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Explicatory Catechism;
OR AN
EXPLANATION
OF THE
ASSEMBLIES
SHORTER
CATECHISM;

Wherein all the Answers in the *Assemblies* Catechism are taken Abroad in Under Questions and Answers, the Truths explained and proved by Reason and Scripture; several Cases of Conscience resolved, some chief Controversies in Religion stated, with Arguments against diversie Errors, useful to be read in private Families, after Examination in the Catechism it self, for the more clear and through understanding of what is therein Learned:

By THOMAS VINCENT, sometime Minister
of *Waudline Milk Street* in *London*.

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A N E P I S T L E

T O T H E

R E A D E R

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

he compos'd it at first for his own particular Congregation, yet we judge it may be great'y useful unto all Christians in general, especially to private Families: the manner of using it in Families, must be left to the discretion of the Masters and Governours respectively; though yet we concur with the author, and take it advisablè (as he hints in one of his Epistles) that after a Question in the Catechism is propounded, and an answer without Book return'd by one of the Family, the same person, or some other be called upon to read (if not rehearse) the exp'ation of it, the rest reading along with him in several Books; by which means their thoughts (which are apt to wander) will be the more instant upon what they are about. To conclude, though the *Assemblies shorter Catechism* it self be above our recommendation, as having its praises already in the Churches of Christ; yet we think it good to give it under our hands, that this Explanation of it is very worthy of Acceptation.

J. Owen D. D.	M. Matton D. D.	T. Jacomb. D. D.
Joseph Caryl	William Jenkyn	T. Case.
G. Griffith	Ch. Fowler	T. Watson.
Hen. Sabs	T. Lye	T. Doolitel
Ed. Calamy	T. Comton	Ja. Innes
Matt. Barker	T. Inocks	Jo. Wells
Job Loder	Ben. Needler	Rich. Mayo
Job. Ryter	Dan. Bull	Job. Hicks
Nic. Blackie	Chas. Martoun	Edw. Veal
James Janeway	Will. Co. Saken	Edw. Wiff
Hen. Vaughan	Robert Banklin	Edw. Lawrence
Will. Addocks	Mrs. Syvester	Job. Chester.
Job Turne	Nat. Vincent	Jam. Sharp.
Will. Thomson.		

*To the Masters and Governours of Families belonging
to my Congregation.*

SOME dedicate their Books unto Lords and Ladies, or other great Persons, such possibly I might find out, had I a mind to seek; but as my love is most endeared unto you, to whom I stand so nearly related, so my greatest Ambition is to be serviceable unto your souls; your cordial and constant love to me and my labours, (in a whole age) of which you have given many manifest proofs, deserveth a greater expression of my grateful sense, than the Delication of this Book unto you. God, by bringing you under my Ministry, hath given me the charge of your souls; and God, by bringing persons into your Families, hath given you a charge of their souls: Our charge is great, and to be guilty of the ruin of souls is dreadful; happy shall we be, if we be found faithful to our own and others souls in the great day of accounts. Too many even in our Nation and City perish and run blindfold unto Hell for want of knowledge; and the most are without knowledge, for want of instruction; and as no way of instruction doth convey clearer light of distinct knowledge in the Principles of Religion, than the way of Catechising; so the neglect of this in Masters and Masters of Families, is such a sign of unfaithfulness unto the souls of them that are under their charge, that all of us should take heed, we have it not to answer for at the Appearance of our Lord. It is not sufficient for you, to bring your Children and Servants to receive publick

Instruction; but it is your duty also to instruct them privately and at home, to examine them in their Catechisms. I know no Catechism more full of Light and sound Doctrine, than the Shorter Catechism of the late Reverend Assembly, which, because in many Answers there are things not easie to be understood by Beginners: therefore in this my Explanation of it, I have taken pains to take abroad every Answer, to open it in several Under-questions and Answers; and to confirm the Truths there by Reasons and Scripture-proofs, which I have endeavoured to do, as plainly and familiarly as I could, that every thing therein might be the more intelligible, and useful unto such, as either learn or read it. Some chief Controversies in Religion I have touched upon briefly, propounding Arguments for the backing of the Truth, and not left Objections wholly unanswered: which I have the rather done, that all of you, especially the more unexperienced young ones under you, might get some Armour against every-where prevailing Error. You know that some have committed the whole of the Explanation, so far as we have gone unto Memorie: how beneficial they have found this, others besides themselves can speak: yet all have not that strength of Memory, neither would I impose this Explanation to be learn'd without book by all: yet this I advise, that you who are Masters of Families, would set apart time twice, or at least once every week, to examine your Children and Servants in the Assemblies Catechism, taking Mr. Lye's excellent Method in the way of asking Questions, whom God hath made singularly useful in the diffusing much light amongst young ones. And after they have given you the Answers with

without Book, which are in the Catechism, that then your selves would read or cause one of them to read some part of this Explanation on these Answers, so far as you can well go at a time. And if each of them that can read, should both in your Families, and in your publick Assemblie, have one of these Explanations in their hands, to read along with them that read, or publickly answer, they would the better attend and understand what is read or answered; which course I apprehend will exceedingly tend to their great profit, and that such as do thus with diligence, will (through God's blessing) attain in a short time much Proficiency in the best knowledge, which is such a Jewel, that none me thinks, should be contentedly without, when with less labour than for other Jewels of inferiour value, it may be obtained. This Explanatory Catechism was chiefly (if not only) intended for you, and the use of such as are of my Congregation: which if it may find Acceptation also with, and prove beneficial unto other Families, I shall rejoyce. The more generally useful my poor endeavours are, as it will tend so much the more unto the glory of my Great Master, so it will yield to my self the greatest Comfort, especially in a dying hour. I shall take my leave of you, though I be not departed from you, with the departing Exhortation of the Apostle, Acts 20. vers. 32. *And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified,*

Your earnest souls well-wisher.

T. Vincent.

T O T H E
 Young Ones
 O F M Y
 C O N G R E G A T I O N;

*Especially those that answer this Explicatory Catechisme
 in our publick Assembly.*

“ **S** Hould I leave you out in my Dedication.
 of this Book, I might seem both injuri-
 ous unto you, for whole sake chiefly
 the Book it self was compos'd, and in-
 jurious to my own Love, which I have for you
 so many ways endeared, whereby also I am
 strongly obliged to do all the service I can do for
 your Souls. Your reciprocal Love is a great tye,
 but the chief Obligation of all is, the near Rela-
 tion betwixt us, when I can write to you,
 not as my Hearers only, but to many of you
 as my Children; and that I may say in the
 words of the Apostle, 1 Cor. 3. 15. (which I
 desire to speak not to mine own, but to the
 praise and glory of God: through whose bless-
 ing alone it is, that my Ministry so mean com-
 paratively, hath had this effect.) *Though you
 should have ten thousand Instructors in Christ, yet have
 ye not many Fathers; For in Christ Jesus I have be-
 gotten you in the Gospel.* My endeavours are (as a
 Father

Father to his Children) to feed you with know-
 ledge and understanding, and that of incompar-
 ably the most excellen things. Had you as
 large understanding in the secrets and mysteries
 of Nature, as the great st and most wise Philo-
 sopher, Solomon himself not excepted; had you
 skill in all Languages under Heaven, and could
 speak with the tongues of Men and Angels ;
 yet all humane knowledge in the greatest
 height and improvement of it, would not be
 worthy to be compared and named the same
 day with the knowledge of Jesus Christ, and
 the mysteries of salvation, with which I would
 acquaint you. You have seen the light of the
 Moon, and some Brightness in the Stars, when
 the Curtains of the night have been drawn
 over the Heavens ; all which Luminari's upon
 the rising of the Sun with its more glorious light;
 have disappeared and shrunk out of sight into
 darkness; such is the light of all humane Know-
 ledge; compared with the beam of a Divine
 Light which doth issue forth from the Sun of
 Righteousness. It is the Light of the Knowledge
 of the Will and Ways and Glory of God in
 the face of Jesus Christ, that I desire to hold forth
 unto you. The whole Scripture is full of this
 Light; but as in the Moon some parts are
 clearer than others; so in the Holy Scripture,
 some parts are more full of this Light; such
 are those parts which contain the chief things
 to be known and believed - to be done and
 practised in order unto salvation: These
 things are excellently reduced by the Late Re-
 verend Assembly, into Questions and Answers in
 their Shorter Catechism. In this Catechism I
 would, as are needful unto some of you,

Handwritten scribbles at the bottom of the page.

and that you might the better understand what you there learn, I did above four years ago begin this Explanation of it, which at first you had in writing, and upon your desire, afterward I put it sheet after sheet, as you learned it, in the Press for you. The often failure of the Printer hath caused many Interruptions and Intercisions in our Work: therefore having finished the whole, I have now printed the whole together, that we be not broken off upon that account any more: which, as the fruit of much Study, and as a token of most dear love, I present unto you. And now (*Dear Young Ones*) think not much in taking pains in learning that which hath cost me so much pains in composing for you. Such of you as have not time, or strength of memory for the learning of it, I advise to the frequent Reading of it, and where it is not read in your Families, that you often read it over alone. How profitable this will prove, experience (through Gods blessing) in a short time will shew: Hereby you may be able to look over the heads of the most of your years in knowledge; which that you may be filled with, as with every grace, is the Prayer for you, to the Father of Lights, from whom cometh every good and perfect gift, of

Yours in the sincerest Bonds,

THOMAS VINCENT.

*in Christ-Jesus I have been
 your in the Gospel. My endeavours are (as a
 Father,*

1. Qu.
Answ.

What is the chief end of man?
Man's chief end is to glorifie
God, and to enjoy him for e-
ver.

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

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

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

A. Men ought to have no other chief end than
the glorifying of God, but they may have sub-
ordinate ends, For, 1. Men ought to be dili-
gent in their particular Callings for this end,
that they may provide for themselves and their
Families, 1 *Thess.* 6. 11, 12. *Do your own business;*
and work with your own hands, that ye may have lack
of nothing. 2. Men may eat and drink, and sleep
for this end, that they may nourish and refresh
their bodies; it is lawful to design and desire,
and seek such things as these in such actions, sub-
ordinately or less principally; but in these and
all actions, men ought principally and chiefly
to design and seek the glory of God, 1 *Cor.* 10.
31. *Whether therefore ye eat or drink, or whatsoever*
ye do, do all to the glory of God. 3. Men may mode-
rately desire and endeavour after the enjoyment
of such a portion of the good things of the
world, as are needful and useful; but they
ought

ought to make choice of God for their chief good, and desire the eternal enjoyment of him as their chief portion, [Psal. 73. 25, 26. "Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee,] or in comparison with thee [My flesh and my heart faileth, but God is the strength of my heart, & my portion for ever.]

Q. 3. What is it to glorify God?

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

2. Affirmatively to glorify God, is to manifest Gods glory, not only passively, as all creatures do, which have neither reason nor reason; but also actively men glorify God, when the design of their life and actions is the glory and honour of God, 1 Pet. 2. 9. That ye should show forth the praises of him who hath called you, &c. 1. When inwardly they have the highest estimation of him, the greatest confidence in him, and the strongest affections to him, this is glorifying of God in spirit, 1 Cor. 6. 20. Glorify God in your spirit which is Gods. 2. When outwardly they acknowledge God, according to the revelations he hath made of himself, when with their lips they shew forth Gods praise, Psal. 50. 23. He that offereth praise glorifieth me. When they sincerely endeavour in their actions the exaltation of Gods Name, the promotion of the interest of his Kingdom in the World, and to yield that worship and obedience to him, which he hath prescribed in his

His Word, [*Psal. 34. 3. O magnifie the Lord with me, and let us exalt his Name together, Rev. 14. 7. Fear God; and give glory to him, and worship him that made Heaven and Earth, and the Sea, and the Fountains of Waters.]*

Q. 4. What is it to enjoy God?

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

Q. 5. How is God enjoyed here?

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

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

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

Q. 7. Why is the glorifying of God, and the enjoying of God joined together as one chief end of man?

A. 1. Because God hath unseparably joined them together, so that men cannot truly design, and seek

the

the one without the other; they who enjoy God most in his house on Earth, do most glorifie and enjoy him, Psal. 84. 4. *Blissed are they that dwell in thy house, they will be still praising thee.* And when God shall be most fully enjoyed by the Saints in Heaven, he will be most highly glorified, 2 Thes. 1. 10. *He shall come to be glorified in his Saints.*

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

A. 1. Because God hath made them, and made them for this end; and given them a soul capable of doing it beyond irrational creatures, Psal. 100. 3. *Know ye that the Lord he is God, it is he that made us, and not we our selves.* Prov. 16: 4. *The Lord made all things for himself.* Psal. 103: 1. *Bless the Lord, O my soul, and all that is within me, bless his Holy Name.* 2. Because God doth preserve them, and make provision for them, that they may glorifie him, Psal. 66. 8, 9. *O bless our God, O ye people, which holdeth our soul in life.* Psal. 95. 6, 7. *O come let us worship before the Lord: for we are the people of his pasture, and the sheep of his hand.* 3. Because God hath redeemed them, and bought them with the price of his Sons blood, that they may glorifie him, [1. Cor. 6. 19, 20. *Ye are not your own, for ye are bought with a price; therefore glorifie God in your body and in your spirit which are Gods.*] 4. Because he hath given them his Word to direct, his Spirit to assist, and promiseth his Kingdom to encourage them to glorifie him, [Psal. 147. 19, 20. *He sheweth his word unto Jacob, and his statutes and judgments unto Israel: He hath not dealt so with any Nation.* Praise ye the Lord. Rom 8. 26. *Likewise the Spirit helpeth our infirmities, Jam: 2. 5. Heirs of the Kingdom which he hath promised unto them that love him.*]

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

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

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

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

Q. 1. Why is the Word contained in the Scriptures of the Old and New Testaments called the Word of God ?

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

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

A. 1.

1. Because of the Majesty of the Scriptures. God is frequently brought in speaking to and by the Prophets, and his Majesty set forth in such high Expressions as are not to be found in any humane Writings, [*Isaj.* 57. 15. Thus saith the high and lofty one who inhabiteth Eternity, whose Name is holy, I dwell in the high and holy place,] *Tim.* 6. 15, 16. Who is the blessed and only Potentate, the King of kings, and Lord of lords who only hath immortality, dwelling in the light, which no man can approach unto.] 2. The stile and way of the Scriptures is with such Majesty, as is not in other writings; Duties are therein prescribed, which none but God can require; Sins are therein condemned, which none but God can prohibite; Threatnings of punishments are therein denounced, which none but God can inflict: Promises of such rewards are therein made, which none but God can bestow, and all in such a Majestick way, as doth evidence God to be the Author of this Book of the Scriptures.

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

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

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

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

6. Because of the power and efficacy of the Scriptures. 1. The Scriptures are powerful to convince and awaken and wound the Conscience, *Heb. 4. 11. The Word of God is quick and powerful, sharper than a two-edged sword.* 2. The Scriptures are powerful to convert and change the heart, *Psal. 19. 7 The Law of the Lord is perfect converting the soul.* 3. They are powerful to quicken men out of Spiritual death and deadness; *Isaiah 55. 3. Ier and your soul shall live. Psalm 119. 50. Thy word hath quickned me.* 4. They are powerful to rejoice and comfort under the deepest distresses, *Psal. 19. 8. The statutes of the Lord are right, rejoicing the heart.* The Scriptures opened and applyed are made effectual to produce such powerful effects as do exceed the power of Nature, and can be affected only by the power of God; which sheweth that God is the Author of the Scriptures, which he would not so far own and honour, if they were not his own.

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

8. Because the Scriptures were confirmed by Miracles; we read of many Miracles in the Scriptures, especially those which were wrought by Je-

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

9 Because the Scriptures were confirmed by the blood of Martyrs; there were many thousand Christians in the primitive times, who sealed and gave testimony to the truth of the Scriptures, with the loss of their lives. The great faith of the primitive Christians in the truth of the Scriptures, who might easily have found out the deceit, had there been any deceit imposed upon men in them; and the great patience and constancy, which they shewed in their sufferings, as an evidence of their Faith, is a weighty Argument, in conjunction with others, to prove the Divine Authority of the Scriptures.

10. Because of the testimony of the Spirit of God, with, and by the Scriptures upon the hearts of Believers, [1 Job. 2. ver. 20. Ye have anunction from the Holy One, and ye know all things. because, ver. 27. The same anointing teacheth you all things, and is truth, and is no lie,] without this Testimony and teaching of the Spirit; all other Arguments will be ineffectual, to persuade unto a saving Faith.

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

A. 1. That

A 1. That the History and Doctrine of the Word might be the better conveyed down to posterity; for if the Word revealed to holy men so many ages since, had been entrusted only with the memories of men by tradition, to hand down from one generation to another, (supposing the persons with whom the Word was intrusted were faithful) yet the memories of men being weak and unfaithful, many truths in all likelihood would have been lost by this time; therefore there was not a more sure way of making known the grace of God unto future ages, than by committing the Word of God to Writing, 2. Pet. 3. v. 1. *This second Epistle I write unto you by way of remembrance.* 2. That the Gospel made known in the Word might the better be propagated in several Nations; reports of others would not so easily have been believed, as the Writings of the Prophets and Apostles themselves, unto whom the Word was revealed. 3. That there might be in the Church a standing Rule of Faith and Life, according to which all Doctrines might be examined and all actions might be ordered; and by consequence, that corrupt principles, and corrupt practices might be prevented, which the minds and hearts of men are prone unto, and would have the more seeming prevalence; were there not express Scripture against both, 1. a. 8. 20. *To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.*

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

A. The Scriptures of the Old Testament, are the Scriptures in the former part of the Bible, beginning at Genesis, and ending with Malachi. The Scriptures of the New Testament, are the Scriptures in the latter part of the Bible, beginning at Matthew, and ending with the Revelation. Q. 5.

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

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

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

A. Because the Testament of God, or Covenant of Grace is therein revealed in the new Dispensation of it, without Types and Figures, Christ himself being revealed, as come in the flesh, who fore was shadowed under them; who having fulfilled the Ceremonial Law, hath abolished it, and freed his people from the yoke of bondage, requiring now more spiritual worship in its room.

Q. 7. Are not the Scriptures in the Apocryphal Books, the Word of God?

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

Q. 8.

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

A. No, 1. Because the Church, on whose Testimony they say the Scriptures do depend, is an Apostate and corrupt Church, and the Seat of Antichrist. 2. Because the true Church of Christ doth depend in its Being on the Scriptures, and therefore the Scriptures cannot depend upon the Church for its Authority, [Eph. 2. 19, 20. Ye are Fellow-citizens with the Saints, and of the Household of God, being built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner-stone.] 3. Because if the Authority of the Scriptures did depend upon the Church then the Church in it self, without the Scriptures must be infallible, otherwise our Faith in the Scriptures from their witnesses could not be certain: but the Church in it self without the Scriptures is not infallible.

Q. 9. Why are the Scriptures called the Rule to direct us how we may glorify and enjoy him?

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

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

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

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

A. 1. Indeed natural Reason may from the natural impressions of a Deity upon the mind, ar

the evidences of a Deity in the works of Creation and Providence, shew that there is a God, and that this God is infinite in his Being, and Power and Wisdom, and Goodness; and that he is to be glorified and worshipped by his Creatures.

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

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

A. The unwritten Traditions of the Church of Rome are not to be made use of as a Rule for our direction, 1. Because no unwritten Tradition could be conveyed down from the Apostles times unto ours by word of mouth, without danger of Mistake or Corruption; and therefore we cannot be certain that their Traditions, which they call Apostolical, are not corrupted, as they must be, if we use them as our Rule. 2. Because we have reason to think, the Church of Rome being so much corrupted, that their Traditions are corrupted too; especially when Historians tell us of the general Corruption, Ignorance and Viciousness of some Generations in their Church, namely, in the 9th and 10th Centuries, and afterwards; through which Sink of times we cannot rationally expect to receive pure traditions. 3. Because several of their Traditions

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Traditions are contrary to the express Word of God, like those of the Elders amongst the Pharisees, which our Saviour doth condemn, together with all humane Impositions, [*Mat. 15. 6. 9.* Ye have made the Commandments of God of none effect by your Tradition; but in vain do they worship me, teaching for Doctrines the Commandments of men.] 4. Because, however the *Thessalonians* were bound to hold fast some unwritten Traditions for a while, because the History of Christ, and much of the Gospel, they had for the present only from the mouths and testimony of the Apostles; yet afterwards the whole History of Christ, and whatever was necessary to be known and believed, and practised in order to salvation, was committed to Writings in the books of the New Testament, both for the sake of the present and future Generations of the Church, that so the Gospel might not be corrupted by unwritten Traditions; therefore all unwritten Traditions are to be rejected.

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

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

2. Whatever spirit any have which leadeth them against, or besides the Rule of the Scriptures, it is not the Spirit of God, nor of Truth, but a Spirit of Error and Delusion. The Scriptures tell us plainly, that such as hear not the Apostles speaking in

the Word, are acted by an erroneous spirit, 1 *John*:
 1, 2. Beloved, believe not every spirit, but try
 the Spirits, whether they be of God, because
 many false Prophets are gone out into the World;
 he that is of God: he that knoweth God heareth us:
 he that is not of God heareth us not; hereby know
 ye the Spirit of Truth, and the Spirit of error.

Q. 3. What doth the Scriptures principally teach?

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

Q. 1. What is it to believe?

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

Q. 2. What is it to believe that which the Scrip-
 tures teach?

A. To believe that which the Scriptures teach,
 to assent or give credit to the Truth thereof, be-
 cause of the Authority of God, whose Word the
 Scriptures are, this is Divine Faith.

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

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

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

A. No, because no other book in the World is
 Divine Authority but the Scriptures; and there-
 fore not absolutely infallible.

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

A. By the duty which God requireth of man, we
 are to understand that which is Gods duty, or that
 which we owe to God, and are bound to do, as we

are Creatures, and Subjects, and Children.

Q. 6. Are we bound to nothing in point of practice, but what is required in the Scriptures?

A. No, because the Laws and commandments of God in the Scriptures, are so exceeding large and extensive that they reach both the inward and outward man and whole Conversation; So that nothing is lawful for us to do, except it be directly, or consequentially prescribed in the Word.

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

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

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

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

4. Quest. What is God?

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

Q. 1: What kind of Substance is God?

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

Q. 2. What is a Spirit?

A. A Spirit is an Immaterial Substance, without

out flesh or bones, or bodily parts, Luke. 24. 39. Behold my hands and my feet, that it is I my self, handle me and see, for a Spirit hath not flesh and bones as ye see me have:

Q. 3. How is God said then in Scriptures, to have Eyes and Ears, and Mouth and Hands, and other parts; Psal. 34: 15. The Eyes of the Lord are upon the Righteous, and his Ears are open unto their cry. Isa. 4. 20. The Mouth of the Lord hath spoken it. Heb. 10. 31. It is a fearful thing to fall into the Hands of the living God.

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

Q. 4. How doth God differ from Angels and the Souls of Men; who also are Spiritual and immortal Substances?

A. Angels and the Souls of Men are created Spirits, & depend in their Being upon God; but God is an uncreated Spirit, and dependeth in his Being upon none. 2. Angels and the Souls of Men are finite Spirits; but God is an infinite Spirit.

Q. 5. What is it to be infinite?

A. To be infinite, is to be without measure, bounds, or Limits.

Q. 9: In what regard is God infinite?

A. 1. God is infinite, or without bounds; in regard of his Being and Perfection: and therefore incomprehensible. Job 11. 7. Canst thou by searching find out God; Canst thou find out the Almighty to Perfection? 2. God is infinite and without measure and bounds, in regard of Place; and therefore he is every where present, Jer. 23.

Can a man hide himself in secret Places, and I will not see him, saith the Lord? Do not I fill

both Heaven and earth? And yet neither the Earth nor the Heaven of Heavens is able to contain him, 1 Kings 8. 27: 3. God is infinite, or without measure and bounds in regard of time; and therefore he is Eternal, 1 Tim: 1: 17. Now unto the King Eternal, Immortal, Invisible, the only wise God, be Honour and Glory for ever and ever.

4. God is infinite, or without Measure and Bounds in regard of all his communicable Attributes.

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

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

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

A: 1: From Scripture, Psa: 90: 2. Before the mountains were brought forth, or ever the earth or the world was framed, even from everlasting to everlasting thou art God. 2: From Reason. First, God gave a Being to the World, and all things therein at the beginning of Time, therefore he must needs be before the World, and before Time; and therefore from everlasting. 2: God is an absolutely necessary Being, because the first Being, because altogether independent, and beyond the reach of any power to put an end to him; therefore he is unchangeable, therefore to everlasting he is God.

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

A: 1. Some Creatures have their beginning with Time, and their ending with Time, as the Heavens, and the Foundation of the Earth. 2. Some creatures have their beginning in Time, and their ending also in time, as those Creatures upon the Earth, which are generated and corrupted, which are born and live for a while, and then die. 3. Some Creatures have their beginning in Time, yet

yet do not end with, or in time, but endure for ever, as Angels and the Souls of Men. 4. But God differs from all, in that he was from everlasting before time, and will remain unto everlasting, when time shall be no more.

Q: 10: What is it to be unchangeable?

A: 1. To be unchangeable, is to be always the same without any alteration.

Q: 11: In what regard is God unchangeable?

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

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

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

nite, Eternal, and Unchangeable. 2. Creatures may have Wisdom: but it is finite and imperfect Wisdom; Gods Wisdom is infinite and absolutely perfect. 3. Creatures may have some power, but it is a finite limited power, such as may be taken away, they have power to do something dependently upon God, but God is infinite in power, he is Omnipotent, and can do all things independently without the help of any. 4. Creatures may have some Holiness, and Justice, & Goodness, and Truth; but all these are qualities in them, they are finite, and in an inferior degree, and they are subject to change; but these things are Essence in God, they are infinite and perfect in him; His holiness is infinite, his Justice is infinite, his Goodness is infinite, his Truth is infinite; and all these are eternally in him without any variableness, or possibility of change.

Q. 13. *What is the Wisdom of God?*

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

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

A. 1. God's Wisdom doth appear in his perfect knowledge of all possible things, all past things, all present things, all future things, in their Natures, Causes, Virtues and Operations, and that not by Relation, Observation, or Induction of Reason, as Men know some things; but by one simple and eternal act of his Understanding, *Psa. 147. 5.* His Understanding is infinite. *Psa. 119. 1.* O Lord thou hast searched me, and known me, such knowledge is too wonderfull for me, it is high,

high, I cannot attain unto it, *Heb. 4. 13* Neither is there any Creature which is not manifest in his sight, but all things are naked and open unto the Eyes of him with whom we have to do.

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

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

4. God's wisdom doth appear in his excellent Government of all his Creatures. 1. In his Government of unreasonable Creatures, directing them unto their ends, though they have no reason to guide them. 2. In his Government of reasonable Creatures that are wicked, over-ruling all their actions for his own glory, though they be intended by them for his dishonour, *Psa. 76. 16.* Surely the wrath of Man shall praise thee. 3. In the Government of his Church, and the disposal of his special favour to the most unworthy, that he might reap all the glory, his qualifying and making use of instruments in great Works, beyond their own thoughts and designs; his seasonable Provisions for his People, the strange preservation of them from the malice of subtile and powerful Enemies his promoting his own interest in the World, by the means which Men use to subvert it, and the like do
evidently

evidently declare the infinite Wisdom of God.

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

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

Q. 16. *Wherein doth the power of God shew it self?*

A. The power of God doth shew it self, in what he hath done; He hath created all things, *Rom. 1. 20.* The invisible things of him from the Creation of the World, are clearly seen by the things which he hath made, even his eternal power and God head. He hath Effected many Miracles which we read of, both in the Old and New Testaments, which exceeded the power of Natural Causes, hath raised up to himself, and preserved his Church in all ages, notwithstanding the rage and malice of all the powers of Earth and Hell, who have endeavoured to extirpat it, *Mat. 16. 18.* Upon this Rock will I build my Church, and the gates of Hell shall not Prevail against it.

2. The power of God doth shew it self in what he doeth; he upholdeth all his Creatures in their Being and Operations, *Heb. 1. 3.* Upholding all things by the word of his power. He plucks his chosen people out of the snare of the Devil, and powerfully draws them, and joyns them by Faith unto Jesus Christ, *Eph. 1. 19.* And what is the exceeding greatness of his power towards them that believe. He works grace in his people, and maintaineth his Work, and enableth them to persevere, *1 Pet. 1. 5.* Who are kept by the power of God, through Faith unto Salvation. He restraineth the Wicked, and bringeth Satan under the feet of his People. He worketh continually, easily, irresistably, and indefatigably; All which sheweth his power.

3. The power of God doth shew it self in what he will do; He will make the kingdoms of the Earth

Earth to stoop to his Son, and that both of Jew and Gentile: He will ruin Antichrist, the never so potent at present; he will raise up the dead out of their graves, and destroy the visible World at the last day, and he will shew the power of his anger, in the everlasting punishment of the wicked in Hell.

4. The Power of God doth shew it self in what he can do, he can do what he pleaseth, he can do whatever is possible to infinite Power, wha ever doth not imply Contradiction, or arguelimperfection.

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

A. The Holiness of God is his essential property, whereby he is infinitely pure, loveth and delighteth in his own Purity, and in all the resemblances of it, which any of his Creatures have, and is perfectly free from all impurity, and hateth it wherever he seeth it.

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

A: 1. The Name of God is holy, *Psal: III: 9.* Holy and reverend is his Name. 2. The Nature of God is Holy. *Rev: 4: 8.* Holy, holy, holy, Lord God almighty. 3. The Persons of the God-head are holy: The Father is holy, *Johs 17: 11.* Holy Father keep through thy Name, these which thou hast given me: The Son is holy, *Acts 4: 27.* Against thy holy Child Jesus were they gathered: The Spirit is holy, *Rom. 14. 17.* Joy in the Holy Ghost. 4. The Works of God are holy, *Psa. 145: 7.* The Lord is righteous in all his ways, and holy in all his works. 5. The Word of God is holy, *Rom: 7: 2* Which he hath promised in the holy Scriptures. His Law is holy. *Rom 7: 12.* The Law is holy, and the Commandment Holy, just, and good. And his Gospel is holy, *Luke 1. 2.* To remember his holy covenant. 6. The Worship of God is holy; the Matter of it is holy.

Mal: 1. 11. In every place incense shall be offered unto my name, and a pure offering of righteousness. The manner of it is holy, *Job:* 4. 24. God will be worshipped in Spirit and in Truth. The time of it is holy, *Exod:* 20. 8. Remember the Sabbath day to keep it holy. 7. The dwelling-place of God is holy, *Isa:* 57: 15. Thus saith the high and holy One, I dwell in the high and holy Place. 8. The Angels which attend upon God in Heaven are holy, *Mat:* 25. 31. All the holy Angels with him. 9. The People of God upon the Earth are holy, *Deut:* 7. 6. Thou art a holy People unto the Lord. 10. God requireth, worketh, loveth, and delighteth in Holiness, *1 Pet.* 1. 15. Be ye holy, *1 Thess.* 4. 5. This is the will of God even your Sanctification. 11. God hateth sin and sinners in himself, and without holiness, will not admit of any into his Kingdom, *Psal:* 51. 5. Thou hatest all workers of iniquity, *Heb:* 12. 14. Follow peace with all Men, & holiness without which none shall see God.

Q. 19. What is the Justice of God?

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

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

A. 1: In the punishment which he inflicted upon Christ our Surety for our sins, *Isa:* 53: 3, 4. He was wounded for our transgressions, and bruised for our iniquities: 2: In the vengeance he will execute upon Unbelievers for their own sins in the day of wrath, *2 Thess:* 1: 7, 8, 9: The Lord will be revealed in flaming fire, taking vengeance on them that obey not the Gospel, who shall be punished with everlasting destruction, &c. 3. In the reward he will give to his People through the merits of Christ, *Mat:* 5: 12; Great is your reward

in heaven, *1 Tim: 4: 8.* Henceforth is laid up for me a Crown of Righteousness. 4. In those temporal Judgments he bringeth upon a People or Person for their sins in this World, *Dan: 9: 7.* O Lord, Righteousness belongeth unto thee, but unto us confusion of face, as it is this day; *Lam: 3: 39.* Wherefore doth a living Man complain, a Man for the punishment of his sins?

Q. 21. What is the Goodness of God?

A. The Goodness of God is his Essential Property, whereby he is altogether good in himself, and the Author of all good, *Psa, 119, 68.* Thou art good and doest good,

Q. 22. Wherein doth the goodness of God appear?

A. God's goodness doth appear, 1. In the works which he hath made, *Gen: 1, 31.* And God saw every thing that he had made, and behold, it was very good. 2. In his bounty and provision, for all his Creatures, *Psal: 145, 9.* The Lord is good to all, *v. 15.* The eyes of all wait upon thee. 3. In his Patience and forbearance towards the Wicked, and his Enemies, *Rom: 2: 4.* Or despisest thou the riches of his Goodness, and forbearance and long-suffering, 4. And chiefly, Gods goodness doth appear in his special love and mercy towards his People; in choosing them, in redeeming them, in calling them, in pardoning them, in adopting them, in sanctifying them, in all the priviledges he bestoweth upon them, and Manifestations of his love unto them here, and his taking them unto, and giving them possession of his Kingdom hereafter, *Exod: 34: 6:7.* The Lord gracious and merciful, abundant in goodness, keeping mercy for thousands, forgiving iniquity, transgressions and sin, &c.

Q. 23. What is the truth of God?

A; The truth of God in his Essential Property whereby

whereby he is sincere and faithful, free from all falshood and simulation, *Titus 1: 1*. In hope of eternal life, which God that cannot lie, hath promised, *Heb: 6: 28*: By two immutable things in which it is impossible that God should lie.

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

A: Gods Truth doeth appear, 1. In the soundness of his doctrine which he hath revealed, wherein there is no flaw nor corruption, *2 Tim. 1: 18* Hold fast the form of sound words, which thou hast heard of me. 2. In the certainty of the History which he hath recorded, wherein there is no lie or mistake, *Luke 1: 3 & 4*. It seemeth good to me to write to thee, that thou mightest know the certainty of those things, wherein thou hast been instructed. 3. In the accomplishment of the Prophecies which he hath foretold, wherein there is no failing nor falling short, *John 12: 45*: We have found him of whom *Moses* in the Law, and the Prophets did write, *Mat. 24: 35*. Heaven and Earth shall pass away but my words shall not pass away. 4. in the fulfilling of the promises which he hath made to his People, *Heb. 10: 23*. He is faithful that hath promised. 5. In executing the Judgements which he hath threatened against the wicked, *Zech: 1: 6*. But my words did they not take hold on your Fathers? 6. But the great appearance of Gods Truth will be at the day of Christs appearance to Judgment when rewards and punishments shall be dispensed according to what he hath foretold as in the Book of the Holy Scriptures.

5: Quest. *Are there more Gods than one?*

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

Q. 10. *Why is God said to be one only?*

A. In opposition to many gods, *Deut. 6: 4*. Hear O Israel the Lord our God is one Lord, *1 Cor: 8: 4*,

5: 6. We know that there is none other God but

one

one; for though there be that are called Gods, whether in Heaven or in Earth (as there are gods many and Lords many) yet unto us there is but one God.

Q. 2. Why is God said to be the living God?

A. In opposition to dead Idols, *Psal* 115 4, 5, 6. Their Idols are gold & silver, the work of mens hands, they have mouths but they speak not: eyes have they but they see not, ears have they but they hear not, &c. *1 Thess.* 1. 9. Ye turned from Idols to serve the living God.

Q. 3. Why is God said to be the true God?

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

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

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

Q. 5. How doth it appear that God is living?

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

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

A. By several arguments sufficient to convince all the Atheists in the World, if they would hearken to their own reason.

Q. 7. What is the first argument to Prove that there is a God?

A. The

A: The first Argument to prove that there is a God, may be drawn from the Being of all things: **1:** The Being of the Heavens, the high Stories which are there erected, the glorious lights which are there placed, the glittering Stars which there move: **2:** The Being of the Earth whose foundations are sure and unmoved by storms and tempests though it hang like a Ball in the midst of the Air. **3,** The Being of the vast sea, where there is such abundance of waters, as some think higher than the Earth, which yet are bounded and restrained from overflowing and drowning the land, and its inhabitants as once they did when their limits were for a while removed. **4.** The Being of such various Creatures above & below, especially of those which have motion & life in themselves. **5** And chiefly the Being of man, the curious workmanship of his Body in the womb, especially the Being of mans Soul, which is immaterial, invisible, rational, immortal & which cannot arise from the power of matter (as the sensitive soul of Brutes) neither doth depend on the body in some of its Operations; These and all the works which our eyes do see, our mind doth apprehend do prove that there is a GOD, who hath given a Being to them and continueth them therein.

Q. 8: *Wherein lyeth the force of this Argument to prove from the Being of all things that there is a GOD?*

A. All things that have a Being they must either **1:** Have their Being from Eternity; Or, **2:** Must give a Being to themselves, Or, **3,** They must have their Being from God. **1:** But first they could not have their Being from Eternity; for then they would be infinite in duration, and so capable of no measure by Time; they would be necessary, and so capable of no alteration or destruction; but both reason and experience doth evidence the contrary, therefore they are not eternal: **2;** Things cannot give

give a Being to themselves, for that which giveth a Being to a thing, must be before it, and hence it would follow, that things should be, and not be at the same time, which is a contradiction and absurd: 3: Therefore thirdly, it must necessarily follow, that there is a God, who is a necessary, Infinite and Eternal Being, who is Omnipotent, and hath given a Being to all other Creatures.

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

A. The second argument to prove that there is a GOD, may be drawn from the Government of all things: 1: The beautiful order and constant motion of Heavenly Bodies, shedding down light and heat, and sweet influences upon the earth: Without which all living Creatures below would quickly languish and die. 2: The bottling up of waters in the clouds, and sprinkling of rain from thence upon the dry and parched ground, without which it would yield no fruit. 3. The cleasing of the Air, and fanning of the Earth with the Wings of the Wind, without which in some hotter Climats the Inhabitants could not live: 4: The subjection of many strong and fierce Creatures unto weak and timorous Man: 5: The subserviency of irrational and inanimate Creatures one to another, and the guiding them without their own designment, unto their ends: 6: Notwithstanding the various, innumerable and seeming contrary particular ends, which the many Creatures in the World have, the directing them without confusion unto one common end, in which they do all agree: This doth undeniably prove, that there is an infinitely powerful, and wise God who is the suprem Lord and Governour of the world:

Q. 10.

Q: 10. What is the third argument to prove that there is a God?

A: The third argument to prove that there is a God, may be drawn from the impression of a Deity upon the Consciences of all men in all Ages and Nations; which could not be so deep and universal, were it a fancy only, and groundless conceit
 1. The hellish grips and lishes the horrible dreads and trembling of guilty Consciences, upon the commission of some more notorious crime, which they do not fear punishment for from men, is a witness of a Deity to them whose future vengeance they are afraid of. 2. The worship which Heathens generally give unto false gods, is an evidence that there is a true God, though they be ignorant of him.

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

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

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

A: The fifth Argument to prove that there is a God, may be drawn from the Image of God on his People, the stamp of Holiness upon Gods people which maketh them differ from all others, and from what themselves were before conversion, doth shew, as a picture the man; that there is a God, whose Image they bear, and who by the Almighty power of his Spirit hath thus formed them after his own likeness.

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

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

6 Quest. How many persons are there in the God-head?

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

Q. 1. What is meant by the God head?

A By the God-head is meant the Divine Nature or Essence.

Q. 2: Are there three Divine Natures and Essences; or are there three Gods?

A No; For though the three Persons be God, the Father God, the Son God, the holy Ghost God, yet there are not three Gods but one God; the Essence of God is the same in all the three Persons; John. 5. 7. *There are three that bear record in Heaven,*
the

the Father, the Word, (that is the Son) and the Holy Ghost, and these three are one.

Q. 3. What is meant by the three Persons in the God-head ?

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

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

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

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

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

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

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

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

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

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

A. 1. Because he is called God in the Scripture, John 1. 1. And the Word was God, Rom. 9. 5. Of whom as concerning the flesh, Christ came, who is over all God blessed for ever. 2. Because the Attributes of God are ascribed unto him: Eternity, Joha 8. 58. Before Abraham was, I am. Omniscience, John 21.

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15. Lord, thou knowest all things, thou knowest that I love thee. Omnipresence, Mat. 18. 10, Where two or three are gathered together in my Name, there am I in the midst of them. Divine Power, Heb. 1. 3: He upholdeth all things by the Word of his Power. 3. Because the Honour and Worship which is due only to God doth belong to him: In him we must believe, Joh. 14. 1. Believe in me: In his Name we must be baptized, Mat. 28. 19. Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Upon his name we must call, 1 Cor. 1. 2. With all that call upon the Name of the Lord Jesus Christ. 4. Because if the Son were not God, he could not have been a fit Mediator.

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

A. 1. Because the Holy Ghost is called God, Acts 5. 3, 4. Why hath Satan filled thine heart to lie to the holy Ghost, thou hast not lied unto men but unto God. 2. Because the attributes of God are ascribed unto him. Omnipresence, Psa. 139, 7. Whither shall I go from thy Spirit? especially he is present in the hearts of all believers, Joh. 14. 17 He dwelleth in you, and shall be in you. Omniscience, 1 Cor. 2. 10. The Spirit searcheth all things. 3. Because of the powerful works of the Spirit, which none but God can effect, such as Regeneration, Joh. 3. 5. Except a man be born of the Spirit, he cannot enter into the Kingdom of God. Guiding believers into all truth, John 16. 13. Howbeit when the Spirit of truth is come, he shall guide you into all truth. Sanctification, Rom: 15. 16. That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Comfort, called therefore the Comforter. Joh. 14. 16. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Communion, 2 Cor: 13. 14. The Communion of the

the Holy Ghost be with you all. 4. Because the honour and worship due only to God, doth belong unto the Spirit, we must believe in him. This is an article of the Creed (commonly called the Apostles Creed) I believe in the holy Ghost. We must be baptized in his Name, *Mat: 28: 19.* Baptizing them in the Name of the Father, and the Son, and the Holy Ghost.

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

A. 1. The Father begetting is called a Person in the Scripture, *Heb: 1: 13.* Christ is said to be the express image of his person: and by the same reason the Son begotten of the Father, is a person: and the Holy Ghost proceeding from the Father, and the Son, is a person. 2. That the Father and the Son are distinct persons, is evident from *John 8. 16, 17, 18.* I am not alone, but I am with the Father that sent me. It is written in your Law the testimony of two men is true: I am one of them that bear witness of my self, and the Father that sent me beareth witness of me. 3. That the Holy Ghost is a distinct person from the Father and the Son, appeareth from *Joh. 14. 16, 17.* I will pray the Father and he shall give you another comforter, that he may abide with you forever, even the Spirit of truth, &c. 4. That the Father, Son, and holy Ghost, are three distinct Persons in one essence, may be gathered from *1 Joh. 5.* There are three that bear record in Heaven, the Father the Word, and the holy Ghost, and these three are one. These three are either three substances, or three manifestations, or three persons, or something else besides persons. But they are not three substances, because in the same verse they are called one. 2. They are not three man-
 fests

ations, because all the Attributes of God are
 manifestations, and there would be more then three
 persons; and then one manifestation would be
 to beget and lead an other, which is absurd.
 They are not something else besides persons,
 therefore they are three distinct Persons, distin-
 guished by their Relations, and distinct Personal
 properties.

*Q. 11. What should we judge of them, that deny
 there are three distinct persons in the God-head?*

*A. 1. We ought to judge them to be blasphemous,
 because they speak against the ever glorious
 God, who hath set forth himself in this distinction,
 the Scripture. 2. To be damnable Hereticks.
 3. Doctrine of the distinction of Persons in the
 Unity of Essence, being a fundamental Truth de-
 livered of old by the Sabellians, Arians, Photinians,
 and of late by the Socinians, who were against the
 Father of Christ the Son, and of the holy Ghost,
 amongst whom the Quakers are also to be numbered,
 who deny this distinction.*

7. Quest. What are the Decrees of God?

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

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

*A. 1. For God to decree, is eternally to purpose
 to fore-ordain, to appoint and determine what
 things shall be,*

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

*A. GOD decreed all things according to the
 Counsel of his Will: according to his Will, and
 therefore most freely; according to the counsel of
 his Will, and therefore most wisely, Eph: 1. 11.
 All things being predestinated according to the purpose of
 his Will, who worketh all things according to the Coun-
 sel of his own Will.*

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

A. God decreed all things for his own glory.

Q. 4 What sorts are there of Gods Decrees?

A. There are Gods general Decrees, and Gods special Decrees.

Q: 5. What are Gods general Decrees?

