *Joh. 14.26*

Q. *In what kind of exercise of the Word and 16. 7
doth the Spirit use to make it effectual?* &c.

A. In the Reading, but especially in *1 Cor. 3.10*
the Preaching of the Word. */Rom. 1.16*

Q. *Will not the Word be effectual with- 2 Tim. 3.15*
out the inward workings of the Spirit? *1 Cor. 1.18*

A. No. *Ephes. 2. 17, 18, 22. 1 Pet. 2.2. Jude vers. 19. 1 Thes. 5. 19, 20.*
and *2. 2, 13.*

Q. *How is the Word effectual to sinners?*

A. To convince and convert them;
shewing them their woful and undone
estate in themselves without Christ, and
turning them from sin unto God.

1 Cor. 14.

Q. *How is it made effectual to the
Saints?*

24, 25

A. To build them up in holiness and
comfort.

Acts 26.18

Rom. 7. 9

Psal. 19. 7

Act. 20.32

Q. *To what doth the Word thus build
them up?*

Jude 20

Joh. 17.17

Rom. 15 4

A. To Salvation.

Q. *Through what means?*

A. Through Faith, *2 Tim. 3. 15.*

Q. *Will not the Word profit us then,*

N

except

except it be mixed with Faith?

A. No. Heb. 4. 2.

Q. Is the Conviction, Conversion, Sanctification and Consolation of sinners, the work of the Spirit, by the Word, through Faith?

A. Yes.

Q. 90. How is the Word to be read and heard that it may become effectual to Salvation?

A. That the Word may become effectual to 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.

Explic. Q. What must we do that the Word may become effectual to Salvation?

A. We must attend unto it with diligence. 1 Tim. 4. 13. Acts 16. 14.

Q. What is it to attend unto the Word with diligence?

A. To bend the mind, and set the heart and affections wholly to it, or to give that heed to it, that will prepare the heart readily to receive it, and to be delivered into the power of it.

Q. Are there not some things to be done before we attend to the Word?

A. Two

A. Two things are here expressed,
1. Preparation; and 2. Prayer.

Q. In Preparation what must be done?

A. 1. We must look well to our heart, affections, and mind that they be fixed, composed and ordered, and we must summon and call all that is within us together to this service, that we may read and hear the Word of God acceptably, with reverence and godly fear.

2. We must follow the Apostle St. Peter's advice, 1 Epist. 2. 1, 2. *Wherefore laying aside all malice, and all guile and hypocrisies, and envies, and all evil speakings. As new born Babes desire the sincere milk of the Word that we may grow thereby.*

Q. And what else is here expressed to be done before we attend unto the Word?

A. 2. Prayer.

Q. How must this be performed?

A. We must Pray, 1. That God would open our eyes that we may behold wondrous things out of his Law. 2. That the Word of the Lord may run and be glorified, i. e. that we may receive, obey and honour it with an holy, unblameable answerable life as becometh persons professing godliness.

Q. What doth God require of us in our attending to the Word ?

A. That we receive it.

Q. How must the Word be received ?

A. It must be received with Faith and Love. Heb. 4. 2. 2 Thes. 2. 10.

Q. What is it to receive the Word with Faith ?

A. Soundly to believe the truth and goodness of it, and to accept of both.

Q. What is it to receive it with Love ?

A. To receive it willingly with all readiness of mind. Acts 17. 11. Psalm 119. 14, 20, 97, 103, 127, 162.

Q. And what doth God require of us after our attention to the Word ?

A. He requireth of us two things,

1. That we lay it up in our hearts.

2. That we practise it in our lives.

Psalm 119. 11. Luke 2. 51. Luke 8. 15. James 1. 22, ——— 26.

Q. Will it nothing avail us to attend unto the Word, to receive it and lay it up in our hearts, except we practise it in our lives ?

A. No.

Q. And will the Word be effectual to our Salvation if duly attended to, received, laid up in our hearts, and practised in our lives ?

A. Ycs.

A. Yes.

Q 91. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of Salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by Faith receive them.

Explic. Q What other special Ordinances hath God appointed as the means of Salvation, besides the Word?

A. The Sacraments and Prayer.

Q Whence is it that the Sacraments become effectual means of Salvation?

A. 1. Negatively, not from any virtue in them, or in him that doth administer them x.

x 2 Kings

Q Do not the Sacraments work upon the Soul by their own nature, or by the work done and the bare receiving of them?

5. 12

1 Cor. 3.

5. 6

Acts 8. 13,

20, 21, 23

1 Cor. 11. 27

A. No.

Q Doth not the efficacy of the Sacraments depend upon the goodness, or badness of him that doth administer them?

A No.

Q How then do the Sacraments become effectual means of Salvation?

N 3

Q. 2.

y Mar. 18. 20 *A.* 2. Positively, by the blessing of
and 28. 20 *Christ y,* and the working *z* of his
1 Cor. 3. 7 *Spirit.*

z 1 Cor. 12. *Q.* In whom doth *Christ's* blessing by the
13 working of his Spirit make the Sacraments
effectual to Salvation?

A. In them that by Faith receive them,
Mark 16. 16.

Q. 92. What is a Sacrament?

A. A Sacrament is an holy Ordinance
instituted by Christ, wherein by sensible
signs, Christ and the benefits of the New
Covenant are represented, sealed and ap-
plied to Believers.

Explic. Q. What did the Word Sacra-
ment signifie in antient times?

A. It signified an Oath, whereby Soul-
diers bound themselves to be true to their
Captain, and he in like manner bound
himself to them.

Q. What is it now used to signifie?

A. Now it is used to signifie the seals
of the Covenant whereby the Lord doth
bind himself in Christ Jesus to be merciful
to us; and we bind our selves to be true
unto Christ.

Q. Is the Sacrament then an holy Or-
dinance?

A. Yes,

Q. By

Q. By whom are our Sacraments instituted?

A. By Christ. Mat. 28. 19. 1 Cor. 11. 23, 24, 25.

Q. What do you mean by being instituted by Christ?

A. Appointed and ordained by him.

Q. What are the parts of a Sacrament?

A. The sign, and the thing signified.

Q. What are the outward parts of the Sacraments?

A. The sensible signs.

Q. Do the signs offer themselves to the Senses?

A. Yes.

Q. And offer the things signified to our Faith?

A. Yes.

Q. What are the inward parts of the Sacraments?

A. Christ and the benefits of the New Covenant, as the things signified by the outward sensible signs.

Q. What is the use and proper work of the Sacraments?

A. To represent, seal and apply.

Q. But are the Sacraments of the New Testament signs, and seals to all even to unbelievers?

A. Yes.

Q How do the Sacraments seal to all even to unbelievers ?

A. 1. As Circumcision was a Seal of the righteousness of Faith [or of the Covenant] as well when *Ishmael* received it, as when *Abraham* received it. ^{a.} God is everlastingly true ; and these are really
 4 Rom. 4. 11
 with Gen. 17
 Dr. Light-
 foot, 17 Seals whosoever receives them. Many persons take the same Physick ; the operation is not the same, the Physick is the same. And if we might call the Tree of Life a Seal, it retains the nature of a sign, though *Adam* never tasted of it. The Rain-bow is a Covenant, though there be thousands in the world that never knew it was a Covenant. And it is the use and proper work of our Sacraments to commemorate and seal.

2. Sacraments are visib'le D. Strines, *Jer. 2. 31. O Generation, see ye the word of the Lord.* In the Sacraments are written in small Characters, what at large are found in the works of God. And Faith acts upon these Symbols upon a doctrinal notion, as they are teaching Ordinances. They testify, as a sign Christs Love, as a Seal Gods faithfulness. The Word of God is given us that we may believe, and

and that we may be strong in Faith: So likewise the Sacraments are given us not only to believe, but for our increase in Faith. And as the word Jesus Christ is evidently set forth crucified before our eyes, so do the Sacraments as the Oracles of God teach us plainly the myſterie of Faith, and the way of Salvation.

3. The Sacraments are not only ſigns and Seals, but Sanctions, and ſuch Laws as we are charged to obſerve upon pain of Gods wrathful diſpleaſure *b*. Which will be more manifeſt by our comparing the Sacraments of the Old and New Teſtament together; Baptiſm and the Lords Supper ſucceeding in the place of Circumciſion and the Paſſover: For, as Baptiſm and the ſprinkling of clean water upon us, is to waſh off the filth of the Soul that we might be clean; ſo was Circumciſion to take away the ſtony heart out of the fleſh, and to give an heart of fleſh: And as the ſprinkling of blood was of old a Law in *Iſrael*; ſo is the Lords Supper a Sanction of the New Teſtament to us. And as *Moses* ſaid, *This is the blood of the Covenant which the Lord hath made with you c*; here in like manner

b Gen. 17.

14

and Num.

9. 13

Mat. 3. 7

Luke 7. 30

Mat. 28. 19

Mat. 16. 16

Acts. 2. 37,

38

and 16. 30,

31, 32

and 1 Cor.

11. 24, 25

Exod. 24. 8

c Exo. 24. 8

with Mat.

26. 27, 28

and

and now he comes to put a Sanction to
 this Sacrament ; *This*, saith he, is my
 blood of the New Testament, which is shed
 for many, for the remission of sins. There
 is this only disparity, the sign was then
 Blood, now Wine, now Wine because
 there is to be no more shedding of
 blood *d*, then blood sprinkling because
 Christ our Passover was not sacrificed for
 us : So that as to substance, the Sacra-
 ments of the Old and New Testament
 differ no more than the Old and New
 Moon, which are not two, but one and
 the same. All which considered jointly
 may sufficiently clear it to us, that our
 Sacraments are not only signs and seals,
 but Sanctions, yea Sanctions of the Co-
 venant of Grace, or of the New Testa-
 ment. And if he that despised Moses
 Law, died without mercy, under two or
 three witnesses, Of how much sorer punish-
 ment, suppose ye, shall he be thought wor-
 thy, who hath trodden under foot the Son of
 God, and hath counted the blood of the
 Covenant, wherewith he was sanctified, an
 unholy thing, and hath done despite unto
 the Spirit of Grace ? For if the Word
 spoken by Angels was stedfast, and every
 transgression and disobedience received a just

d Heb. 9. 26

Dan. 9. 24

e Heb. 9.

18, — 26

f Heb. 10.

28, 29

recompence of reward: How shall we escape,
 if we neglect so great Salvation? which at
 the first began to be spoken by the Lord, and
 was confirmed to us by them that heard g Heb. 2.
2, 3
 him. Especially when we have Jesus
 Christ thus evidently set forth, crucified
 among us, not only to the ear but to the
 eye, by his Word and Sacraments.

Q. But are the Sacraments effectual to
 Salvation, or savingly applied only by Be-
 lievers?

A. Yes. Rom. 4. 11, 12.

Q 93. Which are the Sacraments of
 the New Testament?

A. The Sacraments of the New Testa-
 ment are Baptism and the Lords Supper.

Explic. Q. Were there other Sacra-
 ments under the Old Testament, as Circum-
 cision and the Passover?

A. Yes. Gen. 17. 10. Exod. 12,
 43, 47.

Q. Do these remain in use now?

A. No. Rom. 10. 4. Gal. 5. 2, 3, 4.
 1 Cor. 5. 7, 8.

Q. What Sacraments hath Christ ap-
 pointed under the New Testament, in the
 room of these?

A. Baptism and the Lords Supper.
 1 Cor. 12. 13.

Q. Are

Q. Are these two the only Sacraments of the New Testament?

A. Yes.

Q. How doth that appear?

A. 1. Because when the number of Sacraments were most necessary (as under the Law) there were but two: and therefore (ours succeeding in the room of them) there can be no more.

2. Because these two Seals do fully assure us of all Gods Graces; both of our regeneration, entrance and ingrafting into Christ, and of our growth and continuance in him: and therefore we need no more.

Q. But there are five more added by the Papists, as Confirmation, Penance, extreme Unction, Holy Orders, and Matrimony; Are not these properly and truly Sacraments, instituted by our Lord Jesus Christ, and necessary to the Salvation of Mankind?

A. No.

Q. Why so?

A. The nature of a Sacrament agreeth not to them. 1. Because they are not all proper to the Church, but common (as Marriage) to the Heathen. 2. They are not all instituted by Christ, as perpetual

ual standing Ordinances. 3. They do not consist of an outward sign (as Penace) and inward Grace. 4. The Covenant of Grace is not sealed in any of them.

Q. But is not Extream Unction a Sacrament instituted by Christ as a perpetual standing Ordinance ; when every sick man is enjoyned, James 5. 14. to call for the Elders, those standing perpetuated Officers, that they may pray over him, anointing him with Oyl in the Name of the Lord ?

A. No.

Q. Why so ?

A. 1. Because the anointing spoken of in S. James was frequently omitted by the Apostles themselves in their working of cures, and was indifferently either used or not used by them. In the Gospels many such cures are wrought without it ; and so in the Acts, by taking by the hand, by embracing, Chap. 3. 7. and 20. 10. and by Peter's bare word, Chap. 9. 34. and so again, verse 40. And by Paul's bare word, Chap. 14. 10. and 16. 18. and by his touching linnen cloaths, Chap. 19. 12. All which different ways of healing the sick do sufficiently evince that the usage of Oyl as a bare ceremony, was not instituted by

Christ,

Christ, or any way commanded to be continued by the Apostles, or their Successors in the Church, even while the gift of healing did continue among them.