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

Q: 6: What are Gods special Decrees?

A. Gods special Decrees, are his Decrees of Predestination of Angels and Men, especially his Decrees of Election and Reprobation of Men.

Q. 7: What is Gods Decree of Election of Men?

A. Gods Decree of Election of Men, is his eternal and unchangeable purpose, whereby out of his sweet good pleasure, he hath in Christ chosen some Men, unto everlasting Life and happiness, as the end; and unto Faith and Holiness, as the necessary means in order hereunto, for the praise of his most rich and free Grace, *Eph. 1: 4, 5, 6.* According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love, being predestinated according to the good pleasure of his Will, to the Praise of the glory of his Grace, *2 Thes. 2. 13.* God hath from the beginning chosen you to Salvation

, through sanctification of the Spirit, and be-
 of the Truth.

Q. 8. What is Gods Decree of Reprobation of Men?

A. Gods Decree of Reprobation is his eternal purpose according to his Sovereignty, and the unsearchable counsel of his own will, of passing by all the rest of the Children of Men, which are not elected, and leaving them to perish in their sins unto the praise of the power of his wrath and infinite justice in their everlasting punishment, *Rom. 9: 21*: Hath not the Potter power over the clay of the lump to make one vessel to honour, and another to dishonour? what if God willing to shew his wrath, and to make his power known endured with much long-suffering the vessels of wrath fitted to destruction.

Q. 9: Whence is it that GOD doth decree the Election of some, and the Reprobation of others of the children of men?

A. It was neither the good works foreseen in the one, which moved him to choose them; nor the ill works foreseen in the other, which moved him to pass them by; but only because he would, he chose some, and because he would not, he did not choose the rest, but decreed to withhold that grace, which he was no ways bound to give unto them, and to punish them justly for their sins, as he might have punished all, if he had so pleased, *Rom. 9: 13: 18*: The children being not yet born, neither having done good nor evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said, *I have loved Jacob, but I have hated Esau*: for he hath mercy on whom he will have mercy, and whom he will he hardeneth.

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

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

8 Quest. How doth God execute his Decrees?

*Ans*w. God doth execute his Decrees in the Works of Creation and Providence.

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

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

Q 2. Wherein doth God execute his Decrees?

A. God executeth his Decrees in the Works of Creation, wherein he maketh all things, according as he eternally Decreed to make them; and in his Works of Providence, wherein he preserveth and governeth all things, according to his eternal purpose and counsel.

9. Quest. What is the work of Creation?

Ans. The Work of Creation is, Gods making all things of nothing by the Word of his power, in the space of six days, and all very good.

Q 1. What is meant by Creation?

A. 1. Negatively, by Creation is not meant any ordinary production of Creatures, wherein second causes are made use of. 2. Positively, Crea-
tion

is, 1. A making things of nothing, or giving Being to things which had no Being before; thus the Heavens were made of nothing, the Earth and Waters, and all the matters of inferior kinds were made of nothing; & thus still the souls of Men are made of nothing, being immediately infused by God. 3. Creation is a making things of matter, naturally unfit, which could not by any other (put into any second causes) be brought to such a form: Thus all beasts and cattle, and creeping things, and the body of Man was at first made of the Earth, and the dust of the ground, and the first Woman was made of a rib taken out of Man.

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

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

2. All things that are still produced are Gods Creatures. 1. Because the matter of them was at first created by God. 2. Because the power which the Creature hath of producing another, is from God. 3. because in all productions, God doth concur as the first cause and most principal Agent, and lastly, because the preservation of things by God is as it were a Continued Creation.

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

A. God created all things by the word of his power; It was the infinite power of God, which did set forth it self in erecting the glorious frame of the Heavens and the Earth, and that by a Word speaking Gen. 1. 5, 6: God said, Let there be light, and there was light; let there be a firmament, and the firmament was made, &c. Psa. 33. 6, 9. By the word of the Lord were the Heavens made; and the Host of them by the breath of his mouth; he spake and it was done; he commanded and it stood fast.

Q. 4. In what time did God creat all things?

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

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

A. On the first day, 1. God created Heaven, that is the highest Heaven, called the third Heaven, which is removed above all visible Heavens, where the throne of God is, and the seat of the blessed; in which the Angels were created, who are called the host of Heaven, and the Sons of God, who rejoiced in the view of the other works, *Job 38. 2ly.* God created the Earth and the water mingled together without such distinct beautiful forms, either of themselves, or of the creatures, which afterwards were produced out of them. 3. God created light, which was after placed in the Sun and Moon, and other Stars when they were made.

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

A. On the second day. 1. God created the Firmament, which seemeth to include both the Heavens, in which afterwards the Sun, Moon, and Stars were placed; and likewise the Air (called *off Heaven* in Scripture) where after the birds do fly. 2. God divided the waters which were above part of the Firmament of the Air from the waters beneath the Firmament of the Air; that is, Placed distinct the waters which were above the clouds, from the waters which were mingled with the Earth.

Q. 7. What is Gods work on the third day?

A. On the third day God gathered the waters which were mingled with the Earth, into one place, and called them Seas, and the dry Lands

Ich then appeared, he called Earth. He caused the Earth to bring forth all kinds of Trees, Plants, Herbs, before there was any Sun or Rain upon the ground.

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

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

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

A. On the fifth day, 1. God made of the waters haies, and all kind of great and small fishes, with every living Creature, which moveth in the Sea: God made of the waters, all kind of winged fowls, which fly in the open Heaven.

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

A. On the sixth day, 1. God made of the Earth all beasts and cattle, and creeping things. 2. God made the first Man's body of the dust, of the ground and immediately created his soul in him, breathing in him the breath of life, and the Woman he made of a rib taken out of his side.

Q: 11. *Wherefore did God creat all things?*

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

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

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

10. Quest. How did God create man?

Ans. God created Man Male and Female, after his own Image, in Knowledge, Righteousness, and Holiness, with Dominion over the Creatures.

Q. 1. Why did God create Man Male and Female?

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

Q: 2. What is meant by the image of God after which man was created?

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

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

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

whic

which after God is created in righteousness, and true holiness.

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

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

Q: 5. What knowledge had Man when he was created, in his understanding?

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

Q: 6. What righteousness had Man at first in his will?

A. Man had at first in his will a disposition accompanied with an executive power to every thing which was right, and to give that which was both due to God, and also to Men, had there been any man besides himself.

Q: 7. What holiness had Man at first in his affections?

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

Q: 8. What dominion had Man at his first Creation?

A. Man had dominion not only over himself, and his own affections, but he had also dominion over the inferiour creatures, the fish, the fowls, and

the beasts; many of which, since man's disobedience to the command of God are become disobedient to the command of man, Gen. 1. 28. So said unto them, Have dominion over the fish of the Sea, over the fowl of the air, and over every creature which moveth upon the Earth.

11. Q. What are God's works of Providence?

Ans. God's works of providence are his most holy, wise, and powerfull preserving, and governing all his creatures, and all their actions.

Q: 1. What are the parts of God's providence?

A. The parts of God's providence are, 1. His preservation of things, Psal. 36. 6. O Lord thou preservest man and beast, 2. His government of things Psal. 67. 4. Thou shalt govern the Nations on the Earth.

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

A. God preserveth things, 1. When he continueth and upholdeth them in their Beings: Psal. 119. 89, 90, 91. O Lord thy word is settled in Heaven, thou hast established the earth, and it abideth, they continue this day according to thine Ordinance: 2. When he maketh provision of things needful for their preservation, Psal. 145. 15, 16. The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every thing living.

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

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

Q: 4. What is the subject of God's providence?

A. The subject of God's providence is, 1. All his creatures, especially his Children, Heb. 1. 3. Uphold

g all things by the word of his power, *Psal.* 103: 9. His Kingdom ruleth over all, *Mat.* 10, 29, 31. One Sparrow falleth not to the ground without your Father; ye are of more value than many sparrows. *Mat.* 6. 25, 28, 30. Behold the fowls of the air they sow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them: are ye not much better than they: Consider the lilies of the field how they grow; they toyl not, neither do they spin: & if God cloath the grass of the field, shall he not much more cloath you? 2. All the actions of his creatures. 1. All natural actions, *Acts* 17. 28. In him we live and move. 2. All morally good actions, *Job.* 15. 5 Without me you can do nothing, that is nothing that is good. 3. All casual actions, *Exod.* 21, 12, 13 He that smiteth a man that he die, & ly not in wait, but God deliver him into his hand I will appoint thee a place whither he shall flee. 4. All morally evil actions, or sins.

Q. 5. How doth God's providence reach sinful actions?

A. 1. God doth permit men to sin, *Acts* 4. 16. Who in time past suffered all nations to walk after their own ways, *Psal.* 50. 21. These things hast thou done and I kept silence. 2. God doth limite and restrain men in their sins, *Psal.* 76. 10 The remainder of wrath shalt thou restrain, 2 *King.* 19. 28 Because thy rage against me is come up into mine ears, therefore I will put my hook in thy nose, & my bridle in thy lips, and will turn thee back, &c. 3. God doth direct and dispose mens' sins to good ends beyond their own intentions, *Isa.* 10. 5, 6, 7: O Assyrian the rod of mine anger, I will send him against an hypocritical Nation, (namely to chastise it for their sins,) howbeit he meaneth not so, neither doth his heart think so, &c. *Gen.* 50. 20. But as for you, ye thought evil against me, but God meant it unto good to save much people alive.

Q. 6. What are the properties of God's providence?

At 1. Gods providence is *most holy*, Psa: 145: 17. The Lord is righteous in all his ways, and holy in all his works. 2. Gods providence is *most wise*. Psa: 104: 24. O Lord how manifold are thy works, speaking of the works of providence, as well as creation in wisdom hast thou made them all. 3. Gods providence, is *most powerfull*, Dan: 4: 35. He doth according to his will in the Army of Heaven and among the inhabitants of the earth, and none can stay his Hand. Psa: 66: 7. He ruleth by his power for ever.

12. Quest. What special act of providence doth God exercise towards man in the estate wherein he was created?

Answ. When God created man, he entered into a Covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the Tree of knowledge of good and evil upon pain of death.

Q. 1. What is a Covenant?

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

Q. 2: What is Gods Covenant with Man?

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

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

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

Q. 4: When did God enter into a Covenant of works with man?

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

Q. 5.

Q. 5. What was the promise of the Covenant of Works which God made with man?

A. The promise of the Covenant of Works was promise of Life; for God's threatening Death upon mans disobedience, Gen. 2: 17. Implyeth his promise of Life upon mans obedience,

Q: 6. What life was it that God promised to man in the Covenant of Works?

A. The Life that God promised to Man in the Covenant of Works, was the continuance of Natural and Spiritual Life, and the donation of eternal Life.

Q: 7: Wherein doth Natural, Spiritual, and eternal life consist?

A. Natural Life doth consist in the Union of the Soul and Body, 2. Spiritual life doth consist in the Union of God and the Soul. 3. Eternal life doth consist in the perfect immutable and eternal happiness both of Soul and body, through a perfect likeness unto, and an immediate Vision and fruition of God the chief good.

Q: 8: What was the Condition of the first Covenant, and that which God requireth on mans part, in the Covenant of works?

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

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

A: The Obedience required of Man in the first Covenant, was to be perfect; 1; In respect of the

matter of it, all the powers and faculties of the Soul, all the Parts and members of the body were to be employed in Gods service, and made use of as instruments of righteousness. 2. It was to be perfect in respect of the principle, namely, habitual righteousness, and natural disposition and inclination, to do any thing God required, without any Indisposition or Reluctance as the Angels do obey in Heaven. 3. It was to be perfect in respect of the end, which was chiefly to be Gods glory, sweeing in all actions. 4. It was to be perfect in respect of the manner, it was to be with Perfect love and delight, and exactly with all the circumstances required in obedience. 5. It was to be perfect in respect of the time, it was to be constant and perpetual.

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

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

Q. 11. Why was this Tree called the Tree of the knowledge of good and Evil?

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

Q. 12. What was the penalty or punishment threatened upon the breach of the Covenant of works?

A. The punishment threatened upon the breach of the Covenant of Works, was Death; Gen. 2. 17. In the day thou eatest thereof thou shalt surely die, Rom. 6. 23. The wages of sin is Death.

Q. 13. What death was it that God threatned as the punishment of sin?

A. The death which God threatned as the punishment of man's sins was temporal death, spiritual death, and eternal death.

Q. 14. Wherein doth temporal, spiritual and eternal death consist?

A. 1. Temporal death doth consist in the separation of the Soul from the body; this man was lyable unto, in the day that he did eat of the forbidden fruit, and not before. 2. Spiritual death doth consist in the separation of the soul from God and loss of God's Image, this death seised upon man at the moment of his first sin 3. Eternal death doth consist in the exclusion of man from the comfortable, and beatifical presence of God in glory for ever, together with the immediate impression of God's wrath effecting most horrible anguish in the soul, and in the extrem tortures in every part of the body eternally in Hell.

13. Quest. Did our first parents continue in the estate wherein they were created?

Ans. Our first parents being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God.

Q. 1. What is meant by the freedom of the will?

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

Q. 2. How many ways may the will be said to be free?

A. The will may be said to be free three ways, 1. When the will is free only to do good; when the will is not compelled or forced, but freely chooseth only such things as are good; thus the will of God (to speak after the manner of men) is free.

free only to good, he can neither do nor will any thing that is evil; such also is the freedom of the wills of Angels and such will be the freedom of the glorified Saints in Heaven; there neither is, nor will be any inclination of the will unto any evil thing for ever, and yet good will be of free choice.

2. The will may be said to be free only unto evil, when the will is not constrained, but freely chooseth such things as are evil and sinful, thus the will of the Devil is free only unto sin, and thus the wills of all the children of men in the World whilest in a state of Nature, are free only unto sin. 3: The will may be said to be free, both unto good and evil, when it sometimes chooseth that which is good, and sometimes chooseth that which is evil, such is the freedom of the Wills of all regenerate Persons, who have in some measure recovered the image of God; they choose good freely through a principle of grace wrought in them by the Spirit: yet through the remainder of corruption at some times, their wills are inclined to that which is sinfull.

Q 3. What freedom of will had man in his first creation?

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

Q: 4. How were our first parents left to the freedom of their own will?

A. Our first parents were left to the freedom of their own wills, when God withheld that further grace, which he was no ways bound to give unto them, which would strengthen them against the temptation, and preserve them from falling in
to sin.

Q: 5. How did our first Parents fall when they were set to the freedom of their own will?

A. Our first parents being left to the freedom of their own will, through the temptation of the evil who spake unto them in the serpent, through the desirableness of the fruit of the forbidden Tree, their sensual appetites, and through their desirableness of being made wise, and like unto God, by eating thereof unto their rational appetite, and through the hopes of escaping the punishment of death threatred by God, they did venture against the expresse command of God to eat of this Tree, the Woman being first, beguiled and perverted by the Devil, did eat, and then the Man, being perswaded by his wife, and the Devil too, did eat also, *Gen. 3: 4, 5, 8.* And the Serpent said unto the woman, ye shall not surely die: For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil: And when the woman saw the Tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, & did eat, and gave also to her husband with her, and he did eat. *2 Cor. 11: 3.* The Serpent beguiled *Eve* through his subtilty. *2 Tim: 2. 14.* The woman being deceived was in the transgression.

Q: 6. What was the state in which our first parents were created, from whence they fell?

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

Q: 7. Whereby did our first parents fall from the state wherein they were created?

A. Our

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

14. *Quest.* What is sin?

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

Q. 1. What is meant by the Law of God which sin is a breach of?

A. By the Law of God is meant the Commandments which God the Creatour and Supream Law-giver hath laid upon all the children of men, his creatures and subjects, as the rule of their obedience.

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

A. The Law of God in some part of it, and more darkly is to be found written upon the hearts of all men, Rom. 2: 15. But most plainly & fully it is to be found written in the word of God.

Q. 3. How many kinds of laws of God are there in the word of God?

A. 1. There is the judicial Law, which concerned chiefly the Nation of the Jews, and in respect doth not bind all other Nations. 2. There is the Ceremonial Law, which is in no part of it binding upon any, but for a time: namely, before the coming of Christ who fulfilled this Law, and abrogated it. 3. There is the Moral Law, written at first by God himself in Tables of Stone, which is a standing Rule of Obedience unto the end of the World.

Q. 4. What is meant by the want of conformity to the Law of God?

A. By want of conformity to God's Law, is meant both an unsuitableness and disagreeableness to the Law of God, and not observation, and not obedience to it.

Q. 5. What sins doth want of conformity to the Law consist of?

A. The

A. The sins included in the want of conformity to the Law of God are, 1. Original sin, and that natural enmity in the heart against the Law of God, Rom. 8. 7. The carnal mind is enmity against God, and it is not subject to the Law of God, neither indeed can be. 2. All sins of omission; The former is want of conformity of Heart, the latter a want of conformity of life to Gods Law.

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

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

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

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

Q. 8. *Is nothing a sin then but what is against the Law?*

A. Nothing is a sin, but what God hath either expressly, or by consequence forbidden in his Law.

15. Quest. *What was the sin whereby our first Parents fell from the estate wherein they were created?*

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

Q. 1. *Why did God forbid our first parents to eat of this fruit?*

A: Not because there was any intrinsical evil in the Fruit of the forbidden Tree; it being as indifferent in it self to eat this Tree as any other in the garden; but God did forbid them to eat of the Fruit of this Tree to try their Obedience.

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

A: 1: Though the eating the Fruit was indifferent in it self; Yet when so expressly forbidden
by

by God, It ceased to be indifferent, but was absolutely unlawful, and a great sin. 2. This sin of eating of the forbidden fruit was such a sin, as included many other sins, as it was circumstantiated.

Q: 3. *What sins did the eating of the forbidden fruit include?*

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

16. Q: 4. *Did all mankind fall in Adams first transgression?*

A: The Covenant being made Adam, not only for himself, but for his Posterity; all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q: 5. *Did all mankind without any exception fall in Adam's first transgression?*

ANo.

No: for our Lord Jesus Christ, who was one of Adams Posterity, did not fall with Adam, but was Perfectly free, both from original and Actual sin. Heb: 7: 16. Such an high priest became us, who is holy, harmless, and undefiled, separate from sinners, 1 Pet. 2: 21: Who did no sin.

Q: 2. How was it that the Lord Jesus Christ escaped to fall with Adam?

A: Because our Lord Jesus descended from Adam by extraordinary generation, being born of a virgin, Matt: 1: 18: Now the birth of Christ was in this wise, when as his mother Mary was espoused to Joseph (before they came together) she was found with Child of the Holy Ghost.

Q: 3. Did all the posterity of Adam besides Christ, fall in his first sin?

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

Q: 4. How could all the posterity of Adam being then unborn fall in his sin?

A: All the Posterity of Adam were in him before they were born, and so they sinned in him, and fell with him, 1 Cor: 15: 22. As in Adam, all die, so in Christ shall all be made alive.

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

A: 1. They were in him virtually, they were in his loins, and as Levi is said to pay Tithes in Abraham when only in his loins, Heb: 7: 9: So Adams posterity sinned in his loins. 2. They were in him representatively, Adam was the common head, and representative of all mankind.

Q: 6: What reason is there that the posterity of Adam

dam should fall with Adam their representative?

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

Q 7: How could Adam be the representative of all his Posterity, when there was none of them in Being to make choice of him for their representative?

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

17 Quest: In o whate estate did the fall bring mankind?

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

18: Quest: Wherein consist: the Unfulness of that estate where into man fell?

A: The unfulness of that estate whereinto man fell, consists in the guilt of Adams first sin, the want of Original righteousness, and the corruption of his whole nature; which is commonly called original sin, together with all actual Transgressions which proceed from it.

Q: 1: How many sorts of sins are there which denote the sinfulness of that estate of man by the fall?

A: There are two sorts of sins, namely, Original sin, and Actual sin.

Q 2: Wherein doth original sin consist?

A: Original sin doth consist in three things, first In the guilt of Adams first sin: 2: In the want of Original Righteousness: 3: In the corruption of his whole Nature,

Q: 3: How

Q: 3. How are the children of men guilty of Adam's first sin.

A: All the children of men are guilty of Adams first sin by imputation; as the Righteousness of Christ, the second Adam, is imputed unto all the spiritual seed, namely to all believers; So the sin of the first Adam, is imputed to all the natural Seed which came forth of his loins, Rom. 5: 19: As by one mans disobedience many were made sinners, So by the obedience of one shall many be made righteous.

Q: 4: What is included in the want of original Righteousness?

A: The want of Original righteousness doth include, 1. Want of true spiritual Knowledge in the mind, 1. Cor. 2: 14. The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned: 2. Want of inclinations and power to do good, and want of all spiritual Affections in the will and heart, Rom. 7: 18. in me, (that is in my flesh) dwelleth no good thing, and how to perform that which is good, I find not.

Q: 5: Is the want of Original righteousness a sin?

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

Q: 6: If God withhold this original righteousness, is not he the Author of sin?

A: No, because though man be bound to have it, yet God is not bound to restore it, when man hath lost it; and it is not a sin, but a punishment of the first sin, as God doth withhold it.

Q: 7: How could the souls of Adams posterity, not yet created, nor having relation to Adam, be justly deprived of Original righteousness?

A: The

A: The souls of *Adam's* Posterity never had a Being without relation to *Adam*, they being created in the Infusion and Conjunction of them to their body, and through their relation to the common Head, partake justly of the common punishment.

Q: 8: *Wherein doth consist the corruption of the whole Nature of Man?*

A: The corruption of the Nature of man doth consist in the Universal Depravation, which is in every part of man since the Fall. 1. in the darkness and defilement of the mind, *Eph. 5: 8*. Ye were sometimes darkness, but now ye are light in the Lord. And *Tit. 1: 15*. The minds and consciences of the unbelieving are defiled. 2. In the crookedness and enmity of the heart and will against God, and his Law; *Rom. 8: 7*; The carnal mind (that is the carnal heart) is enmity against God, and is not subject to the Law of God, neither indeed can be. As also in the inclination of the heart unto sin and the worst of sins, there being the seed of all manner of sins in the heart, as it is corrupted with original sin, *Mat. 15: 19*. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. 3. In the disorder and distemper of the Affections, all of them being naturally set upon wrong objects through this inherent corruption. 4. The members also of the body are infected, being ready weapons and instruments of unrighteousness, *Rom. 6: 13*.

Q. 9. *How is the corruption of nature conveyed then to all the children of men?*

A. 1. It is not from God, who is the Author of all good, but no evil; for though he withheld
Original

Original Righteousness, yet he doth not infuse Original Corruption. 2. It is conveyed by natural generation, in the union and conjunction of Soul and body, the Soul being destitute or void of Original righteousness, is infected with this corruption; as Liquor is tainted which is put into a tainted Vessel; but the way of its conveyance is one of the most difficult things in Divinity to understand.

Q. 10. *Have we reason to deny this Original corruption, because we have no reason clearly to understand the way of its conveyance?*

A. No, because the Scripture doth assert, that all natures since the fall are corrupted, Gen. 5: 3. Adam (though made after the likeness of God) beget a Son after his own likeness, that is, with a corrupt nature, Job. 3: 6. That which is born of the flesh, is flesh, Psal. 51: 5. Behold I was shapen in iniquity, and in sin did my mother conceive me. Eph. 2: 1. You hath he quickned, who were dead in trespasses and sins. 2. Experience doth tell us, that in every one there is a natural antipathy to good, and a proneness to evil; therefore, as when a mans house is on fire, it is a greater wisdom to quench it, than to enquire how it was set on fire; so it is greater wisdom to endeavour the removal of this natural corruption, than to enquire how it was conveyed.

Q. 11. *Do not sanctified Parents beget children without Natural corruption?*

A. No, because Parents that are sanctified, are sanctified but in part, their nature remaining in part corrupted; and they beget children according to their nature and not according to their grace; as the winnowed Corn that is sown, groweth up with husks upon it; or as the circumcised Jews did

did beget uncircumcised children, in the flesh, as well as in the heart.

Q: 12: *Why is this sin called original sin?*

A: Because we have it from our birth or original, and because all our actual Transgressions do proceed from it.

Q: 13: *What is actual sin?*

A: Actual sin is any breach of Gods Law, either of Omission or Commission; either in Thought, Heart, Speech or action, of which more in the Commandments.

19. Quest: *What is the misery of that estate wh^o rein^o man fell?*

A: All Mankind by their fall, lost communion with God, are under his Wrath and Curse, and so made lyable to all the miseries of this life, to death it self and to the pains of hell for ever.

Q: 1: *Wherein doth mans misery by the fall consist?*

A: Mans misery by the fall consists in three things, 1: In what man hath lost: 2: In what man is brought under. 3: In what man is lyable unto.

Q: 2: *What hath man lost by the fall?*

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

Q: 3: *Wherein did this communion with God consist which man by the Fall hath lost?*

A: The communion with God, which man by the fall hath lost, did consist in the gracious presence and favour, together with the sweet fellowship and enjoyment of God in the Garden of Eden. This Man by the Fall was deprived of, and all his Posterity, whilest in there fallen estate, are without it: Gen. 3: 8: And Adam and his wife hid themselves

selve

ves from the presence of the Lord, *verse. 23; 24:*
 and the Lord sent him forth from the Garden of
 Eden, and so drove out the Man, *Eph. 2: 12,* At
 that time we were without Christ, having no hope,
 and without God in the World.

*Q: 4: Is the loss of Communion with God a great
 misery and loss?*

A. Yes, because God is our chief good, and in
 communion with him doth consist man's happi-
 ness; therefore the loss of communion with God
 is man's greatest loss.

Q: 5: What is man brought under by the fall?

A. By the fall man is brought under God's wrath
 and curse, *Eph. 2: 3:* And were by nature chil-
 dren of wrath even as others, *Gal. 3: 10.* As many
 are of the works of the Law, (that is, all such
 who are under the Covenant of Works, as all un-
 believers are) are under the curse.

*Q: 6: Is it a great misery to be under Gods wrath and
 curse?*

A. Yes, because, as his favour is better than life,
 his wrath and displeasure is worse than death;
 his blessing maketh blessed and happy, his curse
 maketh wretched and miserable.

*Q: 7: What is that punishment which man is lyable
 to by the fall?*

A. Man is lyable by the fall, 1. Unto all the
 sorrows of this life. 2: To death it self: 3: To the
 pains of hell for ever.

*Q: 8: What are the miseries in this life which man
 is lyable unto by the fall?*

A. The miseries in this life which man is lyable
 to by the fall, are either external, or internal
 and spiritual.

*Q. 9. What are the external miseries of this life
 which the fall hath brought upon mankind?*

A. All

A: All the eternal miseries, which either are or have been in the world, are the effects of the fall, and sin doth expose men to all sorts of miseries. 1. To more publick and general calamities such as Pestilence, Famine, Sword, Captivity and the like, *Exek. 5:17*: I will send upon you famine and Pestilence, and bring the Sword upon thee. 2. Sin doth expose men unto more private and Particular miseries, such as 1. All sorts of sickness in their bodies, *Deut. 28. 22*. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extream burning, &c. 2. Loss of their Estates, *Deut. 28. 30*. Thou shalt build an house, but thou shalt not dwell therein; thou shalt plant a Vineyard, and thou shalt not gather the grapes thereof. 3. Reproaches and disgrace on their names, *verse. 37*. Thou shalt become a proverb and a By-word. 4. Loss of Relations & every other external affliction, and miseries which men are lyable unto in this life for their sins.

Q. 10. *What are the internal and spiritual miseries which men are liable unto in this life by the Fall?*

A. Men by the Fall are lyable; 1. To the thralldom of the Devil, to be led about by him at his will 2. *Tim. 2. 16*. And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will. 2. To judicial blindness of mind, and a reprobate sense, *Rom. 1. 8*. God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, *Rom. 1. 28*. Because they liked not to retain God in their knowledge, God gave them over to a reprobate sense. 3. To judiciary hardness of heart, fear'dn

behumans of Conscience, *Rom: 9: 18.* whom
 will, he hardneth, *1 Tim. 4: 2.* Having their
 Science seared as with an hot iron, *Eph: 4: 19.*
 being past feeling, have given themselves
 unto lasciviousness, to work all uncleanness
 and greediness, 4: To vile affections, *Rom. 1.*
 27. For this cause God gave them up to evil-
 actions; and they burned in their lusts, one to-
 wards another, men with men, working that which
 is unseemly. 5: To strong delusions, and to the
 effect of damnable errors, *2 Thess: 2: 11, 12.* God
 send them strong delusions, to believe a lie,
 they all might be damned that believe not
 truth, but had pleasure in unrighteousness,
 to distress and perplexity of mind, and hor-
 ror of spirit, and despairful agonies through
 apprehension of certain future wrath; *Heb: 10:*
 There remaineth nothing, but a certain fear-
 looking for of Judgment, and fiery indignation
 which shall devour the adversaries.

11. *What is the punishment which man by the
 is lyable to at the end of his Life ?*

Man by the Fall at the end of his life is ly-
 able unto death it self, *Rom: 5: 12.* Death passed
 upon all, for that all have sinned, *Rom: 6. 23.* The
 punishment of sin is death.

12. *Is death a punishment to all upon whom it is
 inflicted.*

1: Though Death be the consequent of sin
 yet to believers through Christ it is unflin-
 g and it is an out-let to misery, and an in-let to
 2. Death to the wicked and unbelievers is
 a dreadful punishment, being a King of Terrours,
 a grim Serjeant, that is sent by God to arrest
 the wicked, and to convey them into future

Q. 13. What is the punishment which man by the fall is lyable unto in the other world?

A. The punishment which man by the fall lyable unto in the other world, is the Punishment of hell for ever.

Q. 14. Wherein doth consist the punishment of hell?

A. The punishment of hell doth consist, first, the punishment of loss: 2. In the punishment of sense.

Q. 15. What will be the punishment of loss in hell?

A. The punishment of loss in hell, will be banishment from the comfortable presence of God and an exclusion, or shutting out from heaven where the Saints will have a fulness and eterni of joy and happiness, *Mat. 25: 31.* Depart from me ye cursed; *Luke 13: 28.* Ye shall see Abraham, and Isaac and Jacob, and all the Prophets in the kingdom of God, and you your selves thrust out, *P. 16: 11.* In thy presence is fulness of joy, and at t right hand there are pleasures for evermore.

Q. 16. What will be the punishment of sense in hell?

A. The punishment of sense in hell, will both upon the Soul and on the Body, 1. The Soul of the wicked in hell will be filled with horror and anguish, through the stroaks of Gods immediate vengeance, and the biring of the never d ing worm of conscience, *Heb: 10: 31.* It is a fearful thing to fall into the hands of the living God *Mark 9: 44.* Where their Worm dieth not, and t fire is not quenched. 2. The Bodies of the wicked in hell will be most grievously tormented in ev part and member, and that both in Extrem and to Eternity, *Mat. 25: 41.* Depart from me ye cursed, into everlasting fire, prepared for Devil and his Angels. *Mat: 13: 41, 42.* The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom, all them that do

ty, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth.

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

A. God having out of his mere good pleasure, in all eternity elected some to everlasting life, did enter into a covenant of Grace to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer.

Q. 1. Did all mankind perish into the estate of sin and misery, into which they are fallen?

A. No, for some God doth bring out of the estate of sin and misery, into an estate of Salvation. *Ph l. 1. 28.* Being in nothing terrified by your adversaries, which to them is an evident token of perdition, but to you of Salvation, and that of God.

2. Whom doth God bring into an estate of Salvation?

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

Q. 3. What are the Elect people of God?

A. The Elect people of God are those, whom in all Eternity out of his meer good pleasure, he hath chosen unto everlasting life, *Eph. 1. 4, 5.* according as he hath chosen us in him before the foundation of the world; having predestinated us unto the Adoption of Children, according to the good pleasure of his will, *Acts 13. 48.* As many were ordained to eternal life believed.

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

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

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

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

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

A. 1. Not by virtue of the Covenant of Works, *Gal. 3: 12.* As many as are of the works of the law, are under the curse, *v. 21.* If there had been a law given, which could have given life, verily righteousness should have been by the law. 2. It is by virtue of the covenant of Grace that the Elect are saved.

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

A. As the Covenant of works was made with the first Adam and all his posterity, so the Covenant of Grace was made with Christ the second Adam, and in him with the Elect as his seed, which are the Israel of God, *Gal. 3: 16.* Now to Abraham and to his seed were the promises made, that is, not the promises of making all Nations blessed, he saith not, and to seeds, as of many, but as one and to thy seed, which is Christ, *Heb. 8: 10.* This is the Covenant that I will make with the House of Israel.

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

A. No, for there was a Covenant which God made with Christ as Mediator, and the representative of the Elect, which was the foundation of all that Grace which he made with themselves in and through Christ.

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

A. God doth covenant and promise to Christ as the representative of the elect, that upon condition he would submit to the penalty, which th

as of the Elect did deserve, and undertake in all things the Office of a Mediator, he should be successful, so as to justify and save them, *Isa: 53. 10.* 1. When thou shalt make his soul an offering for sin, he shall see his seed, and the pleasure of the Lord shall prosper in his hand. And by his knowledge shall my righteous servant justify many.

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

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

Q: 11. What are the promises of the Covenant of Grace, which God hath made with the Elect through Christ?

A: The promises of the Covenant of Grace, which God hath made with the Elect through Christ, are either more general, or more particular. 1. More general, God hath promised to the Elect through Christ, That he will be to them a God, and they shall be to him a people, *Heb. 8. 10.* These two promises are so general and comprehensive, that they include all the rest; The promise that *he will be to them a God,* doth include his special favour and affection, together with all the expressions of it, taking care of them, and making provision of all temporal and spiritual good things for them here, and giving them eternal life and happiness in the other world; the promise that *they shall be to him a people,* doth include the giving them all those gifts and qualifications, as are requisite to that estate and relation. 2 More particularly, God

in the Covenant of Grace hath promised to the Elect through Christ, 1. Illumination, that he will teach them the knowledge of himself, and that more fully and clearly than they had, or could be taught by one another, *Heb: 8: 11.* They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. 2. Remission; that he will forgive their sins, *verse 12.* For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more. 3. Sanctification; *verse 10.* I will put my Laws into their minds, and write them in their heart. There are also promises of Sanctification which belong to this covenant, *Ezek: 36: 25, 26, 27.* I will sprinkle clean water upon you, and ye shall be clean. A new heart also will I give you, and a new spirit will I put within you. And I will take the stony heart out of your flesh, and will give you an heart of flesh: I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Q. 12. What is the condition of the Covenant of Grace?

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

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

A. Because not only the things promised to the Elect are Grace, or the free gifts of God which they do not in the least deserve; but also because Faith the condition of this Covenant, whereby the promises are made theirs, is Gods gift and work wrought

ought in them by his Spirit, which in his covenant he promiseth unto them, *Eph: 2: 8*. By grace are saved through faith, and that not of yourselves, it is the gift of God, *Col: 2: 12*. You are in through faith of the operation of God.

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

A. The Covenant which God made of old with children of Israel, was not a covenant of work; the same Covenant of Grace, as to the substance of it, which is made known in the Gospel, 1. It was impossible, that any of the fallen children of Adam should be justified and saved by Covenant of works, *Gal: 2: 16*. By the works of Law shall no flesh be justified, 2. The children of Israel had the same Mediator of the Covenant Redeemer, which the people of God have now, namely the Lord Jesus Christ, who was typified by Moses, and by the sacrifices under the Law, 3. They had the same promises of Remission and Salvation, 4. They had the same condition of Faith required to enable them to look to, and lay hold on Christ, held forth to them in types and figures.

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

A. The dispensation of the Covenant of Grace under the gospel, doth differ from the dispensation of it under the Law, 1. In regard of the easiness of the Covenant under the Gospel; under the Law it was Burdensome, and Ceremonial rites, and sacrifices required, are called a yoke of bondage, *Gal: 5: 1*. Which yoke is now removed, 2. In regard of the clearness of the dispensation under the Gospel; under the Law Christ was not yet come, and was held forth in types and figures, and dark shadows;

shadows; and the Promises, especially of eternal life, were more obscure; but now the shadows are fled, Christ the Substance being come, and life and immortality is brought more clearly to light in the Gospel, *2 Tim: 1: 10.* (3.) In regard of the power and efficacy: There was a weakness of the legal dispensation, and therefore a disannulling of it, *Heb: 18.* Under the Gospel there is a more powerful influence of the Spirit, which is promised more plentifully, *Acts 2: 17.* (4.) In regard of the extent of it: The legal dispensation was confined to the Nation of the Jews. whereas the Gospel dispensation doth extend to the Gentiles, and any nation. *Mark: 16: 15.* Go ye into all the world, and preach the Gospel to every creature..

21 Quest: Who is the redeemer of Gods Elect?

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

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

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

Q: 2: Why is he called the Lord?

A: Because of his universal Sovereignty and dominion, *Acts, 10: 39:* He is Lord over all.

Q: 3: Why is he called Jesus?

A: Because he is the Saviour of his people, *Mat: 1: 21:* Thou shalt call his name Jesus, for he shall save his people from their sins.

Q: 4: Why is he called Christ?

A: Because he is anointed by the father unto his office with the holy Ghost, which was given to him without measure, *Acts 10, 38.* God anointed Jesus of Nazareth with the Holy Ghost, and with

h power; *Job: 3, 38.* God giveth not the Spirit measure unto him.

Q: 5. How doth the Lord Jesus Christ redeem the Elect of God?

A. The Lord Jesus Christ doth redeem the Elect of God, 1. By Purchase, paying the price of Blood for them, *1 Pet, 18: 19.* Ye are not redeemed with corruptible things, as silver, and gold, but with the blood of Jesus Christ, as of a lamb without blemish and without spot, *1 Tim. 2. 6.* Who gave himself a ransom; 2. By conquest, rescuing them through his Almighty power out of the snare of the devil, who before led them captive, *Eph: 4. 8.* he made captivity captive, *Col, 2; 15:* and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Q: 6: Whose Son is the Lord Jesus Christ?

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

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

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

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

A: Christ, that he might redeem the Elect, being the eternal Son of God became man, *John 1.* And the Word was made flesh and dwelt among us, and we beheld his glory; the glory of

the only begotten of the Father, full of grace and truth: Gal: 4: 4. When the fulness of time was come, God sent forth his Son made of a Woman

Q: 9. How was it necessary in order unto the redemption of the elect, that Christ should become man?

A: It was necessary in order to the redemption of the Elect, that Christ should become man, 1. That he might be capable of suffering death for them; which as God he was incapable of, without which suffering of death there could have been no remission or salvation, Heb: 9: 22. without shedding of blood there is no Remission: 2. That he might be their high Priest, to reconcile them unto God, Heb: 2: 16, 17. For verily he took upon him the nature of Angels, but the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Q: 10. Was it necessary that the Redeemer of the elect should be God as well as man?

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

Q: 11. How is Christ God and man?

A. Christ is God and man, by an Hypostatical or personal Union, both in his Natures, Divine and Humane, remaining distinct without Composition or Confusion in one and the same person.

Q: 12. Will this Union of the Divine and humane Natures in Christ never be dissolved?

A, No, for he wis and continueth to be God
I man in two distinct Natures, and one Person
ever, Heb: 7: 24. Because he continueth for
er, he hath an unchangeable Priest-hood.

Q. 3. *May the properties of the Divine Nature be ascribed to the Humane Nature, or the Properties of the Humane Nature, be ascribed to the Divine Nature of Christ?*

A: Though It be improper to ascribe the properties of the one Nature to the other Nature: by virtue of this near Union of both Natures in one Person, there is a communication of the properties of each Nature to the Person of Christ.

Q. 2. *How did Christ being the Son of God become Man?*

A, Christ the Son of God became Man, by taking to himself a true body & a reasonable Soul, being conceived by the Power of the Holy Ghost in the womb of the Virgin Mary, and born of her without sin.

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

A: Yes. Because he took on him the Humane Nature that he might be hereby fitted to be our Redeemer *Heb. 10, 6, 7.* In burnt offerings and sacrifices for sin, thou hast had no pleasure: then said I, lo I come, *Heb. 2. 25.* He took on himself of Abraham.

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

A. Christ the Son of God was a real Man, taking to himself the two essential Parts of Man: 1, He had a real body of flesh, and blood, and bones, and not a phantastical body, which is a body only in appearance, *Luke 24: 39.* Behold my hands, and feet, handle me and see, for a spirit hath not hands and bones as ye see me have. 2, He had a real rational Soul, and his Divine Nature did not supply

supply the place of the soul, *Isai, 58. 10:* Thou shalt make his Soul an offering for sin, *Mat 26. 38* My Soul is exceeding sorrowful even to death.

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

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

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

A: It was a miraculous conception by the power of the holy Ghost in the womb of the Virgin *Mary. Luke 1: 34, 35.* And *Mary* said unto the Angel, How shall this be, seeing I know not a man? And the Angel said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; Therefore also that holy thing which shall be born of thee, shall be called the son of God.

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

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

23 Quest. What Offices doth Christ execute as our Redeemer?

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 Exaltations.

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

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

Q: 2: How

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

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

Q. 3. In what estate doth Christ execute these Offices?

A. Christ executeth these Offices in his estate of humiliation here on Earth. 2. Christ doth execute these Offices in his estate of exaltation now in Heaven.

24 Quest. 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.

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

A. Christ as a Prophet doth reveal unto us the Will of God for our salvation.

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

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

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

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

be

believing ye might have life through his name
 2. By his Spirit *John 14. 26.* The Comforter which
 is the Holy Ghost whom the Father will send in
 my Name, he shall teach you all things.

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

A: The whole Book of the Scriptures of the
 Old, specially of the New Testament, is the word
 of Christ, *col. 3. 16.* Let the word of Christ
 dwell in you richly.

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

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

*Q: 6; Is the word of Christ without his Spirit suffici-
 ent to teach us the will of God for our Salvation?*

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

*Q: 7. Is the Spirit of Christ without his word suffici-
 ent to teach us the will of God for our Salvation?*

A. Christ by his Spirit without his word,
 could teach us the will of God, but he doth not,

ther hath promised now to do it, since the
 sole Will of God necessary unto Salvation is
 revealed in his word. The word of Christ without
 Spirit cannot, the Spirit of Christ without
 word will not teach us the will of God for
 Salvation.

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

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

Q. 1. What is the first Part of Christ's priestly Office?

A. The first part of Christs priestly Office is his
 offering up a Sacrifice to God for us. Heb. 8. 3.
 Every high priest is ordained to offer Gifts & Sa-
 crifices, wherefore it is of necessity, that this man
 offer somewhat to offer.

Q. 2. What is a Sacrifice?

A. A Sacrifice is an holy offering rendered to
 God by a priest of Gods appointment.

Q. 3. Was Christ a priest of Gods appointment?

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

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

A. Christ did offer unto God for us the Sacri-
 fice of himself, Heb: 9: 26. But now once in the
 end of the world hath he appeared, to put away
 sin by the Sacrifice of himself.

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

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

Q. 6. Where

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

A. Christ did offer the Sacrifice of himself unto God for us, 1. That thereby he might satisfy Gods Justice for us. 2, That thereby he might reconcile us unto God.

Q: 7: How doth it appear that Christ did satisfy Gods Justice by the Sacrifice of himself?

A: 1: Because Christs sacrifice of himself was sufficient worth to satisfy Gods Justice, infinitely offended by our sins, being the Sacrifice of him who as God was of Infinite Dignity. 2: Because this Sacrifice of Christ was accepted by God in the behalf of Sinners: Eph. 5: 2. Christ hath loved us and given himself for us, an offering and Sacrifice to God for a sweet smelling favour: 3, it doth further appear, because Christ in his death who was our sacrifice, did bear our sins; or the punishment due for our sins and wherefore did he bear them, but for the Satisfaction of Gods Justice? 1 Pet. 2, 24: Who his own self bare our sins in his own body on the tree: And he is said to give his life a ransom for many, Mat: 20. 28, which ransom was Gods satisfaction.

Q: 8. What is the consequent of the satisfaction which Christ hath given to God by the sacrifice of himself?

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

Q: 9: What is the second part of Christs Priestly office?

A. The second part of Christs priestly Office is, his making intercession for us, Isai: 53. 12. He bare the sins of many; and made intercession for the transgressours.

Q, 10. What doth Christ for us in his intercession ?

A, Christ in his Intercession doth pray unto, and plead

and with God, as our advocate, that through the merit of his death, we might be actually reconciled, persons accepted, our sins pardoned, our consciences quieted, our prayers answered, and at last souls saved, 1 Job: 2: 1: If any man sin, we have an Advocate with the Father, even Jesus Christ righteous, Job: 14: 14: if ye ask any thing in My Name, I will do it.

Q: 11: Where doth Christ make intercession for us?

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

Q. 12. Doth Christ make intercession for us only for some time?

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

Q. 13: Wherein doth Christ's Priestly Office differ from the Priestly Office under the Ceremonial Law?

A: 1: The Priests under the Law, were Priests after the order of Aaron; but Christ is a priest after the order of Melchisedek, without Father, as man, without Mother, as God, &c: Heb: 7: from verse 10: to verse 20: 2: The Priests under the Law were sinners; but Christ is holy, and perfectly free from sin, Heb: 7: 26. Such an high Priest became us, who is holy, harmless, undefiled, separate from sinners: The priests under the law were many because carnal, but Christ is the one only high Priest of the Order, and abideth continually, Heb: 7: 23, They truly were many Priests, because they were not suffered to continue by reason of death; but this man continueth ever.: 4: The Priests under the Law were consecrated and settled

fled in their Office without an Oath, but *Christ*
with an Oath: Heb: 7: 21. For these Priests were made
 without an Oath, but this was with an Oath, by
 him that said unto him, the Lord sware and will
 not repent, thou art a Priest for ever, &c. 5. The
 Priesthood under the Law was changeable, *Heb:*
7: 12, 24. For the Priesthood being changed, there
 must be of necessity a change also of the Law.
 But this man hath an unchangeable Priesthood:
 The Priests under the Law offered up many Sacri-
 fices, as those of Bulls and Goats, and the Blood
 of others; but *Christ* offered up but one Sacrifice
 and that the Sacrifice of himself, and his own
 Blood, *Heb: 9: 25.* Nor yet that he should offer
 himself often, as the High Priest entred into the
 holy place every year with the blood of others,
Chap 10: 12. He offered one Sacrifice for sin for
 ever. 7. The Priests under the Law offered Sacri-
 fices for themselves for their own sins, as well as for
 the Sins of the people; but *Christ* offered Sacri-
 fice only for others, being himself without sin,
Heb: 7: 27. Who needeth not daily, as those High
 Priests to offer up sacrifice first for his own sins,
 and then for the people. 8. The Sacrifices which
 the Priests under the Law did offer, were Types
 of *Christ's* Sacrifice, not being sufficient in them-
 selves to take away sin, nor accepted any further
 than *Christ* was eyed in them. But *Christ's* Sacrifice
 of himself was the thing typified, and is efficacious
 in it self for remission, and for it self is accepted,
Heb: 10: 1. For the Law having a shadow of good
 things to come, can never by these Sacrifices make
 the comers thereunto Perfect *verse 4.* For it is not
 possible that the blood of Bulls and Goats can
 take away sin, *verse 14.* *Christ* by one offering hath
 perfected for ever them that are sanctified 9. The
 Priests under the Law appeared in the behalf of
 the

people before God in the Temple, the holy
 made with hands; but Christ appeareth be-
 God in heaven for us, *Heb: 9: 24.* Christ is
 entered into the holy Place made with hands,
 which are the Figures of the true, but into Heaven
 himself, now to appear in the presence of God for
 us, The Priests under the Law had only the
 office of Priest-hood; but Christ is *Priest, Prophet*
King.

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

Ans. Christ executeth the Office of a King, in
 bringing us to himself, in ruling and defending
 us, and in restraining and conquering all his and
 our Enemies.

1. Over whom doth Christ execute his Kingly Office?

Christ doth exercise his Kingly Office, 1.
 Over his Elect people, *Job. 1. 49.* Thou art the
 King of God, thou art the King of Israel. 2. Over
 our Enemies, *Psal: 110: 2.* Rule thou in
 the midst of thine enemies.

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

Christ doth exercise his Kingly Office over
 his Elect people; 1. In subduing them to himself.
 2. In his ruling them: 3. In defending them.

*3. What doeth Christ in subduing his Elect people
 to himself suppose?*

Christ's subduing his Elect people to himself
 I suppose, that at first they are stubborn and
 disobedient, rebellious, and enemies unto him,
 1. For we our selves were sometimes foolish
 and disobedient, serving diverse lusts, *Col 2:*
 You were sometimes alienated and enemies in
 our mind by wicked works.

*4. What doth Christ subduing his Elect people to
 himself imply?*

A. Christ's

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

Q. 5: How doth Christ rule his people?

A. Christ doth rule his people, 1. By giving them Laws, unto which they are to conform their hearts and lives, *Isai. 33: 22. the Lord is our Lawgiver, the Lord is our King.* 2. By annexing or adding to his Laws, Threatnings of punishing the disobedient, and Promises of rewarding the Obedient, *Rom. 2: 23. I will kill her Children with death, and the Churches shall know that I am he, which searcheth the reins and heart; and I will give unto every one of you according to your Works.* 3. By appointing Church Officers, not only for declaring and publishing his Laws, but also for executing some threatnings, who having the Key of Discipline, as well as the Key of Doctrine committed to them, are to rule under him in the Church, and have power of binding and loosing, of admitting Church Censures, and relaxing or taking them off, *Mat 16: 19.* And I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven. 4. And chiefly Christ doth rule his people inwardly by his Spirit, whereby he doth write his Laws in their hearts, working in them a disposition, and strength to yield to him that obedience which he requireth, *Heb. 8: 10.* I will put my Laws into their mind, and write them in their heart; *2 Cor. 3: 3.* Ye are the Epistle of Christ, written not with ink, but with

spirit of the Living God, not in Tables of stone,
the fleshly Tables of the heart.

6. *How doth Christ defend his people?*

Christ doth defend his people, 1. By hiding
under his Wings, Matth: 23: 37: *How often*
I have gathered thy Children together as a hen gath-
ereth her chickens under her wings, Psa: 91: 4. He
cover thee with his feathers, and under his wings
thou trust, his truth shall be thy shield and buckler.
By restraining and conquering all his and our
enemies.

7. *Who are the Enemies of Christ and his people?*

The enemies of Christ and his people are the
the Flesh, the World, and Death.

8. *What is it for Christ to restrain his, and his peo-
ple's enemies?*

Christ doth restrain his, and his peoples enemies
when (their power remaining) he doth set
bounds and limits to them, over which he doth not
allow them to pass:

9. *What is it to Christ to conquer his, and his peo-
ple's enemies?*

Christ doth conquer his, and his peoples
enemies, when he taketh away their power in part,
so they have not dominion over his people; but
when he doth compleatly conquer them, when he
bring all enemies under his feet, and utterly
abolish and destroy them, Rom: 8: 37. In all
things we are more than conquerors through
Christ that loved us, 1 Cor: 15: 25: for he must
reign till he hath put all enemies under his
feet.

Quest: *Wherein did Christs Humiliation
consist?*

Ans: Christs humiliation consisted in his being
born in a low condition, made under
the Law, undergoing the miserics of this life,
the

the Wrath of God, and the cursed death of the Cross, in his being buried, and continuing under the power of death for a time.

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

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

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

A. Christ humbled himself in his Birth in the he being the eternal Son of God, in time became man, and was born, not of a great Princess, but a mean Virgin; not in a stately Palace, but in the Stable of an inn; and instead of a Cradle, was laid in a Manger, Luk. 1. 48. He hath regarded the low estate of his hand maid, Luk: 2: 7. And she brought forth her first-born Son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room in the Inn.

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

A. Christ humbled himself in his Life, in that 1. He subjected himself to the Law. Gal. 4. God sent forth his Son made of a woman, made under the Law. He 2. conflicted with the temptations of the Devil, Mat. 4. 1. Then was Jesus led up of the Spirit into the Wilderness, to be tempted of the Devil: 3. He endured the Contumelious, Reproaches and Indignities of wicked men. Heb: 12. 3. Consider him who endured such contradiction of sinners against himself, Mat: 10 25. If they have called the Master of the house Beelzebub, how much more them of his household. He underwent the senseless infirmities of the flesh, such as weariness, hunger, thirst, and the like in regard of his body: and grief and sorrow in regard of his soul, Job: 4: 6: Jesus being wearied with his Journey, sat on the well, Mat: 4: 2. Which he had fasted forty days and forty nights, h

afterwards an hungred, *Isai: 53: 3*: He is a
of sorrows and acquainted with grief,

4: *How did Christ humble himself in his Death?*

Christ humbled himself in his death, 1. In
of the Antecedents of it; 2: In regard of
it self; 3, In regard of the Consequents of it.

5: *How did Christ humble himself, in regard of
Antecedents of his death?*

Christ humbled himself in regard of the Ant
edents of his death, 1: In permitting *Judas* to
y him. 2. In submitting himself to the Offi-
to take him. 3: In hearing *Peter* deny him.
suffering the people to mock him, spit on
buffet him, and *Pilate* to scourge and cor-
a him, with many affronts and indignities,
h were offered unto him, *Matth. 26*, and *27*.
eters.

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

Christ humbled himself in regard of his Death
lf, in that, 1: The kind of his Death was an
rsed and disgraceful Death, as also a lingering
painful Death, being the Death of the Cross,

2. 8. He humbled himself and became obe-
t unto Death, even the Death of the Cross,

3. 13: Christ was made a curse for us; as it
ritten, Cursed is every one that hangeih on a
e. 2 He, together with the pain of his body
he Cross, endured the wrath of God, due for
s sin in his Soul, *Mat. 27, 26*. About the ninth
, Jesus cryed with a loud voice, My God, my
, why hast thou forsaken me?

7. *How did Christ humble himself in regard of
Consequents of his death?*

Christ humbled himself in regard of the con-
ents of his death, in that, 1: He was buried;
Matth. 27: 59, 60. And when *Joseph* had taken

the body, he wrapp'd it in a clean Linen Cloath and laid it in his own new Tomb, 2. He continu'd under the power of death for a time, namely, until the third day, *Matth: 14: 40.* As *Jonas* was three days and three nights in the Whales belly so shall the Son of man be three days and three nights in the heart of the Earth.

Q. 8. What doeth Christs Humiliation assure us of?

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

Q. 9. What doeth Christs Humiliation, especially in his death teach us?

A. Christs humbling himself unto death doth teach us, 1. To humble our selves, and be lowly, like unto our Master, *Matth: 11. 29.* Learn of me, for I am meek and lowly in heart: 2. That as Christ died for our sins, so we should die to sin and not be unwilling to suffer, and to die for his sake, if called thereunto: *Rom: 6: 8.* If we be dead with Christ we shall also live with him, *verse 11.* Reckon yourselves to be dead indeed unto sin, *1 Pet: 4: 1.* Forasmuch as Christ hath suffered for us, arm yourselves likewise with the same mind.

28 Quest. Wherein consists Christs Exaltation?

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

Q. 1. What is the first part of Christs exaltation?

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

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

A. By many witnesses that saw him, and con-

verse

ed with him after his Resurrection; 1 Cor. 15: 5. He was seen of *Cephas*, then of the twelve, after he was seen of above five hundred Brethren in once. 2: Because otherways our Faith would be in vain, the guilt of sin would remain upon us, and there would be no hope for us, 1 Cor. 15: 17: If Christ be not raised, your faith is in vain, ye are yet in your sins.

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

Christ was raised from the dead by his own Power and Spirit, whereby he was declared to be the Son of God, John 10: 17, 18: I lay down my life that I might take it again; I have power to take it down, and I have power to take it again.

4. Declared to be the Son of God with Power, according to the Spirit of holiness by the Resurrection from the Dead.

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

Christ arose again from the Dead on the third day, 1 Cor. 15: 4. He was buried and rose again the third day, according to the Scriptures.

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

Christ did rise again with the same body, for he showed the print of the nails in his Hands and in his Feet, and of the Spear in his side, John. 20: 27. Reach hither thy finger, and behold my hands, reach hither thy hand, and thrust it into my side.

6. *Was not Christ's body corrupted in the Grave like the body of others?*

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

7. *Was not Christ's body mortal after his resurrection?*

No, for when his body did part on Immortality.

8. 9. Christ being raised from the dead, died no more, Death hath no more dominion over him.

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

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

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

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

Q. 10. *What is the second part of Christs Exaltation?*

A. The second part of Christs Exaltation is his Ascension into Heaven,

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

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

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

A. Christs Ascension was forty days after his Resurrection; Acts. 1. 2, 3. Until the day in which he was taken up, after he had given Commandments unto the Apostles, whom he had chosen, whom he shewed himself after his passion, by many infallible proofs, being seen of them forty days.

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

A. Christ ascended into Heaven, 1. that his Father [God-man] might be glorified therewith with glory, (which is God) he had with the Father before the world was, Job. 17: 5. And Now, O Father, glorifie thou me with thine own self, that glory which I had with thee before the world was. 2. That he might (as head of the Church) take Possession of Heaven for all his Members.

Heb. 6. 20. Whither the Forerunner is for us
led.

4. *What doth Christs ascension into heaven teach us?*
Christs ascension into heaven doth teach us
to set our affections on things above, where Christ
Col. 3. 2. Set your affections on things above,
and not on things on the earth.

15. *What is the third part of Christs Exaltation?*
The third part of Christs Exaltation is, his
sitting on the right hand of God the Father.

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

By Christs sitting at the right hand of God
meant, his being exalted into the highest ho-
nour and power and favour in heaven.

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

Christ at the right hand of God in Heaven,
doth make continual intercession for his people.

8. 34. Who is even at the right hand of God,
doth also maketh intercession for us. 2 He is pre-
paring a place in Heaven for them, Job. 14. 2. In
my Fathers house there are many mansions, I go
and prepare a place for you.

18. *What is the fourth part of Christs Exaltation?*

The fourth part of Christs Exaltation is, his
coming to judge the World, Mat. 21. 31, 32, &c.
When the Son of Man shall come in his glory,
and all the holy Angels with him, then shall he
sit upon the Throne of his glory, and before him
shall be gathered all nations, &c.

19. *What is the time Christ will come to judge
the World?*

Christ will come to judge the World at the
last day, then the World shall be at an end, and
all things shall be dissolved, 2 Pet. 3. 10. But the
day of the Lords will come, in which the heavens

shall pass away with a great noise; and the Elements shall melt with fervent heat, and the Earth also, & the Works that are therein shall be burnt.

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

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

Q: 2. How will Christ judge the World at his glorious appearance?

A. Christ will judge the World at his glorious appearance, in Righteousness, rendering to every one according to his deserts, *Acts 17: 31.* He has appointed a day, in which he will judge the World in Righteousness, *2 Cor. 5: 10* We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

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

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

Q: 1. By whom was our redemption purchased?

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

Q: 2. By whom is our Redemption applied?

A. Our Redemption is applied by the holy Spirit in his effectual operation unto us, *Tit. 3. 5.* Not by Works of Righteousness, which we have done; but according to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our saviour,

Quest. How doth the Spirit apply to us
Redemption purchased by Christ?

1. The Spirit applyeth to us the Redemp-
tion purchased by Christ, by working Faith in
us, and thereby uniting us to Christ in our effect-
ual Calling.

2. Whence is it that the redemption purchased by
Christ, is applied to us or that we have an interest in it.

We have an interest in the Redemption pur-
chased by Christ, through our Union to him in our
effectual Calling, 1 Cor. 1: 30. Of him are ye in Christ
of God, is made unto us, Wisdom, and Righte-
ness, and Sanctification, and redemption, Rom.

8: 30. Whom he called, them he justified.

3. What is the Union between Christ and us?

The Union between Christ and us, is that
whereby Christ and we are joined together, and
are one, Eph. 3: 17. That Christ may dwell in
our hearts by faith.

4. Whence is it that we are united unto Christ?

We are united unto Christ, by the Spirit on
his part, whereby he draws us, and joyns us to
himself, John: 8: 44. No man can come unto me
except the Father which hath sent me draw him.
Faith on our part, whereby we may come un-
to Christ, and lay hold upon him, John. 6. 35.
That cometh unto me shall never hunger, and
that believeth on me shall never thirst, Eph.
3: 17. That Christ may dwell in your hearts by Faith.

5. Is faith from our selves or from God?

Though faith be our act, yet it is Gods gift
and the work of the Spirit, Eph. 2: 8. By Grace ye
are saved through Faith, and that not of your
own doing, it is the gift of God. Col: 2. 12. You are risen
with him through the Faith of the operation of God,

Quest. What is effectual Calling?

Effectual calling is the work of Gods Spirit

rit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

Q. 1. What is the difference between effectual Calling and ineffectual Calling?

A. Ineffectual Calling is the bare external call of the Word, whereby all sinners are freely invited unto Christ, that they may have Life and Salvation by him, that in it self is not sufficient to persuade and enable them to come unto him, *Mat. 26.* Many are called but few are chosen, *Job. 5.* Ye will not come unto me, that ye might have life, 2. Effectual Calling is the internal Call of the Spirit accompanying the external Call of the Word whereby we are not only invited unto Christ, but also enabled and persuaded to embrace him, as it is freely preferred unto us in the Gospel. [*Job. 45.* Every one that hath heard and learned of the Father, cometh unto me.]

Q. 2. What is the work of the Spirit of God in effectual Calling?

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

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

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

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

A. The Spirit worketh in our mind a conviction of our sin and misery, when he giveth us a clear sight & full persuasion of the guilt of our sins and
feelit

g apprehension of the dreadful wrath of God,
the endless miseries of Hell, which we have
ved for sin, and every hour are exposed un
which doth wound our hearts and consciences
filleth us with perplexing care, what to do
e saved, Job. 16. 8. And when he is come, he
reprove (or convince) the World of sin, Acts
5. Now when they heard this, they were prick
their hearts, and said unto Peter, and the
of the apostles, Men and Brethren what shall
o?

5 *Wherby doth the Spirit convince us of our
and misery?*

The Spirit convinceth us of our sin and mi-
by the Law, and threatenings thereof, Rom. 3.
By the Law is the knowledge of sin, Gal. 3.
Cursed is every one that continueth not in all
s which are written in the Booke of the Law,
o t em.

6. *What knowledge of Christ doth the Spirit
open our minds withall after the conviction of our
and misery?*

The Spirit doth enlighten our minds after
ction of our sin and misery, with the know-
e. 1. That Christ only can save, and that he
is sufficient to do it, Acts 4. 12. Neither is there
ation in any other, for there is none other
under Heaven given amongst men, whereby we
aved. Heb. 7. 25. Wheretore he is able to save
a to the uttermost that come unto God by
2. That Christ is willing to save all that come
him, Job. 6: 27. Him that cometh unto me,
I in no wise cast out. 3. That Christ hath un-
aken to save us, and is faithful to perform it,
2. 17. That he might be a merciful high
t in things pertaining to God, to make recon-
tion for the sins of the People.

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

A. The Spirit doth enlighten us with the knowledge of Christ, by the discoveries of Christ in the Gospel, opening our eyes to discern him there discovered, Acts 26: 17, 18. To whom I send thee open their eyes, and to turn them from darkness unto light. &c.

A: 8. What is the work of the Spirit of God our effectual calling upon our wills?

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

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

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

Q: 10. Are we able to renew our wills, and to turn from sin unto Christ our selves?

A: No, it is the almighty power of the Spirit of GOD, that doth perswade and enable us to embrace Jesus Christ by faith, Ep. 1: 19, 20. And what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.

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

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

33: Quest. What is Justification?

Answer Justification is an Act of Gods free Grace, wherein he pardoneth all our sins and accepteth us

righteous in his sight, only for the righteousness of Christ imputed to us, & received by faith alone.

1. *Wherein doth our Justification consist?*

Our Justification doth consist in two things; 1. In the pardon of our sins, 2. In the acceptance as righteous.

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

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

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

God doth Justifie us by an act of free Grace, Rom. 3: 24. Being Justified freely by his Grace.

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

We are Justified through the Righteousness of Christ, Rom. 3: 24. Being Justified freely by his Grace through the Redemption which is in Jesus Christ.

5. *How is the Righteousness of Christ made ours?*

The Righteousness of Christ is made ours by Imputation, Rom. 4: 6. David describeth the blessings of the Man, unto whom the Lord Imputeth his Righteousness without works.

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

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

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

The righteousness of Christ which is imputed to us for our Justification, is his whole obedience to the Law in our stead; and that both his passive obedience in all his sufferings, especially in his death.

whereby we have the pardon of all our sins, *Eph.* 7. (in whom we have Redemption through his blood the forgiveness of sins) and his active obedience all where we are accepted as righteous in God's sight. *Rom.* 5. 19. [For as by one mans disobedience many were made sinners; so by the obedience one shall many be made righteous.]

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

A. We receive and apply this righteousness of Christ by Faith, Rom. 3. 12. Even the righteousness of God which is by Faith of Jesus Christ unto all and upon all them that believe.

Q. 9: Are we justified by Faith only, and not Works, at the least in part?

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

Q. 10: How is it then said, James. 2. 24. To see the how that by works a man is justified, & not by Faith only.

A: If the Apostle Paul doth plainly and positively affirm, and by many arguments prove Justification by Faith without Works, in his epistles to the Romans, and to the Galatians; and be sure the Apostle James being inspired by the same Spirit in writing his epistle, doth not really contradict the doctrine: 2. The Apostle James doth not in the chapter treat of the Justification of our Faith in the sight of God, but of the Justification of our Faith in the sight of Men; and this he doth affirm that Justification is by Works, v. 18: I will shew thee my faith by my works. Faith Justifieth a person but works Justifie our Faith, and declare us to be Justified before men, who cannot see nor know our Faith but by Works.

Q. 11

11: How do we prove that we are not Justified
by Works?

1. Because the whole World is guilty of sin, those that are guilty of sin cannot have a perfect righteousness of Works, and those that have perfect righteousness, cannot be justified in the sight of God, Thus the Apostle convinceth both Jew & Gentile of sin in the first and second Chapters of the Romans, and this that (as Chap. 3. 20. every mouth may be stoppt, and the whole World may become guilty before God, and therefore inferreth Rom. 2. 22. By the deeds of the law, no flesh living shall be justified.) 2. Because if we were Justified by Works, the reward would be of debt and not Grace, Rom. 4: 4: Now to him that worketh is his reward reckoned not of Grace but of Debt; the reward is not of Debt, but of Grace, and they that are justified, are not justified as righteous by a righteousness of Works, but as ungodly, Rom. 5. He justifieth the ungodly: 3. Because Abraham, the Father of the Faithful, though he had a righteousness of Works, yea works wrought Faith, yet he was not justified by his Works, for if he were justified without works, so are all others that are justified, justified without works, Rom. 4: 2: For if Abraham were justified by works, he hath whereof to glory: But Abraham had not whereof to glory before God, therefore he was not justified by works.

12: How do you prove that we are justified by Faith only?

1: It is not only positively asserted and concluded from several Arguments by the Apostle, Rom. 3: 28: Therefore we conclude, that a man is justified by Faith, without the deeds of the Law. There being such a thing as Justification, and justification cannot be by works, as hath been proved, and there being no other way of Justification

tification, but by faith, it must be by faith, The righteousness of Christ is perfect and sufficient for our Justification; and by Faith his righteousness is received and made ours in the account of God therefore we are justified by faith. 4. Justification by Faith doth give God all the glory and excludeth all boasting in man: therefore it is by faith. *Rom. 3. 27.* Where is boasting then? It is excluded. By what Law? By the Law of works. Nay, but by the Law of Faith, *Abraham* was justified by Faith and all others are justified the same way.

Q: 13. How doth Faith justify?

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

Q: 14. May we be justified by Faith in Christ's righteousness without us, although we have no righteousness within us?

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

34: Quest. What is Adoption?

Ans. Adoption is an Act of God's free Grace whereby we are received into the number, and have a right to all the priviledges of the Sons of God.

Q: 1. How many ways may we be said to be the children of God?

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

Q: 2.

2. *What is it for men to adopt Children?*

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

3. *What is it for God to adopt Children?*

God doth adopt Children when he taketh in which are Strangers, and by nature Children or Strangers into his family, and receiveth them into his number, and giveth them a right to all the priviledges of the Sons and daughters of God, Eph. 2: 7. And were by nature the Children or Strangers, even as others, Eph. 2. 19, Now therefore are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God, 2 Cor. 6: 18, And I will be a Father unto you, and ye shall be my Sons & daughters, saith the Lord Almighty.

4. *Is there any motive in any of the children of men, to induce God to adopt them, as there is in those that are adopted by men?*

1. There is neither beauty, nor any lovely qualification, nor any thing in the least to move and allure God to adopt any whom he doth adopt, but it is an act only of his free grace, and love, 1 Cor. 3. 1. Behold what manner of love is this which the Father hath bestowed on us, that we should be called the Sons of God.

5. *Are all the Children of men the adopted Children of God?*

1. No; only such persons are adopted as do believe in Christ, John 1. 12. As many as received him, to them he gave power to become the Sons of God, even to them that believe on his Name, John 3. 36. For ye are all the children of God by faith in Jesus Christ.

Q. 6. *What*

Q 6. What are these privileges which the adopted Children of God have a right unto?

A. The Privileges which the adopted children of God have a right unto, are: 1. Gods Fatherly protection of them from temporal and spiritual evils, *Psal. 113: 7*: The Lord shall preserve thee from all evil: 2. Gods Fatherly Provision of all needful things, both for their Soul & body, *Psal 31: 10*: They that seek the Lord, shall not want any good thing. 3. Gods Fatherly correction of them, *Heb. 12: 6*. For whom he loveth, he chasteneth, and scourgeth every Son whom he receiveth: 4. God's audience & return to their prayers, *John. 5: 14, 15*. And this is the confidence which we have in him, that if we ask anything according to his will he heareth us: and if we know that he heareth us, what ever we ask, we know that we have the petition that we desired of him: 5. A sure title to the inheritance of the Kingdom of Heaven, *Rom. 8: 17*. And if Children, then heirs, heirs of God, and joynt. heirs with Christ.

35: Quest. What is Sanctification?

Ans: Sanctification is the work of God's free Grace, whereby we are renewed in the whole man, after the Image of God, and are enabled more and more to die unto sin, and live unto righteousness.

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

A: Sanctification doth differ from Justification and Adoption, in that, 1: Justification and Adoption, are acts of God without us: Sanctification is a work of God within us: 2: Justification and adoption do make only a relative change, Sanctification doth make in us a real change: 3. Justification and Adoption are perfect at first, Sanctifi-

cation

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is carried on by degrees unto Perfection.

2: *Whose work is the work of Sanctification?*

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

3: *Is there no desert of the grace of Sanctification, by the Children of Men before they are Sanctified?*

1: No, for all the children of men are by nature wholly polluted with sin, and it is wholly of Gods Grace, that any of them are Sanctified.

4: *Wherein doth our Sanctification consist?*

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

2: *What is the subject of our Sanctification?*

1. The subject of our Sanctification is 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, which are changed in regard of their use, being made instruments of righteousness,

3: *Wherein is our Sanctification begun?*

1. Our Sanctification is begun in our regeneration and effectual calling, wherein our minds are enlightened, and our wills renewed, and the gifts of all Graces are infused.

4: *How is our Sanctification carried on?*

1. Our Sanctification is carried on by degrees, as

God

God doth bless his providence, especially his Ordinances through them to communicate further measures of his Spirit and Grace,

Q. 8. Wherein is our Sanctification perfected?

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

Q. 9. What are the parts of Sanctification?

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

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

Ans. The benefits which in this life do accompany or flow from Justification, Adoption and Sanctification, are assurance of God's Love, peace of Conscience, joy in the holy Ghost, increase of Grace, and perseverance therein to the end.

Q. 1. How many sorts of benefits are there which belong to these which are justified, adopted and sanctified?

A. There are three sorts of benefits which do belong unto those which are justified, adopted and sanctified; namely, 1. Benefits in this Life. 2. Benefits at Death. 3. Benefits at the Resurrection.

Q. 2. What are the Benefits which belong to justified, adopted and sanctified persons in this Life?

A. The benefits which belong to justified persons in this life, are these, five, 1. Assurance of God's love. 2. Peace of Conscience. 3. Joy in the holy Ghost; 4ly. Increase of Grace; 5ly. Perseverance

grace to the end, Rom. 5. 2, 3. Being justified
faith, we have peace with God through our
Jesus Christ, by whom also we have access
faith into this grace wherein we stand and re-
in the hope of the glory of God; and hope
not ashamed; because the love of God
abroad in our hearts through the holy Ghost,
which is given unto us, phil. 1. 6. Being confident
this very thing, that he which hath begun a
work in you, will perform it until the day
Jesus Christ.

Q: 3. What are the benefits that do accompany and
flow from the sight and sense of Justification adoption
Sanctification?

A: 1. The benefits which do accompany or flow
from the sight and sense of Justification, Adoption
Sanctification, are assurance of Gods Love,
peace of Conscience, joy in the Holy Ghost.

Q: 4. May not unjustified and unsanctified persons
obtain any of these benefits?

A: 1. Unjustified persons may some of them have
presumptuous confidence of God's love, but no
assurance; they may have a carnal security, &
peace, but no true spiritual peace; they may
have a carnal joy, or ungrounded spiritual joy, but
not sound, spiritual and heavenly joy of the holy
Ghost, these benefits are given only unto such as
truly justified, adopted and sanctified.

Q: 5. Whence is it that all that are justified, adop:
and sanctified do not attain these benefits?

Because all have not a sight and sense of their
Justification, adoption and sanctification, but are
under doubts, and therefore fear, that God doth
not love them and not love them, therefore they have
torments of conscience in stead of peace, and sor-
row of spirit, in stead of joys of the holy Ghost.

Q: 6. How may a Child of God get a sure evidence
of his Justification and adoption?

A. A

A. A Child of God may get a sure evidence of his justification and adoption by his sanctification.

Q. 7. What is a sure evidence of Sanctification?

A. A sure evidence of Sanctification is Increase of Grace.

Q. 8. What are the benefits which accompany and flow from the Being of Justification, Adoption and Sanctification?

A. The benefits which accompany and flow from the Being of justification, Adoption and Sanctification, are increase of Grace and perseverance therein to the end.

Q. 9. Do all truly justified, Adopted and Sanctified persons increase in grace?

A. 1. All truly justified, adopted and sanctified persons, do not at all times actually increase in grace, for some of them may at some times be under declining and decays of grace. 2. They are always of a growing disposition, and desirous to grow in grace, and at some time or other they grow, and many times they do grow, when they do not perceive themselves to grow, but fear that they do decline.

Q. 10. Do all truly justified, adopted and sanctified persons persevere in grace to the end?

A. All truly justified, adopted and sanctified persons do persevere in grace to the end, and shall assuredly attain the heavenly inheritance.

Q. 11. How do you prove this?

A. 1: From God's everlasting unchangeable love, and his faithfulness in his promises of perseverance, as well as of Heaven, which he hath made unto them: 2: From their Union and relation to Christ, and his undertaking for them, 3. From the constant abode and indwelling of the Spirit of God in them. 4. From the nature of Grace, which is an abiding seed, which can never totally be extirpated.

Q. 12: May

12: May any believer, by falling into sin, fall
Grace?

Some believers may, through the remainders,
corruption in them, and the violence of Satans
tempting of them, fall into sin foully, and so fall
in some degree and measures of Grace; but
will never fall totally or finally from Grace;
when we see any fall totally and finally from
profession which they formerly made, we may
say, that they were never that in sincerity which
they professed themselves to be, [1 John: 2: 19:
they went out from us, but they were not of us;
if they had been of us, no doubt but they
would have continued with us: but they went out
they might be made manifest, that they were
all of us.]

7: Quest: What benefit do believers receive
in Christ at death?

Ans: The souls of Believers are at their Death
perfect in holiness and do immediately pass
to Glory; and their bodies being still united to
Christ, do rest in their Graves till the Resurrection.

Q: 1: How manifold is the benefit of believers at
their death?

A: The benefit of Believers at their death is
twofold: 1: In regard of their Souls: 2: In regard
of their bodies.

Q: 2: What is the benefit of believers at their death
in regard of their Souls?

A: The Souls of Believers at their death, 1: Are
perfect in holiness, Heb. 12: 23: And to the
souls of just men made perfect: 2: They do im-
mediately pass into glory, Phil. 1: 23: having a de-
sire to depart, and to be with Christ.

Q: 2: Wherein doth consist the perfect holiness which
Souls of believers shall have at their death?

A: The perfect holiness of believers Souls at
their

their death doth consist, 1. In their perfect freedom from the stain and pollution, from the Bel or any inclination unto sin; *Rev.* 22. 27. These shall in no wise enter into it any thing that defileth, In there perfect rectitude of Soul, and full conformity unto the Image of Christ, *Eph.* 4. 13. Till we all come unto the unity of the faith, and of the knowledge of the stature of the fulness of Christ.

Q. 4. What is the glory which the Souls of believers at death do immediately pass into ?

A. The Souls of believers at death, do immediately pass into, 1. A glorious place, 2. A glorious company, 3. A glorious state.

Q. 5. What is that glorious place which the Souls of Believers at death do immediately pass into ?

A. The glorious place which Believers Souls do immediately pass into, is their Fathers House in heaven, where there are mansions prepared for them by Christ. *Joh.* 14. 2. In my Fathers house are many Mansions, if it were not so I would have told you. I go to prepare a place for you.

Q. 6. What is the glorious company which the Souls of Believers do immediately pass into ?

A. The glorious company which the Souls of believers do immediately pass into, is the company of God and Christ in his glory, as also the company of Angels and Souls of other Saints, in their glory, 2. *Cor.* 5. 6, 7, 8. Therefore we are always confident, knowing that whilest we are at home in the body, we are absent from the Lord (for we walk by Faith not by sight,) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord, *Heb.* 12. 22, 23, 24. But ye are come to the heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly of the first-born, and to God the judge of all, and to the spirits of just

men made perfect, and to Jesus the Mediator
of the new Covenant.

7. *What is that glorious state which the Souls
of Believers at death do immediately pass into?*

The glorious state of the Souls of Believers
immediately after their death, is a state of blessed
rest. *Heb. 4. 9.* There remaineth therefore a rest to
the People of God, *Rev. 14. 13.* And I heard a
voice from Heaven, saying, Blessed are the dead
which die in the Lord from henceforth, yea saith the
Spirit, that they may rest from their labours, and
their works do follow them.

8. *What is the benefit of Believers at their
death, in regard of their bodies?*

The bodies of believers at their death are
united unto Christ; for though death doth
a while separate their souls from their bodies,
death cannot separate Christ from either; but
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
Tomb on Earth: so when Believers die, their
hypostatical union unto Christ still remaineth, and
Christ is united both unto their Souls with him
in Glory, and to their Bodies which are his Mem-
bers, even when they are rotting in the Grave.

1 Cor. 6. 16. Know ye not that your bodies are the
members of Christ? *1 Theß. 4. 14.* Them also which
sleep in Jesus, will God bring with him, 2. The
souls of Believers do rest in their Graves, as in
beds, until the Resurrection, *Isai. 57. 2.* He shall
enter into peace, they shall rest in their beds, each
of them walking in his uprightness.

9. *What is the Resurrection here spoken of?*

The Resurrection here spoken of, is the last
general Resurrection of all the dead, that have
lived in all ages, from the beginning of the Crea-
tion,

tion, which will be first of the Righteous, and then of the wicked at the last day, *Job. 5. 28, 29.* The hour is coming in the which all that are in the Graves shall hear his voice, and shall come forth they that have done good unto the resurrection of Life, and they that have done evil unto the Resurrection of damnation, *1 Thess. 4. 16.* The dead in Christ shall rise first.

Q. 20. How do ye prove that there shall be such general Resurrection?

A. It may be undenyable proved from the power of God, and the Revelation of the Word. If God be of infinite power, and therefore can raise all the Dead, and infinitely true, and in his Word hath revealed, that he will raise all the dead; then there shall be a general resurrection: but God is infinitely powerfull and can raise all the dead; and infinitely true, and in his Word hath revealed, that he will raise all the dead; therefore there shall be a general Resurrection. The ground of the Sadducees error who denied the resurrection was their ignorance in these two great foundations of this doctrine, Namely, the power of God and the Scriptures, *Mark. 12. 24.* Do ye not therefore erre, because ye know not the Scriptures, nor the power of God.

Q. 11. Shall the dead be raised with the same bodies which they had when alive before?

A. The dead shall be raised with the same bodies, *Job. 19. 26.* And though after my skin, worms destroy this body, yet in my flesh shall I see God.

Q. 12. How do ye prove that the dead shall be raised with the same body?

A. Because if the dead were not raised with the same body, it could in no proper sense be called Resurrection, but a new creation. 2. Because the first body was an Instrument of Righteousness

and therefore shall share in the Reward of
Punishment.

13. Will not the bodies when they are raised
from what they are now?

The bodies which shall be raised, will not
arise from what they are now, in regard of their
Substance and Essence: but they will exceedingly
differ in regard of their qualities.

14. Wherein do believers differ from unbelievers
at their Death?

The bodies of believers at their death are shut
up in the prison of the grave, and the Souls of
unbelievers are shut down in the prison of Hell,
where they are filled with horrore and anguish in
the company of Devils and other damned Spirits,

and are reserved in chains of darkness until the
Judgment of the great day, 1. Pet. 3: 19. By which
Christ went and preached unto the Spirits in
Prison, which sometimes were disobedient, 2. Pet.

2. God spared not the Angels that sinned, but
cast them down into Hell, and delivered them
into chains of darkness to be reserved unto Judg-
ment.

Q: 8. What benefits do Believers receive
from Christ at the Resurrection?

Ans. At the Resurrection, believers being raised
up in Glory, shall be openly acknowledged and ac-
counted in the day of Judgment, and made per-
petually blessed in the full enjoyment of God to all
Eternity.

Q: 1. How many ways may the benefits which believ-
ers receive from Christ at the resurrection be considered?

4. The benefits which believers receive from
Christ at the resurrection, may be considered in
three respects, 1. In respect of the Resurrection
itself, 2. In respect of the day of Judgment after
the Resurrection. 3. In respect of Heaven after the
day of judgment.

Q. 2. What is the benefit of believers in respect of the Resurrection it self?

A. The benefit of believers in respect of the Resurrection it self, is that they shall be raised to glory.

Q. 3. What glory doth this refer unto?

A. It doth refer unto the glory which shall be put upon the bodies of believers at the Resurrection, which were vile bodies, both whilst they were putrified in the grave, and whilst alive before, as they were instruments of sin, and subject to diseases and death, *Phil. 3: 21.* Who shall change our vile body.

Q. 4. What is that glorie which shall be put upon the bodies of believers at the Resurrection?

A. The bodies of believers at the Resurrection shall be made most healthful, strong, spiritual, incorruptible, immortal, most beautiful and glorious like unto Christ's most glorious body, *Phil. 3: 21.* Who shall change our vile body, that it may be fashioned like unto his glorious Body, according to the working, whereby he is able to subdue all things to himself. *1 Cor. 15. 42, 43, 44, 53, 54.* So also is the Resurrection from the dead, it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power, it is sown a natural body, it is raised a spiritual body. This corruptible must put on incorruption; and this mortal must put on immortality; so then the corruptible shall have put on incorruption; and this mortal shall have put on Immortality, then shall be brought to pass the saying that is written
[Death is swallowed up in victory]

Q. 5. What benefits shall believers have after the Resurrection at the day of Judgment?

A. At the day of Judgment, 1. Believers shall be gathered

ered from all corners of the Earth, by the An^g
Mat. 24. 31. And he shall send his Angels
 a great sound of a Trumpet, and they shall ga-
 together the Elect from the four winds, from
 end of heaven to another. 2. Believers shall be
 caught up together in the Clouds, to meet the
 Jesus, who will come down with a shout
 Heaven, *1 Thess. 4: 16, 17.* For the Lord him-
 shall descend from Heaven with a shout, with
 voice of the Arch-Angel and with the Trump of
 and the dead in Christ shall rise first; then
 which are alive and remain, shall be caught up
 her with them in the Clouds, to meet the
 in the air. 3. Believers shall be placed on
 right hand of Jesus Christ, *Matth. 25: 33.* And
 all set his sheep on his right hand. 4. Believers shall
 only acknowledged by Christ, to be his and
 ted from false aspersions, which have been
 upon them, and from the real guilt of all sins
 h have been committed by them, because of
 interest in Christ and his righteousness, *Matth.*
 1. Whosoever shall confess me before men,
 will I also confess before my Father which is
 even, *Rom. 8: 33, 34:* Who shall lay any thing
 e charge of God's Elect? it is God that ju-
 th, who is he that condemneth? it is Christ
 died, &c. 5. Believers shall be entertained and
 ed by Christ, to take possession of the glori-
 inheritance prepared for them, *Matth. 25. 24.*
 shall the king say to them on the right
 come ye blessed of my Father, inherit the
 lom prepared for you before the foundation
 e World, 6. Believers shall sit with Christ,
 essors in judgement of the wicked Angels
 wicked Men, *1 Corinth. 6: 2: 3.* Do ye not
 that the Saints shall judge the World? know
 t that we shall judge the Angels?

Q. 6. *What benefits shall believers receive after day of Judgment in Heaven ?*

A. Believers in Heaven shall be made perfect blessed in the full enjoyment of God to all eternity.

Q. 7. *Wherein will consist the perfect blessedness believers in Heaven ?*

A. The perfect blessedness of believers in Heaven will consist, 1. in their perfect immunity freedom from all evil, and that both of sin and misery, *Eph. 5. 27.* That he might present to himself a glorious Church, not having spot, wrinkle, or any such thing, but that it should be holy and without blemish. *Rev. 21. 4.* And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. 2. in their full enjoyment of God the chiefest good.

Q. 8. *What doth the full enjoyment of God in Heaven imply ?*

A. The full enjoyment of God, which believers shall have in heaven doth imply, 1. That they shall have the glorious presence of God with them. *Rev. 22. 2.* Behold the tabernacle of God is with Men, and he will dwell with them. 2. That they shall have the immediate and beatifical vision of his face, *Rev. 22. 4.* And they shall see his Face, and his Name shall be in their fore-heads. *1. Cor. 13. 12.* For now we see through a Glass darkly, but then face to face, *1. Job 3. 2.* We shall see him as he is. 3. That they shall have both a full persuasion and sense of Gods Love unto them, and perfect Love in their hearts towards him, which do necessarily result or arise from the vision of God in Heaven. 4. That they shall have fulness and exceeding joy, *Psal. 16. 11.* In thy presence there is fullness of joy, *Jude, 24.* Now to him that is able to p

you faultless before the presence of his glory
in exceeding joy.

Q. 9. *What is it that will sweeten the happiness
of Believers in their full enjoyment of God in Heaven?*

A. That which will sweeten the happiness of Believers in their full enjoyment of GOD in Heaven, shall be the eternity thereof, that it shall be without interruption and without any end 1. *Thess.* 4. And so shall we ever be with the Lord.

Q. 10. *Wherein will differ the condition of unbelievers
of all the wicked World, from that of Believers at
the last day?*

A. The condition of unbelievers, and all the wicked World will be miserable beyond expression at the last day of Judgement. For 1. Their bodies shall rise and come forth like prisoners out of the grave, and whatsoever strength and Immortality shall be put upon them, will be only to make them more capable of Eternal torments and Misery: 2. They shall rise with horreur and dreadful Screechings, seeing the Lord coming in flaming fire, to take vengeance on them, *Rev.* 1. 7. Behold he cometh in the clouds, and every eye shall see him, and they also which pierced him, and all Kindreds of the Earth shall wail because of him. 2. *Thess.* 1. 7, 8. The Lord Jesus shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel. 3. They shall stand before the Throne, and the Judgement-seat of Christ, where the Books shall be opened, wherein all their sins are Recorded according to which they shall be judged and sentenced to everlasting Punishment. *Revelation* 20. 11, 12. And I saw a great white Throne, and him that sat on it from whose face the earth and the heaven fled away, and there was no place found for them. And I saw the dead

dead small and great stand before GOD, and the Books were opened, and the dead were judged of of those things which were written in the Book according to their works. *Matth. 25: 41.* The shall he say unto them on the left hand, depart from me ye cursed into everlasting fire prepare for the Devil and his angels. 4. They shall the be driven away from the presence of the Lord into Hell, where they shall be punished with extremity of anguish, and torment in Soul and Body without any alleviation or intermission unto eternity, *Matth. 25: 46.* And these shall go away unto everlasting punishment, *Rom. 2: 8. 9.* Indignation and wrath, tribulation and anguish, shall be upon every soul of man that doth evil, of the Jew first, and also of the Gentile, *Rev. 14: 11.* And the smoke of their torment ascended up for ever and ever, and they have no rest day nor night.