2. Because that anointing with Oyl in the Name of the Lord, was never used on any other design than to demonstrate the *b* miraculousness of the work, which was wrought without any contribution of natural means; and therefore is not now of any propriety or fitness for use, when the gift of miraculous healing is ceased in the Church.

3. That anointing was designed on purpose for the recovery of the sick, whereas Extream Unction (if the coiners of Sacraments have not miscalled it) must needs be supposed to be used only as a Viand to those that depart out of this world, and then only when it is thought certain that they will die.

Q. 94. What is Baptism?

A. Baptism is a Sacrament, wherein the washing with water, in the Name of the Father, and of the Son, and of the Holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace,

Grace, and our engagement to be the
Lords.

Explic. Q. *What kind of Ordinance is
Baptism?*

A. It is a Sacrament.

Q. *What is the sacramental Element
in Baptism?*

A. Water is, (without mixture.)

Q. *What are the sacramental actions?* i Mar. 3. 11

A. 1. The Ministers blessing and con- Acts 8. 36
secrating the Water. 38

2. The right applying of it to the
party to be Baptized, diving, or dipping
him into it, or sprinkling him with it.

Q. *How ought the Minister to bless and
consecrate the Water?*

A. 1. By opening to them that are
present the Doctrine of Baptism, and
the right institution and use of it, what
outward Mysteries are signified, and seal-
ed up by that outward sign.

2. By acknowledging in the Name of
the Congregation Mans natural pollution,
that we stand in need of spiritual wash-
ing; by giving thanks to God the Father
for giving his Son for a propitiation for
our sins, and appointing his blood to be
a Fountain to the House of Israel to wash
in; and for ordaining this service to be a

Sacra-

Sacrament and Seal of so great a mystery.

3. By making profession of Faith in Gods promises in that behalf, and praying that they be made good unto the party that is to receive the Seal thereof: For as every thing is sanctified by the Word of God and Prayer; so in especial manner the sacramental water in Baptism is blessed and consecrated by the Word of Institution and Prayer to God for a blessing upon his own Ordinance.

Q. Is the action of diving or dipping essential to the Sacrament? Or is there any ground and warrant for sprinkling, which is mostly used with us in these cold Countries?

A. The action of sprinkling water upon the Face of the Baptized is very warrantable; especially upon young Children in cold Countries, to whom diving or dipping might be dangerous.

Q. What ground hath the Church for this practice?

A. 1. Because neither dipping nor sprinkling seem to be essential to Baptism, but washing and applying water to the body * as a cleanser of the filth thereof. *Joh. 13. 10 Ephes. 5. 26.*

2. Because, as in the other Sacrament,
a spoon-

a Spoonful of Wine is as significant as a whole Gallon ; so here a handful of Water as a whole River.

3. The action of sprinkling bears fit resemblance with the inward grace as well as dipping, and hath Authority in the Scripture of truth. Read 1 Pet. 1.2. Heb. 12. 24. where is speech of the sprinkling of the blood of Jesus Christ, and the blood of sprinkling speaking better things than that of *Abel*.

4. It is not unlikely that the Apostles Baptized as well by sprinkling or pouring upon, as by diving or dipping into : Since we read of divers Baptized in Houses, as well as others in Rivers.

Q. Whose Office is it to Baptize ?

A. None but the lawfully ordained Ministers may Baptize. *Mat.* 28. 19, 20.

Q. In whose Name are we to be Baptized ?

A. In the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What do you mean by Baptizing in the Name of the Father, and of the Son, and of the Holy Ghost ?

A. In the Authority, and into the Faith, Profession, and Obedience of the Father, and of the Son, and of the Holy Ghost.

Q

Q. What

Q What is signified, sealed, and engaged to, as to be done on Gods part, in Baptism?

A. Our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace. Rom. 6. 3. Act. 2. 38, 39.

Q. What is sealed to, on our part in Baptism; or what do we engage to?

A. To be the Lords. Rom. 6. 4.

Q. Are our ingrafting into Christ, partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords, signified and sealed to in Baptism?

A. Yes.

Q. 95. To whom is Baptism to be administered?

A. Baptism is not to be administered 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.

Explic. Q. To whom is not Baptism to be administered?

A. It is not to be administered to any that are out of the visible Church.

Q. What mean you by the visible Church?

A. The visible Church is a company of people called from all false worship

and

and Religions, confessedly to worship the true God according to his Word &c. Acts 2. 47
and 4. 32

Q. How long is Baptism to be withheld from them that are out of the visible Church? and 6. 7
Joh. 9. 22
and 12. 42
Phil. 2. 10

A. Till they profess their Faith in Christ, and obedience to him. Act. 8.
36, 37.

Q. Doth Baptism disciple, make disciples or members of the visible Church whereof Christ alone is the Head?

A. Yes l.

Mat. 28. 19

Q. But how do you prove that the Infants of such as are member of the visible Church may and ought to be Baptized?

A. 1. Because to such Infants appertaineth the Covenant and the thing signified m.

Acts 2. 39

2. Because whole Families were Baptized, and there is pregnant probability, that there were some Infants among them of those House-holds. Mat. 19. 14

Q. But suppose there were no Children in those Families; how then is it required at our hands to Baptize Infants?

A. Those that plead this, plead their own ignorance; 1. Because in the Jewish Church, this was their custom, when Parents came to be Baptized, Children came

be Baptized also, and their whole Family. And secondly, If there were Children in those Families; as that Jewish custom (over-ballancing the others groundless supposition) renders it most probable; be it known to all such unnatural Parents as reject Infant Baptism, that they harden their hearts against their own flesh.

Q. Why so?
A. Because Children are parts of Parents; and by this contempt of Baptism they reject the Counsel of God against themselves, and their Children.

Q. What other reason have you for Infant Baptism?

A. 3. Children were ever admitted to the sign and Seal of this Covenant, which of old was Circumcision; and Baptism succeeds in the room of Circumcision.

Q. How doth that appear?

A. 1. It appears in that the Apostle of the Circumcision commands Baptism upon the same ground that Circumcision was.

2. Because St. Paul in Col. 2. gives to Baptism the very Name of Circumcision, to teach us that it succeeds it.

Object. But if Baptism ought to be administered to all those to whom Circumcision

o Acts 2.

38, 39
 with Gen.

17. 12

and 21. 3, 4

and Luk 1.

19

and 2. 21

was administred, because Baptism succeeds Circumcision; by the same reason the Eucharist ought to be administred to all those who did eat the Paschal Lamb, seeing the Eucharist succeeds the Jewish Passover: But you stay longer before you admit your Children to the Lords Supper, than the Jews did before they admitted their Children to the eating of the Paschal Lamb.

A. The Jews admitted their Children to eat of the Paschal Lamb, so soon as they were able to eat flesh, and to ask their Fathers the reason of that legal ceremony; and we defer the admitting of ours to the Lords Supper until they be capable of those dispositions which God requires; and are able to examine themselves according to the command of the Apostle, 1 Cor. 11. Let a man examine himself; and so let him eat of that Bread, and drink of that Cup.

Q. 96. What is the Lords Supper?

A. The Lords Supper is a Sacrament wherein by giving and receiving Bread and Wine according to Christs appointment, his Death is shewed forth, and the worthy receivers are not after a corporal and carnal manner, but by Faith made partakers of his Body and Blood, with

all his benefits unto their spiritual nourishment and growth in Grace.

Explic. Q. *What is the other Sacrament of the New Testament called?*

A. The Lords Supper.

Q. *Why so?*

A. Because it was instituted at that time after the Paschal Supper was ended.

Q. *Are we therefore bound to celebrate it alwaies at the same time?*

A. No, because there is no command for it, nor is there the same reason for it now as then; this circumstance of time not obliging us to do it after Supper any more than the fashion of lying along binds us to the using of the same posture; both of them being upon occasion of the Paschal Supper then.

Q. *Why do you super add the circumstance and limitation of that present time?*

A. Because the first Paschal Supper in Egypt was eaten standing; but afterwards sitting and lying along, leaning one on anothers breasts, in sign of their rest and security, otherwise than they had in Egypt.

Q. *What are the sacramental Elements in the Lords Supper?*

A. Bread and Wine.

Q. *What*

Q. What are the sacramental actions ?

A. Breaking the Bread, giving and receiving the Bread and Wine.

Q. What is signified by the Bread and Wine ?

A. The Body and Blood of Christ.

Q. What are the Ministers actions ?

A. Breaking the Bread, and giving the Bread and Wine, not withholding the Cup from the people, as the Papists sacrilegiously do.

Q. What is signified by the Ministers breaking the Bread ?

A. Christs Body being broken for us.

Q. Why must the people partake of the Elements of both kinds ?

A. Because all that were present at the first Sacrament, given by the Lord Jesus himself, did so.

Q. How d it that appear ?

A. By the plain express words of Scripture. Mat. 26. 26, 27. Mark 14. 22. 23.

Q. But all present at the first Sacrament were the twelve, whom Christ sent forth as Apostles to Preach the Word and administer the Sacraments, and therefore they and their Successors only had the priviledge to drink of the Cup ?

A. 1. By this argument the Bread may be taken away from the people too, and so they would have no right to any part of this Sacrament : And what is this but egregious sacrilege in robbing the people of their highest Church privilege?

2. The practice and writings of the ancient Church in this matter, which is the best way to explicate any such difficulty in Scripture, is a clear Testimony that both the Bread and the Wine belong to all the people, in the Name of the twelve Disciples at that time.

Q. What is signified by the giving of the Bread and Wine ?

A. Gods giving all Christ to us.

Q. What is the peoples action ?

A. Receiving (eating and drinking) the Bread and Wine.

Q. What is signified by the peoples receiving ?

A. Their taking a whole Christ.

Q. Why are the Bread and Wine given apart, and not together ?

A. To shew forth Christs Blood, in the parting of his Blood from his Body.

Q. What is the rule of Administration and Participation ?

A. A'l

A. All must be done according to Christs appointment.

Q. For what end is this Supper celebrated ?

A. Hereby Christs death is shewed forth.

Q. How many sorts of Receivers are there ?

A. Two ; worthy, and unworthy.

Q. What do the unworthy Receivers partake of ?

A. They partake of the outward Elements only.

Q. What do the worthy Receivers partake of ?

A. They partake of Christs Body and Blood p.

Q. After what manner do not these worthy Receivers partake of Christs Body and Blood ?

A. Not after a corporal and carnal manner ; they partake not of the substance of his flesh and blood.

Q. Why so ?

A. For that is in Heaven q.

Q. But do not you affirm with the *Parents*, that in this Sacrament the Body and Blood, together with the Divinity of Jesus Christ, are truly, really and substantially

pre-

p 1 Cor. 10.
16

q Act. 1. 11
and 3. 21

present; and that the whole substance of the Bread is converted into his Body, and the whole substance of the Wine into his Blood?

A. N^o, should we do it, our Senses, our Reason, and the Word of God would give us the Lye: We perceive by our Senses that the Bread and Wine are the same they were before Consecration: And we are not more certain that there is a God who created us, and a Sun that gives us light; than we are fully persuaded that the Divinity of Jesus Christ is every where, and his humane nature at the right hand of God, from whence he shall come to Judge the quick and the dead.

Q. And why are you afraid to affirm, that the Elements of Bread and Wine are transubstantiate and changed into the substance of the Body and Blood of Christ, when the Scripture is plain and expresses that Christ took the Bread, and said, [This is my Body.] And after the same manner took the Cup, which Protestants, as well as Papists, interpret figuratively for the Wine in the Cup, and said, [This is my blood of the New Testament, &c.] as you may read in the following Texts, Mat.

26. 26, &c. Mark 14 22, &c. 1 Cor.
11. 23, &c.

A. Indeed if the forecited Texts ought to be understood in the literal sense, we need not dread this Popish Doctrine; But if they ought of necessity to have a mystical and figurative sense and interpretation put upon them, we may well enough be afraid of that Doctrine, which the Papists themselves in the supposed case confess to be gross damnable Idolatry.

Q But if we once take this liberty to impose our mystical or figurative Interpretation on the Scripture without express warrant of the Scripture it self, we shall have no settled belief, but be liable continually to be turned aside by any one that can invent a new mystical meaning of the Scripture, there being no certain rule to judge of such meanings, as there is of the literal ones: Nor is there any error, how absurd and impious soever, but may on such terms be accorded with the Scripture: Why therefore must we of necessity suppose the forecited Texts to be understood in the figurative, and not in the literal sense?

A. 1. Because the letter is contrary and repugnant to our senses; which the
Scrip-

Scripture it self intimates to be of infal-
lible certainty &c.

1 Joh. 1.

1, 2, 3

Luke 1 1, 2

1 Cor. 15.

5, 6

with 14

Joh. 20 25,

27

1 Rom. 6. 9,

110

Mat. 28. 6

Joh. 13. 1

Mat. 26. 11

Luke 24. 39

with Heb.