39: *Quest.* What is the duty which God requireth of man?

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

Q. 1. Upon what account is obedience unto God the duty of man?

A. Obedience unto God is the Duty of man, because God is his Creator, and Benefactor, and Supreme Sovereign Lord and King.

Q. 2. Is there any other Lord over the conscience who can require obedience of men for their own sake which besides God?

A. God is the only Lord of the conscience, although we are to obey Magistrates, and parents and masters, yet we are chiefly to do this, because God requireth us so to do; and if they command us to do any thing which God doth forbid, we are to refuse obedience, being to obey God rather than a man in the World, *Acts. 4. 19.* Whether it be rig

the sight of God to hearken unto you rather
unto God, judge ye.

3. *What rule hath God given us according to
whom our obedience must be guided?*

The only rule which God hath given us, ac-
cording to which our whole obedience unto him
must be guided, is his revealed Will.

4. *Hath God any other will than that which he
hath revealed?*

God hath a secret will in his Counsel con-
cerning all things which come to pass, and this
is not to be known as to most things before hand,
therefore is no rule for our obedience.

5. *What is the Difference between God's secret
will and God's revealed will?*

God's secret Will is concerning all things
which are done, and shall be done, and doth extend
unto sinful actions which he doth will to per-
form and determine, and direct beyond mans will
and intention, to his own glory; but God's revealed
Will is concerning those things which may,
ought to be done, and doth extend only unto
those things which are duty, and which in them-
selves do tend to Gods glory, and this revealed
Will is the rule of man's obedience.

Where is the revealed Will of God to be found?

The revealed Will of God is to be found in
the scriptures, where the whole duty of man to
God is made known, Mic. 6: 8. He hath shewed thee,
O man! what is good, and what doth the Lord
require of thee, but to do justly, and to love mer-
cifully, and to walk humbly with thy God.

Quest. *What did God at first reveal to man
as the rule of his Obedience?*

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

Quest. *Are there any other Laws which God hath given
unto man?*

A. The Lord gave other positive Laws to the people of the Jews, which they were bound to yield Obedience unto, such as Ceremonial Laws; but these Laws were not intended as a standing Rule of Obedience, for all Nations, in all ages, & therefore after a time were abrogated and disannulled, and the not yielding Obedience to them by us at this time is no sin.

Q. 2. *Doth the moral Law continue to be a rule of Obedience in the days of the Gospel?*

A. As the Moral Law was at first revealed, that it might be a rule of mens Obedience; so it doth continue so to be unto all men in every Nation unto the end of the World.

Q. 3. *How can the Moral Law be a Rule of Obedience unto the Heathen and infidel World, who are without the light of the Scriptures, to make it known unto them?*

A. Though without the light of the Scripture there cannot be so clear a discovery of the Moral Law, yet by the light of Nature it is made known unto all Nations in some measure, sufficient to leave the very Heathen without excuse for their Disobedience, *Rom. 2. 14, 15.* For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves, which shew the work of the Law written in their hearts.

Q. 4. *Can any man attain life by Obedience unto the Moral Law?*

A. If any man could yeild perfect Obedience unto the Moral Law, he might attain Life thereby; but all being guilty of sin, perfect obedience is impossible, and Life thereby is unattainable: therefore the Law was not given to man after his fall, that it might give Life, *Gal. 3. 11.* The Law is not of Faith, but the Man that doth them shall live in them, *Rom. 3. 19.* Now we know that what things

soever the Law saith, it saith unto them who
 under the Law, that every mouth may be stop-
 ped, and all the world may become guilty before
 Gal. 3. 21. 22. If there had been a Law gi-
 ven, which could have given Life, verily Right-
 eousness should have been by the Law; but the
 curse hath concluded all under sin.

5. *Wherefore then was the Law given, when
 Righteousness and Life was not attainable thereby?*

The Law was given to be a School-master, to
 bring men unto God, that they might attain Life
 in him, Gal. 3. 24. Wherefore the Law
 is our School-master to bring us unto Christ, that
 we might be justified by Faith.

6. *How doth the Law bring men unto Christ?*

The Law bringeth men unto Christ. 1. By con-
 vincting men of sin, the prohibitions of the Law
 convince them of their sins of commission; the
 denunciations of the Law convince them of their sins
 of omission, Rom. 3. 20. for the Law is by the know-
 ledge of sin. 2. By discovering unto men the curse
 of God, which is due to them for sin, which all
 ungodly sinners do ly under, Gal. 3. 10. Cursed is
 every one that continueth not in all things which
 are writt'n in the Book of the Law to do them.
 3. By awakening the consciences of the Guilty,
 putting Bondage and Fear in them, the Spirit
 working with the Law as a Spirit of Bondage,
 sheweth them their danger, and future Wrath,
 because of their disobedience, Gal. 4. 24. These
 are the two Covenants, the one from mount Sinai
 which gendereth to bondage. And thus men are
 brought unto a sight of their need of Christ, and
 of perfect Righteousness, without which there
 can be no Life and Salvation.

7. *When men are brought, and by Faith joynd
 unto Christ, doth the moral Law cease to be of any far-
 use unto them?*

R 4

A. Though

A. Though believers, through their interest in Christ; are delivered from the curse and condemnation, the rigour and irritation of the Moral Law which whilst out of Christ, they are under, the moral Law is still of singular use unto believers, to provoke them unto thankfulness for Christ who hath fulfilled the Law in their stead; and to be a Rule according to which they ought to endeavour as much as may be to order their Heavens and Lives, however in this Life perfection of Obedience thereunto is unattainable, *Rom. 7. 7.* Now we are delivered from the Law, that be dead wherein we were held, *ver. 12.* The Law is holy, and the Commandment is holy, just and good, *Tit. 2: 11, 12.* the grace of God that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

41. *Quest.* Where is the Moral Law summarily comprehended?

Ans. The Moral Law is summarily comprehended in the Ten Commandments;

Q. 1. What is it for the Moral Law to be summarily comprehended in the Ten Commandments?

A. The Moral Law is summarily comprehended in the Ten Commandments, in that the sum of all chief heads of the Law are therein contained.

Q. 2. Is there any more included as commanded or forbidden in the Moral Law, than what is expressed in the Ten Commandments?

A. The Moral Law being spiritual and very large doth reach both the whole inward man and all the outward conversation, and therefore the ten general heads in the Commandments do include many particular members and branches, 1. Whatsoever is forbidden in any one precept the con-

ry duty is commanded, and all sins of the same
 d also are forbidden; and not only the outward
 , together with the words and gestures tending
 reunto, but also the inward affections to sin,
 ether with all the causes, means, occasions, ap-
 rances, and whatsoever may be a provocation,
 o it either in our selves or others, *Matth. 5. 28*
 27, 28. Ye have heard, that it was said by
 m of old time, Thou shalt not kill: and who-
 ver shall kill, shall be in danger of the judg-
 nt, but I say unto you, that whosoever is ang-
 with his Brother without a cause, shall be in
 ger of the judgement, and whosoever shall
 unto his Brother, Racha, shall be in danger of
 Council; but whosoever shall say unto his
 ther, Thou fool, shall be in danger of Hell
 . Ye have heard that it hath been said by them
 ld time, Thou shalt not commit Adultery. But
 y unto you that whosoever looketh on a wo-
 n to lust after her, hath committed adulterey
 n her already in his heart. 2, Whatever duty
 commanded, the contrary sin is forbidden, & all
 les of the same kind are included, together with
 suitable affections thereunto: as also using all
 ins appointed for help, quickning and further-
 e therein; and our endeavours in our places to
 o and further others in their Obedience.

2. Quest. What is the Sum of the Ten Com-
 andments?

1. The sum of the Ten commandments is, To
 e the Lord our God with all our heart, and with
 our soul, with all our strength, with all our
 nd, and our Neighbour as our selves.

Q: 1. In how many Tables were the Ten Command-
 ts at first written?

1. The Ten Commandments were at first written
 God himself in the Mount; and given unto Mo-

es, in two Tables of stone, *Deut.* 10. 1, 2, 4. & that time the Lord said unto me, Hew thee two Tables of stone, like unto the first, and come up unto me in the Mount, and I will write on the Tables the words which were in the first Tables, which thou brakest: and he wrote on the Tables according to the first writing, the Ten Commandments.

Q. 2. *What is the comprehensive duty of the Ten Commandments written in these Tables?*

A: The comprehensive duty of the Ten Commandments is love.

Q. 3. *What is the sum of the first Table of the Law?*

A. The sum of the first Table of the Law, which hath a more immediate reference unto God, it is to love the Lord our God with all our heart, and with all our soul, with all our strengths, and with all our mind, *Mat.* 22. 30. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength, this is the first Commandment.

Q. 4: *What is it to love the Lord with all the heart, and with all the soul, and with all the mind, and with all thy strength?*

A. To love the Lord with all the heart, and with all the soul, and with all the mind, and with all the strength, doth imply the supremacy, ardency and activity of our love, whereby we choose the Lord to cleave to him, and delight in him, as our chief good, and imploy all the faculties and powers of soul and body in obedience out of love.

Q. 5. *What is the sum of the second table of the Law?*

A. The sum of the second Table of the Law, which hath a reference unto men, is to love our Neighbour as our selves, *Matth* 12. 31. *The second is like, namely this, Thou shalt love thy Neighbour as thy self.*

Q. 6. *who is our neighbour?*

A. Every man is our Neighbour; and therefore we

be bound to bear a general affection unto all.

Q. 7: What is it to love our Neighbour as our selves?

A. To love our Neighbour as our selves, is to love our Neighbour with the same truth and sincerity of love as we do our selves.

43: Quest. What is the preface to the Ten Commandments?

Ans. The preface to the Ten Commandments is these words, *I am the Lord thy God which have brought thee out of the Land of Egypt, out of the house of bondage?*

44. Quest: What doth the preface to the Ten Commandments teach us?

Ans. 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.

Q. 1. How many reasons or arguments are there in the preface to oblige and persuade us to keep all Gods Commandments?

A. There are in the Preface three reasons or arguments, to oblige and persuade us to keep all Gods Commandments, 1. Because God is the Lord, *I am the Lord*, 2. Because God is our God, *I am the Lord thy God*. 3. Because God is our Redeemer, [which brought thee out of the Land of Egypt, and out of the house of bondage.]

Q. 2. How can God be said to bring his people out of the Land of Egypt, and out of the house of bondage now?

A. As God brought his people of old out of the earthly Egypt, and the bondage of men; so he doth bring his people out of the spiritual Egypt, and the bondage they are in unto the Devil and their own lusts:

Q. 3. How are we bound and obliged to keep Gods Commandments, as he is the Lord?

A. We are bound and obliged to keep Gods Commandments, as he is the Lord; because as he is the Lord,

Lord,

Lord, he is our Creator and supreme Soveragin, & we owe to him all obedience as we are his Creatures and Subjects, *Psal.* 100: 2, 3. Serve the Lord with gladness, know that he made us, and not we our selves, *Jer.* 10: 7. Who would not fear thee, O King of Nations? for unto the it appertaineth.

Q: 4. How are we bound and obliged to keep God's Commandments, as he is our God?

A. We are bound and obliged to keep God's Commandments, as he is our God; because as our God he hath taken us in Covenant, and brought us into a special relation to himself, and hereby laid a greater obligation upon us to do him service, *Deut.* 10: 1: Thou shalt love the Lord thy God, & keep his charge and his statutes, and his Judgements, and his Commandments alway.

Q: 5. How are we bound and obliged to keep God's Commandments, as he is our Redeemer?

A. We are bound and obliged to keep God's Commandments as he is our Redeemer, because God hath redeemed us for this end, that being free from the slavery of sin and satan, we might be encouraged and enabled to yield obedience unto him, *1 Cor.* 6. 19, 20. Ye are not your own, for ye are bought with a price, therefore glorifie God in your body, and in your spirits which are Gods, *Luk.* 1: 74, 75. That we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our lives.

36. *Quest.* Which is the first Commandment?

Ans. The first Commandment is, *Thou shalt have no other Gods before me?*

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

Ans. The first Comandment requireth us, to know and acknowledge God, to be the only
true

God, and our God, and to worship & glorifie accordingly.

Q: 1: *How many duties are there chiefly required in the first Commandment?*

A: There are three duties chiefly required in the first Commandment. 1. To know God, *1 Chron. 28: 6: And thou Solomon my Son, know thou the Lord thy God, 2. To acknowledge God, Deut. 10: 17 Thou hast avouched the Lord this day to thy God, 3. To worship and glorifie God, Matth. 23: 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q: 2: *What are we bound to know concerning God?*

A: 1. We are bound to know. 1. That God is, or that there is a God. 2. What God is in all those glorious Attributes and Perfections; whereby he hath made himself known.

Q: 3: *How ought we to acknowledge God?*

A: 1. We ought to acknowledge God to be the only true God, *1 Cor. 8: 6. Unto us there is but one God.* 2. We ought to take and owne God for our God, *psal. 38: 14. This God is our God,*

Q: 4: *How ought we to worship and glorifie God?*

A: We ought to worship and glorifie God as the only right Object of Diviae Worship and Honour, in our minds, by thinking, meditating, remembering, and highly esteeming of him, *Mal. 3: 16. A Book of remembrance was written before him, for them that thought on his Name, Psal. 63: 6. When I remember thee on my bed, and meditate on thee in the night watches, Psal. 71: 19. O God who is like unto thee?* 2. In our wills, by choosing him for our chief good, and devoting our selves to his service *1 Th. 24: 22. Ye have chosen the Lord to serve him:* 3. In our hearts by loving him, desiring him, fearing him, believing and trusting in him, giving for his sins against him, hoping in him, delighting and

and rejoicing in him, *Deut.* 10. 12. And now Isra-
 what doth the Lord require of thee, but to fear the
 Lord thy God, and to love him, &c. *Isaiab.* 26. 1
 The desire of our soul is to thy Name, *Exod.* 14. 3
 And the people believed the Lord, and his Se-
 vant Moses, *Isaiab.* 26. 4. Trust ye in the Lord for-
 ever, *Psal.* 31. 18. I will be sorry for my sin, *Psa-*
lms. 130: 7: Let Israel hope in the Lord, *Psal.* 37: 4: Di-
 lighten thy self in the Lord 4. In our lips by calling up-
 on him, and speaking well of his name, *Phil.* 4: 6
 In every thing by prayer and supplication, with
 thanksgiving let your requests be made known unto
 God, *Psalms* 145: 1: My mouth shall speak thy
 praise of the Lord. 5: In our lives, by yielding al-
 obedience unto him, being zealous for his glory
 careful to please him, fearful of offending him; and
 by walking humbly before him, *Jer.* 7: 23: this
 thing I commanded them, obey my voice, and walk
 ye in all the ways that I have commanded you
John 2: 17: The Zeal of thy house hath eaten me
 up, *Col.* 3. 10. Walk worthy of the Lord unto
 all pleasing, *Gen.* 39: 9: How can I do this great
 wickedness and sin against God? *Mic.* 6: 8. Walk
 humbly with God.

47: Quest. What is forbidden in the first Com-
 mandment?

Ans. The first Commandment forbiddeth the de-
 nyng, 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.

Q. 1 What are the chief sins forbidden in the first Com-
 mandment?

A. The chief sins forbidden in the first Command-
 ment, are 1. Atheism, 2. Profaneness, 3. Idolatry.

Q. 2. What is Atheism?

A: Atheism is the denying or not having a God
Psal. 14: 1: The Fool hath said in his heart there

o God, *Eph. 2: 12*: At that time ye were without Christ, having no hope, & without God in the World.

Q. 3. What is the profaneness in this Commandment hidden?

A. The profaneness forbidden in this Commandment, is the not worshipping and glorifying the true God as God, and our God.

Q. 4. Wherein doth this 'profaneness, in regard of Gods worship and honour appear?

A. Profaneness in regard of Gods worship and honour, doth appear. 1. When persons do not know God, or have misapprehensions of him, *Jer. 2: 21*: My people is foolish, they have not known me, *Psal. 50: 21*: Thou thoughtest I was altogether a lie, as thy self. 2. When persons are forgetful of God, *Jer. 2: 22*. My people have forgotten me days without number. 3. When persons love the self, love themselves, or any thing else more than God, desire Creatures more than God, trust in arms of flesh more than God, delight in objects of sense more than God, when persons set their affections upon any thing in the World more than God, and take off the heart in whole or in part from God, *Rom. 8: 7*. The carnal mind is enmity against God, *1 Job. 2: 15*: Love not the World, nor the things in the World; if any man love the world, the love of the Father is not in him, *Col. 3: 2*: Set your affections on things above, not on things on Earth. 4: When persons omit or neglect to give that worship and glory, which is due unto God, either with the inward or outward man, *Isa. 43: 22*: But thou hast not called upon me, O Jacob.

Q. 5. What is that Idolatry which is forbidden in the first Commandment?

A. The Idolatry which is forbidden in the first Commandment is, the giving that worship and glory, unto any other, which is due unto God alone,

alone, Rom. 1. 25. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever.

Q. 6. How many ways may persons be guilty of the Idolatry forbidden in this Commandment?

A. Persons may be guilty of Idolatry forbidden in this Commandment, 1. By having and worshipping other Gods besides the true God, with the outward man, as when persons worship the Heathenish Gods, or Angels, or Saints. 2. By giving that honour and respect to any thing in the World which is due only unto God, with the inward man, which is Heart-Idolatry, Col. 3. 5. *And covetousness which is Idolatry.*

48. Quest. What are we specially taught by these words [Before me] in the first Commandment?

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

Q. 1: How doth it appear that God seeth all things?

A. It doth appear that God seeth all things, because God is every where present, and is infinite in understanding, Jer. 23. 24. Can a man hide himself in secret places, and I shall not see him, saith the Lord? do not I fill both Heaven Earth? Psal. 147: 5. His understanding is infinite.

Q. 2 Why doth God take such notice of, and is so displeased with the sin of having any other God?

A. Because the sin of having any other God is a great affront unto the holy and jealous eye of God who will not give his glory to another, Psa. 44: 20: 21. If we have stretched out our hands unto a strange god, shall not God search this out? Isa. 42: 8: I am the Lord, that is my Name, and my glorie will I not give to another, neither my praise to graven Images.

49. Quest. Which is the second Commandment?

Ans.

answ. The second Commandment is, *Thou shalt make unto thee any graven Image, or the likeness of anything that is in Heaven above, or that is in the Earth beneath, or that is in the waters under the Earth: thou shalt not bow down thy self to them nor serve them, for I the Lord thy God am a jealous God, visiting the iniquities of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments:*

Q. 10. *What is required in the second Commandment?*

answ. The second Commandment requireth the serving and keeping pure and intire all such religious Worship and Ordinances, as God hath appointed in his Word.

Q. 1. *How doth the worship required in the second Commandment differ from the worship required in the first Commandment?*

A. The worship required in the first Commandment, hath a respect unto the object of worship, whereby we are bound to worship the true God, & no other; The worship required in the second Commandment hath a respect unto the means of worship, whereby we are bound to worship God according to the way and means of his own appointment, and no other.

Q. 2. *What is the way and means which God hath appointed for his Worship.*

A. The only way and means which God hath appointed for his worship, is his Ordinances, which he hath prescribed in his Word.

Q. 3. *What are the Ordinances which God hath appointed in his Word to be the means of worship, and to be observed by his people?*

A. The Ordinances which God hath appointed in his word, to be the means of his worship, and to be observed by his people, are 1. Prayer unto God with

with thanksgiving, and that publickly in assemblies privately in Families, and secretly in Closets; *Phil.* 4. 6. Be careful for nothing, but in every thing by Prayer and supplication with thanksgiving, let your requests be made known unto God, *Eph.* 5: 20. giving thanks always for all things unto God, and the Father in the Name of our Lord Jesus Christ, *Luke.* 1 10. And the whole multitude of the people were praying, *Jer.* 10: 25: Pour out thy Fury upon the Families which call not upon thy Name, *Mat.* 6. 6. But thou when thou prayest enter into thy Closet; & when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. 2. By Reading and searching the Scriptures, *Acts.* 15: 21. For Moses is read in the Synagogues every Sabbath-day, *John.* 5: 39: Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. 3. Preaching & hearing of the Word, *2: Tim.* 4: 2: Preach the Word, be instant in season, out of Season, reprove, rebuke, exhort with all long suffering and Doctrine, *Isaiab.* 55: 3: Hear and your Soul shall live 4. Singing of Psalms, *Psal.* 149: 1: Praise ye the Lord, sing unto the Lord a New Song, and his praise in the Congregation of Saints, *Jam.* 5. 23. Is any merry? let him sing Psalms. 5. Administration and receiving of the Sacraments, both of Baptism, and the Lords Supper, *Matth.* 28: 19. Go therefore and teach all Nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost, *1. Cor.* 11. 23. 24. 25. For I have received of the Lord that which also I have delivered unto you, that the Lord Jesus, the same night wherein he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat, This is my body, which is broken for you, this do in remembrance of me, after the same manner also he

took the Cup, when he had supped, saying, This
 is the New Testament in my blood, This do as
 as ye drink it, in remembrance of me. 6. Fasting
 Luke. 5. 35. But the days shall come when
 the bridegroom shall be taken away from them, and
 shall they fast in those days. 7. Instructing of
 children and household in the Laws and ways of the
 Lord. Gen. 18. 19. For I know him that he will
 command his children, and his household after him
 that they shall keep the way of the Lord. Deut. 6: 6,
 and these words which I command thee this day
 shall be in thine heart, & thou shalt teach them dili-
 gently unto thy children. Eph. 6: 4: And ye Fathers
 provoke not your children unto wrath, but bring
 them up in the Nurture and Admonition of the
 Lord. 8. Conference and discourse of the things of
 the Lord. Mal. 3: 16: They that feared the Lord, spake of
 one to another, and the Lord hearkened and
 heard it. Deut. 6. 7. Thou shalt talk of them when
 thou sittest in thine house, and when thou liest
 down, and when thou risest up. 9. Meditation, Psal.
 122. I will meditate on all thy Works. 1: Tim.
 2. Meditate on these things, give thy self
 wholly to them, that thy profiting may appear un-
 to: 10: Vows to the Lord, Psalm 76: 11: Vow
 to pay unto the Lord. 11: Swearing by the
 Name of the Lord, when lawfully called, Deut. 6:
 Thou shalt fear the Lord thy God, and serve
 him, and swear by his Name: 12: Exercise of the
 Church discipline Mat. 18. 15, 16, 17: If thy
 brother trespass against thee, go and tell him of
 his fault between him and thee alone; and if he
 will not hear thee, then take with thee one or two
 witnesses, and if he neglect to hear them, tell it un-
 to the Church: but if he neglect to hear the
 Church, let him be unto thee as an heathen man
 and a Publican.

Q. 4. *What doth God require in the second Commandment in reference to his Ordinances & means of worship?*

A. God in the second Commandment, doth require in reference to his Ordinances and means of Worship, 1. The receiving of them. 2. Observing of them, 3. The keeping them pure and entire.

Q. 5. *What is it to receive Gods Ordinances?*

A. The receiving of Gods Ordinances implyeth an approving of them with the mind, and imbracement of them with the Will.

Q. 6. *What is it to observe Gods Ordinances?*

A. The observing Gods ordinances implyeth doing what is required in them, and making use of them, and attending upon God in them.

Q. 7. *What is it to keep pure and intire Gods Ordinances?*

A. The keeping pure and entire Gods Ordinances, implyeth, a doing what in us lyeth, to preserve the ordinances from corruption nor suffering any thing to be added to them, or taken away from them, *Deut. 12. 32.* What thing soever I command you to observe to do it; thou shalt not add thereto nor diminish from it.

Q. 8. *How doth it appear that the receiving observing and keeping pure and entire all such Religious Worship and Ordinances as God hath appointed, is required in the second Commandment, when it doth only forbid, Thou shalt not make unto thy self any graven Image, &c.*

A. Gods forbidding the making of any graven Image, and worshipping of it doth clearly imply, 1. That God must be worshipped by some Means. 2. That it is a sin to worship God by graven Images. 3. That by consequence it is a sin to worship God by the Means which he hath not appointed. 4. That therefore it is a duty to worship God by the Means which he hath appointed, which being his ordinances, they must be received, observed, and kept pure and entire.

Quest. What is forbidden in the second Commandment?

Ans. The second Commandment forbiddeth the worshipping of God by Images, or any other way appointed in his word.

Q. 1. What is the first great sin forbidden in the second Commandment?

A. The first great sin forbidden in the second Commandment, is the sin of Idolatry.

Q. 2. How doth the Idolatry forbidden in the first Commandment differ from the Idolatry forbidden in the second Commandment?

A. The Idolatry forbidden in the first Commandment hath a respect unto the Object, when we give that worship and honour which is due onely to God, unto another. The Idolatry forbidden in the second Commandment hath a respect unto the means, when we worship God by Images.

Q. 3. How many ways may Persons be guilty of Idolatry in their worshipping of God by Images?

A. Persons are guilty of Idolatry in worshipping God by Images. 1. When they worship feigned or false Gods (apprehending them to be true) by Images and Representations, such was the Heathens Idolatry, in worshipping Jupiter, Juno, Vesta, Diana and other feigned gods and goddesses by their Images in their Idolatrous Temple. 2. When they worship the true God, in or by any Image or Representation of him, whether it be a Picture in heaven or in earth, or the waters, as the second Commandment, Thou shalt not make to thyself any graven Image, or any likeness of any thing that is in heaven above, or on the earth beneath, or in the waters under the earth, thou shalt not bow down to them nor serve them, Deut: 4. 15, 16. Take heed therefore to your selves, for ye saw no manner of similitude, in the day that the Lord spake unto you

you in *Horeb*, lest you be corrupt your selves, and make you a graven Image, *Exod.* 32. 8. They have made them a molten Calf, and have worshipped it, and sacrificed thereunto; and said, These be our gods, O Israel, which brought thee up out of the Land of Egypt, 3. When they have in their worship carnal Imaginations and Representations of God in their minds, as if he were an old man sitting in Heaven, or the like.

Q. 4. *Why may we not make use of Images for a help in our worship of God?*

A. No, 1. Because God hath absolutely forbidden it. 2. Because Images are not a real help, but hindrance of Devotion, they tending to lessen God in our esteem, who being the living God, and superlatively excellent, infinitely removed above all Creatures, cannot without great reflection of dishonour upon him, be represented by a dead Image.

Q. 5. *Is it lawfull to have Images or Pictures of God by us, so we do not worship them, nor God by them?*

A. The Images, or Pictures of God are an abomination and utterly unlawful, because they do debase God and may be a cause of Idolatrous Worship.

Q. 6. *Is it not lawfull to have Pictures of Jesus Christ, he being a man as well as God?*

A. It is not lawfull to have Pictures of Jesus Christ, because his Divine Nature cannot be pictured at all, and because his body, as it is now glorified cannot be pictured as it is: and because if it do not stir up devotion, it is in vain; if it do stir up Devotion it is a Worshipping by an Image or Picture, and so a palpable Breach of the second Commandment.

Q. 7. *What is the second great sin against this second Commandment?*

A. The second great sin against the second commandment, is Superstition.

Q. 8. *What is the Superstition forbidden in the second Commandment?*

1. The Superstition forbidden in the second commandment is the worshipping of God in any other way, or by any other means, than what he has appointed in his Word; and thus adding humane inventions unto Gods institutions, which is Will-worship, and condemned by the Apostle. 2: 20, 21, 22, 23: Why as though living in this World are ye subject unto Ordinances (touch not, taste not, handle not, which all are to perish with the using, after the Commandments and Precept of Men; which things have indeed a show of Doctrine in Will-worship.)

Q: 9: *May nothing be added in the worship of God, but what is prescribed in the word of God?*

A: 1. Nothing may be added in the Worship of God as parts of worship, but what is prescribed or appointed in the word of God, because without Gods Institution it is but vain worship, neither pleasing to God, nor profitable to them that worship; Mat. 15: 2: But in vain do they worship me, teaching for Doctrines the Commandments of Men.

Q: 10: *Are not significant Ceremonies allowable that dull minds of Men may be quickned unto the more devotion?*

A: 1. The Ceremonies which God himself did appoint under the Law, are not Lawful, much less the Ceremonies of Mens appointment, which are parts of false Worship. 2. Significant teaching Ceremonies, if they are appointed by God would be the parts of true worship; therefore such significant teaching Ceremonies as are not appointed by God, are parts of false worship, or of worship so far corrupted as they are used. 3. The significancy of teaching Ceremonies without Gods Institution, which carrieth with it Gods blessing, is insignificant and ineffectual to convoy and confer any grace.

Q: 11: *May not the Church by virtue of that Command*

I, Cor. 13. 40. Let all things be done decently and in order, appoint ceremonies for decency and orders sake?

A. The Church may and ought, by virtue of this Command, see that there be no indecency or disorder in the Worship of God: That is, they may order that things appointed by God be done Decently and in order, in reference to conveniency of time and place, and the like; which the will of God doth virtually include in appointing Worship it self, which without such circumstances cannot be performed; but here is no liberty give unto the Church to introduce and appoint new parts of Worship, as significant teaching Ceremonies are proved to be: neither may such things be called Decent in God's Worship, which the Idolatrous Church of Rome use without any warrant from the word of God.

Q. 12. What is the Idolatry and Superstition of the Church of Rome in the worship of God?

A. The Idolatry and Superstition of the Church of Rome, in the Worship of God is their Idolatrous kneeling at the Sacrament, asserting that the bread is turned into the real body of Christ, their Idolatrous Worshipping of Christ by the Crucifix, their Idolatrous Pictures and Images of God, which they bow before, their Idolatrous bowing at the Altars and towards the East, their Idolatrous praying to Angels and Saints, especially to the Virgin Mary; their offering up the unbloody Sacrifice of the Host, their superstitious Fastings, and abstaining from flesh in Lent, their superstitious holy days, their superstitious Priest Surplice; their adding Cream Oil and Spittle to the water, and signing with the Cross in Baptism, their baptizing of Bells, their praying upon Beads, and many more superstitious customs, for which there is not the least command in the Scriptures.

Q. 13. How

Q: 12, How may we further offend and sin against
the second Commandment?

We offend and sin against the second Com-
mandment, not only by Idolatry and Superstition,
also when we are not zealous for pure worship
according to Gods Institution, not endeavouring
in us lyeth, in our places, the Reformation of
ship, according to the pattern in the word; as
when we dilute and neglect, especially when
contemn and oppose any of those Ordinances,
wh God hath appointed to be the means of
ship, Job. 2: 17: The Zeal of thy house hath
me up, Heb. 10: 25: Not forsaking the assem-
of our selves together, as the manner of some
at. 22: 13: Wo unto you Scribes and Phari-
Hypocrites, for ye shut up the Kingdom of
en against Men, for ye neither go in your selves,
er suffer ye them that are entering to go in
f. 2: 16, Forbidding us to speak unto the
siles that they may be saved, filling up their
way, Acts. 13, 44, 45, 46: And the next Sab-
day came almost the whole City together, to
the word of God; but when the Jews saw
multitude, they were filled with envy, and
against those things which were spoken by
contradicting and blaspheming; then Paul
Barnabas waxed bold and said, It was neces-
that the word of God should first have been
n unto you; but seeing ye put it from you,
udge your selves unworthy of everlasting life;
e turn to the Gentiles.

Q: 13, What are the Reasons annexed to
the second Commandment?

The Reasons annexed to the second Com-
ment, are Gods Sovereignty over us, his pro-
in us, and the Zeal he hath to his own wor-

Q. 1. What is the first Reason annexed unto the second Commandment?

A. The first Reason annexed unto the second Commandment is, Gods Sovereignty over us these words, *I the Lord.*

Q. 2. What is the force of this first Reason?

A. The force of this first Reason is, because God is the great Sovereign King over us, and hath the sole or only Authority to make Laws for the worship of his worship; therefore we ought by virtue of our allegiance as we are his Subjects, to observe his Laws and Ordinances, and to worship him in other way than he hath appointed in his word. *Psal. 95. 2, 3.* Let us come before his presence with Thanksgiving, and make a joyfull noise to him with Psalms, for the Lord is a great God and a great King above all Gods.

Q. 3. What is the second Reason annexed unto the second Commandment?

A. The second Reason annexed unto this second Commandment, is Gods propriety in us, in these words, *Thy God, I the Lord thy God.*

Q. 4. What is the force of this second Reason?

A. The force of this second Reason is, that because we belong unto the Lord, therefore we ought to keep close unto him & his appointments, & to heed especially of Idolatry and Superstition, which do alienate the heart from him, *Psal. 95. 6, 7.* come let us worship, and bow down, let us kneele before the Lord our God. *Psal. 106. 31.* They made a Calf in Horeb, and worshipped the molten Image, they forgot God their Saviour.

Q. 5. What is the third Reason annexed to this second Commandment?

A. The Zeal which God hath to his own worship is, his jealousie, whereby out of love to his own worship and institutions, he is highly off

with those that turn aside from them unto
 their own Inventions, I the Lord thy God am a
 jealous God, *Exod. 34. 14.* Thou shalt worship no
 other god, for the Lord whose Name is jealous,
 is a jealous God.

6. *Wherein doth the Zeal and jealousy of God for
 his own worship shew it self?*

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 threatning to punish them unto the
 third and fourth Generation; I the Lord am a
 jealous God; visiting the iniquitie of the Fathers
 upon the Children, unto the third and fourth Ge-
 neration of them that hate me. 2. In his esteeming
 the keepers of this Commandment, such as
 I am; and promising mercies unto thousands
 of them, [shewing mercy unto thousands of them
 that love me and keep my Commandments.

7. *How can God in justice visit the iniquity of
 Fathers upon the Children?*

1. If Children do not walk in the steps of
 their Parents, God doth not punish
 them for their sin, *Ezek. 18. 14, 17.* If he be
 a Son that seeth all his Fathers sins, which he
 hath done, and considereth, and doth not such
 things, he shall not die for the iniquity of his Fa-
 ther: he shall surely live. 2. If God doth visit the
 iniquity of the Fathers upon their Children, it is
 because the Children are guilty of the same iniquity,
 which fill up the Measure, and the punishment of
 death is most equal and righteous, *Ezek. 18. 29.*
 Is my way equal? are not your ways un-
 equal?

Quest. Which is the Third Commandment?

Ans. 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.

54 Q. What is required in the third Commandment.

Ans. The third Commandment requireth the holy and reverent use of Gods Names, Titles, Attributes, Ordinances, Words and Works.

Q. 1: 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 where by God maketh himself known.

Q. 2. By what is it that God maketh himself known?

A. God maketh himself known, 1. By his Names taken particularly, which he hath given unto himself in Scripture, such as God, Lord, I am, Jehovah, and the like, Deut. 6: 4: Hear, O Israel, the Lord our God is one Lord, Exod. 3: 13: And they shall say unto me, what is his Name? what shall I say un'o them? And God said unto Moses, I AM THAT I AM: thou shalt say, I AM, hath sent me unto you, Exod. 6: 3: I appeared unto Abraham by the Name of God Almighty, but by the Name of JEHOVAH was I not known. 2. By his Titles, such as, Lord of Hosts, Holy One of Israel, the God of Abraham Isaac, and Jacob, Creator, Preserver of Man, the King of Kings, and Lord of Lords; King of Nations, the King of Saints, the God and Father of our Lord Jesus Christ, the Father of Mercies, the God of Salvation, the Hearer of Prayer, and the like. Isa. 1: 9. Except the Lord of Hosts had left unto us a very small remnant, Isaiah. 60: 14 The Zion of the Holy one of Israel, Exod. 3: 6: I am the God of Abraham, the God of Isaac, and the God of Jacob, Isaiah 40: 18: The Lord the Creator of the ends of the Earth, Job 7: 20 What shall I do unto thee thou preserver of

en? *1 Timothy 6: 15*: The Blessed, and the only
 potentate, the King of Kings; and the Lord of
 Lords, *Jeremiah 10: 7*: Who would not fear thee O
 King of Nations, *Revelation 13: 3*. Just and true
 thy ways, thou King of Saints, *2 Corinthians 1: 4*:
 Blessed be God even the Father of our Lord Jesus
 Christ, the Father of Mercies, *Psal. 68: 19*. He that
 our God is the God of our Salvation. *Psal. 65: 2*:
 Thou that hearest Prayer, unto thee shall all
 come. 3. By his Attributes, which are his per-
 tions and properties, whereby he distinguisheth
 himself from his Creatures; such as Omnipotency,
 Eternity, Invisibility infinite Wisdom, Omnipre-
 ce, Holiness, Unchangeableness, Mercifulness,
 and the like, *Revelation 19: 6*. The Lord God
 omnipotent reigneth. *1 Tim 1. 17*. Now unto the
 eternat, immortal, invisible, the only wise
 God, be honour and glory, *Psal. 147. 50*. Great is
 the Lord and of great power, his understanding
 infinite. *Jer. 23. 23*. Can any hide himself in sec-
 cret places that I shall not see him, saith the Lord?
 will I fill both Heaven and Earth? *Mal. 3. 6*.
 The Lord; I change not, *Psalms. 145. 1*. The
 Lord is gracious and full of compassion. *1 John 4. 8*,
 God is love. 4. By his Ordinances, Prayer, Hearing,
 Sacraments. *Psalms 77. 13*. Thy way, O God, is
 the Sanctuary: 5 By his Word, Law, and Gospel.
*1. 138. 2 Thou hast magnified thy Word above all thy
 works.* 6. By his Works of Creation and Providence,
Psalm 19. 1. The Heavens declare the glorie of
 God, and the Firmament sheweth his handy work.
Psalm 9. 19. The Lord is known by the Judgements
 which he executeth. *Acts 1: 17* He left not him-
 self without a Witness, in that he did good, and
 gave us rain and fruitful Seasons.

Q. 3. What doth the third Commandment require in
 reference unto these things, whereby God doth make him-
 self known?

G 3

A. The

A. The third Commandment doth require in reference unto those things whereby God doth make himself known, 1. The Use of them. 2. The holy and reverent Use of them, that we should use them with holy Ends, designing the Glory of God, and in a reverent manner, as is suitable unto the Majesty of God, who maketh himself known by them, *Psalm 93.* 3. Give unto the Lord the glory due unto his Name. *Rev. 15.* 3. 4. Great and marvellous are thy Works, Lord God Almighty; who shall not fear thee and glorifie thy Name?

Q. 4. How should our Holiness and Reverence shew itself towards these things?

A. Our Holiness and Reverence shew it self, 1. In reference unto Gods Names, Titles & Attributes in our holie and reverent Thoughts, and Meditating of them, so as to admire, fear, love, desire and delight in God, and in our holy and reverent mentioning of them with our Tongues. 2. In reference unto Gods Ordinances, in our holie and reverent making use of them, waiting upon, and seeking after God in them. 3. In reference unto Gods Word, in our holy and reverent minding the Majesty and Authority of God therein, so as to yield ready Obedience thereunto. 4. In reference unto Gods works of Creation, in our holy and reverent contemplation of Gods infinite power and Wisdom, and greatness therein manifested; and in reference unto Gods Works of providence, in our holy and reverent eyeing, following and complying with Gods designs in all his providential Dispensations, Blessing and praising him for all his Mercies, submitting unto and patiently bearing his Corrections and any sort of Afflictions.

Q. 5. When should we especially, holily and reverently make use of these things whereby God maketh himself known?

At all times, but especially when we are call'd to the duties of his immediate worship, we should be holy, and reverent in the use of these Sacraments, sanctifying the Name of God in them.

6. *What is the difference between the worship of God required in this third Commandment, and that which is required in the first and second Commandments?*

The first Commandment hath a respect unto the object of God's worship, the second Commandment hath a respect unto the Means of worship, and this third Commandment hath a respect unto the manner of worship, requiring that it be performed with humility, and holy fear, with Singularity, Fervency, and all kind of holy affections.

Quest. What is forbidden in the third Commandment?

Ans. The third Commandment forbiddeth the swearing, or abusing any thing whereby God hath himself known.

1. *How are God's Names, Titles, and Attributes profaned and abused?*

God's Names, Titles and Attributes are profaned and abused, 1. When persons do think slightingly and irreverently of them, without any suitable notions to them, especially when their hearts are filled with despising, hatred, aversion to God, and the Name of God. *Mal. 1. 6.* If I be a Father, where is mine honour? If I be a Master where is my fear, saith the Lord of Hosts unto you that despise my name? 2. Where persons speak irreverently concerning God, making mention of any of his Names, Titles or Attributes, in ordinary discourse crying, O Lord, O God, God forgive me, save me, and the like, without minding what they say, or having any awe of God upon them, if they are speaking of him; *Psal. 139. 22.* My enemies take thy name in vain: 3. When

Persons do swear by the Name of God, and th
 either vainly and wickedly, mingling their ord
 nary speech with hideous Oaths, priding themsel
 in their inventions of new Oaths, and emphatical
 pronouncing of them; or when persons being calle
 to swear lawfully before a Magistrate, or the li
 they do swear falsely, *Mat. 5. 34, 37.* But I say un
 you, swear not at all, but let your communicati
 be yea, yea, nay, nay; for whatsoever is more tha
 these cometh of evil. *Zech 5. 4.* It shall enter int
 the house of him that sweareth falsely by my Name
 4. When persons do curse either themselves or othe
 in the Name of the Lord, either jestingly, rashly
 maliciously. *i Sam. 7. 4.* And the Philistine curse
 David by his gods. *Mat. 26. 27.* Then he began to curs
 and to swear, saying, I know not the Man. 5. Whe
 persons blaspheme the Name of the Lord, by speaki
 against any of those Names, Titles, or Attribute
 whereby he hath made himself known, or by ascrib
 ing any thing unto him which is unworthy of him.
2 Kings 9. 22. Whom hast thou reproached and blas
 phemed? and against whom hast thou exalted thy
 voice; and lift up thy eyes on high, even against
 the holy One of Israel: *Jam. 1: 13* Let no man say
 when he is tempted, I am tempted of God; for God
 cannot be tempted with evil, neither tempteth he any
 man. 6. When persons use the Name of the Lord in
 any Charms, *Acts 19. 13, 16.* Then certain of the
 vagabond Jews exorcists took upon them to call o
 ver them which had evil spirits, the Name of the
 Lord Jesus, &c. and the man in whom the evil spirit
 was, leep upon them, and overcame them; so they
 fled out of the house naked and wounded.

Q. 2. How are Gods Ordinances profaned and abused?

A. Gods Ordinances are profaned and abused,
 1: When persons are irreverent in their attendance
 upon them, in regard of their outward gesture of
 their

bodies, laughing, talking, sleeping, or any way unbecomingly behaving themselves in the way of Prayer, preaching, singing, receiving the Sacraments, or any other part of Gods worship, *Eccle. 10. 1*. Keep thy foot when thou goest to the house of God. *1 Cor. 14. 40*. Let all things be done decently and in order. 2. When persons under Ordinances are light and formal as to the inward frame of their hearts, when their minds are roving and wandering, and their hearts are dead and dull, very undervaluing the Majesty of God, whom in his Ordinances they wait upon, who being a Spirit, doth not only look to the spiritual part of his service, *John 4. 24*: God is a Spirit, and they that worship him, must worship him in Spirit and in Truth: 3. And finally, persons profane and abuse Gods Ordinances, when they make a profession of Religion, and attend Ordinances, that they may be accounted religious by men, without any sincere endeavours to apply the Heart unto God, making use of Religion only as a cloak for Covetousness or Maliciousness, or Vainness, *2 Tim. 3. 5*: Having a form of Godliness, denying the Power thereof, *Mat. 23. 14*: Wo unto you Scribes and Pharisees, hypocrites, for ye devour widows houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation.

3. How is Gods Word profaned and abused?

Gods Word is profaned and abused, 1. When persons think or speak flightingly, especially when they pervert the Word of God, or any Part thereof, to profane jests, *Jer. 23. 33. 36*: And when the People or Prophet shall ask thee, saying, What is the burden of the Lord? Thou shalt say, What burden? I will even forsake you saith the Lord. And the burden of the Lord shall ye mention no more; for ye have perverted the words of the living God. 2. When persons wrest

the word of God unto false doctrine, perverse disputing against the sound and wholesome doctrine therein contained, 2 *Pet.* 3. 16. In which are some things hard to be understood, while they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction, 1 *Tim.* 6. 4. 5. If any man teach otherwise, and consent not to wholesome words, especially words of our Lord Jesus, and the doctrine, which is according to godliness; he is proud, knowing nothing but dotting about questions, and strifes in words whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds and destitute of the truth; 3. Who persons misapply the Word of God; the threatenings unto the righteous, to make them sad; the promises to the wicked, to encourage them in their wicked ways, *Ezek.* 13. 22. With lies they have made the hearts of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life;

Q. 4. How are God's works profaned and abused?

A. God's works are profaned and abused, When persons pamper their flesh, gratify their lusts, and are intemperate in their use of God's creatures, *Rom.* 13. 12, 14. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy; but put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfil the lust thereof. 2. When in prosperity persons are forgetful of God, unthankful for mercies, and indulge themselves the more to sin, because of God's patience and bounty, *Hos.* 13. 6. they were filled, and their hearts were exalted, therefore they have forgotten me, *Rom.* 2. 4, 5. Or despisest thou

riches of his goodness and forbearance, but as by hardness and impenitent heart treasurest up thy self wrath, &c. 3. When in adversity mens murmure, are impatient, when they are corrigible, and grow more hardned in their
 1 Cor. 10. 10: Neither murmure ye as some of them murmured, and were destroyed of the voyer, Jer. 15. 3. Thou hast stricken them, they have not grieved: thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock, they have refused to return.

Q. What is the reason annexed to the 3. Commandm^{nt}?

A. The reason annexed to the third Commandment, is that however the breakers of this commandment may escape punishment from men, the Lord our God will not suffer them to escape his righteous Judgment.

1. Whence is it that such as profane Gods Name, shall not escape punishment from men?

A. Such as profane Gods Name for the most part shall not escape punishment from men, 1. Because not all of men do or can reach all profanations of Gods Name. 2. Because such Laws as do reach blasphemy, perjury, swearing and the like greffer profanations of Gods Name, are not executed by any in authority, who often times being profane and wicked persons themselves are more ready to punish them that shall hallow Gods Name, than those that profane it.

2. How doth it appear, that such as profane Gods Name shall not escape Gods righteous Judgment?

A. Such as profane Gods Name shall not escape Gods righteous Judgment, because God is righteous and he will not hold them guiltless.

3. When doth the Lord punish them that profane Gods Name?

A 1, sometimes God doth Punish them in this life, and that with dreadful temporal plagues, *Deut.* 28. 58. 59. If thou wilt not observe to do all these words that thou mayest fear his glorious and fearful Name, **THE LORD THY GOD**, then the Lord will make thy plagues wonderful. 2. Be sure if such etc pe here, they shall not escape eternal wrath and vengeance hereafter, *Rom.* 2: 5. Thou treasurest up to thy self wrath against the day of wrath and the revelation of the righteous Judgment of God.

57. *Quest.* Which is the fourth Commandment?

Ans. The fourth Commandment is, Remember the Sabbath day to keep it holy: Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel; nor thy Stranger that is within thy gates, for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

58. *Quest.* What is required in the fourth Commandment?

Ans. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in the seven to be a holy sabbath to himself.

Q. 1. What is the difference between the worship required in the fourth Commandment, and the worship required in the first, second, and third?

A. The first Commandment hath a respect unto the Object of Worship: The second Commandment hath a respect unto the means of Worship; the third Commandment hath a respect unto the manner of Worship, but this fourth Commandment hath a respect unto the time of Worship.

Q. 2. What

2. *What time for worship doth the fourth Commandment require?*

The fourth Commandment doth require such times for worship to be kept holy unto God which he hath appointed in his Word.

3. *May not the Popish holy days be observed?*

The Popish holy days ought not to be observed because they are not appointed in the word; by the same reason no other holy days may be kept, whatsoever pretences there be of devotion towards God, when there is no precept or example of such practice in the holy Scripture.

4. *What set time hath God appointed in his Word kept holy to himself?*

GOD hath appointed in his word one whole day in seven to be kept a holy sabbath to himself. Deut.

2. *Keep the sabbath day to sanctifie it as the Lord thy God hath commanded thee.*

5. *What are we to understand by one whole day in which is to be kept holy to the Lord?*

By one whole day in seven we are not to understand only the whole artificial day, from Sun-rising to Sun setting, or from day break in the Morning, to the evening, or Night; but the whole natural day consisting of twenty four hours.

6. *When doth this holy day, or Sabbath begin, in the evening before, or that morning from mid night?*

In the evening before; by virtue of that word, *Remember to keep holy the seventh day*, we ought to begin to prepare for the Sabbath, but the Sabbath itself doth not begin until the evening is spent, Mid-night thereof over, and the Morning at twelve of the Clock beginneth.

7. *Doth not the Scripture require us to begin the Sabbath in the evening, where it is said, Gen. 1. 5. Evening and the Morning were the first day, and Exod. 23. 51. From Evening untill Evening ye shall observe your sabbath?*

A. It doth not follow that the Evening of the first day was before the Morning, though it be first spoken of, no more than *Shem* and *Ham* were elder than *Japheth*; because they are reckoned up in order before him, *Gen.* 2. 10. The Sons of *Noah*, *Shem*, *Ham*, and *Japheth*. And yet *verse* 21. *Japheth* is called the elder brother: But *Moses* reckoning up the works of God on the first day, retires back from the Evening to the Morning, and saith, they both made up the first day. Surely in the account of all Nations, and in Scripture account too, the Morning is before the Evening, *John* 20. 19. The same day at evening, being the first day of the week, came *Jesus*, &c. where the evening following this day, and not the evening before the day, is called the evening of the same day. 2. That place in *Leviticus* concerning the celebration of the Sabbath from evening to evening, hath a reference only to a Ceremonial Sabbath, or day of Attonement on the tenth day of the seventh Month, where the *Israelites* were to afflict their souls, but it hath not a reference unto the weekly Sabbath.

Q. 8. How do you prove by the Scripture that the weekly Sabbath doth begin in the morning?

A. That the weekly Sabbath, is to begin in the Morning is evident, 1. by *Exod.* 16. 23. This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord. If the Sabbath had begun in the evening, *Moses* would have said, This evening doth begin the rest of the Sabbath, but he saith, To morrow is the rest of the Sabbath. 2. Most evidently it doth appear, that the Sabbath doth begin in the Morning, and not in the evening, by *Mat.* 28. 1. In the end of the Sabbath, as it began to dawn towards the first day of the week, came *Mary Magdalen*, and the other *Mary*, to see the Sepulchre.

oulchre. If the end of the Jewish Sabbath were in the Evening, when it began to grow dark towards the night, but when it began to dawn towards the first day of the week, which must needs be towards the morning, and in no National use can be interpreted of the evening, then the Sabbath must also begin in the morning, and not in the evening; for the beginning and ending must needs be about in the same time. But the former is evident from this place, concerning the Jewish Sabbath's ending; and therefore consequently concerning it's beginning. 3. Further, it is also said in this place, that the first day, which is the Christian Sabbath, did begin towards the dawning; it grew on towards light, and not as it grew on towards darkness; therefore the Christian Sabbath both begin in the morning. 4. Moreover, the resurrection of Christ, in commemoration of which the Christian Sabbath is observed, was not in the evening, *Mark 16. 9*: Now Jesus was risen early in the first day of the week, Therefore the Sabbath is to begin in the morning. 5. If the Sabbath did begin in the evening before, it would end in the evening after; and it would be lawfull for men to work in their calling, for to go to their recreations, on the evening of the Sabbath, which surely would be very unsuitable after the holy employments of that day.

Q. 9. *Is this fourth Commandment concerning the keeping of the Sabbath Ceremonial or Moral?*

A. Though the Commandments which the Lord laid upon the *Israelites*, for the observation of other Sabbaths were Ceremonial and abrogated, and not to be observed by Christians, yet this fourth Commandment concerning the weekly Sabbath was Moral, and binding upon all Nations, and throughout all Generations.

Q. 10. *How*

Q. 10. How doth it appear that the fourth Commandment was Moral, and not Ceremonial?

A. The Morality of the fourth Commandment doth appear; 1. From the time of the Sabbath's first Institution, which was in *Paradise*; in the state of Innocency, before there was any Ceremony. 2. From all the Arguments made use of to back it, which are perpetual and not Ceremonial. 3. Because it is placed in the midst of the Decalogue, or Ten Commandments, and all the other nine are Moral and therefore this too; and with the rest, it was written by God on Tables of Stone, which sheweth the perpetuity of it. 4. Because the Gentiles were required to observe this, the Stranger as well as others; but they were not under the Ceremonial Law. 5. From the Testimony of Christ, *Mat. 24: 10: Pray that your flight may not be in the winter, nor on the Sabbath day.* This flight was to be at the destruction of *Jerusalem* in *Vespasian's* time, when all Ceremonies were abolished; and yet then our Saviour speaks of the Sabbath in force: which would aggravate their grief, if they should be forced to break it.

59. **Quest.** Which day of the seven hath God appointed to be the Weekly Sabbath?

Ans. From the beginning of the world, to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath: and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath.

Q. 1. Is the seventh day of the week always to be kept as holy, and the weekly Sabbath unto the Lord?

A. The seventh in number is always to be kept as holy and the weekly Sabbath, the seventh part of our time being God's due; and by vir-

tue

of this Commandment, to be separated from common use, and employed in his Worship, and in immediate service every week, but the seventh day in order from the Creation, is not necessary to be observed as a Sabbath, it being in the power of God, who appointed the seventh day in order, to alter that order at his pleasure;

Q. 2. Which day of the seven did God at first appoint to be the weekly Sabbath?

A. God did at first appoint the seventh day in order to be the weekly Sabbath; [Six days shalt thou labour, and do all which thou hast to do, but the seventh is the Sabbath of the Lord thy God, in which thou shalt not do any work,] &c.

Q. 3: Wherefore did God appoint the seventh day at first to be the weekly Sabbath?

A. God did at first appoint the seventh day to be the weekly Sabbath, because it was the day of Rest from his works of Creation, that thereon man might rest from their works, and remember [For in six days the Lord made Heaven and Earth, the Sea and all that in them is, and rested on the seventh day, &c.]

Q. 4. When did God at first appoint the seventh day to be the Sabbath?

A. God did appoint the seventh day to be the Sabbath immediately after the first Creation; Gen.

2: 3: And God blessed the seventh day, and sanctified it.

Q. 5. Was the seventh day observed as the weekly Sabbath before God wrote the Commandment for its preservation on Tables of Stone in the Mount, which he delivered unto Moses?

A. It is more than probable, that this seventh day was observed all along, by the true worshippers of God, as the other precepts of the Law were.

were observed, though no mention be made thereof in the short History of the affairs of some thousand years; for *Adam* who lived unto the day of *Methuselah*, no doubt did teach his Children this precept, which he had from God in *Paradise*; and *Methuselah* who lived till the days of *Shem* surely did deliver it down to posterity all the days of the old World; and *Shem* who lived till *Abraham's* time, and is supposed to be *Melchisedech*. In all probability, did deliver this precept successively unto him in the New World; and as *Abraham* with ease might, so without question he did teach it with other precepts to his Children, and they did teach it one to another, until the time of *Moses*, and *Moses* speaketh to the *Israelites* of the sabbath to be kept holy to the Lord on the Morrow, *Exod.* 16. 32. A thing well known to them, and of practice amongst them which was sometime before the Lord gave the Law upon Mount *Sinai*.

Q. 6. How long was the Seventh day to be observed as the weekly Sabbath?

A. The seventh day was to be observed as the weekly Sabbath, from the beginning of the World unto the Resurrection of Christ.

Q. 7. What day is to be observed for the weekly Sabbath, from the Resurrection of Christ?

A. The first day of the week from the Resurrection of Christ, is to be observed by Christians unto the end of the world for their weekly Sabbath.

Q. 8. How could the seventh day's Sabbath be changed from the last of seven, unto the first of seven, when we do not read expressly of any repeal in the Scriptures of the last of seven?

A. 1. It is one day of seven which God hath appointed to be the Sabbath, and in the Command.

nt the Lord doth Bless and Hallow, not the
 nth day, but the Sabbath day, which might
 on another seventh day in order, if God should
 please. 2. It is but one day in seven which God
 h appointed to be the weekly Sabbath, God
 ving both allowed and appointed the other six
 s of the week for our labour. 3. God having
 stituted or appointed another day for to be a
 ly Sabbath to himself, this Substitution of a-
 her, doth virtually include in it a repeat of the
 Sabbath, that is in reference unto the time of
 Observation.

Q. 9. How doth it appear that the first day of the
 week is appointed by God to be the weekly Sabbath?

A. 1. There is a like reason for the appointment
 of the first day, as there was for the seventh; the
 reason of God's appointing the seventh day is his
 resting from his works of Creation, and there was
 the same reason for appointing the first day, which
 is the day of Christ's Resurrection; namely the
 day of God resting from his Suffering works
 for Mans Redemption, into which rest he is
 to enter, and which we are the more nearly
 concerned to remember. Heb. 4. 10. For he that
 entered into his rest, hath ceased from his own
 works, as God did from his: 3. The Lord Jesus hath
 his Name upon the first day of the week, Rev.
 1. 10. I was in the Spirit on the Lords day. There
 is reason to believe that the Lord's day here spoken
 of was the first day of the week, because it is a
 plain determinate Day, and it is spoken of as a
 day which was well known amongst Christians
 by that Name, and the first day of the week being
 the day of the Lord's Resurrection, and wherein
 Christians did use to assemble themselves to-
 gether upon, had the only reason for such Deno-
 mination. There is also reason to believe, that
 the

the Lord did put his own name upon this day, cause none had authority to put his Name upon a day but himself, and the Apostle calling it Lords day, by the inspiration of the Spirit: doubt but it was the Lords will it should be so called, and by consequence it was his will that the day should be used and observed, as a holy day himself. As the second Sacrament is called Lords Supper, because it was appointed by the Lord, so the first day of the week is called the Lords day, because it is appointed by the Lord; and the day being appointed, no other is to be observed now as the Christian Sabbath. 3. The appointment of the first day of the week to be the Sabbath may be inferred from 1. Cor. 16: 12: Now as concerning the Collection for the Saints; as I have given order unto the Churches of Galatia, even so do ye, upon the first day of the week, let every one of you lay by himself in store, as the Lord hath prospered him. This Apostle having given order from the Lord to the Churches of Galatia, and Corinth, and by consequence to the other Churches of the Gentiles for Collection on the first day of the week, as God had prospered them on other days; we may infer, this being a Sabbath days Work, that he had also from the Lord given order for the observation of this first day, as the weekly sabbath. 4. We read of the disciples being assembled together on the first day of the week, and that Jesus then came amongst them. John 20. 19. And that eight days after they met again, which was another first day, and Jesus came to them verse 26. Moreover, that it was the practice of Christs Disciples to meet together to worship the Lord, to hear the word, and break bread, or receive the Sacrament of the Lord Supper on the first day of the week, Acts 26. 7. And upon the first day of the week when the

les were come together to break bread Paul
 sed unto them, &c. Paul had been with them
 days as *verse 6.* and yet we read of no solemn
 ing but on the first day of the week, the last of
 ven, wherein he abode with them, it was not
 the old Sabbath the last day of the week that the
 n Assembly for the worship was held, but the
 ay, which had it not been the Sabbath of New
 ntment, and of necessary Observation to Christi-
 would have been most inconvenient for Paul
 ve spent in Religious Exercise until midnight,
 the next morning he was to take his Journey.
 which being considered, together with the
 ice of Christians from the Apostles days, it may
 ident unto them that desire not to civil, that
 first day of the week is appointed by the Lord,
 the Christian Sabbath.

Quest. How is the Sabbath to be sanctified?

sw. The Sabbath is to be sanctified by a holy
 ng all that day, even from such worldly im-
 plements and recreations, as are lawful on other
 ay, and spending the whole time in the publick
 rivate exercise of Gods worship, except so much
 to be taken up in the works of necessity and
 y.

1. What is it to Sanctifie the Sabbath?

The Sabbath is to be sanctified by God, in his
 inting it to be holy; the Sabbath is to be san-
 d by man, in his observing and keeping it as
 . Remember the Sabbath to keep it holy.

2: How are we to observe and keep the Sabbath as

We are to observe and keep the Sabbath as
 . Partly by a holy Resting, partly in holy Ex-
 e on that day.

3: What are we to rest from on the Sabbath day?

A. We

A. We are on the Sabbath day to rest not on from those things which are in themselves sinful which we are bound to rest from on every day the week; but also we are to rest from these worldly Employments and Recreations which on the other six days of the week are lawful and our duty; [Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God in it thou shalt not do any work, &c.

Q. 4. *May not such works be done in our particular Callings on the Sabbath day, as cannot so seasonably and advantagiously be done on other days of the week?*

A. There are some works in our particular Callings, which may seem to be most seasonable and advantagious on the Sabbath day, and yet it is our duty to rest from them, and wholly to forbear them, such as, 1. Killing of Beasts on the Sabbath to prepare meat for the Munday's Market. 2. Plowing, sowing, gathering in of Corn, making Hay while the Sun shines, and the weather best serveth on the Sabbath day. 3. Selling of Fruit or other Wares on the Sabbath day, when there may be more custom for them. 4. Selling or buying of Fish on the Sabbath, which in hot weather might stink if kept until munday; those and the like worldly employments we are to forbear, by virtue of this Commandment they being our own work; and whatever loss we seem to sustain by such forbearance, be sure it is not comparable unto the loss of God's Favour and the wounding of our Conscience, and the loss of our souls for ever which will be the fruit of living in the breach of God's Law. And if such works as these must be forborn on the Sabbath, much more such works of our calling, as may be done on the week day, as well as on the Sabbath, *Neh. 12. 15. 16. 17. 18. In those days saw I in Judah some tread*

binding wise presses on the Sabbath, and bringing
 sheaves, and loading asses, as also wine grapes,
 figs, and all manner of Burdens, which they
 brought into Jerusalem on the Sabbath day, and
 justified against them in the day wherein they
 had Victuals; There dwelt Men of Tyre also
 therein, which brought in flesh, and all manner of
 ware and sold on the Sabbath unto the Children
 of Judah, and in Jerusalem, Then I contended
 with the Nobles of Judah, and I said unto them,
 what evil thing is that ye do, and profane the
 Sabbath? did not your Fathers thus, and did not
 God bring all this evil upon us and upon this
 City, yet ye bring more wrath upon Israel by
 profaning the Sabbath.

Q. 5. *May we not lawfully recreate our selves upon the
 Sabbath day, especially since the day is appointed to be a
 day of rest from our toiling labour in the week?*

A. 1. We may and ought to recreate our minds
 on the Sabbath day in the worship of God, we
 are bound to call, and make in this respect, the
 Sabbath our delight. 2. But we ought to forbear
 recreating our minds with carnal delight, ei-
 ther by words or deeds, which we may do on
 other days: and much more we ought to forbear
 recreating our Bodies by sports and pastimes,
 though after the publick exercise of Gods worship
 ever, *Isai. 58. 13, 14.* If thou turn away thy
 face from the Sabbath, from doing thy pleasure on
 the Holy day: and call the Sabbath a delight, the
 glory of the Lord Honourable, and shalt honour
 him; not doing thine own ways, nor finding
 thine own pleasure, nor speaking thine own
 words: Then shalt thou delight thy self in the
 Lord, and I will cause thee to ride upon the high
 places of the Earth, and feed thee with the heritage
 of

of Jacob thy Father, for the mouth of the Lord ha
spoken it.

*Q: 6. Though masters and Governours of families
bound themselves to rest upon the Sabbath-day, yet
they not Command their Children and Servants to work,
permit them to play and take their recreation?*

A. Indeed the Commandment is principally
directed to Masters and Governours of Families, but
withall, so as it doth enjoin them to do what in the
lieth, to hinder their Children and Servants from
the profanation of the day by servile working
bodily Recreation, and to put them upon the obser-
vation of this day of rest, [In it thou shalt not do
any work, thou nor thy Son, nor thy Daughter, nor
thy Man-servant, nor thy Maid-servant, &c.]

*Q: 7. May not Children or servants lawfully work
play on the Sabbath day if they be commanded hereunto
by their Parents or Masters?*

A. Though it be the sin of Parents or Masters to
command their Children or Servants, to work or any
other way to break the Sabbath; yet it is the Duty
of Children and Servants to disobey them, what-
ever temporal Loss they sustain by it; they being
bound to obey the God of Heaven, rather than any
man upon Earth.

Q. 8. Is it lawful to dress meat on the Sabbath day?

A. Although it was the will of the Lord, that the
Children of Israel should neither gather nor dress
the Manna that fell from Heaven on the Sabbath
day, they having so much servile work to be done
about it before it was fit to be eaten, namely
the grinding of it in the Mills, beating them
in mortars, and then Baking it, which servile
work is still unlawfull unless in cases of Necessi-
ty; and although fires were forbidden to be
kindled in all their habitations, *Exod. 34: 3:* they
were to forebear worldly Employments, as the work
forbid

bidden in the former *verse* were, and this in-
 ite is a special of the general: yet the Scripture
 no where forbid the dressing of meat at all for
 ordinary food, nor the kindling of fires for such
 but the lawfulness of meat may be collected
 the Scripture, in as much as our Saviour
 self was present at a feast on the Sabbath day,
 14. 1. Where no doubt meat was dressed for so
 many Guests as was there bidden; and when we
 allowed to provide food for our Cattel on the
 Sabbath, surely we may dress meat for our selves.
 9. *What works doth GOD allow us to do on the
 Sabbath day besides these which he doeth principally
 command us?*

The works which God doth allow us to do
 on the Sabbath day besides what he doth principally
 command us, as works of necessity and mercy;
 as eating, drinking, defending our selves
 from our enemies, quenching the fire of Houses,
 curing the Sick, relieving the Poor, feeding Cattel,
 and the like; in all which Employments, we ought
 to have a reference chiefly to our selves, or
 to our temporal advantage, but to be as Spiritual as
 we can be in them, *Matthew* 12. 1, 2, 3. At that time
 Jesus went on the Sabbath day through the Corn,
 and his Disciples were an hungred and began to
 eat of the Ears of Corn, and to eat; But when
 the Pharisees saw it, they said unto him, Behold
 thy Disciples do that which is not lawful to do
 on the Sabbath day: But he said unto them,
 ye have not read what *David* did, &c. And
 he said unto them, If ye had known what this meaneth, I will
 have mercy and not sacrifice, ye would not have
 condemned the guiltless, and *verses* 10, 11, 12. Then
 he said unto him, It is lawful to heal on the Sabbath
 day. And he said unto them, What man shall
 be among you that shall have one Sheep, and

if it shall fall into a pit on the Sabbath day, he lay hold on it, and lift it out, How much more then is a Man better than a sheep? Wherefore is lawful to do well on the Sabbath days. *Luke* 13. 14, 15, 16. And the ruler of the Synagogue answered with indignation, because that Jesus had healed on the Sabbath day. The Lord then answered him and said, Thou hypocrite, dost thou not each one of you on the Sabbath day loose an Ox, or his Ass from the stall, and lead him away to watering: and ought not this Woman be loosed from this bond on the Sabbath day, who is a Daughter of Abraham, whom Satan hath bound these eighteen years, be loosed from this bond on the Sabbath day?

Q. 10. What are the holy exercises or the works which we are principally Commanded to do on the Sabbath day?

A. The holy Exercises which we are to be employed in, or the works which we are principally commanded to do on the Sabbath day, are publick and private Exercises, especially the publick Exercises of God's Worship, such as hearing the word, Prayer, receiving the Sacrament, singing of Psalms in the publick assemblies of God's people, *Isaiah* 66. 23. And it shall come to pass, that from one Sabbath unto another, all flesh come to worship before me saith the Lord *Luke*. 4. 16. And he came to Nazareth, where he had been brought up and as his custom was, he went into the Synagogue on the Sabbath day and stood up for to read, *Acts* 20. 7. And upon the first day of the week when the disciples came together, to break bread, Paul preached unto them, *Psal.* 92. title, A psalm or song for the Sabbath day.

Q. 11. How are we to perform these publick Exercises of God's worship on the Sabbath day?

A. We are to perform the publick Exercises

worship on the Sabbath day; 1. With sincere
 having a single respect unto the honour and
 glory of God, whose day the Sabbath day is, *Isaiah*
 66. 2. If thou call the Sabbath the holy of the Lord
 venerable, and shalt honour him. 2. With reve-
 rence and that both of body and mind, *Ecl. 5. 1.*
 Kneel with thy foot when thou goest into the house of
 God, *Isa. 66. 1.* To this man will I look even to him
 whose heart is pure and of a contrite spirit and trembleth
 at my word. 3. With diligence and attention, *Acts*
 17. 3, 14. And on the Sabbath day he went out of
 the City by a River-side, where prayer was wont
 to be made; and *Lydia* which worshipped God
 heard us, whose Heart the Lord opened that she
 understood the things which were spoken of *Paul*
 with a love and fervour of spirit, *Rom. 11.* Fer-
 vent in spirit, serving the Lord. 5. With delight
 and joy, *Isaiah 58. 13.* If thou call the Sabbath a
 delight.

12. What are we to do by way of preparation for
 the publick exercises of God's worship on the Sabbath.

By way of preparation for the publick exer-
 cises of God's worship on the Sabbath day, we
 are to do the following things. 1. To remember before the day come, to
 be holy, so as to finish our worldly busi-
 ness and employments on the Saturday even-
 ing, and to take pains to get our hearts in rea-
 dy for the holy duties of the Sabbath. 2.
 In the morning of the Sabbath, we must begin
 the day with God, in holy meditation on the
 works of God's Creation, and especially upon the
 works of Redemption, which were completed
 in Christ's Resurrection upon this day, we must
 read the Scripture, and some other good book,
 and have time, for the better fitting us for
 the more publick and sole worship; especial-

ly we must pray in secret and in our Families for Gods presence in his Ordinances, and that GOD would assist his Ministers who are his mouth to us and ours to him, and that he would assist us in a sincere and hearty performance of our publick duties, that we may attain more knowledge, experience, and justification, further degrees of Grace, and more communion with God.

Q 12. What are we to do on the Sabbath day after the publick exercises of Gods worship are over?

A. After the publick exercises of Gods worship are over, the work of the Sabbath is not over; but we must retire to our families (not seek our pleasure in the fields, or in vain company) and there repeat over what we have heard, catechise and instruct Children and Servants, sing Psalms, pray with our Families, and whilest we moderately make use of any creature refreshment, we must discourse of the things of GOD; we ought also to take time in the evening and to retire into secret, and there examine ourselves, as to the carriage of our hearts before God in the day; Labour in meditation to get the word wrought more thoroughly upon our hearts; we must also endeavour to pour out our hearts before God in secret prayer humbly confessing our sins, earnestly and believingly requesting pardon and further supplies of Grace, and thankfully praising God for all his mercies, especially for his Son Jesus Christ, and the Gospel Privileges, which we have in and by him, such variety of holy exercises we may spend the whole sabbath, which we should make as long as we can; when the day is at an end we should long for the sabbath in Heaven, which will never have an end.

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

Ans. The fourth Commandment forbiddeth the sin of 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 labours or Recreations.

1. What sort of sins are forbidden in the fourth Commandment?

The sins forbidden in the fourth Commandment, they are either sins of omission, or sins of commission.

2. What sins of omission are forbidden?

The sins of omission forbidden in the fourth Commandment are,

The omission of the duties of the Sabbath themselves, such as neglecting works of necessity and mercy, when called to them, but especially neglecting the publick or private Exercises of Gods worship, and that either in the whole or in part, when we forsake the assemblies of Gods people, or omit the worshipping of God in our Houses; or praying and seeking God in secret upon any day.

The omission or the careless performance of the duties of the Sabbath, when we are hypocritical, dead, full of Distractions, Weariness, Unprofitableness, Sleepy, and attend upon Ordinances without any Heart or Life, and the Sabbath is most burdensome of all other days in the week unto us. *Mat. 23. 7.* Ye Hypocrites, well saith *Isaias* prophesie of you, saying, This people honour me with their mouth, and honour me with their Lips, but their heart is far from me. *Amos 8. 5.* Saying, when will the New Moon be gone that we may sell corn, and the

bath that we may see forth wheat? *Mal. 1: 1.*
 Ye said also, What a weariness is it? and ye
 have snuffed at it, saith the Lord of Hosts, and
 ye have brought that which was torn, and the
 lame, and the sick; thus ye brought an offering
 should I accept this at your hands?

*Q. 3: What sins of Commission are forbidden in the
 fourth Commandment?*

1. The sins of Commission forbidden in the
 fourth Commandment, are the profaning the
 Sabbath day, 1. By idleness, when we spend the
 day either in whole or in part idly: neither
 working in our callings, nor employing our selves
 in the Duties of Gods worship, but loiter away
 that precious time in our houses or fields: either
 in vain or idle thoughts, or in vain and idle
 discourse, or the like.

2. By doing that which is in it self more grossly
 sinful, as if instead of going to the house of God
 to worship, we should go to the Tavern, or Ale
 house on the Sabbath day, and be drunk; or go to
 a bawdy house; or in an house to be wanton or un-
 clean; or if on the sabbath day, in stead of hallow-
 ing or praising Gods Name, and praying to him,
 we should swear by his Name in our ordinary dis-
 course, or take his Name in vain; if in stead of
 worshipping God with his People, we should per-
 secute Gods people for worshipping him, or rail
 at them, or scoff and deride them, because of the
 holiness which is in them.

3. By unnecessary thoughts and contrivances
 about worldly affairs; unnecessary words and dis-
 courses about earthly employments, unnecessary
 words in our particular callings, or by carnal
 pleasures and recreations, which are lawful on
 other days, thus thinking our own thoughts,
 speaking our own words, doing our own works,
 and

finding our own pleasures are forbidden. *Iſa.*
: Not doing thine own ways, nor finding thine
pleasures. nor speaking thine own words.

Q. Quest. What are the Reasons annexed
to the fourth Commandment?

A. The Reasons annexed unto the fourth Com-
mandment, are Gods allowing us six days of the
week for our own employment, his challenging a
special propriety in the seventh; his own exam-
ple, and his blessing the Sabbath day.

1. How many Reasons are there annexed unto the
fourth Commandment?

A. There are four reasons annexed unto the
fourth Commandment, the more effectuallly to in-
crease and perswade us unto due observation of the
fourth day.

2: What is the first Reason?

The first Reason annexed unto the fourth
Commandment is Gods allowing us six days for
our own employment; when he might have ta-
ken more time for himself, he hath taken but
six day in seven, and alloweth us the other six,
which is sufficient for the works of our particu-
lar Callings, and any kind of needfull Recrea-
tion, *Six days shall ye labour and do all which thou
need do.*

3. What is the second Reason?

The second reason annexed unto the fourth
Commandment. is Gods challenging a special pro-
priety in the seventh day. the seventh day or a
Sabbath being the Lords day, which he had san-
ctified and set apart from common use: to be
employed in his worship, it is theft and sacrilege,
to alienate this day in whole or in part to our own
use, and farther than he doth give us allowance:
the seventh day is the Sabbath of the Lord thy God

4: What is the third Reason?

. H 4

A, The

A. the third reason annexed to the fourth Commandment is Gods own example, in resting himself from his works of Creation on the seventh day and therefore he would have us also to rest from the works of our particular callings, and Sanctify a Sabbath in imitation of him, *For in six days the Lord made Heaven, and Earth, the Sea and all that in them is, and rested the seventh day.*

Q. 5. What is the fourth Reason?

A. The fourth Reason annexed to the fourth Commandment, is Gods blessing of the Sabbath by vertue whereof, we may hope for his presence with us in the duties of the day, and to receive blessings from him upon our selves, *Wherefore the Lord blessed the Sabbath day and hallowed it.*

63. Quest. Which is the fifth Commandment?

Ans. The fifth Commandment is, *Honour thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee.*

64. Quest. What is required in the fifth Commandment?

Ans. The fifth Commandment requireth the preserving the honour and performing the duties belonging to every one in their several places and Relations, as Superiors, Inferiors or Equals.

Q. 1. What is the subject of the fifth Commandment or who are the persons of whom the duties of this Commandment are required?

A. The subject of the fifth Commandment, or the persons of whom the duties of this Commandment are required, are Relations, especially Children and all Inferiors, in reference to their parents, and Superiours, and inclusively Superiors in reference to their Inferiors, and Equals also in reference one to another.

Q. 2. Whom are we to understand by Inferiours?

A. By Inferiours we are to understand, not only Children but also Wives, Servants, People, Subjects, the

nger, and the weaker in Gifts and Graces:

3. *Whom are we to understand by Superiours?*

By Superiours under the Name of Father and Mother we are to understand not only Parents, also Husbands, Masters, Ministers, Magistrates; aged and stronger in Gifts or Graces.

4. *Whom are we to understand by equals?*

By equals we may understand brethren, kins-kindred, friends and any acquaintance, between whom there is no great distance or difference in Order of Age, Estate, Place, or Dignity.

5. *What are the duties of Children to their Parents?*

The duties of Children to their Parents, comprehended in the general precept, *Honour thy Father and thy Mother*, are;

Inward honour, reverence and estimation,

1. 6. A son honoureth his Father. *Lev. 19. 3.* I shall fear every man his mother and his father, the Lord your God. 2. Outward reverent carriage and behaviour. *Pro. 11. 28.* Her Children shall rise up and call her blessed. 1. *1 Kings 2. 19.* The King arose up to meet her and bowed himself to her and caused a seat to be set for the Kings Mother, and she sat on his right hand. 3. Diligent looking to their instructions, *Prov. 4. 4.* Hear ye children the instruction of a father, and attend ye to know understanding, *Pro. 5. 1.* My son attend unto wisdom, & bow down thine ears to my understanding.

Willing obedience unto all their lawful commands, *Eph. 6. 1.* Children obey your Parents in the Lord; for this is right, *Col. 3. 20.* Children obey your parents in all things, for this is well pleasing unto the Lord.

Meek and patient bearing their reproofs and corrections, with amendment of the faults they are reprov'd and corrected for, *Heb. 12. 9.* We are Fathers of our flesh who corrected us and we

gave them reverence. *Pro. 15: 13:* He that heare
reproof getteth understanding.

6. Ready following their reasonable counsel, in
reference unto their Calling, Station, Marriage
and any great affairs of their lives, *Exod. 18: 24:*
So Moses hearkened to the voice of his Father
Law, and did all that he had said, *Jud. 14: 2:* And
he came to his Father, and Mother, and said, I have
seen a woman of *Timnath*, get her me to wife.

7: Grateful kindness to them in nourishing
them, providing for them, and bearing their Infi-
mities, when aged and fallen into want and
poverty. *Ruth, 4: 15:* He shall be unto thee a re-
fresher of thy life, and nourisher of thine old age,
Gen. 47: 12: And Joseph nourished his Father with bread
Pro. 23: 22: Despise not thy Mother when she is old
Q: 6: What are the duties of Parents to their Children

A: The duties of Parents to their Children, are
1: Tender love and care of them especially when
infants and helpless, particularly, Mothers ought
to give suck to their Children, if they are able
Isa. 16. 52: Can a woman forget her sucking child
that she should not have compassion on the Son
of her womb.

2: Training them up in the knowledge of the
Scriptures and principles of Religion, and giving
them good instructions in the Laws and ways of
the Lord, so soon as they are capable of receiv-
ing them. *Eph. 6: 4:* And ye Fathers. Bring up your
Children in the nurture and admonition of the Lord
Pro. 22: 5: Train up your Child in the way he should
go, and when he is old he will not depart from it.
Tim. 3: 15: From a Child thou hast known the holy Scrip-
tures. 3: Prayer for them, & giving good examples of
Holiness, Temperance and Righteousness unto them
Job 1: 4: Job sent and sanctified them, and rose
early in the morning and offered burnt-offerings accor-
din

to the number of them all, *Psal.* 101. 2, 3. I will
within my house with a perfect heart, I will
do no wicked thing before mine eyes.

Keeping them under subjection whilst young,
requiring nothing of them but what is agree-
to the Laws of the Lord, *Luke.* 2. 15. and he
t down with them, and was subject unto them:
Children must obey, so Parents must command
the Lord. *Eph.* 6. 1.

Encouragement of them by kind looks, and
smiles, and rewards in well doing, together
with discountenance, reproof, and loving and fea-
sible correction of them for evil doing. *2 Chr.* 28
And David said to Solomon his Son, be strong
of a good courage &c. *Prov.* 19. 18. Chasten
thy Son whilst there is hope, and let not thy soul
sore for his crying, *Prov.* 29. 15, 17. The rod
and reproof give wisdom: but a child left to him-
self bringeth his mother to shame. Correct thy Son,
and he shall give thee rest: yea, he shall give de-
light unto thy soul.

Provision for them of what is needful for the
present, as also laying up for them, according to
the proportion of what they have for the future,
1 Tim. 5. 8. If any provide not for his own, and
especially for those in his own house, he hath de-
nied the Faith, and is worse than an infidel. *2
Cor.* 12. 14. For the Children ought not to lay up
on the Parents, but the Parents for the Children.

Disposal of them to Trades, Callings, and in-
dustry, when grown up, as may be most for
their good; therein using no force but consulting
and considering their capacity and inclination.

Gen. 4. 1, 2. And Adam knew Eve his wife and
she conceived and bare Cain, and she again bare
his Brother Abel, and Abel was a keeper of sheep,
Cain was a tiller of the ground, *1 Cor.* 7. 36.

38. But if any man think that he behaveth himself uncomely towards his Virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not, let them marry; so then he that giveth her in marriage doth well.

Q: 7. *What are the duties of wives to their husbands?*

A. The duties of wives to their husbands, are,
1. Love of them above all other persons in the World, Tit. 2. 4. That they teach the young women to be sober, to love their husbands, to love their Children.

2. Loyalty and faithfulness, in reference unto the bed and estate, and any secret entrusted with them, Heb. 1. 3, 4. Marriage is honourable in all and the Bed undefiled, 1 Tim. 3. 11. Even so must their wives be grave, not slanderers, sober faithfull in all things.

3. Reverence and fear of offending them, Eph 5. 33. Let the wife see that she reverence her husband

4. Subjection unto them in things lawfull under Christ, Eph. 5. 22, 24. Wives submit your selves unto your own husbands as unto the Lord: As the Church is subject unto Christ, so let the Wives be to their own husbands in every thing.

5. Care to please them, suiting themselves to their disposition, and all things to their liking, 1 Cor. 7. 21. *She that is married careth for the things of the world how she may please her husband.*

6. Helping them to bear their burdens, and in making provision for their families, Gen. 2. 18. And the Lord said, It is not good that the man should be alone, I will make him a help meet for him, Prov 31. 27. She looketh well to the ways of her household, and eateth not the bread of idleness.

7. Giving ear to, and complying with the counsels of their husbands, if good, for their souls welfare, & adecouraging with meekness and wisdom
with

in kindness and loving admonitions, and a chaste
 and sweet conversation, to win their Husbands over to
 the ways of God, when they are wicked, 1. Pet.
 2. Ye wives be in subjection to your husbands,
 as if any obey not the word, they may also without
 the word, be won by the conversation of the
 wife, whicell they behold your chaste conversation
 adorned with fear.

8. *What are the duties of Husbands to their wives?*

1. The duties of Husbands to their wives, are
 Most endeared love of them, like unto the love
 Christ to his Church, Eph. 5. 25. Husbands
 love your wives, even as Christ loved the Church,
 and gave himself for it.

2. Dwelling with them, and that according to
 knowledge, honouring them, and delighting in
 their company, Eph. 5. 31. For this cause shall a
 man leave father and mother, and be joined to his
 wife, 1 Pet. 3. 5. Husbands dwell with them ac-
 cording to knowledge, giving honour unto the
 wife as the weaker vessel, Prov. 5. 18. 19, Re-
 sidence with the Wife of thy youth, let her be as
 the loving Hind, and pleasant Roe; let her
 delights satisfy thee at all times, and be thou rai-
 nish'd always with her love.

3. Tenderness towards them, and careful provi-
 sion of food and raiment, and all things necessary
 for them as for their own bodies, Eph. 5. 28. 29.
 As ought men to love their Wives as their own
 bodies; he that loveth his Wife, loveth himself;
 for no man yet ever hated his own flesh, but nour-
 isheth and cherisheth it.

4. Fidelity to them in keeping the marriage-
 covenant, so as to forbear the use of any other
 besides themselves, Hes. 3. 3. Thou shalt not be for
 another man, so will I also be for thee.

5. Protection of them from injuries; and cover-
 ing

ing of their infirmities with the wings of love, *Sam. 30. 18.* And David rescued his two wives. *Pet. 1. 8.* For charity or love shall cover the multitude of sins. 6. Care to please them in things lawful and fit, and praise of them when they do well. *1 Cor 7. 3.* He that is married, careth for the things that are of the world how he may please his wife.

7. Prayer with them, and for them, counsel and admonition of them, and every way helping them, especially in reference to their souls, walking with them in the ways and ordinances of the Lord. *1 Pet. 3. 7.* Ye husbands dwell with them according to knowledge, as being heirs together of the grace of life, that your prayers be not hindered, *Luke. 1. 6.* And they both were righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.

Q 9 What are the duties of Servants to their Masters?

A. The duties of Servants to their Masters, are,
1. Honour of their Masters in their heart, speech, and behaviour. *Mal. 1. 6.* A servant honoureth his Master *1 Tim. 6. 1.* Let as many servants as are under the yoke count their own Masters worthy of all honour.

2. Service of them with diligence, willingness, fear, and out of obedience unto Christ. *Eph 5. 6, 7.* Servants be obedient to them that are your Masters according to the flesh with fear and trembling, in singleness of heart as unto Christ: not with eye-service, as men pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord, and not to men.

3. Faithfulness to them in their estate and any trust committed to them, with endeavours to please them well in all things, *Tit. 2. 9.* Exhort servants to please their own masters well in all things, shewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things.

Meekness and patience under reproof and
blows, and that not only when they do deserve
it, but also when they are innocent. 1 Pet. 2;

19. Servants be subject to your Masters with
fear, not only to the good and gentle, but also
to the froward, for this is thank worthy, if a man
of a good conscience towards God endure grief, suffer
wrongfully: For what glory is it, if when
ye be buffeted for your faults, ye shall take it
patiently; but if when ye do well, and suffer for
it, ye take it patiently, this is acceptable with God:

10. What are the duties of Masters to their Servants?

A. The duties of Masters to their Servants, are 1.
Wisdom & Gentleness in their guidance and govern-
ment of their Servants, and acceptance of their dili-
gence and willingness in their service, not threat-
ning for every fault, remembering that they also
are servants to Christ, and have many faults to be
covered, Eph. 6. 9. And ye Masters do the same
things unto them, forbearing (or moderating)
rebuking, knowing that your Master is in Heaven,
and there is no respect of persons with him.

2. Provision of convenient and sufficient food
for them, Prov. 27. 27. Thou shalt have enough
for thy food, for the food of thy household, and for
the maintenance of thy maidens.

3. Payment of their wages in full, and at the
promised time, Col. 4. 1. Masters give unto your
servants that which is just and equal, Deut. 24. 14.

5. Thou shalt not oppress an hired servant, at
his day thou shalt give him his hire, for he is
poor, and setteth his heart upon it, lest he cry
against thee to the Lord, and it be sin to thee.

4. Reproof of them for sin and correction of
them with more than words, for some faults, Pro.
29: 19: A servant will not be corrected by words,
or though he understand he will not answer.

5: Ine

5. Inſtruction of them in the ways of God worſhipping God with them; allowance of time every day for worſhipping God by themſelves, reſtraining them as much as they can from every ſin, eſpecially from external breach of the Sabbath; exhortation and perſwaſion of them unto the obedience and ſervice of the Lord, and therein to be both examples unto and companions with them, *Gen. 16. 10.* I know him that he will command his houſhold, and they ſhall keep the ways of God, *Joſh. 24. 15.* As for me and my houſe we will ſerve the Lord. *Acts 10. 2.* A devout man, and one that feareth God, with all his houſe

Q. 11. What are the duties of people to their miniſters?

1. The duties of people to their miniſters, are 1. High eſtimation of them, and endeared love to them for their works ſake, *1 Theſſ. 5: 12: 13.* And we beſeech you brethren, to know them which labour amongſt you, and are over you in the Lord; and to eſteem them very highly in love for their works ſake, *Gal. 4. 14, 15.* Ye received me as an Angel of God, even as Chriſt Jeſus; for I bear you record that if it had been poſſible, ye would have plucked out your own eyes, and given them to me.