2 14, 16, 17

Joh. 16. 28

Act. 1. 9, 10

and 3. 21

2 Thes. 1. 7

2. It is absurd and contradictive of
right reason.

3. There appears much in the contexts
to cross it, nothing at all to counte-
nance it.

4. Because other places collated, ex-
pressly thwart and contradict it &c.

*Q. What sense then may or must be put
upon the forecited Texts ?*

A. It will be an Introduction and a
very good help to us for the right under-
standing of the said Texts, to consider
those observations taken from the Jewish
phrases and customs used in this matter,
viz. 1. That the Lamb that was dress'd
in the Paschal Supper and set upon the
Table, was wont to be called the Body
of the Passover, or the Body of the Pas-
chal Lamb; and probably Christ alludes
to this phrase, when he saith, *This is my
Body*; as if he should say, the Paschal
Lamb and the Body of it, (*i. e.* the re-
presentation of that on the Table in the
Jewish Feast) that was the memorial of de-
liverance out of *Egypt*, and type of your
deliverance out of the state of sin and
death, I will now have abrogated; and

do now institute Bread and Wine instead of that Paschal Lamb, that you may hereafter retain and continue to posterity a Memorial and Symbol of me, who am the Lamb of God which taketh away the sin of the world, and am now about to be sacrificed for you. This for the words [*My Body and my Blood:*] But then 2. For the whole phrase, and form of speech, [*This is my Body, this is my Blood.*] It seems to be answerable to (and substituted instead of) the Paschal form (*This is the Bread of affliction, which our Fathers eat in Egypt: or, This is the unleavened Bread, &c. or, This is the Passover.*] And therefore the Bread and the Wine in the Eucharist are no more the very Body and Blood of Christ, than that Bread which the Children of *Israel* eat in the Land of *Canaan* was that Identical, that very Bread of affliction which their Fathers eat in the Land of *Egypt*.

Q. *Is not this Popish Doctrine. that the Bread of the Eucharist is transubstantiated into the Body, and the Wine into the Blood of Christ, a very ancient Doctrine?*

A. It is but four hundred fifty nine years, since it was declared by Pope Innocent the third, in the Council of *Lateran*.

It was in the Council of *Lateran*, 1215.

Q. *Is*

Q Is not this impossible and incomprehensible error of Transubstantiation to be rejected with our utmost Detestation ?

A. Yes.

Q. Doth not this Doctrine suppose a silly Priest to do that which all the Angels cannot do, and that is to make his Maker, as the Papists call the Host, and the people to devour their God ?

A. Yes.

Q Can they justify this by Gods omnipotency, that God is able to effect it ?

A. No, this is no better argument than the Turks may justify most of the fopperies of their *Alcoran* by.

Q. What reasons and grounds have you for the rejection of this abomination ?

A. There are two grounds especially for the rejection of it.

1. The Idolatry and Sacrilege which doth ensue upon it, and that is the Adoration and worship of the Host, a piece of Bread, and the mutilation or maiming of the Sacrament by Bread only, and the propitiatory Sacrifice of Christ himself in the Mass, who was once only offered up to God upon the Cross, all which are the issue of this error.

2. The Monsters of contradiction and

absurdity to sense and reason, which follow thereupon. It was begotten by feigned Miracles and fabulous Legends, and is the Mother of Blasphemies and inextricable absurdities, and hath set Faith it self on the Rack, and surpasseth all the Harlotry that the Adulterate Church of Rome, that Mothe of Fornications, ever brought forth.

Q. If you can but make good this high charge you have drawn up against that most degenerate and corrupted Church of Rome, in this one error of Transubstantiation being comprehensive of all errors; (Papal Rome being nothing else but the worst corruption of the once most famous Church of Rome, whose Faith was spoken of throughout the world) you may easily persuade all the friends of the Bride, the Lambs Wife, to abominate all the other Fornications of that Whorish Church: And because the Protestants Arguments against Transubstantiation may convince us how fully they have made good this charge, pray produce a few of the many Arguments they have against this Mother Error?

A. 1. Suppose Christ sitting at the Table with his Disciples, and eating this Bread, and drinking this Cup first, as
the

the custom at the Paschal Supper was, and as the Papists generally, and the Fathers hold, and we deny not, because the Scripture seems plain for it, *Mat. 26. 29. Henceforth I will not drink of the fruit of the Vine*; supposing therefore this, How is it possible or imaginable that he should eat himself? or how can he sit at Table, and yet be in the mouths of the Apostles? Was he at the same time in the Apostles mouths or stomachs, while he sate and rose from Table, and discoursed those three Chapters of *John 15, 16, 17.* Or while he sweat that bloody sweat in his Agony in the Garden, &c. A monstrous impossibility!

2. It's impossible to make that which was before existent and in being: Can a Father beget a Son that is already begotten? Can an Architect build an House that is already built? Can the Body of Christ, which is before the Conversion of the Bread, be made or produced by the turning of Bread into it? Can he that was conceived by the Holy Ghost, and born of the Virgin *Mary*, be made by pronouncing of four or five words? If ever delusions were strong, these are; For, to make that which is made, and to unmake

that

that which is made, are equally impossible.

3. They say that the substance of Bread and Wine is avoided, and that only the accidents remain; so that there is length and nothing long, breadth and nothing broad, thickness and nothing thick, whiteness and nothing white, moisture and nothing moist, sweetness and nothing sweet, that is, a long, broad, thick, white, moist, sweet nothing. The Priest pours out nothing but Lines and Colours, when he pours out the Wine, for these accidents of Bread and Wine are not in the Bread, because that is avoided and vanished, and they are not in the Body of Christ, as themselves say, and yet it is plain this Bread and Wine do nourish the Body, and is the Body nourished by meer accidents? Can there be plainer contradictions?

4. Can the same Body at the same time have his just Dimensions, distance of parts, symmetry, proportion, as the Body of Christ hath, and yet not have these, because all parts? Yea, the whole Body of Christ, say they, is in one and the self same point or crumb of Bread.

5. Can the Body of Christ, which is much greater, be wholly contained in a Wafer or piece of Bread, in his full Dimensions, and that as many times as there are points, crumbs, drops in the Bread or Wine?

6. Can the Bread be turned into the very Body of Christ, and yet not any thing of that Bread become any thing of Christ, nor the matter, nor form, nor accidents of Bread be made either the matter, or form, or accidents of Christ?

7. Can the same thing, as Christs true Body, at the same time be wholly above it self, and wholly below it self, within and without it self? Can it be moved, and yet be still? be carried from one place to another, and yet not move? be brought from Heaven to Earth, and yet not come out of Heaven? Who then can assure us that when Christ hung upon the Cross, he was not walking somewhere else, Crucified and not Crucified, eaten and not eaten, alive in one and dead in another place?

8. What dishonour do these men render the Body of Christ obnoxious unto, to be eaten by wicked men, by brute Creatures, by Mice, by other vermine,

to be cast into some unclean place? For so long as the form of Bread remains, so long the Body of Christ is there, though it be in the Mouth or Belly of a Mouse, saith *Hales*, and the rest of the Schoolmen, who do one where or another acknowledge the most of these monstrous Absurdities, and go about to heal, and solve them.

Q. We shall surcease from raking further into the ingrateful sink, whose Name Transubstantiation is but of yesterday in comparison, and which dishonours the Body of Christ, into a Monster, destroys the nature of a Sacrament, and fills the world with dreadful Contentions and broils: And shall now consider with our selves what may profitably be observed from all this: What therefore may be observed upon the whole matter?

A. We may observe, 1. What grievous impositions the Romanists lay upon the Faith of them that are devoted to her Communion.

2. What contradictions and absurdities the common people do ignorantly and implicitly believe.

3. What strong delusions even to believe lies God gives up learned men unto,

that refuse the simplicity of the truth for interests and politick ends !

4. What a Mercy of God it is to deliver us from that Tyranny, which leaves us no other choice, but to swallow and digest such impossible things, or to be sacrificed in flames, and the Lord forbid the Re-entrance of that Religion among

* Mr. *Vines* us, * which in all likelihood will cost us on the Sa- our Souls, or our Lives.
crament.

Q. Since the worthy Receivers are not after a corporal and carnal manner partakers of Christs Body and Blood ; After what manner are they partakers of them ?

A. By Faith.

Q. How understand you that ?

A. As truly as the Minister gives them the Bread and Wine, so truly doth God give them the Body and Blood of Christ, that is, the Crucified Saviour, not by local motion, but by real communication, not to their teeth, but to their Souls ; and consequently exhibits to them all the benefits thereof to their spiritual nourishment and growth in Grace, and all the advantages that flow to them from the death of Christ.

Q. 97. What is required to the worthy receiving of the Lords Supper ?

A. It

A. 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, of their Faith to feed upon him, of their Repentance, Love and new Obedience: lest coming unworthily, they eat and drink Judgement to themselves.

Explic. Q. How ought Christians to partake of the Lords Supper?

A. They ought to partake worthily (that is suitably) with a suitable frame of heart to this Ordinance.

Q. What is the great duty of those that would thus partake?

A. It is required that they examine themselves.

Q. How many things must they examine themselves about?

A. Five especially, viz. 1. Knowledge.
2. Faith. 3. Love. 4. Repentance.
5. New Obedience.

Q. Must every one that cometh to the Lords Supper have Knowledge?

A. Yes.

Q. Why is Knowledge necessary?

A. To discern the Lords Body &c.

1 Cor. 11.

Q. What other graces must they examine themselves about?

28, 29

A. Their Faith, Repentance and Love.

Q. *In their examination, what must they look after ?*

A. Two things especially ; 1. That they have these Graces. 2. That the said Graces be in readiness for service and exercise, that is, that they so stir up these Graces of the Holy Ghost, as they may be most profitably exerted in this most Sacred solemn Ordinance.

Q. *Why is Faith necessary ?*

A. To feed on Christ. *John 6. 53.*

Q. *Why is Repentance necessary ?*

A. Repentance for sin will fit them to receive, and sweeten their receiving the benefits of Christs death to their Souls.

Q. *Why is Love necessary ?*

A. Because they who have no Love to God and Christ, and their Brethren, are unfit to receive the pledge of Gods Love to themselves.

Q. *What else must they examine themselves about ?*

A. New Obedience, whether they propose and practise it in any good measure.

Q. *Why is New Obedience necessary ?*

A. Because Christ only communicates
the

the benefits of his death to them that obey him *u.*

a Heb. 9:9

Q. What if any Communicants shall eat this Bread, and drink this Cup of the Lord unworthily ?

A. They shall be guilty of the Body and Blood of Christ *x.*

x 1 Cor. 11:27

27

Q. What danger is there in that ?

A. All such Communicants eat and drink Judgement to themselves *y.*

y 1 Cor. 11:29

29

Q. 98. What is Prayer ?

A. 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 acknowledgement of his mercies.

Explic. *Q.* What are the parts of Prayer ?

A. Confession, Petition, and Thanksgiving.

Q. And how many things are there, as the matter of these ?

A. Three ; our sins, as the matter of our Confession ; our desires and wants, as the matter of our Petition ; and our Mercies as the matter of our Thanksgiving.

Q. What is Confession ?

A. A due acknowledgement of our sins

sins with all their several aggravating circumstances z.

a Dan. 9.

4, &c.

2 Sam. 24.

10

Q. What is Petition?

A. The offering up of our desires to God.

Q. To whom are we to direct our Prayers?

a Psa. 5. 2, 3

A. To God only *a.*

Q. Why are we to direct our Prayers only to God?

b Gen 4. 26

Acts 9. 14

Jer. 10. 25

Psal. 79. 6

and 116. 13

Gen. 12. 8

c Mat. 4. 10

Rev. 19. 10

and 22. 8, 9

A. 1. Because Prayer is such a special part of religious worship, that it is sometimes in holy Writ put for the whole worship of God, and God is the only object of religious worship *c.*

2. Because God only is omniscient and omnipresent to know our wants and hear our Prayers. 1 Kings 8. 38, 39. Psal. 34. 15. Isa. 63. 16.

d Psal. 65. 2

Mat. 4. 10

3. Because the Title of a Hearer of Prayers is one of Gods Peculiars, and that glory which he will not give to any other *d.*

e 1 Tim. 6.

15

Psal. 145.

18, 19

and 20. 4, 5

4. It is Paganism, and gross Idolatry to give so principal a part of divine worship, and to do service to them that by nature are no Gods. Gal. 4. 8.

5. Because God only is Almighty and can answer our Prayers, he is All-sufficient and will fulfill all our Petitions *e.*

Q. Are

Q. Are therefore forbidden to Pray to Saints and Angels?

A. We are forbidden to Pray to them, upon pain of Gods high displeasure, and such punishments as he will inflict upon all such as shall contemn or neglect their known duty to him, by intruding into those things which they have not seen. Exod. 20. 5. and 34. 14. Col. 2. 18.

Q. The Papists please themselves, and condemn Protestants in point of Praying to Saints and Angels, as Intercessors to God, as if there were some special humility in so doing; Have they any ground for this Doctrine?

A. They search into those things which they know nothing of, and have no other ground for this Doctrine but their own carnal Phantasie. Col. 2. 18.

Q. For what must we make our addresses to God in Prayer, or offer up our desires to him?

A. For things agreeable to his Will. 1 Joh. 5.

Q. How shall we know what things are agreeable to the Will of God?

14

A. By the written Word, the Commandments and Promises of it.

Q. In whose Name must we Pray?

A. In the Name of Christ g.

g Job. 16 23

Q. What

bDan. 9. 17
with A&S

2. 36

Luke 1. 43

and 2. 11

See Cardi-

nal Bellar-

mine, in his

first Book

of Indul-

gences,

Chap. 2.

Q. What mean you by that ?

A. For Christs sake and worthiness b.

Q. Doth not the Romish Divinity say plainly that there are some Saints and Martyrs, who have suffered more than their sins did deserve ; and that their superabundant satisfactions are put into the Treasury of the Church, and distributed by the Popes Indulgences ?