2. Diligent attendance upon the word preached, and other Ordinances adminiſtered by them, *Luk. 10. 16.* He that heareth you heareth me.

3. Meek and patient ſuffering the word of reproof, ready obedience unto the word of command, which Miniſters ſhall from the Scriptures make known unto them, together with ſubmiſſion unto the Diſcipline intruſted to them by the Lord, *Jam. 1. 21.* Receive with meekneſs the ingrafted word, &c. *Heb. 13. 17.* Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſouls.

4. Com

Communicating to them of your temporals,
 or. 16. 14. The Lord hath ordained, that they
 who preach the Gospel, should live of the Gospel,
 1 Cor. 9. 6. *Let him that is taught in the word, communicat
 unto him that teacheth in all good things.*

Prayer for them, Rom. 15. 13. Now I beseech
 you brethren for the Lord Jesus Christs sake, and
 the love of the Spirit, that ye strive together
 in me in your prayers to God for me. 1 Thess 5.
 Brethren pray for us.

Shutting their ears against reproaches and
 rebukes, believing nothing without proof, and
 standing up in their defence against an ungodly
 world, and many false brethren, and rotten heart-
 ed hypocrites, who are made use of by the Devil
 to cast dirt upon them, that thereby people recei-
 ving prejudices against them, might be kept
 from hearing them, or receiving benefit
 of their Doctrine, and so either be drawn to ways
 of error, or hardened in ways of profaneness, 1
 Thess. 5. 19. Against an Elder receive not an ac-
 cusation, but before two or three Witnesses.

2. *What are the duties of Ministers to their People?*
 The duties of Ministers to their People, are
 to bear and tender love to their Souls, 1 Thess 2.

We were gentle among you, as a nurse che-
 riseth her Children, being so affectionately desirous
 of you, we were willing to have imparted unto you,
 the Gospel only, but also our own souls, be-
 cause ye were dear unto us.

Diligent, sincere and frequent preaching the
 Word unto them, with administration of all Or-
 dinances, 1 Thess 2. 3, 4. For our exhortation
 is not of deceit, nor of guile, but as we were
 beloved of God to be put in trust with the Gos-
 pel, even so we speak, not as pleasing men but
 to God

God which tryeth our hearts, *2 Tim. 4. 2.* Preach the Word, be instant in season, out of season, Reprove, Rebuke, Exhort, with all long-suffering and Doctine.

3 Watchfulness over them, with willingness and cheerfulness, *1 Pet. 5. 2.* Feed the flock of GOD which is among you, taking the oversight thereof, not by constraint but willingly, nor for filthy lucre, but of a ready mind.

4. Prayer for them, and praise for the Grace of God which is in them, *Eph. 1. 15, 16* Wherefore I also, after I heard of your Faith in the Lord Jesus, and love unto all Saints, cease not to give thanks for you, making mention of you in my prayers.

5. Shewing themselves an example of Holiness and good works unto them *Tit. 2. 7.* In all things shewing thy self a pattern of good works, *1 Tim. 4. 14.* Be thou an example of the Believers in Conversation, in Charity, in Spirit, in Faith, in purity.

Q. 13. What are the Duties of Subjects to their Magistrates?

1. The Duties of Subjects to their Magistrates, are, 1. High estimation and honour of them, *1 Pet. 2: 17:* Fear God and honour the King.

2. Subject ion to them, and obedience unto their Laws, so far as they are not contrary to the Laws of Christ, *Rom. 13: 1:* Let every soul be subject unto the higher powers.

3 Ready payment of their Dues, *Rom. 13: 7.* Render to all their Dues; tribute to whom tribute is due, Custom to whom Custom.

4. Defence of them in danger, *1. Sam. 26.*

5. Wherefore hast thou not kept thy Lord the King,

here came in one to destroy the King thy

Prayer and thanksgiving for them, 1 Tim. 2

I exhort that Prayers and giving of thanks
made for all men, for Kings, and for all that
in authority, that we may lead a quiet and
peaceable Life in all Godliness and Honesty.

Q. 14: What are the duties of Magistrates to their
Subjects?

A: The duties of Magistrates to their Subjects,

1. Government of their Subjects under Christ,
with Wisdom, Justice and clemency, endeavouring
in all things to promote the interest of religion
amongst them, 2 Chron. 1: 16: Give me Wisdom
and Knowledge that I may go out and come in
before this People. Chap. 2. 1. And Solomon
began to build a house for the Name of the
Lord, and an house for his Kingdom.

Making good laws for the benefit of their
Subjects, and appointing faithful officers, with
care of due execution of them; 1 Chron. 19. 5.

And he set Judges in the Land, and said, Take
heed what ye do, for ye judge not for man, but
for the Lord, for there is no iniquity with the Lord
our God, nor respect of persons, nor taking of Gifts.

Care for the common safety of their Subjects
2 Chron. 17. 12. And Jehoshaphat reigned in his stead;
and he placed Forces in all the fenced Cities of Judah,
and set Garisons in the land of Judah.

Encouragement of them that do well by their
example, countenance and reward; together with
reprovement and punishment of evil doers, 1

2. 14. Governours are for the punishment of
evil doers, and for the praise of them that do

Q. 15: What are the Duties of the younger, and
inferiour

Inferior in gifts and graces to the aged and Superior

A. The Duties of the Younge and Inferior gifts and graces to the Elder and Superior, are. To rise up before them, and give place to th with reverence and respect, *Lev. 19. 32.* Th shalt rise up before the hoary head, and honour the face of the old man, and fear thy God.

2. Humble submission to them, so as to follow their wise counsels, *1 Pet. 5. 5.* Likewise ye younger submit your selves unto the elder, imitating them in their Graces and holy Conversation *1 Cor. 13. 1.* Be ye also followers of me, even I also am of Christ.

Q. 16. *What are the duties of the aged and Superior in gifts and graces, unto the younger and inferior?*

A. The duties of the aged and Superior gifts and graces unto the younger and inferior are, 1. To adorn their old age, and shew so the power of their Graces in a holy and exemplary conversation, *Tit. 2. 3.* That the aged Men sober, grave, temperate, sound in Faith, in Charity, in Patience: the aged Women likewise, that they be in behaviour as becometh Holiness, Teachers of good things.

Q. 17. *What are the duties of Equals one to another?*

A. The duties of Equals one to another, are, 1. To live in peace with a sincere love one to another, preferring each other in honour, *1 Th. 3. 13.* Be at peace among your selves, *Rom. 12. 10.* Let love be without dissimulation. Be kindly affectionate one to another, with brotherly love in honour preferring one another.

2. To be pitiful, courteous and affable, and ready to promote one anothers good, and to joyce therein, *1 Pet. 3. 8.* Love as brethren. be pitiful, be courteous, *1 Cor. 10. 24.* Let no man seek his own

every man anothers wealth, Rom. 12. 15. Rejoice
in them that rejoice.

56 Q. 11. What is forbidden in the fifth Com-
mandment?

Ans. The fifth Commandment forbideth the
selecting of, or doing any thing against the hon-
our and duty, which belongeth to every one in
their severall places and relations.

Q. 1. How many ways may we sin against the fifth
Commandment?

A. We may sin against the fifth Commandment
in 10 ways.

1. By neglecting of the duties therein prescribed;
2. By doing any thing against the honour which
belongeth to every one in their severall places and
relations.

Q. 2. What are the sins of Children against their
Parents?

A. The sins of Children against their Parents, are,
Irreverence against them, and any ways disho-
nouring of them either in Speech or Behaviour,
Mat. 27. 16; Cursed be he that setteth light by
his Father or his Mother; and all the People shall
say, Amen, Prov. 20. 20. Whoso curseth his Fa-
ther or his Mother, his lamp shall be put out in
severe darkness.

2. Disobedience to their Commands, Prov. 30. 17:
The eye that mocketh at his Father, and despis-
eth to obey his Mother, the Ravens of the Valley
shall pick it out, and the young Eagles shall eat it.
3. Unreachableness and refusal of their instructi-
on, Prov. 8. 33. Hear instruction, and be wise, re-
fusal is not, Prov. 5. 11, 12, 13. And thou mourn at
it, and say, how have I hated instruction, and
have not obeyed the voice of my Teachers.

4. Subornness and incorrigibleness under their
proofs and Corrections, 2 Sam. 1. 23, 25.

And

And he said, why do ye such things? I hear your evil dealings; notwithstanding they hearkened not to the voice of their Father.

5. Wastefulness of their substance, unthankfulness for their care and favours, or any ways unkindness to them, especially when they are aged and distressed. *Pro. 19. 16.* He that wasteth his Father and chaseth away his Mother; is a son that causeth shame, and bringeth reproach, *Prov. 23. 22.* Despise not thy Mother when she is Old.

6. Disposal of themselves unto Callings, or Marriages without their consent or Advice, *Gen. 26. 34, 35.* And *Esau* was forty years old when he took to Wife *Judith* the daughter of *Beer* the Hittite, and *Bathemath* the Daughter of *Elon* the Hittite; which were a grief of mind unto *Isaac* and to *Rebekah*.

Q. 3. What are the sins of Parents against their Children?

A. The sins of Parents against their Children are 1. want of natural affection, and tenderness towards them, especially when Infants or Sick, and helpless, *Rom. 1. 31.* Without natural affection, *Jos. 39. 16.* She is hardened against her young ones, although they were not hers.

2. Too fond Love, giving them their Will, and subject themselves thereunto; together with partial love, and that expressing it self more to the less deserving, and less to the more deserving.

3. Neglect of their souls to give them instruction and seasonable and needful Correction, as also neglect of their Bodies to make convenient provision for them, *Prov. 13. 24.* He that spareth his Rod hateth his son, 1. *Tim. 5. 8.* If any man provide not for his own, he is worse than an infidel.

4. Cruelty towards them, and unreasonable provoking of them to anger, *Eph. 6. 4.* Ye fathers provoke

Prove not your Children to wrath, Col. 3. 21.
Others prove not your Children to wrath, lest
they be discouraged.

3. Encouragement of them either by their Com-
mends or example in ill doing, or discouragement
of them either by their Prohibition or Frowns and
displeasure in well-doing.

4. Opposition of that which is really for their
good, either in reference unto their Calling or
Marriage.

Q. 4. *What are the sins of Wives against their Hus-
bands.*

A. The sins of Wives against their Husbands,

1. Want of that due reverence and honour,
and endeared love which they should have for
their Husbands above all others, 2 Sam. 6. 15. And
Michal saw David dancing before the Lord, and
despised him in her heart.

2. Infidelity in breaking of their Marriage Co-
venant, or revealing any secrets committed by
their Husbands unto them, Prov. 2. 16, 17. To de-
liver thee from the strange woman, who forsaketh
the guide of her Youth, and forgetteth the Cove-
nant of her Gods.

3. Pride, and profusive spending and wasting
their Estates in costly Cloathes beyond their De-
vices or any other ways, 1 Pet. 3. 3. Whose adorn-
ing let it not be that outward adorning of plat-
ting the Hair, and of wearing of Gold, or of put-
ting on of Apparel.

4. Unsubjection unto, and imperiousness over
their Husbands, as if they were their foot, to be
commanded by them, and not their head to rule
over them; and this accompanied with froward-
ness, and a contentious spirit, disturbing their
Husbands with their evil speeches and Clamours,
Eccl. 19. 13. The contentions of a Wife are a con-
tinual dropping.

5. Evil

5. Evil surmises, and suspicion of their Husbands without reason; unkinda behaviour towards them, whatsoever kindness they receive from them, foolish speaking of their faults before others to their provocation, in stead of love and meek admonitions when they are alone to the amendment.

6. Deafning their Ear unto the loving Counsels and faithful Reproofs of their Husbands for their Souls good, growing worke in, and not to begeth thereby.

Q 5. What are the sins of Husbands against their Wives?

4. The sins of Husbands against their Wives are, 1. Want of that endeared love, and kindness which is due to their Wives; bitter Speeches, unkind and unreasonable Jealousies, Reviling and rage at their advice, especially when it is loving and meek, and for the real good of their bodies or estate, or name or soul, *Col. 3. 19.* Husbands love your Wives and be not bitter against them. Unfaithfulness to their Wives, and that either reference unto their bodies by Adultery. or in reference unto their souls, by neglect of such a vice, reproof, or instruction, as may be for the souls good, especially by drawing them into sin, their souls ruine, *Mal 2. 14.* The Lord hath been a witness between thee and the wife of thy youth against whom thou hast dealt treacherously, yet is she thy companion, and the wife of thy covenant. *Jer. 44. 15. 16.* Then the men which knew that their wives had burnt incense unto other gods answered, as for the word which thou hast spoken unto us in the Name of the Lord, we will not hearken unto thee.

Q 6. What are the sins of Servants against their Masters?

The sins of Servants against their Masters

1. Disobedience unto their lawful and reasonable commands, or unwilling Obedience; or eye-service of them only, neglecting their business when backs are turned, *Col. 3. 22, & 23.* Servants in all things your Masters, not with eye-service as men-pleasers, but in singleness of heart, fearing GOD, and whatsoever ye do, do it heartily unto the Lord.

Dishonouring them by reviling Speeches against them, or reproachful Speeches of them; or by any kind of rude and saucy behaviour before

Lying, or any ways dissembling with them, or cheating, or any ways defrauding them in their dealings, *Psal. 101: 7:* He that worketh deceit shall not dwell within my house, he that telleth lies, shall not tarry in my sight.

Repining at their provision without cause, murmuring, anger, discontent, surliness, and complaining again when reproved for their fault, *Tir. 3.* Not answering again.

Receiving no instruction from them, without respect from, negligent and sleepy attendance, and neglecting Family worship.

7. *What are the sins of Masters against their Servants?*

The sins of Masters against their Servants
1. Requiring and commanding them to do anything which is in it self sinful, or encouraging them by their example so to do, *Isa. 37. 4* It shall be the Lord will hear the words of *Rabshah* whom his Master hath sent to reproach the Lord GOD.

Requiring their whole time for themselves, not allowing them sufficient for the refreshment of nature, and daily worship of God.

Proud imperious carriage towards them

ruling over them with severity and continual chiding and Threatnings, Discontent, and Dissatisfaction with all their willing endeavours to do service, too eager Insisting upon, and too frequently upbraiding them with their faults, *Ephesians* Forbearing threatening.

4. Niggard pinching and withholding from them their convenient food, or any thing needfull for them, when they are sick, as also keeping from them their due wages, *Jam. 5: 4: Behold the hire of the Labourers which have reaped down fields, which is of you kept back by fraud, cryeth.*

5. Neglect of their souls, and of Family Worship with them, *Jer. 10: 15: Pour out thy fury on the families that call not upon thy Name.*

Q. 8. *What are the sins of the people against Ministers?*

A. The sins of the People against their Ministers are, 1. Hatred and persecution of them, either with the Hand or Tongue, making slanders, taking them up without proof, and not esteeming and honouring them as the Ministers of Christ, and embassadors sent from Heaven to them, 3. *John 10: I will remember his deeds which doth practise against us with malicious words, 2 Cor. 18. His letters (say they) are weightie and powerful, but his bodily presence is weak, and his speech contemptible, Luke 10. 16. He that despiseth you despiseth*

2. Forbearing to hear them through an itching ear, slowness of spirit in hearing, any ways grieving of them by their unbelief, hardness of heart, unfruitfulness, divisions among themselves, unfastness and unsuitable conversation unto the Gospel, which their Ministers do preach among them, *2 Tim. 4: 3, 4. For the time will come when they will endure sound Doctrine, but after their own lusts shall give up to themselves teachers, having itching ears, and*

turn away their ears from the truth, and shall be
 d unto fables, Mark 4. 5. He looked about with
 , being grieved for the hardness of their heart. 2
 2. 4. Out of much affliction and anguish of
 t, I wrote unto you with many tears.

Restraining Prayer for them, denial of requir-
 submission and obedience unto them, with-
 ing the due maintenance from them, or any
 neglecting the duties required of people to
 ministers.

What are the sins of Ministers against their People?

The sins of Ministers against their People,
 1. Want of sincere and tender love to their
 , seeking more to receive earthly gain from
 than to do any good unto them, 2 Cor. 12. 14.
 k not yours but you; Isa. 56. 10. His watch-
 are blind, they are greedy dogs, who can never
 enough, they look every one for his own
 from his quarter. 2. Negligence in their
 ers and studies for them, and in their preach-
 the word to them. 1 Tim. 4. 13, 14. Give
 adance to Reading, and Exhortation, and
 erine; Neglect not the Gift that is in thee,
 h was given thee by Prophecy, with the lay-
 on the hands of the Presbytery. 3. Unwatchful-
 over them, unprofitableness of their discourses
 ng them, unsuitableness of conversation unto
 doctrine and profession, unteaching that by
 lives, which they teach in their Pulpits. 4. Cor-
 ing the word they preach, & infecting the minds
 their people with erroneous opinions, 2 Cor. 2. 17.
 ure not as many, which do corrupt the word of God.

10. *What are the sins of Subjects against their
 Strates?*

The sins of Subjects against their Magistrates
 1. Rebellion against them, and any treasonable
 ng their overthrow and ruin, Prov. 17. 11.

An evil man seeketh only Rebellion; therefore a Messenger shall be sent against him. 2. Unsubjection and Disobedience unto their good and righteous Law, Rom. 13: 5. wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Neglecting of prayer for them, and in stead thereof speaking evil of them, 2 Pet. 2. 10. Presumptive are they, self-willed; they are not afraid to speak evil of dignities, 4. Reviling speeches unto the King, and irreverent behaviour before them, Exod. 22: 28. Thou shalt not revile the gods, nor curse the ruler of thy people. 2 Sam. 24: 20: And Araab went out and bowed himself before the King. 5. Denial of their Dues, and any ways defrauding of them, Rom. 13: 8: Owe no man any thing.

Q: 11: What are the sins of Magistrates against their Subjects?

A. The sins of Magistrates against their Subjects are, 1. Making Laws which are contrary to the Law of God, Dan 6: 7. Hast thou not signed a decree that every man that shall ask a Petition from a god, or man within thirty days, save of thee, O King, shall be cast into the den of Lions? 2. Oppression, Tyranny and Cruelty in their Government, Prov. 28. 15, 16: As a roaring Lion, and a ranging Bear, so is a wicked Ruler over the poor people. The Prince that wanteth understanding, is also a great oppressor, but he that hateth covetousness shall prolong his days. 3. Seeking their own interest rather than the interest of the Commonwealth. 4. Discountenance and discouragement of the good and righteous, together with encouragement and preferment of the wicked and unrighteous. 5. Unsubjection to the Laws of God themselves, and by their evil example encouraging others to do the like, Psal. 12. 3. The wicked walk on every side when the vilest men are exalted.

12. *What are the sins of the Younger and Weaker in Gifts and Graces, against them that are Aged and Stronger?*

The sins of the Younger and Weaker in Gifts and Graces, against them that are Aged and Stronger are, 1. A proud conceitedness of Wisdom and Worth in themselves beyond their Elders and Superiors, together with a despising of them in their Counsels and judging of them for making use of their Liberty, 1 Tim. 3. 6. Not a novice lest be lifted up with pride, he fall into the condemnation of the devil. Rom. 14: 3: *Let not him that eateth not, judge him that eateth.*

A rude and undecent taking place of them, by ways irreverent carriage towards them, Rom. 14. 8, 9. Sit not down in the highest room, if a more honourable man than thou be bidden to keepe the say, Give this man place. 3. A masterly and stiff will, which will not yield to their Counsel and Advice for their good.

13. *What are the sins of the aged and Stronger in Gifts and Graces against the younger and weaker?*

The sins of the aged and Stronger in Gifts and Graces, against the younger and weaker, are, 1. Setting them evil examples of Unholiness, Covetousness, Unrighteousness, Intemperance, or any wickedness. 2. Contemptuous carriage towards them, or not giving due encouragement unto their beginnings. 3. Not bearing with their weakness, and despising of them because of their infirmities, Rom. 15. 1. We then that are strong ought to bear with the infirmities of the weak, and not please our selves, Rom. 14. 3. *Let not him that eateth despise him that eateth not.*

14. *What are the sins of equals one against another?*

The sins of equals one against another are, Hatred, Envy, Malice, Inordinate anger towards

wards, and evll speaking either to, or of one another, and any way injuring, defaming and dishonouring each other, Ephes. 4. 31, 32. Let all bitterness, and wrath, and anger, and clamour, and evll speaking be put away from you, with all malices; and be kind one to another, tender-hearted, forgiving one another.

2. In stead of provoking one another unto love good Works, enticing one another, or yielding unto one anothers enticements unto sin. Heb. 10. 24. Let us consider one another, to provoke unto love and good works, Prov. 1. 10. My son, if sinners entice thee, consent thou not. 3. A private contracted selfish spirit, which keepeth them from any cordial & diligent seeking of one anothers good unless their own private carnal interest be promoted thereby, 1. Cor. 10. 24. Let no man seek his own but every man anothers wealth.

66. Quest. What is the reason annexed unto the fifth Commandment?

Ans. The reason annexed to the fifth Commandment, is a promise of long life and prosperity, as far as it shall serve for Gods Glory, and for their own good, to all such as keep this Commandment.

Q. 1. What is the Promise it self which is annexed for the encouragement of those that keep this fifth Commandment?

A. The promise it self which is annexed for the encouragement of them that keep this fifth Commandment, is a promise of long life; and this is the first particular Commandment with promise, Honour thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee, Eph. 6. 2. Honour thy Father and thy Mother which is the first Commandment with promise.

Q. 2. How is the fifth Commandment the first Commandment with promise, when there is a promise of

Gods

*shewing mercy unto thousands, annexed unto the
Commandment?*

The promises of Gods shewing mercy unto
thousands annexed unto the second Commandment
do not respect unto the Commandment only,
but are made to those that love God, and with that,
all his other Commandments; whereas this
long life is particularly applyed unto the keep-
ing of this fifth Commandment.

3. What is included in this promise of long life?

This promise of long life doth include, not
the continuance of life for a long time;
which may be so accompanied with miseries, that
it may be no more desirable, but also it includeth
the blessing and prosperity of life, Eph. 2:
Honour thy Father and thy Mother, that it
may be well with thee, and that thou mayest live
long upon the earth.

*4. Do all those then that honour their Parents
long and prosper upon the earth?*

1. Many that honour their Parents, and are
careful in all relative duties, do now attain long
& prosperity in the world, & that by virtue of
this promise; & those that do otherways, are many of
them cut off in their youth, or in the midst of their
lives, & bring the curse of poverty and want upon
themselves whilest they live: Yet withall we may
observe that temporal promises, and judgments,
are fulfilled more in the letter, formerly in the Old
Testament times, than in the latter Gospel days,
wherein they are often changed into spiritual.
2. This promise is to be understood with this excep-
tion, so far as it may serve for Gods Glory, and
the real good of those that keep this Command-
ment; and oftentimes God is glorified, and they
are benefited; when they are exercised with aff-
liction, and God sees it best to take some of

them home in their youth; or strength of their years to himself to hide them from the miseries that befall them that survive, and in stead of a life on earth, he gives them eternal life in heaven. *Psal. 119. 71. It is good for me that I have been afflicted that I might learn thy statutes. Isa. 57. 1. The righteous perisheth, and merciful men are taken away from the evil to come, 1 John 2. 25. This is the promise which he hath promised us, even eternal life.*

67 Quest. Which is the sixth Commandment?

Ans. The sixth Commandment is, Thou shalt kill.

68 Quest. What is required in the sixth Commandment?

Ans. The sixth Commandment requireth, a lawful endeavours to preserve our own life and the life of others.

Q. 1. What doth the sixth Commandment respect?

A. The sixth Commandment doth respect our own and others lives.

Q. 2. What doth the sixth Commandment require in reference to our own life?

A. The sixth Commandment doth require, in reference unto our own life, all lawful endeavours for the preservation of it.

Q. 3. May we not deny Christ and his truths, for the preservation of our life, if we should certainly lose our life for owning and acknowledging them?

*A. The denial of Christ and his truths is an unlawful mean for the preservation of our life, and therefore not to be used, and the saving of our life this way, is the way to lose our life, and our souls for ever, *Matth. 10. 33. Whosoever shall deny me before men, him also will I deny before my Father which is in heaven, Matth. 16. 25, 26. whosoever will save his life, shall lose it. What is a man profited if he shall gain the whole World, and lose his own Soul?**

Q. 4. May

4. May we not in any case endeavour the savinge life by a lie, as Isaac did at Gerar, when he said his wife was his siller, lest the men of the place should kill him for his wifes sake, Gen. 26. 8.

The Apostle answers this case, Rom. 3. 8. he slanderously reported, that we say, let us do evil that good may come, whose damnation is just.

2. Therefore the lie of Isaac for preservation of his life was his sin, and offensive to God, and is more to be approved than the adultery of David, which the Scripture doth record, and not commendation, but for caution.

5. May we not defend our life against the enemy, though we doth assault us on the Sabbath day, though we interrupt the duties of God's worship thereby?

Though sin ought never to be committed, yet ever good might come thereby, Negative precepts binding to all times; yet positive precepts binding always, but not to all times; Duties may be intermitted at some times without sin, and God will dispense with his worship on his day, when it is necessary we should be employed otherwise in the defence of our life against a publick enemy.

Q. 6. What are the lawfull endeavours which we ought to use for the preservation of our life?

4. The lawfull endeavours which we ought to use for the preservation of our life, are, 1. Defence of our selves with arms and weapons, against the violence of thieves and cut-throats that seek to murder us, Luke 22. 36. He that hath no sword, let him sell his garment and buy one. 2. Defence of our selves with clothes and in houses, against the violence of the weather and cold, Prov. 31. 31. She is not afraid of the snow for her house.

hold : For all her household are clothed with fear
 let. 3. The nourishing and refreshing our bodies
 in a sober and moderate use of meat, drink and
 sleep, *Eph. 5. 29.* For no man hateth his own flesh
 but nourisheth and cherisheth it, *1 Tim. 5. 23.* Drink
 no longer water, but use a little wine for thy sto-
 machs sake, and thine often infirmitie, *John 1. 11*
12. If he sleep he shall do well. 4. The exercising
 our bodies with labour; and moderate recreation
Ecc. 5: 12. The sleep of a labouring man is sweet
Ecc. 7. 1, 4. To every thing there is a season, and
 a time to every purpose under the Sun, a time to
 weep, and a time to laugh, a time to mourn, and
 a time to dance. 5. The use of physick for the removal
 of sickness, and the recovery of health, *Matth. 9.*
12: They that are whole need not the physican, but
 they that are sick. 6. Patience, peaceableness, Con-
 tentment, Cheerfulness, and the moderate exhila-
 rating our spirits with Gods gifts, especially re-
 joicing in the giver, and using all good means to
 get and keep our mind and heart in a good temper,
 which doth much tend to the preservation of our
 health and a good temper also in our body, *Prov.*
17. 22. A merry heart doth good like medicine,
 but a broken spirit dryeth the bones:

*Q. 7. What doth the sixth Commandment require
 in reference unto the life of others ?*

*A. The sixth Commandment doth require in
 reference unto the life of others, all lawful endea-
 vours to Preserve others life.*

*Q. 8. May no Lie be made use of to preserve the life
 of others especially if they be Gods people, and their life
 be unjustly sought of Gods enemies, as Rachab by a Lie sa-
 ved the lives of the Israelites in her house, for which she
 is recorded, with Commendation, and her self and her
 house saved, when all the Citie besides was destroyed ?*

A. 1. No

1. No Lie must be used upon this or any
 want, the loss of the lives of the most righteous
 not being so evil as the least evil of sin. 2.
Rachab was commended and spared for her faith,
 because of the promise which the *Israelites* had
 made unto her, not because of her Lie, which was
 a sin, which sin without a pardon, would have
 been punished in Hell, *Heb. 11. 31.* By Faith the
Rachab perished not with them that believed
 not when she had received the spies with Peace.

9. How may and ought we to endeavour the pre-
 servation of others lives?

1. Such as are Magistrates, Judges and have
 power in their hand ought to defend the innocent,
 who are oppressed, wronged, and in danger of losing
 their Livelihood; especially when in danger of
 death, *Psal. 82: 3, 4:* Defend the poor and fatherless;
 deliver the poor and needy; rid them out
 of the hand of the wicked, *Pro, 24: 11, 12:* If
 thou forbear to deliver them that are drawn to
 death, and those that are ready to be slain: If thou
 sayest, Behold we knew it not; Doth not he that
 considereth the heart consider it? And shall he not
 render to every man according to his works?

2. All ought to distribute necessaries of life ac-
 cording to our ability, unto such as are poor and
 want, *Jam. 2. 15, 16.* If a brother or sister be
 naked and destitute of daily food, and one of
 you say unto him, Depart in peace, be ye warm-
 ed, be ye filled, notwithstanding you give them
 none of those things, which are needful to the body;
 what doth it profit? 3. All ought to forbear all wrongs
 and doing any injury unto any person, and to for-
 give such injuries as are done unto us, returning
 good for evil, *Phil. 2. 15.* Be blameless and harm-
 less, the children of God without rebuke, *Col. 3. 12.*

Forgive one another, if any man have a quarrel
gain t any, Rom. 12. 21. Be not overcome of evil
but overcome evil with good.

69. Quest. What is forbidden in the six
Commandment ?

Ans. The sixth Commandment forbiddeth
taking away of our own life, or the life of our Neig
bour unjustly, and whatsoever tenderh thereunto

Q. 1. Whom doth the sixth Commandment forbid
to kill ?

A. The sixth Commandment forbiddeth us
kill either our selves, or others.

Q. 2. How are we forbidden to kill our selves or other

A. We are forbidden to kill our selves or other
either directly, by taking away our own or other
life; or indirectly, by doing any thing that ten
eth thereunto,

Q. 3. Is it lawful upon any account to kill our selve
as when hereby we shall prevent others from putting us
death, with torture and disgrace? as Cato, and other
Heathens who slew themselves, and Saul, who fell upon
his own sword that he might not be slain and abused by
the uncircumcised Philistines ?

A. It is unlawful in any case to kill our selves
Acts 16. 27, 28. And the Keeper of the prison
drew out his Sword, and would have killed him
self, but Paul cryed with a loud voice, Do th
self no harm. 2. Although the Heathens counted
it a vertue, and the part of a brave heroical sp
rit, in some cases to kill themselves; yet the law
of God allowed no such thing, but recounteth such
Persons self-murderers. 3. It was Sauls sin to die
in the act of self-murder; and we ought rather
to submit our selves to any abuses, and tortures of
others which is their sin, rather than to lay vio
lent hands on our selves, and so die in a sin which
there is no time, nor place of repenting of after
wards.

Q. 4. Is it possible for them that kill themselves to be saved, when there can be no repenting afterwards for their sin?

A. It is possible for some to give themselves their death-wound, and yet repent before they die, and be saved, although this is very rare. 2. It is possible that some who are Children of God, may in a frenzied (Satan taking advantage to inject temptations hereunto) to kill themselves, and yet through habitual faith and repentance to attain Salvation.

Q. 5. Is it lawful in any case to kill others?

A. It is lawful to kill others, 1. in the execution of the just sentence of the publick laws, especially on such as have been murderers, Num. 35. 30. Whoso killeth any person, the murderer shall be put to death. 2. In lawful war, Jer. 48: 10. Cursed be he that keepeth back his Sword from blood.

3. Necessary self-defence, Exo. 22. 2. If a thief be found breaking up, and be smitten that he die, there shall be no blood shed for him.

Q. 6. Is it lawful to fight, and kill another in a duel?

A. 1. It is unlawful to fight a private Duel, except a man be set upon by another, and he cannot avoid it: then it is lawful for a man in his own defence to fight and slay his enemy that assaulted him. 2. It is lawful to fight a publick duel, if a single enemy at the head of an Army do make a challenge and it may be means to prevent the effusion of more blood, as David did well to fight with, and kill Goliath.

Q. 7. May we not be guilty of the murder of our selves, or others any other way, than by directly taking away our own or others lives?

A. We may be guilty of the murder of our selves, or others indirectly, by doing any thing that tendeth

tendeth to take away our own or others lives. As 1. By neglecting, or withholding, the lawful and necessary means for the preservation of life, such as Meat, Drink, Sleep, Cloaths, Physick needful Recreations and the like; when we forbear to make use of the necessary preservatives of life, ourselves, either through a pinching humour, or Satans Temptation, that we have no right to them, and hereby hasten our end, we are guilty of self-murder; when we deny the necessaries of life to others in extreame want, through covetousness, and want of pity, we are guilty of their Murder. 2. By excess in eating, drinking, carking care, envy, Immoderate sorrow, or doing any thing which may break and debilitate, or take off the vigour of our minds, and which may breed distempers in our bodies; this tendeth to self-murder, *Luke 21. 34.* Take heed lest your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, *Prov. 14: 30:* Envy is the rottenness of the bones, *Prov. 17. 22.* A broken spirit drieth the bones. 3. By hatred, sinful anger, malice, bitter speeches, oppression; especially by striking, wounding, and any ways hurting the bodies of others; this tendeth to the taking away the lives of others, and is murder in Gods account, *1 John 3. 15.* Whosoever hateth his brother is a murderer, *Matth. 5: 21, 22.* Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the Judgment, but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the Judgment: And whosoever shall say, thou fool, shall be in danger of Hell-fire, *Gal. 5. 15.* If ye bite and devour one another, take heed ye be not consumed one of another, *Prov. 12. 18.* There is that speaketh like the piercing of a sword, *Ezek. 22.*

In the midst of thee have they dealt by oppression, in thee have they vexed the Fatherless the widow.

Q. 0. *Quest.* Which is the seventh Commandment?
Ans. The seventh Commandment is, *Thou shalt commit Adultery.*

Q. 1. *Quest.* What is required in the seventh Commandment?

Ans. The seventh Commandment requireth preservation of our own and our Neighbours Chastity in heart, speech and behaviour.

Q. 2. *What doth the seventh Commandment respect?*

A. The seventh Commandment doth respect our own and others Chastity.

Q. 2. *What doth the seventh Commandment require reference unto our own and others Chastity?*

A. The seventh Commandment doth require reference unto our own, and others Chastity, the preservation thereof, in keeping of our selves unblotted, and doing what in us lyeth, to prevent the defilement of others, *1 Thess. 4:3, 4:* For this is the will of God, even your Sanctification, that ye should abstain from fornication. That every one of you should know how to possess his Vessel in sanctification and honour.

Q. 3. *Wherein are we bound by this Commandment to preserve our own and our neighbours chastity?*

A. We are bound by this Commandment to preserve our own and our neighbours chastity, 1. In heart, by such love unto, and desire after and delight in one anothers company, as is pure and chaste; and that whether we be men, as to the company of women, or women as to the company of men; *1 Pet. 1, 22.* See that ye love one another with a pure heart fervently. 2. In speech, by such discourse one with another, as is uncorrupt, and may tend to one anothers edification and sanctification,

tification, *Eph.* 4: 20. Let no corrupt communication proceed out of your mouth, but that which is good; to the use of edifying that it may minister grace unto the hearers. 3. In behaviour by such conversation and actions as are modest and chaste, *1. Pet.* 3: 1, 2, That if any obey not the word, they also may without the word be won by the conversation of the Wives, while they behold your chaste conversation coupled with fear.

Q, 4: *Whereby may we preserve our chastity?*

A. We may preserve our chastity, 1. By watchfulness, and that 1. Over our hearts and spirits, to oppose uncleanness in the first desires of it, and inclination of heart to it, and risings of it in the thoughts, *Pro.* 4: 23: Keep thy heart with all diligence, *Mal.* 2. 16. Therefore take heed to your spirit. 2. Over our senses, our eyes, to turn them away from such objects as may provoke lust. *Job* 31: 1. I made covenant with mine eyes, why then should I think upon a Maid? Our ears, to shut them against all lascivious discourse; we must watch also against all such touches and wanton dalliances, as may be an incentive to unchaste desires, and take heed of all light and leud company, and watch to avoid all occasions, and resist temptations to the sin of uncleanness; *Proverbs* 5. 8. Remove thy way far from her, come not near the door of her house, *Gen.* 39: 7, 8, 9. his Masters Wife cast her eyes upon *Joseph*, and she said, Ly with me: But he refused; How can I do this great wickedness and sin against God? 2. By diligence in our callings, wherein when our bodies and minds are busily employed, both may be preserved from those unclean practices and desires, which idle persons are more prone unto, *Pro* 31: 27, 29. She eateth not the bread of idleness: many daughters have done virtuously but thou excellest them all, *Gen.* 34. 1, 2. *And*

h went out to see the Daughters of the land: and
 hem took her and lay with her, and defiled her.
 y temperance in eating and drinking, excess-
 ther of which doth pamper the body, and excite
 lust, *Jer. 5. 8.* They were as fed Horses in the
 ming, every one neighed after his neighbours
 e. *Prov. 13. 31, 33:* Look not upon the wise
 n it is red, when it giveth its colour in the
 , &c. Thine eyes shall behold strange women,
 by abstinence, and keeping under the body
 re there is need with frequent fastings, *1 Cor.*
7. But I keep under my body, and bring it
 to subjection, lest that by any means when I
 e preached to others, I my self should be a
 away.

: By the fear of God, and the awful apprehens-
 s of his presence and all-seeing eye, *Prov. 5.*
21. And why wilt thou my son be ravisht with
 n strange woman, and embrace the bosom of a
 nger; For the ways of man are before the
 s of the Lord, and he pondereth all his goings.
 . By Faith in Jesus Christ, and thereby drawing
 ue from him for the purifying of the heart and
 crucifying the fleshly Lusts, *Acts 15. 9.* Purify
 their hearts by Faith, *Gal. 5. 24.* And they
 are Christs have crucified the flesh with the
 ctions and lusts. 7. By application of the pro-
 es of cleansing the Heart, and subduing ini-
 ty, *Ezek. 36. 25.* Then will I sprinkle clean
 er upon you, and ye shall be clean; from all
 r filthiness will I cleanse you, *Micah 7. 19.* He
 subdue our iniquities, *2 Cor. 7. 1.* Having there-
 e these promises (dearly beloved) let us
 use our selves from all filthiness of the flesh
 spirit, perfecting Holiness in the fear of GOD,
 by the help of the Spirit; *Rom. 8. 13.* For if ye
 after the flesh, ye shall die; but if ye through
 Spirit do mortifie the Deeds of the

body, ye shall live. 9. By frequent and fervent Prayer, *psalm*, 51. 2, 7. Wash me thoroughly from mine iniquities, and cleanse me from my sin. Purge me with hyssop, and I shall be clean; Wash me and I shall be whiter than snow, *psalm*, 119. 37. Turn away my eyes from beholding vanity, *Mat* 6. 13. And lead us not into temptation but deliver us from evil. 10. When no other means will avail to quench burning Desires, Marriage is to be made use of, and that must be in the Lord, *1 Corinthians* 7. 9. But if they cannot contain, let them marry: for it is better to marry than to burn, *verse* 39. If her husband be dead she is at liberty to be married to whom she will, only in the Lord.

Q. 5. Why must we preserve our chastity?

A. We must preserve our Chastity, 1. Because we are Men and Women, and not Beasts who are under no Law; It is suitable to the principles of reason, and Law of GOD written upon the Heart, as well as the express Command of the Word to keep our selves chaste and clean. 2. Because Christians and not Heathens, who have no knowledge nor fear of God. *1 Thess* 4. 5. Not in the lust of Concupiscence even as the Gentiles who know not God, *Eph* 4. 17, 19. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, who being past feeling, have given themselves over to Lasciviousness, to work all uncleanness, with greediness. 3. Because we are true Believers, our Bodies are Members of Christ, and Temples of the Holy Ghost, and not our own, and therefore ought to be kept clean and Holy, *1 Cor*. 15. 16, 19. Know ye not that your Bodies are members of Christ? Shall I then take the Members of Christ, and make them Members of an Harlot? God forbid. What

...t, know ye not, that he which is joined to
...arlot is one body? What, know you not, that
... Body is the Temple of the Holy Ghost,
...his in you, which ye have of God, and
...re not your own? 1. Cor. 3. 17. If any man de-
...he Temple of GOD, him shall GOD destroy :
...he Temple of GOD is holy, which temple ye

...e. Quest. What is forbidden in the seventh
...nmandment?

...nsw. The seventh Commandment forbiddeth
...unchast Thoughts, Words and Actions.

...: 1 What is the sin forbidden in the seventh Com-
...ndment?

... The sin forbidden in the seventh Command-
...t is, all unchastity and uncleanness. Eph. 5. 3.
...nication and uncleanness, let it not be once
...ed amongst you.

... 2. Wherein is all unchastity and uncleanness for-
...en?

... All unchastity and uncleanness are forbidden
...in the thoughts and desires of the heart, such
...anton thoughts and lascivious desires, Matt. 5. 28.
...soever looketh upon a woman to lust after
...hath committed Adultery already with her
...heart, Jam. 2. 14, 15. Every man is tempted,
...n he is drawn away of his own lust, and enti-

... Then when lust hath conceived, it bringeth
...a sin. 2. In words and speeches, such as all ob-
...e words, lascivious songs & enticing speeches
...any, to draw them to this sin, Eph. 5. 4. Nei-
...fithiness nor foolish talking, Prov. 7. 8, 21.
...e let us take our fill of love until the morning
...solace our selves with loves: with such fair
...ch she caused him to yield, with the flattering
...r lips she forced him, 3. In the actions, that
...the Acts of unchastity and uncleanness
... it

it self, and whatever actions do attend thereunto.

Q. 3. What are the acts of unchastity and uncleanness which are forbidden?

A. The acts of unchastity and uncleanness which are forbidden, are either such as are without marriage or in those that are married.

Q. 4. What are the acts of unchastity and uncleanness without marriage forbidden?

A. The acts of unchastity and uncleanness without marriage forbidden, are, 1. Self-pollution and all lascivious spilling of mans seed; *Gen. 38. 9.* And *Onan* knew that the seed should not be his, and he spilled it on the ground. 2. Fornication and adultery, *Gal. 5. 9.* Now the works of the flesh are manifest, which are these; Adultery, Fornication, Uncleanness, Lasciviousness, *Levit. 18. 20.* Thou shalt not ly carnally with thy neighbours wife, to defile thy self with her. 3. Incest, *Levi. 18. 6.* None of you shall approach unto any that is near of kin unto him, to uncover their nakedness, I am the Lord, 4. Rape and all forcing any unto the sin of uncleanness, *Deut. 22. 25.* If a man find a betrothed Damsel in the field, and the man force her and ly with her, the Man shall die. 5. Sodomy; *Levi. 18. 22.* Thou shalt not ly with Mankind as with Women-kind, it is an abomination. 6. Buggery; *Lev. 18. 23.* Thou shalt not ly with any beast to defile thy self therewith; it is confusion.

Q. 5. What are the acts of unchastity and uncleanness forbidden between those that are Married?

A. The acts of unchastity and uncleanness forbidden between those that are married, are all unseasonable and immoderate use of the marriage-bed, *Lev. 18. 19.* Thou shalt not approach unto a Woman, to uncover her nakedness so long as she is put apart for her Uncleanness, *1. Cor. 7. 5.* Defraud ye not one another, except it be with consen-

sent for a time that ye may give your selves
Fasting and prayer:

Q. 6. What are these actions forbidden which do
tend to unchastity and uncleanness?

A. The actions forbidden, which do tend to un-
chastity and uncleanness, are, 1. Drunkenness: *Gen.*
33: And they made their Father drink wine
that night, and the first-born went in and lay with
his Father. 2. Gluttony and idleness, *Ezekiel* 16.
50. Behold this was the iniquity of thy sister
Sodom, Pride, fulness of bread, and abundance of
richness was in her, and she committed abominati-
ons before me. 3. Wanton gestures and attires, *Isaiah* 3: 16: The daughters of Zion walk with
stretched forth Necks and wanton eyes, walking
and mincing as they go, *Proverbs* 7. 10, 13: There
met him a woman with the attire of an harlot,
and she caught him and kissed him. 4. Frequenting
lewd and lewd company, reading lascivious Books,
holding unchast Pictures, or doing any thing
which may provoke lust.