A. Yes.

Q. The Papists with one hand lay hold on the Merits of Christ, but with the other they lay hold on the Merits of Saints, and Martyrs : Can they deny this ?

A. They cannot deny it : For before God and his Angels, their Priests, when they sing Mass, Pray unto God, not only through the Merits of J:us Christ, but also through the Merits of Saints, whose Reliques are under the Altar.

Q. Do not their Devotoes [the more superstitiously devout Papists] publickly assert that the holy Virgin saves us, and brings us into heavenly glory, not only by her Prayers, but also by her Merits ?

A. Yes.

Q. Doth not this Opinion of theirs border up'n B'asphemy ?

A. Yes.

Q. Are

Q. Are there not in Rome it self published certain Indulgences, By the Prayers, and by the Merits of the holy Virgin Mary, of Michael the Archangel, of St. John Baptist, of the holy Apostles, Peter and Paul, and of all the Saints, without any mention at all of Jesus Christ, or his Merits?

A. Yes.

Q. And is not this egregious horrid Sacrilege?

A. Yes.

Q. Are we therefore to Pray to the Father in the Name of Christ, and in his Name only?

A. Yes.

Q. Why so?

A. 1. Because none but Christ were ever called to the honour of an everlasting Priest-hood, to appear in the presence of God for us: And it would be sinful in us to imagine the Saints or Angels to usurp an Office, and assume to themselves that honour they were never called unto by God, as Christ was.

2. Because he alone is able to save us to the utmost; and seeing he ever liveth to make Intercession for us (presenting himself before God, and that one once offered perfect Sacrifice for sin for us)

we

See this Indulgence in the book of the Ceremonial of Bishops, page 381. of the Roman Edition, 1606.

Heb. 5. 4,
5, 6, 9, 10
and 9. 24,
25, 26.

we should much derogate from the sufficiency of Christs undertakings, to suppose any need of the Intercession of Saint or Angels.

Q. And what is the third part of Prayer ?

A. Thanksgiving.

Q. What is Thanksgiving ?

A. The thankful acknowledgement of, and a faithful rendring unto God the praise that is due unto his Name k.

k Psal. 103.

1, 2

and 29. 1, 2

1 Theſ. 5. 18

Phil. 4. 6

Q. 99. What rule hath God given for our direction in Prayer ?

A. The whole Word of God is of use to direct us in Prayer ; but the special rule of Direction is that Form of Prayer which Christ taught his Disciples, commonly called the Lords Prayer.

Explic. Q. What is generally useful for our direction in Prayer ?

A. The whole Word of God.

Q. But have we not left us upon Record, some special rule for our direction in Prayer ?

A. Yes, the Lords Prayer. Math. 6. Luke 11.

Q. Why is that Form recorded in the Gospels, called the Lords Prayer ?

A. Because the Lord Jesus taught it his Disciples. Luke 11. 1, 2.

Q. Of what use is the Lords Prayer ?

A. To

A. To direct us in Prayer.

Q. Is it only of use to direct us in Prayer?

A. No.

Q. Is not the saying the very words of the Lords Prayer commended unto us, if not commanded?

A. Yes, Luke [Chap. 11. 2.] hath it, *When ye Pray, say, Our Father, &c.*

Q. What kind of Forms may our Prayers be presented in?

A. Either in set or extemporary unprescribed Forms.

Q. Are set Forms of Prayer lawful?

A. Set Forms of Prayer are lawful, both as the word [Set] signifies premeditate limited Forms, as opposed to extemporary; and as it signifies prescribed, and for some occasions and uses commanded.

Q. How do you prove it lawful to use a set determinate Form of words, either written or fastened in our memory?

A. It is apparent both by the example of Christ, who in St. Luke bids us, when we pray, say, *Our Father, &c.* (Not only pray after this Pattern, as the words in St. Matthew may be interpreted, but use these very words, *When you pray, say,*

say, *Our Father*, &c: *Luke 11. 2.*) and of *John Baptist*, who taught his Disciples to pray in some Form, though we know not what it is, *Luke 11. 1.* As also of the Priests under the Law, by Gods appointment, that used a Set Form of blessing the People, *Numb. 6. 24.* &c. And of our Saviour himself, who used a part (if not the whole) of the 22. *Psalms* upon the Cross, *My God, my God, why hast thou forsaken me*, &c. And of the Church of the Jews, and Christian Churches through all times, who have had their Liturgies, as waies and Forms of serving God publickly, and as means to preserve the true Religion from all corruptions in Doctrine. And to these Arguments may be aded one more of common observation, that even when the Minister (or whosoever is the mouth of the rest) prayeth, though in a Form of his own present extemporary effusion, yet at that time all others present are limited to his conceptions, and pray in as stinted a Form, as if what the Minister prays were read out of a Book, or dictated by his Memory.

Q. But how do you prove it lawful to use a Set (as that signifies a prescribed) Form of Prayer?

A. It

A. It is apparent, 1. By Christs prescribing one, which he would not sure have done, if it had not been lawful to have used it being prescribed; and so also, 2. By the other examples mentioned, which are most of them prescriptions. 3. By the no Objection against the use of them; For sure, if it be lawful to use them, it is lawful to prescribe them at some time, and for some uses, (for that a thing in it self acknowledged, and proved to be lawful, should by being commanded by lawful Authority become unlawful, is very unreasonable, unless lawful Magistrates be the only unlawful things) and at other times to use other liberty is not forbidden, and so hereby there is not any invasion or Tyranny used upon our Christian liberty. 4. By the great benefit that accrues to the Congregation in having discreet well formed Prayers, and so not subject to the temerity and impertinences of the sudden effusions; and the same still in constant use, and so not strange or new to them, but such as in which they may with understanding go along with the Minister, and by the help of their Memory the most ignorant may carry them away for his private

vate use; and generally those that want such helps, are by this means afforded them. And lastly, by the consideration of this one special farther advantage of them, *viz.* that by means of prescribed Liturgies the Unity of Faith, and Charity is much preserved.

Q Well then, supposing these Set Forms to be lawful in themselves, and lawful to be prescribed; whether may any other be used but such?

See H's
practical
Catechism,
p. 239.

A. Yea doubtless: For the Church being obeyed in the observance of the prescribed Liturgy in publick, permits sometimes (and upon special incidental occasions prescribes) other Forms in the publick Congregation, so it be done prudently, and piously, and reverently, and to Edification; and so also in the Family, or in visitation of the sick, if the particular condition of one or other do require it: and in private, in the Closet, it is not supposed by the Church of *England* but that every one may ask his own wants in what form of words he shall think fit; which that he may do fitly and reverently, it will not be amiss for him to acquaint himself with the several addresses to God, which the Book of *Psalms*, and other parts

parts of holy Writ, and all other helps of devotion will afford him, either to use as he finds them fit for the present purpose, or by those patterns to direct and prepare himself to do the like.

Q 100. *What doth the Preface of the Lords Prayer teach us ?*

A. The Preface of the Lords Prayer, which is [*Our Father which art in Heaven*] teacheth us to draw near to God with holy reverence and confidence, as Children to a Father, able and ready to help us, and that we should pray with and for others.

Explic. Q. *How many parts are there in the Lords Prayer ?*

A. Three, the Preface, the Petitions, and the Conclusion.

Q. *Which is the Preface of the Lords Prayer ?*

A. Our Father which art in Heaven.

Q. *How must we draw near to God in Prayer ?*

A. As Children to a Father.

Q. *How is that ?*

A. With reverence *l*, and confidence *m*.

Q. *Must we come to God with all holy reverence and confidence, because he is our heavenly Father ?*

l Gen. 18.

m 27

Psal. 115. 3

Mal. 1. 6

2 Chron. 6.

13

Psal. 95. 6

Dan. 6. 10

Psal. 89. 7

and 111. 9

Eccl. 5. 1, 2

m 1 Joh. 5.

14

Eph. 3. 12

Mat. 7.

7, — 12

and 21. 22

Joh. 14, 13,

14

and 15. 7

and 16. 23,

24

1 Joh. 3. 22

Rom. 8. 15

Q

A. Yes.

A. Yes.
Q. What encouragement have we so to do ?

A. Because he is able and ready to help us, as a Father his Children.

Q. In what words are his readiness and ability implied ?

A. His readiness in these words [Our Father] his ability in these [which art in Heaven.]

Q. Why do you say, Our Father, and not my Father ?

A. Because we ought not only to pray by our selves, and for our selves ; but with and for others.

Q. Must we pray for all ?

A. Yes n, excepting those that have sinned the sin unto death o.

Q. Must we pray for our enemies ?

A. Yes p.

Q. Whom must we pray for especially ?

A. For the q Church of God.

Q. And whom must we pray for more particularly ?

A. For Magistrates and Ministers.

1 Tim. 2. 1. 2 Thes. 3. 1. Heb. 13. 18. Col. 4. 3. Ephes. 6. 18, 19.

Q. May we not pray for those who are yet unborn ?

A. Yes r

n 1 Tim. 2. 1

Gen. 17. 18

and 20. 7

1 Kin. 13. 6

Ezr. 6. 10

o 1 Joh. 5.

16

p Mat. 5. 44

q Eph. 6. 18

Psal. 28. 9

and 123. 6

A. Yes r.

r Joh. 17.
20

Q. But may we pray for those that are dead and departed out of this life?

A. No.

Q. Why so?

A. 1. Because we find not any command or example in the Scripture, that Prayers are to be made for souls departed; but have the example of *David* (that man after Gods own heart) against it.

2. The souls of the righteous in Heaven stand in no need of our Prayers, and the souls of the wicked in Hell can receive no good by them, or by the pretended sacrifice of the Mass.

Q. But where are those souls pretended to be, that are thought, by the Papists, to be profited by their Prayers, and their sacrifice of the Mass?

A. In Purgatory.

Q. If then there be no Purgatory, do not the Papists themselves grant it us, that there are no Prayers to be made for the Dead?

A. Yes.

Q. What souls do the Papists tell us must go to Purgatory?

A. They tell us that the souls of the impenitent do not go to Purgatory, but

Q 2

to

to Hell, nor the souls of all Believers, but of some only, viz. of those that did not fully satisfie for their sins in this life.

Q. What kind of place do they imagine Purgatory to be ?

A. A place of great pain, where the fore-mentioned souls are tormented till they satisfie Gods Justice, and then being purged fully from sin, they are to be received up into Heaven.

Q. What difference do they make betwixt Hell and Purgatory ?

A. They say in Purgatory, the fore-mentioned souls suffer the vengeance of a temporary fire, but in Hell impenitent Unbelievers suffer the vengeance of eternal fire.

Q. The Papists profess to believe with us, That the blood of Jesus Christ purgeth and cleanseth us from all our sins : Why then have they invented the fire of Purgatory ? If all sins are washed away, and purged by the blood of Christ, what then remains to be purged in this imaginary fire ?

A. They mock the world in calling it Purgatory, for (according to the Romish Doctrine) it serves not to purge, but to punish souls, and to satisfie Gods Justice ;

so that it is not a purging, but a pain and a punishment.

Q But can the sufferings of the fore-mentioned Believers in Purgatory, satisfy Gods offended Justice, so that by the help of the Prayers of the living, and the sacrifice of the Mass, they shall be delivered thence, and accounted worthy to be received up into Heaven?

A. 'Tis impossible that the sufferings of finite and mutable Creatures, which are but of yesterday, should satisfy the offended Justice of the infinite, eternal and unchangeable God; And that their temporary torments, though never so exquisite, should merit for them that far more exceeding and eternal weight of glory, which all shall be partakers of, that are received up into Heaven.

Q. How may it be proved that we are delivered from the whole punishment of sin, temporal and Eternal, by the death of Christ: So that we shall not need to fear their fear, who through fear of Purgatory-fire, are all their life-time subject to bondage; or be affrighted with their big words, who are so hot for this invented fire, as to say, Whosoever believeth not Purgatory shall be tormented in Hell?

Q 3

A. 1.

A. 1. Punishment is inflicted because of sin, *Job* 4. 8. *Prov.* 22. 8. and 28. 18. *Hos.* 10. 13. and 14. 1. Being freed from sin, we are not liable to Judgment, *2 Sam.* 12. 13. *Jer.* 4. 14. *Ezek.* 18. 32.

2. It stands not with the Justice of God, being once fully satisfied, to require a second payment at our hand. *Gen.* 18. 25. *Isa.* 53. 10, 11. *Mat.* 3. 17.

3. Neither will it stand with his glorious Mercy. *Luke* 1. 77, 78. *2 Cor.* 1. 3. *Rom.* 9. 23. *Ephes.* 2. 4, 5, 6. *1 Pet.* 1. 3. *Jude* 21. *2 Tim.* 1. 18.

4. Nor with the honour of Christ, who is a perfect Redeemer. *Tit.* 2. 14. *Heb.* 1. 3. *1 Job.* 1. 7, 9. and 2. 1, 2.

5. Nor with the price of his Blood. *1 Cor.* 6. 20. *1 Pet.* 1. 18, 19. *Mat.* 20. 28. *1 Tim.* 2. 6.

6. Nor with our Faith in praying for full pardon of all our debts. *Matth.* 6. 12,

7. Nor with our peace with God. *Rom.* 5. 1.

8. Nor yet with right reason, that the guilt of sin should be removed, and yet punishment for sin inflicted.

Q. And is not this new invented doctrine of

of Purgatory contrary to the intendment and design of the Gospel?

A. Yes, for the design of the Gospel is to comfort Believers against all their sufferings in this life, with the hope of heavenly glory and happiness, to be enjoyed immediately after their death; see *Rom.* 15. 4. *Jo's.* 5. 24. *2 Cor.* 5. 1, 2. *1 Thes.* 4. 17. *Rom.* 8. 17. *Phil.* 1. 23. *Rev.* 14. 13. *Luke* 23. 43. and 16. 22, 23. with *Mat.* 8. 11, 12. *Heb.* 11. 13, 16. But this new invented Doctrine speaks terrour to all Believers, as being so far from making God full satisfaction for their sins in this life (as some of them are supposed to do by the Papists) that they were never able to make God any satisfaction for them. And therefore must we certainly be all doomed alike to go to Purgatory, that place of so great pain, that the most torturing wheels, and the most ardent fires are nothing in comparison of it, if it be true (which those of that party say) that it is ten times hotter than our fire, and that it differs from Hell-fire, in respect of duration only.

Q. And will not such Doctrine as this be a great scandal, and a Rock of offence to weak Believers, for whom Christ died?

Q 4

A. Yes.

A. Yes.

Q. But is it not the duty of every one that nameth the name of Christ, to comfort the feeble-minded, and to support the weak?

A. Yes.

Q. And do not they blaspheme that wor. by n. me, by the which they are called, that break a bruised Reed, and quench the smoking Flax?

A. Yes.

Q. And whoever shall offend one of these little ones which believe in Christ; were it not better for him that a Millstone were hanged about his neck, and that he were drowned in the depth of the Sea?

A. Yes.

Q. Now therefore, seeing we know these things before, should we not beware lest we also being led away with the error of the wicked, fall from our own steadfastness?

A. Yes.

Q. But that we may not as Children be 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; I will highly concern us to be much in reading the Scriptures, and to use all possible means to help us to

understand the reading, because there are some things in them hard to be understood, which our Adversaries, the learned of them especially, do wrest for their confirmation of the doctrine of Purgatory, as of their other inventions?

Object. 1. The Papists glory much in 1 Cor. 3. 11, 12, 13, 14, 15. Read it; Doth this place rightly understood confirm their Doctrine of Purgatory fire?

A. No, for if the design of the Apostle be attended unto in this place, we may with more reason call the unleavened bread eaten in the Land of Promise by the Israelites, the very identical bread of affliction really eaten by their Fathers in Egypt, as it was a sign of it; than the fire here mentioned by the Apostle, their material Purgatory fire, which is no sign of any such fond invention.

Q. What therefore is the true sense and meaning of this place?

A. If the scope of the place be observed, we shall easily see the meaning of the place to be nothing but this, viz. That the Faith of Christ being the Foundation which our Apostle had laid, and indeed the only one which could possibly be laid: That that which was regularly

to be built thereon was constant confession of Christ in despite of afflictions, which like Gold and Silver, &c. would be refined and purified, not consumed in the fire; but for any doctrine of worldly wisdom, *vers.* 18. of prudential compliances with the Persecutors, Jews or Gentiles, If any such earthly material were brought in the stead of the former-mentioned constancy, it should be brought suddenly to the trial; And proving combustible matter, it will not bear that trial (such are the Doctrines of denying Christ when persecuted) and it shall be so far from helping this Gnostick complier to any advantage as he hopes it will, that it shall bring the greatest danger upon him; and if upon timely Repentance, or by his not having actually denyed Christ (for all his superstrutting of some erroneous doctrines) he be more mercifully dealt with by Christ, and freed from having his portion with Unbelievers, yet it shall go hard with him, as with one that is involved in a common fire, and hardly escapes out of it.

Object. 2. *They urge also, 1 Pet. 3. 19. By which also he went and Preached unto the Spirits in Prison; Do you think when*
this

this Scripture is rightly considered it will
justifie their Opinion of Purgatory fire?

A. No. 1. Because the Apostle saith
that these Spirits that be in Prison, were
disobedient in the daies of *Noah*, *vers.* 20.
And the Papists themselves hold, that
disobedient and impenitent persons go to
Hell, but the Souls of Believers only to
Purgatory; so that this place is nothing
at all for Purgatory.

2. Because Christ is not said to Preach
in the Prison to the Spirits, but to the
Spirits in Prison: The difference be-
twixt these two expressions is very great;
He preached to them in the daies of *Noah*,
who were in Prison in the daies of the
Apostles: He Preached to them out of
Prison, that are now in Prison; which
is nothing to their purpose.

Object. 3. *Mat.* 12. 32. *Whosoever*
speaketh a word against the Son of man,
it shall be forgiven him: but whoever speak-
eth against the Holy Ghost, it shall not be
forgiven him, neither in this world, nei-
ther in the world to come; Hence they argue
that some sins shall be forgiven in the world
to come.

A. Not to be forgiven in this world,
nor in the world to come, is as much as,
shall

shall never be forgiven ; so *Matthew* explains himself, *Mat.* 12. 31. And so *Mark* doth express it, *Mark* 3. 29. Read the places.

Object. 4. *They urge Mat.* 5. 25, 26. read the place. *This Prison, saith Bellarmine, is Purgatory, out of which, after the Debt is paid, the Debtor shall go forth ?*

A. 1. Some understand the place literally, and if it be so understood, it is altogether impertinent to the matter in hand.

2. If the place be taken in a spiritual sense, by the Prison must necessarily be understood Hell (and not Purgatory) whence the Debtor shall never come forth, because no meer man by his suffering can in a finite time satisfy the infinite offended Justice of God.

3. And that which may be an argument to them, they interpret other Scriptures where they meet with the like phrases in the same sense we understand this very place ; see *Mat.* 1. 25. *Gen.* 8. 7. *Deut.* 34. 6. *1 Sam.* 15. 35. and *2 Sam.* 6. 23. So that in brief, in the literal sense, it is impertinent, and in the spiritual sense it must needs be understood
of

of Hell, whence there is no Redemption.

Q. How many sorts of Prayers are there?

A. Three, viz. Closet, Family and Publick.

Q. What do you mean by Closet-Prayer?

A. Entering into our Closet alone, and praying unto our Father in secret.

Q. Why is Closet-Prayer necessary?

A. Because those that pray after the manner of Hypocrites, to be seen of men, have their reward: But if we pray to the Father in secret, our Father which seeth in secret, shall reward us openly.

f Mat. 8. 5, 6

Q. And must we in our Closet-Prayers pray both for our selves and others?

A. Yes.

*t Mat. 6. 5, 6
with ver 9*

Q. When you say you are to pray for others, what do you mean by it?

A. That we ought to pray for all in the Land of the living (which is the only Land of hope) yea, though they be the greatest sinners, and such Prisoners as are bound with the bands and setters of their sins; they are Prisoners of hope, if they have not sinned the sin unto death; and we ought to pray for them.

Q. What

Q. What do you mean by Family-Prayer ?

A. Praying in and with our Families for our selves and others.

Q. Why ought we to pray in our Families ?

A. Because God will pour out his fury upon the Families that call not on his Name, as having on them the mark and brand of the accursed Heathens, Jer. 10. 25.

Q. What mean you by Publick-Prayer ?

A. Praying in and with the publick Assemblies for our selves and others.

Q. Ought not publick prayer to be preferred above all Family-private prayer ?

A. Yes, because every particular Believer hath special interest and power with God, and doth prevail with him for all desireable blessings; and a multitude of Believers assembled together in publick, will have a greater interest and power with God in Prayer, than a few met together in a private Family: And therefore publick-prayer ought to be and will be preferred by all that regard their own interest, above any Family-private-prayer whatsoever.

Q. Whom

Q. Whom doth the Preface of the Lords Prayer teach us to pray unto?

A. To our Father who is in Heaven.

Q. And do we by this appellation express our reverence to him, and our Faith in him, that his Goodness, Will, and his Power can grant our requests for our selves and others?

A. Yes.

Q. But when mention is made of the Father, do you exclude the Son, or the Holy Ghost from being prayed unto?

A. No.

Q. How and in what order are we to direct our Prayers to the persons of the blessed Trinity? And whether may we not single out any one of the Persons, to whom we may direct more immediately such or such a Prayer?

A. The case hath so much difficulty in it, that a short answer must not be expected to so great questions, as are couched in it; yet we will endeavour to give an answer thereunto, as briefly as we can in these following Conclusions: Some of which will be of use to us as rules of direction to lead us into the sound knowledge of these and other mysteries of the Gospel.

I. That

1. That in all parts of divine worship, and so in this of Prayer, the Trinity in Unity, and Unity in Trinity is to be worshipped and respected. Or, That we ought so to think of God in Prayer as one in Essence, yet three in Persons: and so as three in Persons, that he is but one in Essence.

2. That we ought so to think in Prayer of some one Person in the Trinity, as thereby to be led to the other two: The Father being in the Son, and the Son in the Father, and the Holy Ghost in them both.

¶ Joh. 14. 9,
10, 16, 17
and 15. 26
Isa. 48. 16

3. That in order, we are first to direct our Prayers to the blessed Father; yet not as first, or chief in honour and dignity above the other two, but as first in order of subsisting: according as the Scripture in two places, where the order of the blessed Persons is set down, the Father is first set down in order of witnessing, 1 *Joh.* 5. 7. and invocation and worship, *Mat.* 28. 19.

4. In singling out any one Person in the blessed Trinity, we are to pitch most usually on the Father, as he to whom we direct our Prayers through the mediation of Christ, and by the help of the Holy Ghost:

Ghost : That is the Rule and method prescribed by Christ, to ask the Father in his Name, *Job. 16. 23.* and suitable is and hath been the usual practice of the Saints : And yet in such directings of Prayers most what as to the Father in the general intention of their Spirits, do the Saints mind and eye the other two Persons, and include them as joyntly worshipped ; and therefore in their Prefaces of Prayer they do oftentimes mention expressly, that blessed God one in Essence, yet three in Persons, as he to whom they speak ; and in the close they subscribe glory to the blessed Father, Son and Spirit, three Persons yet one God, &c.

5. We may single out the Son of God, the Lord Jesus Christ, as he to whom we occasionally present some special request, either by way of Apostrophe, whilst we are directing our Prayers to the Father, or in way of Ejaculation : as did *Stephen, Acts 7. 59. Lord Jesus receive my Spirit.* And so in the instance of that short prayer of the Converted Thief, *Luke 23. 42. Lord, remember me when thou comest into thy Kingdom ;* and so in that short Prayer of *Jacob's, The Angel which redeemed me from all evil, bless the Lads,*

R

Gen.

Gen. 48. 16. this Angel was Christ: And in more continued and solemn manner did *Abraham* pray to that Angel, *Gen.* 18. To him did *Jacob* pray again, and make supplication, by the space almost of the whole night, and had power over him, *Gen.* 32. from Verse 24. to the end, compared with *Hos.* 12. 3, 4. And the Reasons hereof are evident,

1. Because Prayer is a divine worship of God as God *; and therefore due to the Son, and so to the Holy Ghost as well as to the Father. *Rom.* 10. 13, 14.

2. We are Baptized into the Name of the Son, and the Holy Ghost, as well as into the Name of the Father: and therefore both the Son and the Holy Ghost may be particularly and personally invoked, and worshipped as well as the Father x.

x *Joh.* 14. 1

3. We are to believe in the Son, and so in the Holy Ghost as well as in the Father, and that personally and particularly: and therefore so are to pray to either. That which the Apostle expoundeth of the Gentiles trusting in Christ, *Rom.* 15. 12. the Prophet expressed of their seeking to him, *Isa.* 11. 10. So that they are inseparably due to one and the same

same Christ, upon one and the same ground; see *Rom.* 10. 13, 14. before mentioned. It is supposed that he on whom men call, he must be believed on, or else he cannot be called upon by any; and when the Apostle in the 13. Verse, mentions the Name of the Lord, as that which is called upon, he in Verse 14. expounds it to be meant of the Lord himself: to call upon the Lords Name, is to call upon himself.

4. The Lord Jesus promiseth that he will do what we ask, *Joh.* 16. 23, 24. and therefore he may be taught to do the same; and indeed he proveth himself to be equal with the Father by this argument, because Petitions shall not only be granted in his Name, but by him: Neither doth he make account that this is any disparagement to the Father, but a glorifying of him, and therefore when he saith, *Joh.* 17. 1. *Father glorifie thy Son,* he immediately adds, *that thy Son also may glorifie thee.* What is said to prove that in our Prayers we may single out the Son of God, may serve to prove the same may be done to the Holy Ghost.

Obj. *Against this which hath been said, it may be objected, we are to ask all we do ask in*

the Name of Christ; and therefore how can we be said to ask him, or Pray to him?

A. 1. The Lord Jesus Christ is asked or prayed unto in that prayer that is put up to the Father in his Name, *Job. 16. 23.* Christ speaking of the time after his Resurrection and Ascension, saith, *In that day ye shall ask me nothing: or (which is all one) Verily, ye shall ask the Father nothing in my Name, but he will give it you.* He is glorified as God, in that all is done with God in his Name, and for his Father. For albeit it be sometimes said, For *Abraham* and *David's* sake God will do this or that; yet this is meant in reference to Gods Covenant of Grace with them, and so to Christ properly, in whom that Covenant is ratified, *Gal. 3. 17.* They called on the Name of the Lord Jesus Christ in every place, *1 Cor. 1. 2.* Yet surely they brake not that Rule, *Job. 16. 23.* They called on the Father in Christs Name, even in their calling upon God in his Name: and Christ as God is also called upon, in that his Father as God is called upon.