Q. 7. Wherefore ought all to forbear all unchastity
and uncleanness, especially the grosser acts of fornication
and adultery?

A. All ought to forbear unchastity, and unclean-
ness, especially the grosser acts of Fornication and
Adultery, 1. Because fornication and adultery is
a sin very offensive, and dishonourable to GOD,
Samuel 11. 4: 27. And David sent Messengers
and took her; and she came in unto him, and he
lay with her. But the thing that David had done
did not please the Lord. 2. Because Fornication and
Adultery is very pernicious to themselves that
are guilty of it, 1. It is a sin against their body,
which defileth it, and oftentimes wasteth and
consumeth it, 1 *Corinthians* 6: 18: Flee forni-
cation, every sin which a man doth is with-

out the body, but he that committeth Fornication sinneth against his own body, *Proverbs* 5. 8. 1. Remove thy way far from her, lest thou moan at last when thy flesh and thy body are consumed. 2. It is a sin against their soul, which doth blind the mind, waste the conscience, and in the Issue doth bring destruction upon the Soul; *Hos.* 4: 11. Whoredom and Wine take away the heart that is, the understanding, *Pro.* 6. 32: Whoso committeth adultery with a woman lacketh understanding; he that doth it destroyeth his own Soul, 3. It woundeth and blotteth the Name, *Prov.* 6. 32. 33: Whoso committeth Adultery, a Wound and Dishonour shall he get, and his reproach shall not be wiped away: 4. It wasteth the estate and substance, *Prov.* 5: 10: Lest strangers be filled with thy wealth, and thy Labours be in the house of a Stranger, *Prov.* 6: 25. For by means of a whorish woman, a man is brought to a piece of bread. 5. It bringeth many to an untimely end, *Prov.* 6: 26: The adulteress will hunt for the precious life, *Pro.* 7: 26: She hath cast down many wounded, yea, many strong men have been slain by her, 6. Because Fornication and Adultery is injurious to others: the party with whom uncleanness is committed, is involved in the same guilt, and if the party be married, it is an injury to the other married relation.

73 Quest. Which is the eighth Commandment?

Ans. The eighth Commandment is, *Thou shalt not steal.*

74 Quest. What is required in the eighth Commandment?

Ans. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves and others.

Q: 1, What doth the eighth Commandment respect?

A. The

The eighth Commandment doth respect the health, and outward Estate of our selves and

2. What doth the eighth Commandment require in reference unto our own and others wealth and outward estate?

1. The eighth Commandment doth require, in reference unto our own and others wealth and outward estate, the procuring and preservation thereof,

2. *May we use any means for the procuring and preservation of our own and others wealth and outward estate?*

1. We must use none but lawful means for procuring or preserving of our own and others wealth and outward estate.

2. 4. *How may and ought we to endeavour the procurement and preservation of our own wealth and outward estate?*

1. We may and ought to endeavour the procurement and preservation of our own wealth and outward estate, 1. By making choice of a lawful and fit calling for us, and therein to abide with God, *Gen. 2: 15: And the Lord God took the man and put him into the Garden of Eden, to dress it, and to keep it, Gen. 5. 2. And Abel was a keeper of sheep, but Cain was a tiller of the ground, 1 Cor. 7. 24: Let every man abide in the same calling wherein he was called. Brethren, let every man wherein he is called, therein abide with God.*

2. By a moderate care in our calling to provide such things of this worlds good for our selves as are honest and decent, and usefull for us, *Pro. 31, She considereth a field and buyeth it, with the fruit of her hands she planted a vineyard, Rom. 12.*

3. Provide things honest in the sight of all men, 3. By Prudence and Discretion in the managing of the affairs of our callings unto the best ad.

advantage, *Psa.* 11: 2, 3: A good man sheweth
 your and lendeth, he will guide his affairs with
 Discretion: *Pro.* 2: 11: Discretion shall preserve
 thee, and understanding shall keep thee, 4. &
 frugality; in decent sparing unnecessary expence
 wasting nothing, and denying our selves the ex-
 travagant and costly cravings of our carnal de-
 sires and appetites, *Pro.* 21. 22: There is a trea-
 sure to be desired, and oil in the dwelling
 of the wise; but a foolish man spendeth it up. *Jo-*
h. 6: 12: When they were filled he said unto his
 disciples, Gather up the fragments that remain
 that nothing be lost: *Titus* 2: 12: Teaching us, to
 deny ungodliness and worldly lusts; we should
 live soberly, *Ge.* 5. By diligence and laborious-
 ness in our callings, *Proverbs* 10. 14: The hand of
 the diligent maketh rich, *Pro.* 13: 11: Wealth got-
 ten by vanity shall be diminished; but he that
 gathereth by labour shall increase. *Eph.* 4: 28: Let
 him that stole steal no more, but rather let him
 labour working with his hands the thing that is
 good, that he may have to give to him that need-
 eth. 6. By seeking unto the Lord for his blessing
 upon endeavours, and dependence upon him in
 the use of means, for temporal provision, *Pro.* 10
 21. The blessing of the Lord it maketh rich and
 he addeth no sorrow with it. *Phil.* 4: 6: Be careful
 for nothing, but in every thing by prayer and
 supplication, let your requests be made known
 unto GOD. *1 Pet.* 5: 7: Casting all your care upon
 him; for he careth for you. 7. By a cheerful use of
 the good things which God giveth us our selves
 so far as we have need, and a ready distribution
 unto the necessity of others, *Prov.* 11: 24, 25
 There is that scattereth and yet increaseth: and
 there is that withholdeth more than is meet

tendeth to poverty. The liberal Soul shall
 be fat, and he that watereth shall be water
 himself, 8. By seeking our due in a moderate
 way, to keep or recover that which doth of
 us, when wrongfully sought or
 taken from us.

5. It is lawful in the sight of God to make
 the Laws of Men, to recover or defend
 which is our own, when it is said by our Sa-
 viour, Mat. 5. 48. If any man will sue thee at the
 law, and take away thy Coat let him have thy Cloak
 and by the Apostle, 1 Cor. 6. 7. Now therefore
 there is utterly a fault amongst you, because ye go
 one with another, why do ye not rather take
 care? Why do ye not rather suffer your selves to
 be defrauded?

6. Neither of these Places of Scripture do
 expressly forbid the making use of the Law at all,
 any time for the defence or recovery of our

Right of our Saviour doth forbid contention; & rather
 than to uphold it, to part with some of our Right,
 as a Coat or a Cloak, or any such smaller goods,
 when without much prejudice we might spare; but
 it doth not thence follow, if another should wrong us
 in a greater matter & seek to undo us, that we ought
 not to let him take all which we have in the world, with-
 out seeking our Right by the laws under which we
 live. For if this were all sincere Christians would
 not be robbed and spoiled by the Wicked, a-
 gainst whom they live, of all their lively hood.

That of the Apostle, doth forbid Christians
 to Law one with another, before the Heathen
 or infidel Magistrates, which was a scandal to
 the Christian religion which they did profess: and
 telleth them that they ought rather to take up
 their Differences about wrong and right, amongst

themselves, and suffer wrong rather than do
 thing to the prejudice of the Gospel; but
 doth not prohibite Christians in a Christian
 mon. wealth, to defend or recover their own
 Law; yet so much is forbidden in these pla
 namely the contending at Law about small
 ters, especially in case of scandal; and the u
 the Law at all if there be no necessity, 4. T
 it is lawful in the sight of God, to make use
 the Laws of men for Defence or Recovery of
 Right, is evident from Gods appointment of
 Magistracy to execute those Laws, who woule
 of nouse, might we not have the Benefit of
 Laws, and because these Laws are suteable to
 judicial Laws of Gods own appointment, wh
 the Children of Israel might make use of for
 defence and recovery of their Right, by
 same reason Christians may do so too.

*Q. 6. How ought we to endeavour the procurement
 furtherance of the wealth and outward estates of oth*

*A. We ought to endeavour the procurement
 preservation of the wealth, and outward esta
 of others in general, by a publick spirit, inse
 ing the good of the common-wealth above
 own, and seeking others private Wealth and
 vantage, as well as our own, 1. Cor. 10. 24
 no man seek his own (that is only) but ev
 in in anothers wealth.*

*Q. 7. What is our duty in reference unto such
 are poor and in want ?*

*A. Our duty unto such as are poor and in wa
 is to relieve them according to our ability and th
 necessity, by lending and giving freely unto th
 for their supply and help, especially if they be
 the household of faith, Lev. 25. 35. If thy b
 ther be waxen poor and fallen in decay with th
 then thou shalt relieve him, yea, though he be*

ger or Sojourner that he may live with thee
 5. 10. As we have opportunity, let us do
 unto all men, especially unto them that are
 the household of faith, Rom. 12. 13. Distribute
 unto the Necessities of the Saints, *Matth. 5.*
 Give to him that asketh of thee, and from
 that would borrow of thee, turn not thou
 away, *James 2. 13.* If a Brother or Sister be naked
 without the Necessity of daily Food, and one of you say,
 Peace, be ye warmed and filled, not-
 withstanding ye give them not these things which
 are needful to the body, what doth it profit; 1
 3. 17. Whoso hath this worlds Goods, and
 his Brother hath need, and shutteth up his
 doors of Compassion from him, how dwelleth
 the love of God in him?

3. *What is our duty towards all, in reference unto
 wealth and outward Estate?*

Ans. Our duty towards all, in reference unto
 wealth and outward Estate, is kindness and
 peace:

9. *Wherein should our kindness shew it self in refer-
 ence unto the wealth and outward estate of others?*

Our kindness in reference unto the wealth
 and outward estate of others, should shew it self
 in our readiness unto any Offices of Love which
 will promote and further it, *Gal. 6. 10.* Let us do
 good unto all men, *Rom. 16. 1, 2.* I commend un-
 to you *Phebe* our Sister, that ye receive her in the
 Lord, as becometh Saints, and that ye assist her
 in whatsoever business she hath need of you.

10. *What is the Rule of Justice to be observed
 in reference unto the wealth and outward estate of
 others?*

The Rule of Justice to be observed in refer-
 ence unto the wealth and outward estate of others,
 is to do unto others as is fit, and as we would that

others should do unto us, *Mat. 7. 2.* Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them; for thus saith the Law and the prophets.

Q. 11. *Wherein must we shew our Justice in dealing with others?*

A. We must shew our Justice in our dealing with others. 1. In truth and sincerity in all our concerns with others, *Psa. 15. 2.* He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart, 2. *Cor. 1. 12.* For our rejoicing is this, that in simplicity and godly sincerity, not with fleshly wisdom, but by the Grace of God, we have had our Conversation in the World. 3. In our faithfulness to fulfil all our lawful Covenants, and promises, and to discharge whatever trust is committed unto us, *Psalm. 15.* He that sweareth to his own hurt, and changeth not, 1. *Corinthians 4. 2.* It is required of Stewards that a man be found faithful. 3. In our buying and Selling, giving a just price for those things that we buy, and taking a reasonable Rate for such things as we sell, *Leviticus 25. 14.* If thou shalt buy ought unto thy Neighbour, or buyest ought of thy Neighbours hand, ye shall not oppress one another. 4. In paying every one his Dues, *Rom. 13: 7, 8.* Render therefore unto all their Due: Tribute to whom Tribute is due, Custom to whom Custom: owe no man any thing, but to love one another, *Prov. 3. 27, 28.* Withhold not good from them to whom it is due, when it is in the power of thine hand to do it; say not unto thy neighbour, Go and come again and to morrow I will give, when thou hast it by thee. 5. Restoring the pledge which is left with us, or goods of others which are found by us or any thing that is ill gotten by stealth or fraud, *Lev. 6. 4.* He shall

ere that which he took violently away, or
 which was delivered unto him to keep: or
 off thing which he found, Ezek. 18: 8. Hath
 oppressed any, but hath restored to the debtor
 Pledge, &c. Luke 19: 8: If I have taken away
 thing from any man by false accusation, I re-
 : him four-fold.

5: Quest: What is forbidden in the eighth
 commandment?

6: The eighth Commandment forbiddeth what-
 er doth, or may unjustly hinder our own, or
 neighbours wealth and outward estate.

7: 1: What doth the eighth Commandment forbid as
 derance of our own wealth and outward estate?

8: The eighth Commandment forbiddeth as a
 derance of our own wealth and outward estate,
 prodigality, and lavish spending of our substance
 gluttony, drunkenness, lewd company, gaming,
 the like, Luke 15: 13: And not many days af-
 the younger son gathered all together, and
 ak his journey into a far Countrey, and there
 sted his substance with riotous living. Prov: 23:

9: The drunkard and glutton shall come to po-
 verty, Prov. 21: 17: He that loveth pleasure shall
 a poor man, he that loveth wine and oil shall
 t be rich, Prov. 28: 19: He that followeth after
 in Persons shall have Poverty enough. 2:
 prudence, in venturing out all upon great un-
 certainties, rash engagings in suretyship, or any
 ways indiscreet management of our callings to our
 detriment, Prov. 28: 22: He that hasteth to be
 rich, hath an evileye, and considereth not that
 poverty shall come upon him. Prov. 22: 26, 27:

10: 2: *Be not thou one of them that strike hands, or of
 them that be sureties for Debt: if thou hast nothing to
 pay why should he take away thy bed from under thee?* 3:
 a lecher and sloathful neglect of duties of our par-

ticular callings, *Pro.* 23. 31. Drowsiness shall clothe a man with rags, *Pro.* 24: 30, 31, 33, 34. I went into the field of the slothful, and by the vineyard of a man void of understanding, and lo, it was overgrown with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down. Yet a little sleep, a little slumber, a little folding of the hands to sleep, so shall thy poverty come like one that travelleth, and thy want as an armed man.

Q. 2. *What doth the eighth Commandment forbid the excess in reference to our own wealth and outward estate?*

A. The eighth Commandment forbiddeth in the excess, in reference unto our own wealth and outward estate, 1. Covetousness in getting an estate with carking cares, inordinate desires to be rich, or with immoderate labour, so as to waste the body, and to exclude time for religious duty, *Heb.* 13. 5. Let your conversation be without covetousness, and be content with such things as ye have. *1 Cor.* 7: 32: I would have you without carefulness. *Luke.* 21. 33. Take heed lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, *1 Tim.* 6. 9, 10. They that will be rich fall into temptation, and a snare, & into many foolish & hurtful lusts which drown men into destruction & perdition; for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, & pierced themselves thorow with many sorrows, *Ecc.* 4 8. There is one alone & not a second, yea he hath neither child nor brother, yet is there no end of all his labour, neither is his eye satisfied with riches, neither saith he, For whom I do labour, or bereave my soul of good? 2. Covetousness in keeping what we have gotten the good

things of the world, without a heart to make them, *Ecc. 6. 1, 2.* There is an evil under the sun, and it is common amongst men, a man to whom God hath given riches and wealth, so that he careth nothing for his soul, of all that he doeth; yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity and an ill disease. 3. Unlawful Contracts, such as Simony in the Sale of holy things, the Gifts of the Holy Ghost, pardons of Sin, and dispensation to it, Church livings, and the charge of the same, *Act. 8. 20.* Thy Money perish with thee, because that thou hast thought that the gift of God should be purchased with money. Bribery in the way of publick justice, *Exod. 23. 8.* And thou shalt take no gift, for the gift blindeth the wise, and perverteth the words of the righteous, *Isa. 1. 11.* The princes are rebellious, and companions of thieves, every one leaveth gifts, and followeth after rewards, they judge not the fatherless, neither doth the cause of the widow come unto them. 4. Unlawful Arts, Fortune-telling; Figure-making, making use of any unwarrantable ways for getting of Money, *Isa. 47. 10, 13.* Thou hast trusted in thy wickedness: Let now the Astrologers, the star-gazers, the monthly prognosticators, stand up and save thee, *Act. 19. 19.* Many of them that used curious Arts, brought their books together, and burnt them before all men. *verse 19.* A certain man named Demetrius, a silver smith, which made silver shrines for Diana, brought no small gain to the Crafts-men.

Q 3 What doth the eighth Commandment forbid in reference unto others which are in want?

A 4. The eighth Commandment forbiddeth in reference unto others which are in want, a

withholding relief from them, and stopping the
 against their cry, *Prov: 21: 13*: Whoso stoppeth
 his ear at the cry of the poor, he shall cry him-
 self, but shall not be heard, *Deut: 15: 9*: If there
 be a poor man of one of thy brethren, thou shalt
 not harden thy heart, nor shut thy hand from the
 poor Brother.

*Q. 4. What doth the eighth commandment forbid
 reference unto all men ?*

A: The eighth commandment forbiddeth in re-
 ference unto all men, any kind of Injustice and
 Unrighteousness, in any of our dealings with them
 such as 1. Defrauding others in our buying, when
 we discern that which we know to be good
 or take an advantage of others ignorance of the
 worth of their Commodities, or their necessity
 of selling them, so as to give a greater under-rate
 for them, *Prov: 20: 14*: - It is naught, it is
 naught (saith the buyer) but when he is gone his
 way, he boasteth. *Lev: 25: 14*: If thou buyest
 ought of thy neighbour, ye shall not oppress, 2: De-
 frauding others in selling, when we praise that which
 we sell, and against our consciences, say, It is excel-
 lent good, though we know it to be stark nought, &
 when we take an unreasonable price for our com-
 modities: or when we cozen them in the sale of
 goods by false Weights and measures, 1: *Theff. 4,*
6: That no man go beyond or defraud his Brother
 in any matter, because the Lord is the avenger of
 all such, *Deut: 25: 13, 14, 15*: Thou shalt not have
 in thy bag diverse weights, a great and a small, but
 thou shalt have a perfect and just weight, a perfect
 and just measure shalt thou have, *Prov. 11: 1*: A false
 ballance is an abomination to the Lord, but a
 just weight is his delight. *Mic: 10: 11*. Are there
 yet treasures of wickedness in the house of the
 wicked, and the scant measure that is abominable ?
 shall

I count them pure with the wicked balances and with the bag of deceitful weights? 3. Equally the eighth Commandment doth directly forbid stealing one from another. Thou shalt not steal. Lev. 19. 11. Ye shall not steal, neither deal falsely, neither lie one to another.

5. What stealing doth the eighth Commandment forbid?

1. The eighth commandment doth forbid stealing, either within the family, or without the family.

6. What stealing within the family doth the eighth Commandment forbid?

1. The eighth commandment doth forbid within the family, 1. Servants stealing and purloining, in any ways wasting and wronging their Masters in their goods or estate, Tit. 1. 9, 10. Exhort servants to be obedient to their own Masters, not despising, but shewing all good fidelity, Luke 12. 2. A certain rich man which had a steward, the same was accused to him that he had wasted his goods. 2. Children stealing and robbing their parents, Prov. 28. 24. Whoso robbeth his father or Mother, and saith, It is no transgression; the same is the companion of a destroyer. Prov. 13. 29. He that wasteth his father, is a Son that doth shame.

7. What stealing without the family doth the eighth Commandment forbid?

1. The eighth Commandment doth forbid without the family, all theft, both publick and private.

8. What is the publick theft which the eighth Commandment doth forbid?

1. The publick theft which the eighth Commandment doth forbid, is, 1. Sacrilege, which is, when any do either violently or fraudulently

take away or alienate any thing that hath been dedicated to sacred Uses, or when sacred persons without just Causes are taken off from their Employments, Rom. 2. 22. Thou that abhorrest Idols, dost thou Commit sacrilege? *Prov. 9. 2.* It is a snare to a man to devour that which is holy. *Mal. 3. 8, 9.* Will a man rob God? Ye have robbed me: But you say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole Nation. 2. Robbing publick treasure, or any wronging and defrauding the common wealth, by taking away its just liberties and privileges; or by doing a publick detriment for private advantage sake, amongst which private Robberies may be numbred, Inclosures, ingrossing, Forestallings, monopolies, and the like.

Q. 9. What is the private Theft which the eighth Commandment doth forbid without the Family?

A. The private theft which the eighth Commandment doth forbid without the family, is man-stealing, or woman-stealing, or stealing of Children that they may be sent or sold for slaves, *1 Tim. 2. 9. 10.* The Law is not made for a righteous man, but for the lawless and disobedient: for Murderers for man-slayers, for whoremongers, for man-stealers; for liars, for perjured persons, *Exod. 2. 16.* He that stealeth a man and selleth him, shall surely be put to death. 2. Robbery either by Land or by sea, either of Money, Cattel, or any goods. *Judges 9. 25.* And the men of Shechem set liers in wait in the top of the Mountains, and they robbed all that came along that way by them, *Job 18: 40* Now Barabbas was a Robber, *Job 5. 5.* The Robber swalloweth up their Substance.

Q. 10. What further is inclusively forbidden in the eighth Commandment?

A. Theft

There further inclusively forbidden in the
 1st Commandment, 1. All partaking with
 them in receiving stolen goods, or otherwise,
 1. 14: Cast in thy Lot amongst us, let us all
 be Partners. Prov. 20. 24: Whoso is Partner
 of a Thief, hateth his own Soul, Psal. 50: 18.
 If thou beest a thief, then thou consentedst
 unto him, 2. Detaining that which is strayed or
 lost. Deut. 22. 13. Thou shalt not see thy Brothers
 or Sheep go astray, and hide thy self from
 them, thou shalt in any Case bring them again to
 their Owner: in like manner shalt thou do with
 the Maimed, and with all lost things of thy Bro-
 thers, which thou hast found. 3. falshood and
 untruthfulness in our promises, in regard of any
 thing committed to our trust, John 12. 16. This he
 said, not that he cared for the poor; but because
 he was a thief, and had the bag, and bare
 that was put therein. 4. Rigorous requiring
 of that which is owing to us without compassion or
 forbearance. Matthew 18. 28, 29, 30. But
 the same servant went out, and found one of his
 fellow-servants, which ought him an hundred
 Pence, and he laid hands on him, and took him
 by the throat, saying, Pay me that thou owest.
 And his fellow-servant fell down at his feet, and
 worshipped him, saying, Have patience with me, and
 I will pay thee all: and he would not, but
 went and cast him into prison, till he should pay
 his Debt. 5. Cruel keeping the pledge, when it is
 the means of our Neighbours living Exod. 22. 26,
 If thou at all take thy Neighbours raiment
 for a pledge, thou shalt deliver it unto him by that
 the Sun goeth down: For this is his covering
 for his Skin, where-
 shall he sleep? and it shall come to pass
 when

when he crieth unto me, that I will hear; I am gracious. 6. All withholding that which is due, especially the wages and hire of servants and labourers, *Psa.* 37. 21. The wicked will not payeth not again, *Lev.* 19. 13. The wages of him that is hir'd shall not abide with thee all night until the morning. 7. Removing of the Land-marks, or any other way seeking to defraud others of the just title, which they have to their estates, *Prov.* 12. 28. Remove not the ancient Land-marks which thy Fathers have set. 8. Extortion and all oppression, especially of the poor and afflicted, *Prov.* 22. 23, 24. Rob not the poor, because he is poor, neither oppress the afflicted in the gate: For the LORD will plead their Cause, and spoil the soul of them that spoileth them, *Amos* 8. 4, 5, 6, 7. Hear this, O ye that swallow up the needy, even to make the poor of the Land to fall; falsifying the ballance by deceit to buy the poor for silver, and the needy for a pair of shoes, and sell the residue of the Wheat. The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works. 9. Usury, and taking increase meersly for Loan. *Exod.* 22. 25. If thou lend money to any of my people that is poor by thee, thou shalt not be unto him as an usurer, neither shalt thou lay upon him usury, *Ezek.* 18. 8. He that hath not given forth upon usury, neither hath taken any increase.

Q. 11. Why should we forbear all manner of theft and endeavours to enrich our selves by the wronging of others?

A. We ought to forbear all manner of theft and endeavours to enrich our selves by the wronging of others, because it is the express prohibition of God, written in the word, and most agreeable to the law of nature, written upon the heart; as also, because that riches got by theft and wron

ong are recompnied with God's curse and if here, be sure God's vengeance will overtake
Persons as are guilty of theft, and unrighte-
ness in the other world, *Zech. 5. 3, 4.* This is
the curse that goeth forth over the face of the
earth, for every one that stealeth, shall be
cut off on this side: And it shall enter into the
mouth of the thief, and shall consume it with the
meat thereof, and the stones thereof, *Jer. 17.*

As the Partridge sitteth upon eggs, and hatch-
eth them not; so he that getteth riches, and not
right, shall leave them in the midst of his
days, and at his end shall be a fool, *James 5. 1, 3.*
O to now, ye rich men, weep and howl, for your
injuries that shall come upon you; ye have heap-
ed treasures together for the last days.

Q. 12. *How may we be kept from the sins forbid-
den in the eighth Commandment?*

A. We may be kept from the sins forbidden in
this eighth Commandment, by mortified affection
to the world, through Christs death and Spirit,
by raised affections to the things above, by a love
of justice, by prayer, by faith in Gods promises,
and special providence in making all needful pro-
vision without this sin for His.

75 Quest: *Which is the ninth Commandment?*

Ans. The ninth Commandment is, *Thou shalt not
bear false witness against thy Neighbour?*

77 Quest: *What is required in the ninth Com-
mandment?*

Ans. This 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.

Q. 1. *Wherein doth this ninth Commandment differ
from the sixth, seventh and eighth Commandments?*

A. This ninth Commandment doth differ from
the

the sixth, seventh, and eighth Commandments, that the sixth Commandment doth respect our own and our Neighbours life, the seventh Commandment doth respect our own and our Neighbours chastity, the eighth commandment doth respect our own and our Neighbours outward estate; but this ninth Commandment doth respect our own and our Neighbours good Name.

Q. 2. What is more generally required in this ninth Commandment?

A: the ninth Commandment doth more generally require the maintaining and promoting of truth between man and man.

Q. 3: How ought we to maintain and promote truth between man and man?

A. we ought to maintain and promote truth between Man and Man by speaking the very truth to and of one another, and that from the heart. *Zech. 8. 16.* These are the things which ye shall do, speak ye every man the truth to his Neighbour, execute the judgment of truth and peace in your gates. *Eph. 4. 25.* Wherefore putting away all lying, speak every man the truth with his Neighbour, for we are Members one of another, *Psal. 15. 1, 2* Lord, who shall abide in thy Tabernacle? who shall dwell in thy Holy Hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Q. 4. What doth the ninth Commandment more particularly require, in reference unto our own and others good Name?

A. the ninth Commandment doth more particularly require in reference unto our own and others good Name, the maintaining and promoting thereof, especially in witness-bearing.

Q. How ought we to maintain and promote our own good Name?

A. We

We ought to maintain and promote our own
Name, deserving it, and defending it.

Q. How may we deserve a good Name?

A. We can deserve nothing in the sight
of God, but we may deserve a good Name in the
sight of Men, by being good, and by doing good.

Q. What sort of a Name may we be, and do, that
may be a good name amongst Men?

A. We may deserve a good Name amongst
Men, if we be holy, and humble, and harmless,
peace, and loving, Patient, and meek, just, and
merciful, and sober, chaste and true, and honest,
and every way gracious, and virtuous as to our
ward disposition and affections: our conver-
sation also, and actions must be correspondent, do-
ing always those things which be praise-worthy,
and of good report, 1 Pet. 3. 15. 16. Sanctifie the
Lord God in your hearts: having a good consci-
ence, that whereas they speak evil of you, as evil-
doers, they may be ashamed that falsely accuse
our good conversation in Christ, Phil. 2,
that ye may be blameless and harmless, the Sons of
God without rebuke, in the midst of a crooked and
perverse nation, amongst whom ye shine as lights
in the world, Eccl. 8. 1, A mans wisdom maketh
his face to shine, Col. 3. 12, Put on therefore
as the Elect of God, holy and amiable, jo-
wels of mercies, kindness, humbleness of minde,
meekness, long suffering, Phil. 4: 8, 9: Finally,
Brethren, whatsoever things are true, whatsoever
things are honest, whatsoever things are just, what-
soever things are pure, whatsoever things are love-
ly, whatsoever things are of good report: if there
be any vertue, and if there be any praisse, think
on these things: These things, which ye have
both learned and received and heard and seen in
me, do, and the God of peace shall be with you.

Q. 8 How may we defend our good Name?

A. We may defend our good Name, By clearing our selves from the false aspersions, and vindicating our innocency against the ungrounded accusations of our adversaries, Acts 24. 16. *I do the more cheerfully answer for myself, that ye mayest understand, that there are yet twelve day since I went up to Jerusalem, and they neither found me in Temple, disputing with any man; neither raising up the people in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me.* 2 By speaking sometimes in Commendation of our selves, when there is need only, and that very sparingly, modestly, humbly and unwillingly always abasing our selves, giving God all the Glory for any thing in our selves, which is praise-worthy, 2 Cor. 12. 11. *I am become a Fool in glorying, ye have compelled me; For I ought to have been commended of you, for in nothing am I behind the very chiefest Apostles, though I be nothing, 1 Cor. 15. 10. By the grace of God I am what I am, and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all, yet not I, but the grace shall do, which was with me.*

Q. 9 Who ought especially to maintain and promote their good Name?

A. All ought to maintain and promote their good Name, especially all believers and professors of Religion; chiefly Magistrates, and such unto whom publick Trust is committed, and Ministers unto whom is committed the Charge of Souls, Tit. 2: 7, 8, 9, 10 *In all things shewing thy self a pattern of good Works; that he that is of the contrary part, may be ashamed, having no evil thing to say of you: Exhort servants to be obedient to their own Masters, that they may adorn the*

Doctrine

rine of God and our Saviour in all things.

10. Why ought all to maintain and promote own good Name?

All ought to maintain and promote their own Name. Because it is for the glory of God, which is the duty of all principally to aim at, and chiefly their own honour only in subordination unto, *Math. 5. 15*: Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven, *1 Pet.*

2. Having your conversation honest among Gentiles, that whereas they speak against you, as evil-doers, they may by your good works, which they shall behold, glorify God in the day of Visitation. 2. Because a good name is precious, and becometh men the more useful one to another, by bringing mutual love unto and confidence in one another, whereby their mutual concerns and advantages, both Civil and Spiritual are exceedingly promoted, *Ecc. 7. 1*. A good name is better than precious ointment. *Prov. 22: 1*: A good Name is better to be chosen than great Riches, and love-kindness rather than silver and Gold.

11. What doth the ninth Commandment require in reference unto the good name of our neighbour?

The ninth Commandment requireth of us, in reference unto the good name of our neighbour, maintaining and promoting thereof as our own, and that both in regard of our selves, and in regard of others.

12. How ought we to maintain and promote Neighbours good Name in regard of our selves?

We ought to maintain and promote our Neighbours good name in regard of our selves, 1. Looking unto, and having a due esteem of the worth, and the good things that are in them, 2. 4. Looking not every Man on his own things;

things: but everie man also on the things of others
 1, *Theff.* 5. 13. Esteem them very highly in love
 for their works sake, 2, By liking, and loving
 and desiring, and giving thanks to God for their
 good Name and Fame, *Romans.* 1, 8. I thank my God
 through Jesus Christ for you all, the which is
 spoken of throughout the whole world. 3, By
 ready receiving a good report concerning them
 and rejoicing therein. 3. *John* 3, I rejoiced great-
 ly when the Brethren came and testified of the truth
 that is in thee; even as thou walkest in the Truth.
 1 *Cor.* 13. 6. Rejoiceth not in iniquity, but rejoic-
 eth in the truth. 4, By deafning the ear against, and
 discouraging Tale-bearers, back-biters, Slanderers
 who speak evil of their Neighbours, *Psalms* 15. 3.
 That taketh not up a Reproach against his Neigh-
 bour. *Prov.* 25. 23. The North-wind driveth
 away rain: so doth an angry Countenance a
 Back-biting Tongue. 5, By grieving at their
 faults, which expose them unto Disgrace, with
 Desires and Endeavours to promote their Ammend-
 ment, and the recovery of their Reputation, 2.
Cor. 2. 4. For out of much affliction and anguish
 of Heart, I wrote unto you with many Tears, not
 that ye should be grieved, but that ye might know
 that Love which I have more abundantly for
 you.

*Q. 12. How ought we to maintain and promote our
 Neighbours good Name, in reference unto others?*

A. We ought to maintain and promote our
 Neighbours good Name, in reference unto others,
 1. By giving that honour unto them which is their
 due, speaking well of them behind their backs,
 freely acknowledging their Gifts and graces, and
 good things; and preferring them in honour be-
 fore our selves, 1 *Pet.* 2. 17. Honour all men. Love
 the brotherhood. Fear God. Honour the King.
 3 *John*

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Demetrius hath a good Report. of all
and of the Truth it self: yea, and we also
Record, and ye know that our Record is
1 Cor. 1. 4, 5, 7. I thank my God alway
our behalf, for the grace of God which is
to you by Jesus Christ: That in every thing,
ye are enriched by him, in all utterance and in all
knowledge; So that ye come behind in no Gift,
waiting for the coming of our Lord Jesus Christ,
12. 10. Be kindly affectionate one to another,
in brotherly love, in Honour preferring one
another. *Phil.* 2. 3. Let nothing be done through
vaunt or vain Glory, but in lowliness of mind,
each esteem others better than themselves.
By defending their Reputation and good Name,
endeavouring to prevent or stop any evil, or false
report concerning them, and to vindicate them so
far as we can, especially when we are called before
Magistrate, to bear witness of their innocency
as is consistent with Truth, *1 Samuel.* 22: 14.
Abimelech answered the King and said, And
there is no man so faithful among all thy Servants as David
which is the Kings Son in Law; and goeth at thy
commanding, and is honourable in thine House? 3
concealing and covering their Faults and Infirmi-
ties (where we may) with unwillingness to
expose them unto Disgrace; and in the Spirit of
meekness, endeavouring to restore them when
they are overtaken and fallen into sin. *1 Pet.* 4. 8.
Charity shall cover the multitude of sins. *Matth.*
Joseph being a just man, and not willing to
make her a publick example, was minded to put her
away privily. *Gal.* 6. 1, Brethren, if a man be over-
taken in a Fault, ye who are spiritual, restore
an one in the Spirit of meekness, considering
thy self lest thou also be tempted.

By reprovng them before others only where
there

there is need, and that with a respect unto the Condition, and remembrance of what is praiseworthy in them, Matth. 18. 15. 16. *If thy brother shall trespass against thee, go and tell him his Fault between thee and him alone: but if he will not hearken, then take with thee one or two more, &c. Re 2. 4. I know thy works, and thy Labour, and thy patience, &c. Nevertheless I have somewhat against thee, &c.*

78 Quest. *What is forbidden in the ninth Commandment?*

Ans. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our Neighbours good Name.

Q. 1. *What is more generally forbidden in the ninth Commandment?*

A. In this ninth Commandment is more generally forbidden two things, 1. Whatsoever is prejudicial to truth. 2. Whatsoever is injurious to our own, or our Neighbours good Name.

Q. 2. *What is forbidden in this ninth Commandment, as prejudicial unto truth?*

A. The ninth Commandment forbiddeth, as prejudicial unto truth, all falshood and lying whatsoever, whether it be lies to make mischief, as false accusation of others: or lies to make gain, as falsifying of our word, and over-reaching our Neighbours for advantage to our selves, or lies to make wonder, as the inventing of strange and false News; or lies to make sport; as lying, Jests, or lies to make excuse, as in all lies for the covering of our own, or others Faults. Coloss. 3. 9 *Lie not one to another, seeing ye have put the old man with his deeds. Rev. 1. 8. All liars shall have their part in the lake which burneth with fire & brimstone.*

Q. 3. *What doth the ninth Commandment forbid as injurious to our own good Name?*

The ninth Commandment forbiddeth, as
injurious unto our own good Name, 1. The do-
ing any thing which is justly of evil report, and
prejudice our reputation among men, such
as committing adultery, theft, fraud, & any kind
of baseness and wickedness, which is not only
dishonourable unto God, but dishonourable unto
ourselves, Prov. 6. 32, 33. *Whoso committeth a-
dultery with a woman lacketh understanding, a wound
of dishonour shall he get, and his reproach shall not be
erased away,* 1. Sam. 2. 24, 30. *Nay my sons, for it
is no good Report that I hear; Now the Lord saith, Be
far from me: For them that honour me, I Will hon-
our: and they that despise me shall be lightly esteemed.*
All boasting and vain glory, and that whether
we boast of a false Gift, or those Gifts which we
really have, whereby we really debase, and ren-
der our selves contemptible in the eyes of GOD,
and of the more judicious Christians, 1. Corinth:
4, 5. *Charity vaunteth not it self; is not puffed up, be-
leaveth not it self unseemly,* Prov. 27th. 14. *Whoso boast-
eth himself of a false gift, is like clouds and wind with-
out rain,* Matth. 23. 12. *Whosoever shall exalt himself
shall be abased, and he that shall humble himself shall be
exalted.* 3. Bearing false witness against our selves,
and accusing our selves of that wherein we are not
guilty, and by denying the gifts and graces which
God hath given us, endeavouring to lessen our
esteem, that hereby we might be reckoned a-
mongst those from whom we are, through grace,
redeemed, Col. 2. 18. *Let no man beguile you of your
reward, in a voluntar humility.* 4. Unnecessary and
imprudent discovery of our real infirmities un-
to the scorn of the wicked and ungodly.

Q. 4. *What doth the ninth Commandment forbid as
injurious unto the good name of our Neighbours?*

A. The ninth Commandment doth forbid, as in-
jurious

injurious unto the good name of our Neighbour
 I Perjury or false swearing and false Accusation
 or any ways bearing false witness our selves,
 suborning others to bear false witness against our
 Neighbour, Zech. 8. 17. Let none of you imagine
 evil in your hearts against your Neighbour, and
 love no false oaths: for all these are things that
 hate saith the Lord, 2 Tim. 3. 1, 2, 3. This know
 also, that in the last days perilous times shall
 come, for men shall be lovers of their own selves
 Covetous, Boasters, Proud, Blasphemers, Disobedi-
 ent to parents, Unthankful, Unholy; without nat-
 ural affection, Truce-breakers, False-accusers, In-
 continent, Fierce, Despisers of those that are good
 Psal. 35. 12. False Witnesses did rise up, they
 laid to my charge things that I knew not. Prov
 19. 5. A false Witness shall not be unpunished
 and he that speaketh lies shall not escape. A.C.
 6. 12, 13. *And they brought him to the Council
 and set up false witnesses, which said, This man cea-
 reth not to speak blasphemous words, &c. 2. Judging, &
 evil-speaking, and rash censuring of our Neighbour:
 for doubtful or smaller matters, especially when
 we are guilty of the same, or of greater Faults our
 selves 28.4, And they said, No doubt this man is a Mas-
 therer, whom, though he hath escaped the Sea,
 yet vengeance suffereth not to live, Matthew
 7. 3, Judge not that ye be not judged. And when
 beholdest thou the mote that is in thy Brother's
 eye, but considerest not the Beam that
 is in thine own Eye? Rom. 2. 1. Therefore thou
 art inexcusable, O Man whosoever thou art that
 judgest: For wherein thou judgest another, thou
 condemnest thy self: for thou that judgest
 doest the same things. James 4. 11. Speak not evil
 one of another, Brethren, he that speaketh evil of his
 Brother, and judgeth his Brother, speaketh evil of*

Law, and judgeth the Law: but if thou judge
Law, thou art not a doer of the Law, but a
ge. 3. scoffing, Deriding, Reviling, and re-
achful Speeches unto the face of our Neighbours,
all back-biting of them, which may wound or
rad from their due Reputation, *Psa'm 50.*

20. Thou givest thy mouth to evil, thy
gue frameth Deceit; thou sittest and speakest
inst thy Brother, and slanderest thine own Mo-
s-son, *Psal. 15. 1, 2, 3.* Who shall dwell in thy holy
l? He that back-biteh not with his Tongue
doth evil to his Neighbour, *Lev. 19. 16.* Thou
lt not go up and down as a Tale-bearer among
people, *1 Tim. 3. 13:* And withal they learn
e tale, wandering about from House to House:
not only idle, but Tatlers also, speaking things
ich they ought not *2 Cor. 12, 20,* Lest there
debates, Invyings, Back-bitings, Whispe-
s, Swellings, Tumalts, 4. Raising, or taking
evil Reports aginst our Neighbour, without
od Proof, *Exod. 23. 1.* Thou shalt not raise a
se Report. *Psal, 15 3.* *Not take up a Reproach a-
nst his Neighbour. *Prov. 29. 11.* If a Ruler hearken
ies, all his Servants are wicked.

79. Quest. Which is the tenth Commanment?

Ans^w. The tenth Commandment is, Thou shalt
covet thy Neighbours House, thou shalt not covet thy
ighboars Wife, nor his Man-servant, nor his Maid ser-
at, nor his ox, nor his Ass, nor any thing that is thy
ighboars

80. Quest. What is required in the tenth Com-
mandment?

Ans^w. The teath Commandment requireth full
atenment with our own condition, with a right
l charitable frame of Spirit toward our neigh-
ur and all that is his.

Q. 1. What doth the tenth commandment require,
reference unto our selves?

A. The

A. The tenth Commandment doth require reference to our selves, full contentment with our own condition, Heb. 13. 5. *Let your conversation be without covetousness, and be content with such things as ye have.*

Q. 2. *Wherein doth contentment with our own condition consist?*

A. Contentment with our own condition doth consist, in our free acquiescence, and complacence with Gods disposal of us, whereby we like our present condition, as best and most fit for us.

Q. 3. *How may we attain contentment in a prosperous condition, when we abound in wealth and the good things of this life?*

A. We may attain contentment in a prosperous condition, and when we abound in wealth, and the good things of this life, by not setting our hearts too much on, or expecting too much from any of these things, Psal. 62. 10. *If riches increase, set not your hearts upon them,* Luke 12. 15. *Take heed and beware of covetousness; for a mans life consisteth not in the abundance of the things which he possesseth.* 2. By placing our chief happiness in God, and things above, and chiefly seeking to enjoy God, in the good things which we have Psalm 16. 5, 6. *The Lord is the portion of mine inheritance, and of my cup, thou maintainest my lot; Thine lines are fallen unto me in pleasant places, I have a goodly heritage.* 3. By readiness to distribute to the necessities of others, which is accompanied with Gods Love and Blessing, who giveth the greatest comfort in these things unto such, 2 Cor. 9. 7-8. *God loveth a cheerful Giver, & God is able to make all grace abound towards you that ye always, having allsufficiency in all things may abound unto every good work* 4. By praye

ing to God through Christ for this grace of contentment, without which the more we have in the World, the more our desires after Increase will be enlarged, and the less we shall be satis-

4. *How may we attain Contentment in a low, needy and afflicted condition?*

We may attain Contentment in a low, needy and afflicted condition, 1. By attaining to Godliness, unto which alone true contentment is annexed, 1 *Tim.* 6. 6. Godliness with contentment is great gain. 2. By being fully perswaded of, and patiently and understandingly eying the wise and merciful hand of Gods providence in his disposal of our hand bringing any affliction upon us, Job 1. The Lord gave, and the Lord hath taken away: blessed be the Name of the Lord. *Psal.* 39. 9 I was dumb, I opened not my mouth, because thou art God. *Psal.* 119. 75. I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me. 3. By getting an interest and trusting in Gods promise to cause all things, even the worst things that can befall us, to work together for our good, *Rom.* 8. 28. And we know that all things work together for good to them that love GOD, to them who are the called according to his purpose. 4. By humility, and a deep sense of our undeservings, and ill deservings at Gods hands for our sins, *Gen.* 32. 10. I am not worthy of the least of thy mercies, and of thy truth which thou hast shewed unto thy servant *Dan.* 9. 8. O Lord, to us belongeth confusion of face, because we have sinned against thee: we have been lower in the World: and more afflicted than we have been: our Saviour had not where to lay his head, and those of whom the World was not

worthy, had no certain dwelling-place in world, and many of them destitute, afflicted tormented. 6. By labouring so much the more abound in spiritual Riches, the less we have of temporal; and if we have an earthly inheritance, secure our right unto, and living by Faith upon our heavenly inheritance, hereby the poorest for time become richest, and those that have no outward trouble, have most inward joy, *Jame. 5.* Hath not GOD chosen the poor of this World rich in Faith, and Heirs of the Kingdom, which hath promised to them that love him? *1 Thess.* Having received the Word in much affliction with joy in the Holy Ghost, 7. By considering how brought nothing into the World, and that we carry nothing with us out of it, *Job 1. 21.* Na came I out of my Mothers Womb, and Naked I return thither, *1 Timosby 6: 7, 8.* For we brought nothing into the World, and it is certain we carry nothing out: and having food and raiment let us be therewith content. 8. By going to Church to teach us the Lesson of universal Contentment and fetching strength from him to exercise Grace in every condition, *Phil: 4: 11, 12, 13:* Not I speak in respect of want, for I have learned whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full, and to be hungry, to abound, and to suffer need: I can do all things through Christ which strengtheth me.