2. In all external worship of God, one Person of the Trinity being Named, the

the other are understood, and are not to be excluded: the Trinity being undivided in worship.

3. If Christ be considered as the Son of God in Essence with the Father, He is he to whom we come, &c. Coming in Prayer to the Father: If considered as Mediator, God incarnate, God and Man, He is he by whom we come to the Father, Heb. 7. 25. and 1 Tim. 2. 5. As the Son of God, He may be, he must be prayed to, which is God and Man in one Person; but is not prayed to as Man, but as God.

Q. 2. *What are those Petitions which you offer up to God the Father, Son and Holy Ghost?*

A. They are Six: In the three first we more immediately respect Gods glory; in the three last our own good.

Q. 101. *What do we pray for in the first Petition?*

A. In the first Petition [which is, *Hallowed be thy Name*] we pray that God would enable us and others, to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Explic. Q. Which is the first Petition?

A. Hallowed be thy Name.

Q. What is it to Hallow Gods Name?

A. To glorifie him in all that whereby he makes himself known, viz. His Titles, Attributes, Ordinances, Word and Works; all which are explained particularly in the third Commandment.

Q. Are we to pray that God would enable us and others thus to glorifie him?

A. Yes.

Q. And that he would dispose all things, in his all-wise over-ruling providence to his own glory?

A. Yes.

Q. And do we pray in this first Petition, that God may be known to be what he is y, and accordingly esteemed z, worshipped a, and praised b in word c and deed d, throughout the world e?

A. Yes. y Rom. 11. 36. 1 Tim. 1. 17. z Psal. 89. 6. a Psal. 97. 7, 9. b Psal. 113. c Psal. 63. 4, 5. d 1 Cor. 10. 31. Matt. 5. 16. 2 Thes. 1. 11, 12. e Psal. 86. 9.

Q. 102. What do we pray for in the second Petition?

A. In the second Petition [which is, Thy Kingdom come] we pray that Satans Kingdom may be destroyed, that the

King-

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.

Explic. Q Which is the second Petition ?

A. Thy Kingdom come.

Q. In this Petition, whose Kingdom do we pray against ?

A. The Kingdom of Satan f.

f Rev. 10, 11

Q. How manifold is the Kingdom of Satan ?

A. Twofold, 1. That within, viz. The rule Satan hath in the hearts of men by Nature g.

2. That without, consisting in an open advancement of false Doctrine, Worship, and Prophaneness b.

g Eph. 2, 2, 3

b Rev. 20.

7, 8.

Q. And are we to pray that the Kingdom of Satan, in both these senses may be destroyed ?

A. Yes.

Q. Whose Kingdom do we pray for ?

A. The Kingdom of God.

Q. How manifold is the Kingdom of God ?

A. Twofold : The Kingdom of Grace, and the Kingdom of Glory.

Q. What are we to pray for in reference to the Kingdom of Grace ?

IPsa. 51:18 A. That it may be advanced i.

*3 Thef. 3.1 Q. How is the Kingdom of Grace ad-
Mat. 24:14 vanced ?*

*Rom. 6. A. By our selves and others, being
12, 13, 14 brought into it, and kept in it.*

*11 Q. How manifold is the Kingdom of
1 Cor. 15. Grace ?*

*25 A. Twofold, 1. That within, viz.
The rule which God hath in the hearts of
his people by his Word, Grace and Spirit.
Rom. 6. 17. Ephes. 2. 5, 6.*

*2. That without, viz. in an open ad-
vancement of the true Religion, and pure
4 Rev. 20.2 worship of God in the Church k.*

Q. What do we pray for in reference to the Kingdom of Glory.

4 Rev. 22.20 A. That it may be hastened l.

Q. What is the Kingdom of Glory ?

*A. It is that state of blis and glory in
Heaven, wherein the people of God shall
dwell with God and Christ hereafter for
ever.*

Q. Can our Prayers hasten this ?

*A. We cannot hasten it till Gods ap-
pointed time be fully come.*

Q. How then are we said so to do ?

A. We are said to hasten it,

1. In our Expectations.
2. In our Preparations.
3. In our Longings.
4. And in our Prayers for it.

Q. 103. *What do we pray for in the third Petition ?*

A. In the third Petition [which is, Thy will be done on 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.

Explic. Q. *Which is the third Petition ?*

A. Thy will be done on Earth as it is in Heaven.

Q. *What is prayed for in this Petition ?*

A. That God would make us able and willing to know, obey, and to submit to Gods Will m.

Q. *What is it that must make us able and willing to do all this ?*

A. The Grace of God enlightening, and assisting us.

Q. *How ought we to know, obey, and to submit to Gods Will ?*

A. In all things.

Q. *What do you mean by Gods Will, which we ought thus to know, obey and submit to ?*

A. We

m Psa. 119;

33, 34, 35,

36

Deu. 29. 29

1 Sam. 3. 18

Psal. 39. 9

Job 1. 21,

22

Acts 21. 14

A. We are to know and obey the Will
 7 Mat. 7. 21 of Gods precepten, and that which he
 Act. 9. 6 is pleased to require of us; and to sub-
 M.c. 6. 8 mit to the Will of Gods providence, or
 8 Ro. 1. 10 that which he is pleased to do with us,
 1 Pet. 3. 17 and unto us.

Q. After what manner ought we to do
 this?

A. As the Angels p do in Heaven.

20, 21 *Q.* And ought we as chearfully, unani-
 mously, and impartially to execute Gods
 commands on Earth as the Angels do in
 Heaven?

A. Yes.

Q. 104. What do we pray for in the
 fourth Petition?

A. 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.

Explic. *Q.* Which is the fourth Peti-
 tion?

A. Give us this day our daily bread.

Q. What do we pray for in this Peti-
 tion?

A. We pray that we may receive a
 competent portion of the good things of
 this life. Prov. 30. 8.

Q. What

Q. What is meant by a competent portion?

A. Such a portion as is sufficient and convenient for us, or suitable to our places and conditions here in this life.

Q. Are the things in this life then good in themselves?

A. Yes, although not the only, or principal good things.

Q. How ought we to pray to receive this portion?

A. Of Gods free gift. Jam. 1. 17.

Q. What else do we pray for to enjoy with them?

A. Gods blessing q.

Q. Do not those then that trade and work for outward things, without praying to God for them, take a wrong course to get them, and to have them with a blessing in a Covenant way?

A. Yes r.

Q. And is it not sufficient that we have these outward things, unless we have Gods blessing with them?

A. No.

Q. Why do we say, Give us [this day] our daily bread?

A. It is to teach us not to take care for to morrow, and to instruct us that we must pray daily f.

Q. And

7 1 Tim. 4. 4

Psal. 37. 16

Prov. 15. 6

7 Prov. 10. 4

with 22

Psa. 127. 22

f Luk. 11. 3.

Mat. 6. 34

Q. And why do we pray for Bread ?

A. It is to teach us to moderate our affections to, and desires after earthly things; and to be content, if we have but necessaries.

2 Mat. 6.

31, 32

Heb. 13. 5

Q. In what Petition do we pray for temporal things ?

A. In this fourth Petition.

Q. 105. What do we pray for in the fifth Petition ?

A. In the fifth Petition [which is, *And 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.

Explic. Q. Which is the fifth Petition ?

A. Forgive us our Debts, as we forgive our Debtors.

Q. What do we pray for in this Petition ?

A. We pray that God would pardon all our sins. *Psal. 51. 1.*

Q. How do we pray that God would pardon them ?

A. We pray that God would pardon them freely of his Grace, for the sake and merits of Christ. *Rom. 3. 24.*

Q. Why

Q. Why are our sins called Debts?

A. Because they make us Debtors, liable to the wrath, and offended Justice of God.

Q. Whence have we encouragement to ask of God the forgiveness of our Debts?

A. Because we that are infinitely short of his Goodness, do yet forgive our debtors. Mat. 6. 14.

Q. How are we enabled to forgive others?

A. By the Grace of God only.

Q. After what manner must we forgive others?

A. From the heart. Mat. 18. 35.

Q. And must we from the heart forgive others their trespasses, as ever we expect that God should forgive us?

A. Yes.

Ephes 4 32

Q. 106. What do we pray for in the sixth Petition?

A. In the sixth Petition [which is, And lead us not into temptation, but deliver us from evil] we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Explic. Q. Which is the sixth Petition?

A. Lead

A. Lead us not into temptation, but deliver us from evil.

Q. What is prayed for in this Petition?

A. Divers things; 1. That God (if he sees good) would keep us from being tempted to sin.

4 Luk 22.

32, 33, 34

2 Sam. 24. 1

with

1 Chron.

21. 1

Q. How many kinds of temptations be there?

A. Two, 1. Of affliction, which have tendency towards sin, if not sanctified.

2. Of enticement unto sin directly; we pray to be kept from both (if God sees good.)

Q. And what do we pray for in reference to both these temptations?

A. If it please God to suffer us to be tempted either way, then that he would support *x* us under the affliction, and not suffer us to be taken Captives by Satan, and led into temptation, to be triumphed over by him at his Will *y*.

x Pl. 55. 22

2 Cor. 12.

8, 9

7 Luk. 22.

31, 32

1 Pet. 5. 8,

9, 10

Mark 14. 38

Q. Is there any thing more prayed for?

A. We pray that God in his due time would deliver us, when we are tempted: That the affliction may be removed, when it is a burden too great for

for us to bear, and that he would lead Captivity captive, and rescue us out of the hands of Satan &c.

21 Cor. 10.

Q. 107. *What doth the Conclusion of the Lords Prayer teach us ?*

13
Ephes. 4. 8

A. The Conclusion of the Lords Prayer [which is, *For thine is the Kingdom, the Power, and the Glory for ever, Amen.*] teacheth to take our encouragement in Prayer from God only, and in our Prayers to praise him, ascribing Kingdom, and Power, and Glory to him ; And in testimony of our desire, and assurance to be heard, we say *Amen*.

Explic. Q. *What is the Conclusion of the Lords Prayer ?*

A. For thine is the Kingdom, and the Power, and the Glory for ever, *Amen*.

Q. *What doth the Conclusion of the Lords Prayer teach us ?*

A. It teacheth us to take our encouragement in Prayer from God only a.

4 Dan. 9. 18

Q. *Is this an encouragement to us in Prayer, that the Kingdom, or Rule, or Sovereignty is Gods, and therefore he may give us what he pleaseth ?*

19,

A. Yes b.

b Dan. 4.

Q. And 32, 34, 39

Q. And that the Power is Gods, and therefore he can do according to and above all our necessities, let our case be what it will?

A. Yes c. *Gen. 17. 1*

Q. And that the Glory belongs to God, and therefore we are encouraged from the glorious excellencies of his nature to expect, and for the furtherance and promoting of his own honour to desire the fulfilling of our requests?

A. Yes d. *Dan. 4.*

Q. What else doth the Conclusion teach us?

A. It teacheth us in our Prayers to Praise him, or to joyn praises to our Prayers, by ascribing Kingdom, Power and Glory to him only. *1 Chron. 29. 11, 12, 13.*

Q. And is Gods Kingdom, Power and Glory then the matter both of Gods praise, and of our encouragement?

A. Yes.

Q. Is God praised by us in our ascribing all Kingdom, Power and Glory to him, and in extolling his excellencies and Prerogatives?

A. Yes. *1 Tim. 6. 15, 16.*

Q. How

Q. How long must we thus glorify, and praise God ?

A. For ever e.

e 1 Tim. 1.

Q. And why do we say [Amen] as the Conclusion of this and of all our Prayers ?

17

and 1.4, 18

A. In testimony of our desire and assurance to be heard.

Q. Is that then the meaning of our saying, Amen, in the close of our Prayers ; So let it be, and so it shall be, as such phrases imply both earnestness in desiring, and confidence of speeding ?

f Psal. 20.5

Isa. 26. 9

2 Cor. 1.20

Mat. 21 22

Eph. 3. 20,

21

A. Yes f.

S

The

The Creed.

I Believe in God the Father Almighty,
maker of Heaven and Earth: And
in Jesus Christ his only Son our Lord,
who was conceived by the Holy Ghost,
born of the Virgin Mary, suffered under
Pontius Pilate, was Crucified, dead and
buried, he descended into * Hell, the
third day he rose again from the dead,
he ascended into Heaven, and sitteth on
the right hand of God the Father Al-
mighty, from thence he shall come to
judge the quick and the dead: I believe
in the Holy Ghost, the holy Catholick
Church, the Communion of Saints, the
forgiveness of Sins, the Resurrection of
the Body, and the Life Everlasting. Amen.

* That is,
Continued
in the state
of the dead,
and under
the power
of Death
till the
third day.

The Ten Com- mandments.

Exodus 20.

GOD spake all these words, saying,
I am the Lord thy God, which
have brought thee out of the Land of
Egypt, out of the House of Bondage.

1. *Thou shalt have no other Gods before
me.*

2. *Thou shalt not make unto thee any
graven Image, or any likeness of any
thing that is in Heaven above, or that is
in the Earth beneath, or that is in the Water
under the Earth: Thou shalt not bow down
thy self to them, nor serve them: For I
the Lord thy God am a jealous God, visiting
the iniquity of the Fathers upon the Chil-
dren, 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.*

S 2

3: Thou

3. Thou shalt not take the Name of the Lord thy God in vain : For the Lord will not hold him guiltless that taketh his Name in vain.

4. Remember the Sabbath day to keep it holy : Six daies shalt thou labour and do all thy work : but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor thy Stranger that is within thy Gates : For in six daies the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh day ; wherefore the Lord blessed the Sabbath day, and hallowed it.

5. Honour thy Father and thy Mother, that thy daies may be long upon the Land which the Lord thy God giveth thee.

6. Thou shalt not Kill.

7. Thou shalt not commit Adultery.

8. Thou shalt not Steal.

9. Thou shalt not bear false witness against thy Neighbour.

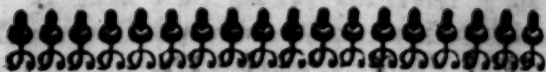
10. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.

The

The Lords Prayer.

Matth. 6.

OUR Father which art in Heaven,
Hallowed be thy Name. Thy King-
dom come. Thy Will be done on Earth as
it is in Heaven. Give us this day our
daily bread. And forgive us our Debts as
we forgive our Debtors. And lead us not
into temptation, but deliver us from evil:
For thine is the Kingdom, and the Power,
and the Glory for ever. Amen.



Acts 8. 30.

Understandest thou what thou readeſt ?

GOD avouched *Iſrael* to be his peculiar people ; *In Judah is God known, his Name is great in Iſrael.* God erected a partition-wall between the Jew and the Gentile ; but Chriſt took it down, And now in every Nation be that feareth God, and worketh righteouſneſs is accepted with him. And this *Eſthiopian Eunuch*, although of the Line of curſed *Ham*, becomes a Believer upon *Philip's* Preaching to him *Jeſus*. We ſee how that not many wiſe men after the fleſh, not many mighty, not many noble are called : Yet there are ſome of the moſt Noble, and Officers of great honour and truſt, whom God is pleaſed to call over to himſelf. Of this choſen and royal Prieſthood, whom God called out of darkneſs into his marvellous light, were *David*, *Solomon*, *Ieſhaſaphat*. You may read *David's* conqueſts, 2 *Sam.* 8. and 10. Chapters ; *Solomon's* honour, 2 *Chron.* 1. 12. How the Realm

Realm of *Jeboshaphat* was quiet, for his
 God gave him rest round about, *2 Chron.*
17. 6. and 20. 30. And you see of what
 Authority this Eunuch was under *Can-*
dace Queen of the Ethiopians, Verse 27.
The Law is our School-master to bring us Gal. 3. 24
unto Christ: Yea even Profelytism it self is
 here an Introduction to such a blessing.
Philip had a Vision, and therein an Angel
 from Heaven spake unto him, to go to-
 wards the South, unto the way that go-
 eth down from *Jerusalem* to *Gaza*, which
 is desert; where he light on the *Ethiopian*
Eunuch, Vers. 26, 27. And finding him
 studious of the way of God, reading the
 Evangelical Prophet, *vers. 28.* by pro-
 phetick divine efflation, or revelation he
 is directed to go near to the Chariot, and
 speak to him, *vers. 28.* The which he did
 with the greatest readiness, running to
 the Chariot, and there hearing him read
Esaias the Prophet, said to him in the
 words of the Text, *Understandest thou*
what thou readeest? Which words we may
 call the Deacons serious profitable question
 to the Eunuch with set purpose (accord-
 ing to the guidance of Gods Spirit) to
 be an Interpreter unto him. The division
 of the words would be more curious than
 useful.

That every sincere serious Christian that doth in good earnest look after the Salvation of his Soul will diligently read the holy Scriptures, is here to be supposed, as implied in the godly practice of this Eunuch : the Doctrinal truth to be insisted upon as more express is this,

Doct. That we ought not to content our selves with the bare reading of the holy Scriptures, but should labour to understand what we read of them. And here you have, 1. The proof of this Doctrine. 2. Some Rules for the better understanding the holy Scriptures. 3. The Application.

1. This Doctrine is proved——

1. By the practice of the Church of God in all Ages: Read *Neh. 8. 8.* and this practice was not abrogated by Christ or his Apostles, but ratified and confirmed. Christ expounded to the two Disciples that went to *Emaus* in all the Scriptures, the things concerning himself. And you find Christ reading the Book of *Esaias* the Prophet, and expounding that Scripture of himself, as that day fulfilled in their ears by his Preaching to them. You find the Apostle *James* alledges this, why they should not require or force them to be Circumcised, who from Gentiles turned

Luk. 24. 27
Luk. 4. 16,
to the 22.

ed Christians; for *Acts* 15. 21. saith he
Moses of old hath in every City them that
Preach him, being read in the Synagogues
every Sabbath day. As if he had said Nor
 need we Jews to fear that this will bring
 a contempt upon *Moses*, or our Law;
 For the contrary appears by the Christian
 practice, even where these Profelytes of
 the Gentiles are, there the Books of *Moses*,
 as hath been customary from of old, are
 still continued among them, to be read
 aloud in the Synagogue every Saturday,
 (to which the Council of *Laodicea* did af-
 ter add the reading of a Chapter in the
 New Testament) to signifie their respect
 to the Mosaical Law, and their not of-
 fering it contempt among the Profelytes,
 though they did not require them to be
 Circumcised: And *Acts* 13. 15, &c.
 you may read *Paul's* approbation, con-
 tinuation, and recommendation of this
 laudable custom to us by his own practice.
 And that all Nations may be taught our
 of the holy Scriptures the things that are
 commanded them of Christ, he hath pro-
 mised his special presence with Ministers
 unto the end of the world. Now to him
 that shall Question this in our daies, I
 shall give him the two Disciples answer

to

Mat. 28. 19,
 20

to Christ; art thou only a stranger in *Jerusalem*, and hast not known the things which have been, and are of ordinary practice with us every Lords day?

2. By the command of God, *Job. 5. 39.* with *Prov. 2. 4, 5.* Till I come give attendance to reading, to Exhortation, to Doctrine, i. e. Betwixt this and the time of my coming to thee, see thou be diligent in performing thy office in the several parts of it, expounding the Scriptures, confirming Believers, and admonishing them of any fault or danger, and instructing the ignorant or unbelievers.

Some few Rules for the better understanding, and our more profitable reading the holy Scriptures: And these are either Antecedent, Concomitant, or Subsequent.

1. Antecedent Rules.

1. We must pray and beg of God wisdom to understand the Scriptures. We must pray with *David*, that God would open our eyes, that we may behold wondrous things out of his Law. We must pray that God would acquaint us with the mysterie of the Gospel; For if the Gospel

Jam. 1. 5
Pla. 119. 18

Gospel be hid, it is hid to those that are lost. 1 Cor. 4.7

2. We must lay aside all vain conceit of our own wisdom, be humble and hearken to God alone, speaking in the Scriptures. God hath so disposed the way to Heaven, that the most ignorant and most humble, not the most illuminate and most proud, shall be most ready to receive and embrace the Gospel. Mat. 11.25

And we must account our own wisdom foolishness, that we may know the holy Scriptures, which are able to make us wise unto Salvation. We must lie low in the sight and sense of our own ignorance, arguing thus with our selves; Have we lived so long, and read the Scriptures so often, and know so little of them! Let us thus bewail our ignorance, for the humble God will teach. The rain falls upon the Rock, but rests not there, that it may make the Valleys fruitful: Divine heavenly wisdom will not rest upon a proud heart, but will enrich the lowly with its treasures. 2 Cor. 3. 8

We must hearken to God alone, speaking in the Scripture. *Humanum est errare*, there is no intallible Judge upon Earth. If any man Preach any other Doctrine

Gal. 1. 9

Strive unto us, than that we have received from the Canonical Scriptures, let him be accursed. If Pope or Council, or Pope and General Council agreeing together, decree or determine any thing against or besides the holy Scriptures; Let God be True, and every man a Lyar, in this case we are not to attend to a Thus saith a Father, or a Pope, or Council, &c. but to a Thus saith the Lord.

Col. 2. 8

3. We must go to the Scriptures without prejudice. *Non referendus est sensus, sed auferendus*; We must not bring but take our sense from the Scriptures; lest we wrest them to our own destruction. Take care no body plunder you, rob you of all that you have, your principles of Christian knowledge through Philosophy, or by such vain, empty, frothy, pretended knowledge and wisdom which the Gnosticks of old talked so much of, taken out of *Pythagoras*; together with the observances of the Mosaical Law, and very distant and contrary to Christian Divinity.

Muk 1. 15

2 Timi. 3. 8

Jam. 1. 21

Isa. 55. 1,

2, 3

4. We must go to the Scriptures with a mind purified by Faith and Repentance, and in which is the study of Piety. We must lay aside all filthiness and superfluity of naughtiness when we go to the waters of life.

5. We

5. We must go with reverence and love of the truth. We must go with reverence to the holy Scriptures, because of their Author and matter. We must go to the Scriptures as to the Oracles of God and the Laws of Heaven; the which we must stand in awe of, and be subject to for Conscience sake. We must go with the love of the truth although it be against flesh and blood, and thwart and contradict self and carnal interest in the world. The want of this love of the truth, is given as the reason of that fatal miscarriage of the Gnosticks, those carnal Christians. ^{1 Thes. 2. 13.}

6. We must go to the Scriptures with full purpose of heart to do the Will of God, *Job. 7. 17. 2 Tit. 11. 12. Luk. 11. 28. The fear of the Lord is a step to wisdom, Psal. 111. 10. Prov. 1. 7. Quia finis Scriptura non est nuda scientia, sed praxis.* ^{2 Thes. 2. 10}

2. Concomitant Rules.

1. *Non est recedendum à litera legis absq; summa necessitate.* When the words of Scripture may, without any incommodity or incongruity, be taken properly, and as they sound and lie in the Text, they ought

*Nunquam
ad m. tapho-
ras ufugi-
endum est si-
ne necessita-
te. Bo*

ought to be so taken: neither are they to be infl.ated to metaphors, or other Tropes, or improper senses, unless when out of the words taken properly some absurd interpretations should from thence be elicited, *Aug.* Hence it follows that they are the best Interpreters, who most promptly and apertly manifest the native and genuine sense. In which part without boasting it may be said that the Protestants exceed the Papists; and carry away the Palm: Because their Interpreters are wont τὸ ἰδιὸν ἀναλῆσθαι, as *Oecumenius* saith in *Eph.* 5. to evert the propriety of speech, and to turn all things into the uncertain conjectures of Allegories. That what *Epiphanius* in *Nicolaus* said of *Origen*, we may say of them, Ἀλλυγοῦσι ὅσα πῶς δύναται, *Allegorice explicat quicquid potest*; He allegorized whatsoever he could. Indeed it is said that he interpreted literally *Matthew* 19. 12. and in the same sense became an Eunuch himself: And so the Papists in like manner interpret mostly in the Allegoric, excepting that known place, *This is my Body*, with a far greater and more dangerous mistake than that of *Origen's*, of that kind of Eunuchs.

But

But this Head is too general to be laid down without some necessary cautions: Take these few,

1. *Augustini Regula tenenda est, lib. 3. de doctrina Christiana, Cap. 5, 10, and 11. Cavendum est nè figuratam locutionem ad literam accipiamus: & vice versa, nè locutio propria in figuratum sensum torqueatur.* Let's take heed of taking figures literally, and of wresting the proper sense into figures.

2. It is to be supposed that some places of Scripture are true, both in the Type and Antitype, both in the literal and mystical sense. And, *Verba sacre Scripture sunt prægnantia, pariunt gemellos & sensum geminum admittunt.* The words of Sacred Writ are pregnant with matter, very fruitful, and sometimes bear twins and admit a double sense: And 'tis an unerring Rule in Divinity; Scripture is alwaies to be expounded in the largest sense; unless there be in or about the Text some particular restriction to limit it; and thus those words, *Let another take his Office,* are true both of *Doeg* and *Judas*.

*Psalm. 109 8
and Acts 1
20.*

3. It is to be observed, that in Prophecies some particulars agree to the Type, and

and not to the Truth ; some to the Truth, and not to the Type ; or to the Type in one sense, to the Truth in another. Take this Head because somewhat large in its particular branches.

1. Some particulars agree to the Type and not to the Truth. *Psal.* 40. 12.

2. Some to the Truth, and not to the Type. *Psal.* 16. 10. with *Acts* 2. 29. and 13. 35, 36, 37.

3. Or to the Type in one sense, and to the Truth in another. So in those *Psalms* wherein *David* is a Type of Christ : As *Psal.* 2. and 16. and 22. and those in which *Solomon* ; as *Psal.* 45. and 72. Some things are spoken that must of necessity be understood of them in one Notion ; of Christ in another. Of *Pharaoh's* Daughter espoused to *Solomon* ; and the Church to Christ ; the one typified by the other, *Psal.* 45. the same may be said. *Gatak.* in *Isa.* 42.

But how may we know when we are to interpret in the literal, and when in the mystical sense ?

These three Rules will in some measure direct us.

1. The first is *Augustines* golden Rule,
Si praeceptiva locutio est aut flagitium aut
facinus

facinus vetans, &c. If it be a precept forbidding any lewdness, or commanding something profitable or beneficial, there is no figure in the words, *Take, eat,* 1 Cor. 11. *this do in remembrance of me. This do ye,* 24, 25

as oft as ye drink it, in remembrance of me.

Indeed, *This is my Body*, &c. cannot be taken in the literal sense, for the reasons to be mentioned afterwards; But *take, eat,* &c. because a preceptive speech, and commanding a necessary profitable duty, and I am afraid a much neglected duty too, we are not to suppose a figure in the words. If there be sins of *Omission,

as without controverſie there are; then those who have not communicated in this Ordinance, or not frequently, cannot but be found guilty of a dangerous sinful neglect. Nothing but ignorance and Phariſaicaliſm in the moſt proper and literal ſenſe can turn this divine precept into an Allegory. Some are ſo fond as to think that this Precept imports no more than feeding upon Chriſt out of and in contempt of this Sacrament: Such ſelf-conceited Gnoſticks cannot rationally expect the Churches welcom, *Eat O Friends, drink, yea drink abundantly, O beloved.* And if ever ſuch Spiritualiſts

* *Plura ſunt peccata privativa quam poſitiva.*

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were

were really fed by Christ, they were no doubt better fed than taught. But if any man seem to be contentious, we have not so learned Christ, neither the Churches of God.

2. When the Text taken properly affords a fit sense, nor doth ought appear in the Context, or other places collated that may cross it, it is not safe running into metaphorical senses. And thus we understand those Buyers and Sellers, whom our Saviour cast out of the Temple, *Mat. 21. 12.* in the Letter, and not in the Allegory; although some Novelists of our times, giving way to their own luxuriant fancies, have turned this, and all the History of the Gospel into a mysterie, or rather a groundless conceit of their own brains.

3. Indeed when the words taken in the Letter are absurd and contradictory to sense and reason, we must of necessity apply our selves to the figurate sense. And surely he is brutish and hath not the understanding of a man, that will Interpret against all sense and reason. Reason doth not contradict sense, nor Faith reason, but only correct them when they exercise themselves in great matters,
and

and in things too high for them, and beyond their Sphere: And 'tis fit that sense should give place to reason, and reason to Faith; as it did in *Abraham's* case, *who*, *Rom 4. 18.* [against Hope, or rather beyond Hope] (as the words may be better rendred) *i. e.* above all causes, arguments and appearances of natural Hope, such as reason and humane understanding could afford or reach to [believed in Hope] *i. e.* in Hope grounded upon the truth and power of God. For although there be in Scripture, *1 Pet. 3. 16* *ἡμεῖς οὐκ ὀφθαλμοῖς ἰδοῦντες*, some things hard to be understood, yet there is nothing in it repugnant to right reason. Although in this life and imperfect state, we see *διὰ τρυφῆς καὶ σκῆπτρου*, through a glass darkly, and do know *ἐκ μέρους*, but in part; And, *Quoad nos*, there may not alwaies be *ratio rei* (*credita*) yet there is alwaies *ratio credendi*; Because infinite wisdom cannot be deceived, and infinite goodness will not deceive. And according to the forementioned Rules, we may be satisfied against the Papists literal interpretation of that known place, *This is my Body.*

1. Because the letter is contrary and repugnant to our senses ; which the Scripture itself intimates to be of infallible certainty.

2. It is absurd and contradictory of right reason.

3. There appears much in the context to cross it, nothing at all to countenance it.

4. Because other places collated, expressly thwart and contradict it.

2. *Rule.* Let the fuller Scripture make out the shorter. We must compare the shorter place with the larger, i. e. the place that speaks but briefly of a thing, with some other that speaks of it more at large, common observation tells us, that 'tis not the right method to read abstracts first ; because though they be fuller of matter, they are fuller likewise of obscurity. And sometimes that of the learned *Bacon* proves true, That Epitomes are the corruptions and moths of Histories. Epitomes give us the substance of a matter ; but full Narratives must clear it up to us, with all its due circumstances. A compendium gives us the Quintessence, Vertue, Force and Spirit of a thing ; but the History at large is
ne-

necessary to the right understanding of it.

3. Let the clearer Scripture clear the obscurer. We must compare the obscurer with the clearer, *i. e.* if any place occur which is more obscure, but elsewhere propounded to us in words that are more clear; we must have recourse to it to elucidate the former. We must compare *Moses* with the Prophets: Of all the Prophets *Esaïas* speaks most clearly, who is therefore stiled the Evangelical Prophet, and seems rather to write the History than the Prophecie of Christ. We must compare the Old Testament with the New: In the New Testament the Book of the Revelations is deemed (by those Interpreters that are wise unto sobriety, and not above what is written) to stand in most need of interpretation by the other written Revelations. The Sacred Scriptures are written very much historically; the Doctrines being interspersed with the History. Some Evangelists speak more clearly than others; some most clearly of one part of the History of Christ, some of another; that all of them collated (without conspiring together by a contrived design) might give us the com-

pleat History of Christ. That you may see the usefulness of this Rule, consult *Joh. 16. 16, 17, 18.* with 28, 29 *verses* compared together.

4. Let that Scripture determine the point that intends it. You must compare Scripture with Scripture, and you must compare them aright; compare the place that speaks, *ex casu*, occasionally of a matter, with some other, where it is the main design of the place. This Rule is to be attended unto in the Exposition of Parables: For, if we be strict observers of all by-passages in them; instead of Milk, we shall wring till blood cometh. We must remember that Allegories must not be strained too much, and that similitudes answer not in all Lines, but in the chiefest. Read for this purpose *Luke 16.*

5. Out of the scope and intention of the writer is often collected the sense of his words. And the scope of the writer may be guessed at by the following circumstances, *viz. Quorsum, quibus, contra quos, quae, ex cujus personâ;* Why, to whom, against whom or what, of whose person, he writes, which last circumstance clears most passages,

sages, relating to the Eunuchs Question.

6. Compare Antecedents and consequents in the place, whose sense is dubious, and it will much conduce to the right understanding of it. Where there is not light enough in the Text, there may be a light shining round about it, in the Context, to enlighten it.

7. Negatives are more extensive than affirmatives. *Affirmativa non valent ubique ad semper, negativa ubique*; or thus, *Affirmativa valent semper, negativa ad semper*. When God saith, Pray; it is alwaies true, while in this prob ti instate, that we must pray; but it is not true that we must pray alwaies, i. e. do nothing but pray: But when 'tis said, *Thou shalt not Kill*, &c. This is our duty at all times, there is no time wherein 'tis lawful to Kill, commit Adultery, &c.

8. Let an exception straiten and narrow a general Rule. *Exceptio firmat Regulam in non exceptis, terminum prescribit in exceptis*. An exception confirms the Rule in things not excepted, and bounds it against the rest.

9. *Non est distinguendum, ubi Lex non distinguit*. We must not distinguish

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where

Jer. 44 14.
27, 28
Mat. 19. 6
with 9.

Gal. 6. 15 where the Law doth not warrant it. *In Christ Jesus neither Circumcision avail-
eth any thing, nor uncircumcision, but a
new Creature.* If this Rule be attended
unto, we shall easily understand how
nice the distinctions of Conformity and
non-conformity are, and how unavailable
either of them will be in attaining Salva-
tion for us without a reformed life.

10. We must carefully distinguish of
the Scripture, which speaks of the growth
of the Church, from that which speaks
of the infancy of it. And thus, as for
the Discipline of the Church of *En-
gland*, our *English* Reformers considered
what it was in the purest times of the
first good Christ an Emperours, when the
Church was in its growth : For the times
of Persecution in the infancy of the Church
(before temporal Princes embraced the
Christian Faith) as they were most ex-
cellent times for doctrine and manners ;
so very improper and unfit for a Pattern
or example of outward Government and
Policy. And doubtless, that Govern-
ment is most excellent, both in the com-
munity as Christian, and in the special
notion as reformed, that keepeth the
middle way between the Pomp of super-
stitious

stitious Tyranny, and the meanness of Phanatick Anarchy : And this can be nothing else, but a well regulated moderate Episcopacy, according to this Rule.

11. That which the Scripture holds forth at all times, must not be prejudiced by what may take in one particular case : although, *Necessitas est jus temporis*, Necessity be a Law in its time. This is a Rule at all times, Borrow and pay again : This must not be prejudiced by that of the *Israelites* borrowing of the *Egyptians*. This must not determine, *Ehud* destroyed *Eglon*, therefore thou shalt kill, because 'tis not safe arguing from particulars to general duties.

12. Out of the Tradition and Interpretation of the truly Catholick Church, out of the consent of the Fathers ; and of these, either of many or of few of them when eminent for sanctity or learning ; out of the unanimous conspiracy of Doctors and Interpreters, the true and literal sense of Holy Writ may be often cleared up unto us.

By universal Tradition is meant, *Quod ab omnibus, quod ubique, quod semper receptum fuit*. What all the Churches of Christ in all places, have ever successively

received, that is universal Tradition; and he is no true Catholick that doth not receive it. Where there is a Catholick consent and harmony to bear witness to any Interpretation, and that sense is universally and solemnly accepted; as it will seem a wilful error to depart from it, and to choose solitary and dangerous by-paths, where the open road is so free and safe; so what can be expected in such singularity, but many absurdities, and implications, and violences offered to the word and truth?

13. We must interpret according to Rom. 12. 6 the Analogy of Faith. We must hold 2 Tim. 1. 13 *fast the form of sound words*. Examine the Interpretations of the holy Scriptures by those three Forms, the Creed, the ten Commandments, and the Lords Prayer. Mistake not, you are not to examine the Scriptures by any thing else, nor the sense of them neither by any Creed farther than it contains it self within the very terms verbal or real of the holy Scriptures themselves. But as the Creed contains it self within such terms, we are to hold it fast as a form of sound words. And as by the ten Commandments, we may discern what are the words

words of God, and what are the Commandment of men ; and by the Lords Prayer, what Petitions we are to put up to God, and what Prayers we are to say *Amen* to : so by the Creed we may know what doctrines are of God, and what of men : And let what will be pretended, if any man teach otherwise, and consent not to these wholesom words ; he is proud, knowing nothing, he is of a corrupt mind, and reprobate concerning the Faith.

I shall conclude this Head in the words of judicious Mr. Calvin, *Expertus pridem sum, & quidem sapius, quicunque de verbis pertinacius litigant, fovere occultum virus ; ut magis expediat eos ultro provocare quàm in eorum gratiam obscurius loqui :* And the liberty of not using the very words of Scripture on some occasions, hath ever been accounted lawful in the Church of Christ ; and is at some times very necessary for the obviating of growing Heresies.

Where all these Helps are either wanting, or do not avail us, as to some particulars and single clauses, not so necessary to be known ; The Hebrew and Greek Idiotisms (elegancies or proprieties) may

may possibly guide us to the true and genuine sense and interpretation.

3. Subsequent Rules.

Aug.

1. We must pray again. *Orationi lectio, lectioni succedat Oratio.* We must pray and read, read and pray again.

2. We must meditate upon the Scriptures we have read and understood, and that sometimes will lead us into the true meaning of those which in our course of reading we understand not : For Scripture will give light to Scripture.

3. We must both before and after our reading the holy Scriptures, get the guidance of Gods holy Spirit. Methinks I hear God saying to each of you that are much in reading the holy Scriptures, *Understand you what you read?* And you again saying to God, How can we, except thy holy Spirit guide us ! *Ask my beloved in our Lord Jesus Christ, and it shall be given,* Luk. 11. 9, 13.

Suffer the word of Exhortation ; You that are much in reading the holy Scriptures ; content not your selves with bare reading, but in the use of all attainable

tainable means^r endeavour to understand what you read of them.

To perswade hereunto take these two Motives.

1. The bare reading of the holy Scriptures will be unprofitable to you. It will be to you as he that speaketh in *1 Cor. 14.* an unknown tongue, whom none of *2, 9, 14* you understandeth; or as he that speaketh into the air, whose speech is unfruitful. Indeed the Scripture is the Water of life, but to you the fountain is sealed. It is as the Garden of the Lord; But behold *Cberubims, and a flaming Sword, which turneth every* *Gen. 3. 24* *way, to keep the way of the Tree of Life.* You are kept out of this Garden, while you are kept ignorant of the true sense and meaning of the Scripture, which is as the Soul and Life of it. It is a Vision, but the Vision becometh to you as the words of a Book that is Sealed, which men deliver to one that is learned, saying, Read this I pray thee; and he saith, I cannot, for it is Sealed. By what hath in brief been said, you see that the bare unintelligent reading of the holy Scrip-

Scriptures themselves, is in this like a
 Isa. 44. 10 a Graven Image which we are sure is
 profitable for nothing.

2. But contrariwise, if you understand what you read, the Scripture of all writings, will be the most profitable unto you, 2 Tim. 3. 16. 'Tis by way of eminency called The Scripture, as the Original first writing, as the handwriting of God.

It is in *Genere materiae*, sufficient to save our souls. It is as that Tree mentioned, Rev. 22. 2. which bare twelve manner, and yielded her fruit every moneth; and the leaves of the Tree were for the healing of the Nation. There is more weight in one Sentence of Scripture than in all Orations, Declamations, Poets, Satyrs, and Philosophick invectives. It was a wise observation of *Scaliger*, that some passages in *Plato* are wiser than their Authour, and many excellent conceits are recollected from *Homer* and *Aristotle* they never dreamed of: But in the Word of God it is quite contrary, for after all the recollections that have been made by the most acute Sages of the world; we must say with the Queen
 of

of *Sheba* in another case, the one half hath not been told us. I shall therefore conclude this Exhortation and Discourse in the words of holy and learned *Baxter*,
As you love your Comfort, your Faith, your Hope, your Safety, your Innocency, your Souls, your Christ, your Everlasting Rest; Love, Reverence, Read, Search, Study, Obey, and stick close to the Scriptures.

F I N I S.