Q: 5: *What doth the tenth Commandment require reference unto our Neighbour?*

A. The tenth Commandment doth require reference to our Neighbour, a right and charitable frame of spirit towards him and all that is his.

Q: 6: *Wherein doth this right and charitable fr*

towards our Neighbour and all that is his consist? This right & charitable frame of spirit towards Neighbour and all that is his, doth consist, 1. In affections of love, desire and delight, towards our Neighbour, and his welfare; together with grief and sorrow with, and for our Neighbours & sufferings, *Rem. 12: 10, 15.* Be kindly affected one to another, with brotherly love, Rejoice with them that rejoice, and weep with them that weep, *1 Cor. 12: 26.* Remember those that are in bonds as if bound with them, and them that suffer adversity, as if you yourselves also in the body. 2. In a ready affection and habitual inclination unto those afflictions towards our Neighbour.

7. How may we attain such affections and dispositions towards our Neighbour?

We may attain such affections and dispositions towards our Neighbour, 1. By getting the Law of God written upon our hearts, whereby we are brought unto a love of the Law, and to an inclination to do it, *Hab. 8. 10.* I will put my law into their mind, and write them in their hearts: 2. By getting our affections chiefly set upon God, which will incline unto any right affections towards another, 1 *John 5: 1:* Every one that loveth him that begat, loveth him also that is begotten of him, 3: By Faith in Jesus Christ, which worketh the heart both to true love to God, and one towards another, *Gal: 5: 6:* But faith worketh by love. 4. By looking unto, and following the example of Jesus Christ, *Eph 5. 2.* I walking in love: as Christ also hath loved us and gave himself for us.

Q: Quest. What is forbidden in the tenth Commandment?

A: The tenth Commandment forbiddeth all discontentment with our own estate, envying or

grieving at the good of our neighbour, and inordinate motions and affections to any thing that is his.

Q. 1 *What are the sins forbidden in the tenth Commandment?*

A. The sins forbidden in the tenth Commandment, are, 1. All discontentment with our own estate.
2. All envying the good of our neighbour.
All inordinate motions and affections towards anything that is his.

Q. 2 *Wherein doth discontentment with our own estate shew it self?*

A. Discontentment with our own estate shew it self, in our not liking, or not being pleased with our present condition, in our murmuring and repining, in our vexing or fretting, in our quarrelling and complaining of our condition, and taking no rest nor quiet therein, 1 Kings 3, 4. And Naboth said unto Ahab, the Lord bid, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased, and he laid him down upon his bed, and turned away his face, and would eat no bread. Esther 5. 11, 13. And Haman told the King of the glory of his riches, and the multitude of his children, and all the things wherein the King promoted him, yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate. 1 Cor. 10. 10, Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer.

Q. 3 *Whence doth discontentment with our estate arise?*

A. Discontentment with our own estate doth arise, 1. From our not believing, or not trusting in the providence of God, who orders every particular circumstance of our estate and condition, and hath promised to order it for the best, Mat. 10.

1. Are not two sparrows sold for a farthing; one of them shall not fall to the ground without your Father; but the very hairs of your head are all numbered: Fear ye not therefore, ye are of more value than many sparrows. 2. From pride overvaluing of our selves, as if we had some merit of our own, and such high thoughts, as if we were fit that such unworthy Persons as we are should be in a better condition than that wherein hath placed us. 3. From a carnal heart, filled with inordinate self love, which if Gods providence doth not gratifie with full provisions for our flesh, it doth vex and grieve, and is disquieted. 4. From inordinate affections unto, and expectation of, and from these outward things which bring forth inordinate grief and trouble in the loss of these things, and great discontent in the disappointment of what we expected of them, and in them.

4. *How may we be cured of discontentment without estate.*

A. We may be cured of discontentment without our own estate, by mourning for it, and application of our selves unto the Lord Jesus Christ for pardon and healing; and by the diligent use of those means before directed for the attainment of the grace of true contentment.

Q. 5. *What is the second sin forbidden in the tenth commandment?*

A. The second sin forbidden in the tenth Commandment, is envy, Gal. 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another.

Q. 6. *What is envy?*

A. Envy is a grief at anothers good, when the person is desirous of the same, as of the gifts of the mind or strength and beauty of the body, or the wealth and outward prosperity of

which another hath, more than our selves, is a grief and trouble unto us, *Psal: 112: 9, 10*: His horn shall be exalted with honour; The wicked shall see it, and be grieved: He shall gnash with his teeth, and melt away, *Neh. 2. 10*. When Sanball and Tobia heard it, it grieved them exceedingly that there was come a man to seek the welfare of the Children of Israel.

Q: 7: *Why ought we to forbear envying one another?*

A: We ought to forbear envying one another: Because this sin is very offensive unto God, reflecting great dishonour upon his goodness, *Mat. 23: 15*: Is thine eye evil: because I am good.

2. Because this sin is promoted by, and makes us like the devil that envious spirit, *John 8. 44*: Ye are of your father the devil, and the lusts of your father ye will do.

3: Because this sin of envy is heart murder, and the spring of much strife and contention, and of much evil and mischief, which we shall be ready to do unto those whom we envy, *Jam. 2. 10*. Where envy and strife is, there is confusion, and every evil work.

4. Because this sin of envy is very injurious unto our selves, 1. To our bodies it causeth a wasting and decay, and is the foundation of many distempers and diseases, where it doth prevail, *Prov: 4*: Envy is the rottenness of the bones: 2: To our souls, it puts our souls out of frame, and unfits us for the duties of God's worship, *2. Pet: 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 ye may grow thereby: 3: To both body and soul being such a sin, as without repentance, and the

ification of it, will destroy both body and
in hell.

Q. 8. *How may we be delivered from this sin of*

*We may be delivered from this sin of envy, 1.
by conviction of its evil, and hearty grief for it.*

*2. By application of the blood of Christ through
for the cleansing of our hearts from it, 1 Joh.*

The blood of Christ cleanseth from all sin.

3. By cordial love and charity towards our neigh-

*1 Cor. 13: 4. Charity suffereth long, and is
charity envieth not.*

4. By the indwelling of the spirit through whom

this sin can be mortified and subdued, Rom: 8:

*If ye through the spirit do mortifie the deeds
of the body, ye shall live.*

Q. 9: *What is the third sin which the tenth Com-*
mandment doth forbid?

A. The third sin which the tenth Commandment

doth forbid, is all inordinate motions and

affections towards any thing that is our Neigh-

bour, Col: 3: 5: Mortifie therefore your Members

which are upon the earth; fornication, uncleanness,

inordinate affections, evil concupiscence, and

enviousness which is idolatry.

Q. 10: *What special inordinate motion and affection*

is forbidden in this Commandment?

A. The special inordinate motion and affection

which is forbidden in this Commandment is covet-

ousness that which is our Neighbours, either his House,

Wife, or Man-servant, or Maid-servant. or Ox,

Ass, or any thing that is his.

Q. 11 *Why ought we not to covet any thing which is*

our Neighbours?

A. We ought not to covet any thing which is

our neighbours, 1. Because God hath directly for-

bidden it. 2. Because it is both uncharitableness

and injustice towards our Neighbour, to covet any thing that is his. 3. Because we lose the comfort of that which is our own, by coveting inordinately desiring that which is our Neighbours.

Q. 12. Doth this tenth Commandment forbid or the actual coveting that which is anothers?

A. The tenth Commandment doth not only forbid actual coveting that which is anothers, but so all habitual inclinations hereunto, and all the inordinate motions of the Spirit this way, which do preceed the consent of the will, which is part of Original Sin, with which humane nature is universally polluted and depraved.

82. Quest. Is any man able to keep the Commandments of God?

Ans. No meer man since the fall is able in this life perfectly to keep the Commandments of God, but doth daily break them in thought, word and deed.

Q. 1. What is it perfectly to keep the Commandments of God?

A. To keep perfectly the Commandments of God, is to keep all the Commandments of God, and at all times, without the least breach of them, in regard of disposition, inclination, thought, affection, word or conversation.

Q. 2. Was ever any man able perfectly to keep Commandments of God?

A. Before the fall, the first man *Adam* was able perfectly to keep Gods Commandments, he having power given unto him in the first Creation to fulfil the condition of the first Covenant of Works, which required perfect obedience; but since the Fall no meer man is able to do this.

Q. 3. Was not the Lord Jesus Christ able perfectly to keep the Commandments of God?

A. The Lord Jesus Christ. was both able, and did perfectly keep the Commandments of God, but he was not a meer man, being both God and man in one person, Heb. 4. 15. He was in all points tempted like as we are, yet without sin, Heb. 5. 9. Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all and blessed for ever.

Q. 4. *Shall ever any meer man be able perfectly to keep Gods Commandments?*

A. The Saints, who are meer men, though not in this life, yet hereafter in heaven they shall be made perfect themselves, and be enabled perfectly to obey God in whatsoever it is that he shall require of them, Heb. 12. 22, 23. We are come to mount Sion, to the heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly and Church of the First-born, and to the spirits of just men made perfect.

Q. 5. *Do not the Saints on earth keep the Commandments of God.*

A. The Saints on earth do keep the Commandments of God sincerely, but not perfectly, 2 Cor. 12. For our rejoicing is this, the Testimony of our conscience, that in godly sincerity we have led our conversation in this World, Psal. 130. 3: Thou Lord shouldst mark iniquities, O Lord, who shall stand?

Q. 6: *Do not Saints attain perfection here in this life?*

A. 1: All Saints ought to endeavour after perfection, and that they may attain higher and higher degrees thereof, Mat. 5, 48: Be ye therefore perfect as your Father which is in heaven is perfect.

A. 2: No Saints on earth ever did attain absolute perfection, so as to obey God in all things, all times, without any sin.

Q. 7: *How do you prove that no Saints ever did*

attain perfection in this life ?

A. That no Saints did ever attain perfection in this life, may be proved, 1. Because the bodies of Saints in this life are renewed but in part, and have remainders of flesh and corruption, which doth rebel and war against the Spirit and renew part in them, *Gal. 5. 17.* For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, that ye cannot do the things that ye would, Because this Scripture telleth us expressly, that none are without sin, and that such are deceived of themselves, and make God a liar, that affirm the contrary, *Ecc. 7. 20.* For there is not a just man upon the Earth, that doth good and sinneth not, *1 Kings 8. 46.* For there is no man that sinneth not, *James 3. 2.* For in many things we offend all, *1 John 1. 8. 10.* If we say we have no sin, we deceive ourselves, and the truth is not in us; If we say we have not sinned, we make him a liar, and his Word is not in us, 3. Because the Scripture hath recorded the sins of the most holy that ever lived, *Abraham's* dissimulation concerning his Wife, *Gen. 20. 2.* And *Abraham* said of *Sarah* his Wife, she is my sister. The like dissimulation of *Isaac*, *Gen. 26. 7.* *Esau* said she is my sister; for he fear'd to say she is my Wife; *Jacobs* lie to his Father, *Gen. 27. 24.* and he said, Art thou my very son *Esau*? and he said, I am *Joseph's* swearing by the life of *Pharaoh*, *Gen. 42. 15.* By the life of *Pharaoh* ye shall not go hence, except your youngest Brother come hither, *Moses* unadvised speech, *Pf. 106. 13.* They provoked his spirit, so that he spake unadvisedly with his lips. The Scripture recordeth *Noah's* drunkenness, *Lot's* incest, *David's* murder and adultery, *Job's* and *Jeremiah's* impatience, and cursing their birth-day, *Peter's* denial of his Master with oaths and curses, and his dissimulation

imulation afterwards before the Jews; Paul and Barnabas's contention. And if such persons as these who were filled with the Holy Ghost, and had as great a measure of grace as any we read of either in the Scriptures or in any History, were not perfect without sin, we may safely conclude, that no Saint in this life hath ever attained unto absolute perfection.

Q. 8. Do not the Scriptures tell us, 1 John 3.9. Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God; and if the Saints are without sin in their life, are they not perfect?

A. 1. If the sense of this place should be that such as are born of God do not commit sin at all, then no regenerate persons, which are born of God, would ever be found committing sin; but the Scripture doth record the sins of many regenerate persons, as hath been shown, and experience doth evidence the same, that such as are born of God commit sin; and therefore that cannot be the meaning of the place, that such as are born of God do not commit sin at all. 2. Such as are born of God do not commit sin, That is, 1. They do not commit sin with the full consent of their will, which is in part renewed, and which, so far as it is renewed, doth oppose sin, though sometimes it may be overpowered by the strength and violence of Temptation. 2. They do not live in a Course of sin, as the unregenerate do. 3. They do not commit sin unto death, 1 John 5. 17, 18, All unrighteousness is sin, and there is a sin unto death, we know that whosoever is born of God sinneth not, that is, not unto death.

Q. 9. Doth not God himself testify concerning Job, that he was a perfect man? Job 1. 8. Hast thou considered my servant Job, that there is none like him upon the earth, a perfect man? Doth not Hezekiah also, pl. a. 2

his perfection with the Lord, when he was sick? 2 K. 20: 3: Remember now how I have walked before thee with a perfect heart: And doth not Paul also assert himself and other Christians to be perfect? Phil: 3: 15: us therefore as many as be perfect be thus minded; how then is perfection unattainable by the Saints in this life?

A: 1: This perfection which is ascribed unto the Saints in the Scripture, is not to be understood absolute perfection, and freedom from all sin, for the reasons already given, which prove the contrary, but it is to be understood of sincerity, which is evangelical Perfection, or at the furthest comparative perfection, not an absolute perfection. 2. Thus we are to understand the perfection which God testifieth of Job, *Hast thou considered my servant Job, that there is none like him in the earth, a perfect man?* That is, so perfect as he is, a perfect and upright man; his perfection did consist in his uprightness and sincerity; and that Job was not absolutely perfect, doth appear from his sin, a little after in his cursing his Birth-day, Job 3: 3: Let the day perish wherein I was born; and after he is charged with sin, Job 24: 37; He multiplieth his words against God 3ly, So also *Hexekiah's* perfection, which he pleadeth was no more than his sincerity, Remember how I have walked before thee in truth, and with a perfect heart, and the Scripture doth note his sin a little after, which is a clear evidence, that he was not absolutely perfect, 2 Chron. 32: 25: But *Hexekiah* rendered not again according to the benefits done unto him; for his heart was lifted up; therefore Wrath was upon him, and upon Judah and Jerusalem. 4: In the same place where the Apostle *Paul* doth assert himself and other Christians to be perfect, he doth acknowledge that he was not perfect, Phil: 3: 12, 13. Not as though

I had already attained, either were already perfect, but I follow after that I may apprehend that for which also I am apprehended of Jesus Christ; Brethren, I count not myself to have apprehended, &c. Therefore the perfection which he had attained, which he speaketh of, *verse 15*, is to be understood of evangelical Perfection; the perfection which he had not attained, is to be understood of absolute perfection: it is evident therefore that no Saints do attain absolute perfection in this life, and such as do pretend unto it, it is through their ignorance of themselves and of God, and the extent of Gods Law.

Q. 10. Do all the children of men, and the Saints themselves, break the Commandments of God in this life?

A. The Saints themselves, and much more such as are no Saints, do daily break the Commandments of God, in thought, word and deed, *Gen 8: 21*: The imagination of mans heart is evil from his youth, *James 3, 8*. The tongue can no man tame, it is an unruly evil, full of deadly poison, *John 3. 19*. Men loved darkness rather than light, because their deeds were evil.

Q. 11. Are all thoughts of sin breaches of Gods Commandments, when they are without evil words or actions?

A. All thoughts of sin are breaches of God's Commandments, without evil words or actions, when they are accompanied with evil inclinations, desires and affections, *Matth 5: 28*: Whosoever looketh upon a Woman to lust after her, hath committed Adultery with her already in his heart, *Matth 15: 19*: Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false Witness, blasphemies.

Q. 12. May not the Saints in this life be kept from sinful thoughts, words and actions?

A. 1. The Saints in this life cannot be wholly free.

free from all sinful thoughts, words and actions because all, even the best of Saints through remaining corruption, are subject to daily infirmities and defects. 2. The Saints in this life may be kept from all gross sins of thoughts, words and deeds, and they are kept from the reigning power of any sin.

Q. 13. *How are the Saints kept from gross sins, and the reigning power of any sin?*

A. The Saints are kept from gross sins, and the reigning power of any sin, 1. By the reign of Christ in their hearts. 2. The mortification of sin in the root of it through the Spirit. 3. By Watchfulness against sin in the thoughts. 4. By avoiding occasions of sin, and resisting temptation to it.

83. *Quest. Are a'l the transgressions of the Law equally heinous?*

Answ. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 1. *What is it for sins to be heinous?*

A. Sins are heinous, as they are grievous and offensive unto God.

Q. 2. *Are not all sins heinous unto God?*

A. All sins are heinous unto God, but all sins are not alike heinous; for some are more heinous in the sight of God than others.

Q. 3. *How many ways are some sins more heinous in the sight of God than others?*

A. Two ways. 1. Some sins are more heinous in themselves. 2. Some sins are more heinous than others, in regard of their several aggravations.

Q. 4. *What sins are more heinous in themselves than others?*

A: 1; Sins against the first Table of the Law, ar

more heinous, than sins against the second Table of the Law; thus, Idolatry is more heinous than Adultery; Sacrilege is more heinous than theft; Blasphemy against GOD, is more heinous than speaking evil of our Neighbour; and so proportionally the highest sin committed against GOD, more immediately, is more heinous than the highest sin committed more immediately against Man; and the lowest sin committed immediately against GOD, is more heinous than the lowest sin committed against Man, 1 Sam. 2 25. If one Man sin against another, the Judge shall judge him, but if a Man sin against the Lord, who shall intertreat for him? 2. Some sins against the second Table of the Law, are more heinous in themselves than others against the second Table: as Murder is more heinous than Adultery, Adultery is more heinous than Theft, Theft is more heinous than coveting thy Neighbours house; and here may be added, that the same sins of any kind ripened into actions, are more heinous in themselves, than these sins in the thoughts only, and inclination. This is evident from the greater displeasure which God doth express in Scripture, for some sins than for others against the second Table of the Law, and for sinful works than for sinful thoughts. 3. Sins against the Gospel, are more heinous in themselves, than sins against the Law, Sins against the Gospel being committed against the greatest light that ever did shine upon Men, and the greatest love and grace of GOD that ever was shown unto men; and therefore the punishment of Gospel sinners will be greater than the punishment of the most notoriously wicked Heathens. *Mat.* 11. 20, 21, 22, 23, 24. Then began he to upbraid the Cities, wherein most of his
mighty

mighty Works were done, because they repented not: Wo unto thee Chorazin, wo unto thee Betsaida, It shall be more tolerable for Tyre and Sidon at the day of Judgment than for you. And thou Capernaum which art exalted to heaven shalt be brought down to hell; it shall be more tolerable for the Land of Sodom in the day of Judgment than for thee.

Q: 5: What are the aggravations which render some sins more heinous than others?

A: The aggravations which render some sins more heinous than others are the circumstances which do attend them.

Q: 6: What is the first aggravation of sin?

A: The first aggravation of sin is from the person offending; Thus the sins of Magistrates, Ministers, Parents, the Aged, and all Governours are more heinous in the same kind, than the same sins of Subjects, People, Children, the Younger, and those which are under Government, because of the ill example and influence of the sins of the one beyond the other, *1 Kings 14. 16.* And he shall give Israel up, because of Jeroboam who did sin, and who made Israel to sin, *Mic. 3. 5.* The Prophets make my People to err; Thus also the sins of Professors and Gods People are more heinous than the sins of the wicked and ungodly in the same kind, because the Name of God is hereby more blasphemed, and the wicked are hereby more hardened in their sins, *Rom. 2. 23, 24.* Thou that makest thy boast of the Law, through breaking the Law, dishonourest thou God? For the Name of God is blasphemed amongst the Gentiles through you.

Q: 7: What is the second aggravation of sin?

A: The second Aggravation of sin is from the place; Thus sins committed in a Land of Light

more heinous than the same sins committed in
 place of Darkness, *Iſa.* 26. 10. In the land of up-
 lightness he will deal unjustly, and will not behold
 the Majesty of the Lord. Thus sins committed in
 place of great deliverance and mercies, are more
 heinous than the same sins committed in another
 place, *Pſal.* 106. 7. They remembered not the
 multitude of his mercies, but provoked him at the
 sea, even at the Red-sea; Thus also Sins commit-
 ted in a publick place, whereby others may be en-
 ded and defiled, are more heinous than the same
 sins committed in secret places, *2 Sam.* 16: 22:
 they spread *Absalom* a Tent upon the top of the
 house; and *Absalom* went in to his Fathers Concu-
 ges in the Sight of all Israel.

Q 8. What is the third aggravation of sin?

A. The third aggravation of Sin is from the time.
 Thus Sins committed on the Sabbath day, are more
 heinous than the same Sins committed on the week
 day; drunkenness or adultery is heinous & abomi-
 nable on any day in the sight of God, but drun-
 keness or adultery, or any other such Sins are
 more heinous before God on the Sabbath day. Thus
 sins committed in or after the time of trouble and
 affliction are more heinous than the same sins
 committed at another time, *2 Chron:* 28: 22: In the
 time of his distress did he trespass yet more against
 the Lord: this is that King *Ahaz.* *Iſa:* 1: 5: Why
 should ye be stricken any more? Ye will revolt
 more and more: Thus sins committed after Re-
 pentance and Engagements to be the Lords, are
 more heinous than the same sins committed before
 repentance and such Engagements: so also sins
 committed after Admonitions and Censures, are
 more heinous than the same sins committed before
 such Admonitions and Censures.

Q: 9:

Q. 9; What is the fourth Aggravation of sin?

A. The fourth Aggravation of sin is from the manner; Thus sins against knowledge are more heinous than sins through ignorance; sins through wilfulness and presumption are more heinous than sins through weakness and infirmity; sins through custom and with deliberation, are more heinous than sins through sudden Passion, and the hurry of temptation; Sins with delight and greediness, are more heinous than sins committed with regret and backwardness; sins committed impudently, and with boasting, are more heinous than the same sins committed with shame and blushing; sins often repeated, and long continued in, are more heinous than sins but once and seldom committed, and which are broken off by repentance.

84. Quest. What doth every sin deserve?

Ans. Every sin deserves Gods wrath and curse both in this life, and that which is to come.

Q. 1, What is meant by Gods Wrath and Curse which every sin doth deserve?

A. By Gods Wrath and Curse, which every sin doth deserve, is meant, all those punishments which God hath in his wrath threatned to inflict upon sinners for their sins,

Q. 2, What are these punishments which God hath in his wrath threatned to inflict upon sinners for their sins?

A. The punishments which God in his wrath hath threatned to inflict upon sinners for their sins, are either in this life, such as, all temporal and spiritual judgments here, or in the life which is to come, such as, the punishment of hell of both which see before in the explication of the nineteenth Answer.

3: Doth every sin deserve Gods Wrath and Curse in this life, and that which is to come?

2. Every sin doth deserve Gods wrath and curse both in this life and that which is to come, because every sin is committed against an infinitely holy and righteous God, and his Justice doth require infinite Satisfaction; and if some Sinners escape some temporal punishments, they cannot escape the eternal punishment of hell, which is the only satisfying punishment unless they have interest in the satisfaction made by Christ,

3. 10. Cursed is every one that continueth in all things that are written in the Book of Law to do them, *Mat. 23. 41.* Then shall he be put out to them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his Angels.

5. *Quest.* What doth God require of us that we may escape his Wrath and Curse due to us for sin?

Ans. 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 the outward means, whereby Christ communicateth to us the Benefits of Redemption.

Q. 1. How many things doth God require of us to escape his wrath and curse due to us for sin?

A. God requireth three things of us, that we may escape his wrath and curse due to us for sin: 1, Faith in Jesus Christ. 2. Repentance unto life. 3, The diligent use of all outward means whereby Christ communicateth to us the benefits of Redemption,

Q. 2. Why doth God require of us faith in Jesus Christ, that we may escape his wrath and curse?

A. God requireth of us faith in Jesus Christ, to escape

escape his Wrath and Curse, because by faith Jesus Christ, we have an interest in Jesus Christ and his imputed righteousness, and the promise hath made of Remission and Salvation unto us *Phil: 3: 9*: And be found in him not having his own Righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith, *Acts 10: 43*: To him gave all the Prophets witness, that through his Name whatsoever believeth on him, shall receive remission of sins, *Eph: 1: 8*: By Grace we are saved through faith:

Q: 3. Why doth God require of us Repentance unto life that we may escape his Wrath and Curse?

A. God requireth of us repentance unto life that we may escape his Wrath and Curse, because that promise of forgiveness of sin is made to repentance as a concomitant of faith; and it is not for GOD's honour to pardon and save any that go on still in their trespasses, *Acts 3: 19*: Repent therefore and be converted, that your sins may be blotted out, *Acts 20: 21*; Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.

Q: Why doth God require of us the diligent use all outward means, that we may escape his wrath and Curse?

A. GOD doth require of us the diligent use all outward means, to escape his wrath and curse because although God could save men without means, yet it is his will to appoint means, which having his institution we cannot expect the benefits of Redemption and Salvation should be communicated to us any other way, *1 Cor. 1: 21*. It pleased GOD by the foolishness of preaching to save them that believe, *Acts 8: 22*. Pray God, if perhaps

thoug

thoughts of thine heart may be forgiven thee.

86. Quest. What is Faith in Jesus Christ?

Ans. Faith in Jesus Christ is a saving Grace, hereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel.

Q. 1. How is Faith a saving Grace?

A. Faith is a saving Grace, not by the act of believing, as an act, for then it would save as a work, whereas we are saved by Faith, in opposition to all Works; but Faith is a saving Grace, as an Instrument, apprehending and applying Jesus Christ, and his perfect Righteousness, whereby alone we are saved, *Joh 3: 16*: For GOD so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, *Acts 16. 31*: And they said, Believe in the Lord Jesus, and thou shalt be saved, *Rom. 1: 22*: Even the Righteousness of GOD which is by faith in Jesus Christ, unto all, and upon all them that believe.

Q. 2. Who is the Author of Faith in Jesus Christ?

A. The Author of Faith in Jesus Christ, is GOD, whose Gift it is, and who works this grace of Faith in the Soul by the Spirit, *Eph. 2. 8*. Ye are saved through Faith, and that not of your selves, it is the Gift of GOD, *Col. 2. 12*, You are risen with him through the Operation of GOD,

Q: 3. How doth God work this Grace of Faith in the souls of Men?

A. GOD doth work this Grace of Faith in the souls of Men, ordinarily by hearing of the Word preached, *Rom. 10. 17*. So then Faith cometh by hearing, and hearing by the Word of God, *1 Cor. 5. 11*. so we preach, and so ye believe.

Q. 4. What is the Object of this Grace of Faith?

A. The

A. The Object of this Grace of Faith, is Lord Jesus Christ, and his Righteousness, Promises, which are made through him, in Covenant of Grace, *John 3. 18.* He that believeth on him is not condemned, *Rom. 1. 17.* For therein is the Righteousness of GOD revealed for Faith to Faith, as it is written, The just shall live by Faith, *Gal. 3: 22:* The Scripture hath concluded all under sin, that the Promise by Faith of Jesus Christ might be given to them that believe.

Q: 5: *What is the Subject of Faith in Jesus Christ?*

A: 1. The Subject of denomination, or the Persons in whom alone this Grace of Faith is to be found, are the Elect only, *Tit: 1: 1: According to the Faith of Gods Elect, Acts 12: 8: As many as were ordained to eternal life believed.* 2: The Subject of adhesion or the parts of the Soul, in which Faith is placed and doth inhere, is not only the mind and understanding, but also the will and the heart, *Heb: 11: 13.* These all died in Faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, the persuasion of the truth of the promise is the act of the understanding, the embracing of the things promised, is the acts of the will, *Rom. 10: 10. With the heart man believeth unto Righteousness.*

Q: 6: *What are the acts of Faith in Jesus Christ?*

A: The acts of Faith in Jesus Christ, are, 1: receiving of Jesus Christ, *John 1: 12:* as many received him, to them gave he power to become the Sons of GOD, even to them that believe on his Name, 2, A resting upon Christ alone for salvation; this is implied in all those Scriptures which speak of believing in Christ; and believing on his Name.

Q. 7. How is Jesus Christ to be received by Faith?

A: Jesus Christ is to be received by Faith, as he offered to us in the Gospel?

Q. 8. How is Jesus Christ offered to us in the Gospel?

Ans: Jesus Christ is offered to us in the Gospel, Priest, Prophet and King, and so we must receive him, if we would be saved by him.

Q. 9. When doth the Soul rest upon Christ for Salvation?

A; The Soul doth rest upon Christ for Salvation, when being convinced of its lost condition by reason of sin, and its own inability, together with all creatures insufficiency, to recover it out of this estate; and having a discovery and persuasion of Christs ability and willingness to save; doth let go all hold on the creatures, and renounce its own Righteousness, and so lay hold on Christ, rely upon him, and put confidence in him, and in him alone for Salvation.

87. Quest. What is Repentance unto life?

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, with grief and hatred of his sin, turn from sin unto God, with full purpose of, and endeavour after new Obedience.

Q: 1. Why is Repentance called Repentance unto Life?

A. Repentance is called Repentance unto Life, because it is a saving Grace, and a necessary mean for the attaining life and salvation, and that it might be distinguished from the sorrow of the World, which worketh death, *Acts 11. 28.* Then hath God also unto the Gentiles granted repentance unto life, *Ezek. 18, 21,* If the wicked will turn from all his sins, *&c* he shall surely live, *2 Cor. 7. 10.*

For

For Godly sorrow worketh repentance unto
vation, not to be repented of, but the sorrow
the World worketh Death,

Q. 2. *Cannot any repent of their sins by the power
of nature?*

A. None can repent of their sins by the power
of nature, because the hearts of all Men and W
men by nature, are like a stone, insensible of
and inflexible unto Gods will; therefore there
need of the Spirit of God to work this Grace in
heart, which he hath promised to do in the n.
Covenant, *Ezek. 36. 26, 27.* A new heart also
I give you, and a new spirit will I put within y
and I will take away the heart of stone out of yo
flesh, and I will give you an heart of flesh, and
will put my Spirit within you, and cause you
walk in my Statutes, and you shall keep my Jud
gments, and do them.

Q. 3. *Wherein doth Repentance unto Life consist?*

A. Repentance unto Life doth chiefly consist
two things, 1. In turning from sin, and forsaki
of it, *Ezek. 18. 30.* Repent and turn your self
from all your Transgressions, so iniquity sh
not be your ruin, *Prov. 21. 13.* He that covere
his sins shall not prosper, but whofo co
fesseth and forsaketh them shall find mercy. 2.
turning unto God, *Isa. 55. 7.* Let the wicked fo
sake his way, and the unrighteous man his thought
and let him return to the Lord, and he w
have mercy on him, and to our God, for he w
abundantly pardon him.

Q. 4. *What is requisite unto the turning from
in Repentance?*

A. It is requisite unto the turning from sin
Repentance, that there be, 1. A true sight of si
2. An apprehension of the mercy of God in Chri
3. a grief for sin: 4. a hatred of sin,

5. *Wherein doth the true sense of sin consist
which is requisite in Repentance?*

The true sense of Sin which is requisite in Repentance, doth consist in such an inward feeling of our miserable and lost estate, by reason of Wrath and Curse of GOD, and that eternal vengeance of Hell, which for our sins we are exposed unto, as putteth us into great perplexity, trouble of Spirit, so that our Consciences being hereby pricked and wounded, can find no rest, and take no rest in this condition, *Acts 2.*

When they heard this, they were pricked in their hearts, & said unto Peter, & to the rest of the Apostles, Men and Brethren, what shall we do?

Q. 6. *What need is there of this sense of sin unto true Repentance?*

There is need of this sense of Sin unto true Repentance, because without this sense of Sin Sinners will not forsake Sin, nor apply themselves unto the Lord Jesus for pardon and healing, *Matth. 6. 12. 13.* *They that be whole need not a Physician, but they that are sick; I am come to call the Righteous but sinners to repentance.*

Q. 7. *What apprehensions of Gods mercies are requisite unto true Repentance?*

A. There is requisite in true Repentance, that we have apprehensions of Gods mercies, as he is both slow to anger, and of great kindness, as he is most ready to forgive, and most ready to be pacified unto repenting Sinners, *Exod. 3. 4, 6, 7.* And the LORD passed by before him and proclaimed, The LORD GOD, merciful and gracious, long-suffering & abundant in goodness and truth; keeping mercy for Thousands, forgiving iniquity and transgression, and sin, *Rom. 9.* Or despisest thou the riches of his goodness and forbearance, and long-suffering?

not knowing that the goodness of God leadeth
free to Repentance.

*Q. 8. Can we apprehend pardoning mercy in
only through Christ?*

A. We can truly apprehend pardoning mercy
in God only through Christ, because God is infinitely
just and jealous and a consuming fire to Sinners out of Christ, and he is reconciled
to Sinners, only through his Son, who hath given
satisfaction unto his Justice for sin, *2 Cor. 5.*
All things are of GOD, who hath reconciled
to himself by Jesus Christ.

*Q. 9. What need is there of the apprehension
Gods mercie in Christ in order unto our repentance?*

A. There is need of the apprehensions of Gods
mercy in Christ, in order to our repentance
cause without the apprehensions of this mercie
God, and willingness through his Son to be
conciled unto us, upon conviction of, and con-
demnation for sin, we shall either cast off our trouble
and run more eagerly unto the Commission
Sin than before; or if we cannot cast off
trouble we shall sink under tormenting despair,
be in danger of making away our selves, as Je-
reid; whereas the apprehension of Gods Mercie
in Christ, is an encouragement to us to forsake
sins, and to turn to him, and a mean to affect
hearts with kindly and godly sorrow for Sin.

Q. 10. Wherein doth true grief for sin consist?

A. True grief for sin, doth consist in our mourning
and sorrow for sin, not only as it is like to
bring ruin upon our selves, but chiefly as it
hath brought dishonour upon Gods Name; not only
as it hath wounded our Consciences, but chiefly
as it hath wounded our Saviour; not only as without
Repentance it is like to damn our souls,
also it hath debased and defiled our souls,

18. I will declare my iniquity, I will be
 ry for my sin; *Psal.* 51. 3, 4. I acknowledge
 transgressions, and my sin is ever before me:
 ainst Thee, Thee only have I sinned, and
 ne this evil in Thy sight. *Zech.* 12. 10. They
 ll look upon me whom they have pierced, and
 ey shall mourn, *Ija.* 64. 5, 6. We have sinned,
 are all as an unclean thing, and all our
 ighteousnesses are as filthy rags.

Q. 11. *May we not truly grieve for sin, though we
 not weep for it?*

A. 1. If we can readily weep for other things,
 I cannot weep for sin, the truth of our grief
 very questionable. 2. There may be true and
 at grief for sins without tears in them that are
 a dry constitution, and are not prone to weep
 on any account, and as there may be in some
 ny tears in the eye where there is no grief in
 e heart, so in others there may be much grief
 the heart, where there are no tears in the eye.

Q. 12. *Why is grief for sin needful in repentance?*

A. Grief for sin is needful in Repentance, be-
 use it further works the heart unto willingness
 leave sin, because God doth require it, and hath
 omised mercy unto such as mourn for sin, *James*
 . Be afflicted, mourn & weep, let your laughter
 turned to mourning & your joy to heaviness,
 31. 18, 19, 20. I have surely heard Ephraim
 moaning himself thus, Thou hast Chastised me,
 I was chastised, as a bullock unaccustomed
 the yoke: turn thou me, and I shall be turn-
 for thou art the Lord my God, surely after
 t I was instructed, I smote upon my
 gh; I was ashamed, yea even confounded be-
 se I did bear the reproach of my youth. Is
 hraham my dear son? is he a pleasant Child?
 bowels are troubled for him; I will
 M 2 surely

surely have mercy upon him saith the Lord.

Q. 13. *What is hatred of sin which is requisite unto Repentance?*

A. Hatred of sin which is requisite unto true repentance, is an inward deep loathing, and horreny of Sin, as the most odious thing in the World, which is accompanied with a loathing of our selves as being rendered by sin most loathsome and abominable in the eyes of God, Ezk. 36. 31. *Thou shalt remember thine own evil ways, and your doings which have not been good, and shall loathe your selves in your own sight for your iniquities and your abominations.*

Q. 14. *Why is hatred of sin needful unto true Repentance?*

A. Hatred of sin is needful unto true repentance, because no affection of the heart will more engage us against sin, than our hatred; and when grief for sin is much spent, hatred of sin will put weapons into our hands to fight against it.

Q. 15. *What is that turning from sin which is part of true repentance?*

A. The turning from sin which is a part of true repentance, doth consist in two things, 1. a turning from all gross sins, in regard of our course and conversion. 2. In a turning from other sins, in regard of our hearts and affections.

Q. 16. *Do such as truly repent of sin, never return again unto the practice of the same sins which they have repented of?*

A. Such as have truly repented of Sin, do never return unto the practice of it, so as to live in a course of sin as they did before, and where a man after repentance do return into a course of sin is an evident Sign that their repentance was not of the right kind. 2. Some that have truly repented of their sins, although they may be overtaken and surpris'd by temptations, so as to fall

into the Commission of the same sins which they have repented of, yet they do not ly in them, but get up again, and with bitter grief bewail them, and return again to the Lord.

Q. 17. *Wherein doth turning to the Lord (the other part of true repentance) consist ?*

A. Turning to the Lord doth consist. 1. In making application of our selves unto him, for the pardon of Sin and his mercy, *Psal. 51. 1.* Have mercy upon me O God ! according to thy loving kindness, according to the multitude of thy tender mercies blot out my Transgression. 2. In our making choice of him for our God & chief good, *Jer. 3. 22.* Behold, we come unto thee, for thou art the Lord our God, *Zech. 13. 9.* They shall call upon my Name, and I will hear them: I will say, It is my people, and they shall say, The Lord is my God. 3. In our delivering up our selves unto his obedience, *Psal. 119. 59.* I thought on my former way, and turned my feet unto thy Testimonies.

Q. 18 *What is the obedience which we must deliver our selves up unto, in our returning to the Lord?*

A. The obedience which we must deliver up our selves unto, in our returning to the Lord, is the New Obedience of the Gospel.

Q. 19. *Why is the obedience of the Gospel called New Obedience ?*

A. The Obedience of the Gospel is called New Obedience, because it is required in the New Covenant, because it must proceed from newness of Spirit, the new Nature or new principle of Grace and spiritual life, which is put into the Soul by the Spirit of God, *Rom. 7. 6.* But now we are delivered from the Law, that being dead wherein we were held, that we should serve in newness of Spirit.

Qⁱ 20. *When do we deliver up our selves unto a new Obedience?*

A. We deliver up our selves unto this new Obedience, 1. When we have full resolutions and purposes of it, *Psal. 119. 106. I have sworn and I will perform it, that I will keep thy righteous judgments.* Acts 11. 13. *And exhorted them all, that with purpose of heart they would cleave unto the Lord.* 2. When we are diligent in our endeavours after it, that we may constantly walk in the way of New Obedience, without offence either to God or man, *Luke 1. 6. And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.* Acts 24. 16. *And herein I exercise my self to have always a conscience void of offence, toward God and toward Men.*

Q. 21. *Do all that truly repent, fully perform new Obedience?*

A. None that truly repent do here in this life perform new Obedience fully, without any failure and defect; but they diligently endeavour to do it, and wherein they fall short, it is their grief and trouble, *Psal. 38. 17. For I am ready to fall, and my sorrow is continually before me.*

22. *Quest. What are the outward means whereby Christ communicateth to us the benefits of Redemption?*

Ans. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his Ordinances; especially the word, Sacraments and Prayer, all which are made effectual to the Elect for Salvation.

Q. 1. *What doth comprehend all the outward and ordinary means whereby Christ Communicateth to us the benefits of Redemption?*

A. The Ordinances of the Lord do comprehend all the outward and ordinary means, whereby

Christ communiceth to us the benefits of redemption.

Q. 2. *What is meant by the ordinances of the Lord?*

A. By the ordinances of the Lord is meant those means of Grace and Salvation, which are of the Lord's institution, which he had appointed and commanded in his word, and no other, *Matth. 23.*

Teaching to observe all things whatsoever I have commanded you. *1 Cor. 11. 1, 2, 23* Be ye followers of me, even as I also am of Christ. Now praise you Brethren, that ye keep the Ordinances as I delivered them unto you. For I have received of the Lord, that which also I delivered unto you.

Q. 3. *May we not make use of any ordinances which are of mens appointment only in order to Salvation?*

A. We ought not to make use of any Ordinances which are of mens appointment only, in order unto Salvation, because this is will-worship; which is both vain and offensive; and we cannot groundedly expect the blessing of the Lord upon, or to receive any true benefit by any ordinances but by those alone which are of his own appointment only, *Col. 2. 10, 22, 23.* Why are we subject to ordinances after the Commandments and doctrines of men? Which things have a shew of wisdom in will-worship, &c. *Mat. 15. 9.* But in vain do they worship me, teaching for doctrine the Commandments of Men.

Q. 4. *Why are the ordinances called the ordinary means whereby Christ communiceth to us the benefits of Redemption?*

A. The ordinances are called the ordinary means whereby Christ Communiceth to us the benefits of Redemption, because the Lord hath not wholly limited and bound up himself unto his Ordinances; for he can in an extraordinary

way bring some out of a state of nature into a state of Grace, as *Paul*, who was converted by light and a voice from heaven, but the Ordinances are the most usual way and means of Conversion and Salvation, without the use of which we cannot be upon good ground, expect that any benefit of Redemption should be communicated to us.

Q. 5. What are the chief ordinances of the Lord's Appointment?

A. The chief Ordinances of the Lord's Appointment are the Word, Sacraments and Prayer. *Acts 2. 42.* And they continued stedfastly in the Apostles Doctrine and fellowship, and in breaking of bread, and in Prayer.

Q. 6. To whom are the ordinances made effectual unto salvation?

A. The Ordinances are made effectual for Salvation to the Elect only, *Acts 2. 46, 47.* And they continuing with one accord in the temple, & breaking of Bread, praising God. And the Lord added to the Church daily such as should be saved.

801. Quest. How is the Word made effectual to Salvation?

Ans. The Spirit of God maketh the Reading but especially the preaching of the Word, an effectual means of convincing and converting Sinners, and of building them up in holiness and comfort through faith unto Salvation.

Q. 1. What is the Ordinance or Appointment of the Lord in reference to the Word, that it may be effectual unto Salvation?

A. The Ordinance or Appointment of the Lord in reference unto the Word, that it may be effectual unto Salvation, is, 1. That we read the Word. *Deut. 17. 19.* He shall read therein all the days of his life that he may learn to fear the Lord his God, to keep all the words of this Law, and these statutes to do them,

em, John 5. 36, Search the Scriptures, for in them ye
 think ye have eternal life, and they are they that testi-
 of me, 2. That we hear the word preached, Isaiah
 5: 3. Incline thine ear and come unto me, hear and thy
 soul shall live; 1 Cor. 1, 12. It pleased God by the
 holiness of Preaching to save them that believe.

Q. 2. How is the word made effectual unto salva-
 on?

1. The word is made effectual unto Salvation, 1. In
 reference to sinners & ungodly, as the word is a
 mean, 1. To convince them of sin, and to affect
 them with remorse for it. 1. Cor. 14. 24, 25. But
 of all prophesie, and there come in one that be-
 lieveth not, or one unlearned, he is convinced
 of all, he is judged of all, and thus the secrets
 of his heart are made manifest, and so falling
 down on his face, he will worship God, and re-
 port that God is in you of a truth, Heb. 4. 11. For
 the word of God is quick and powerful, and there-
 fore sharper than any two edged sword, piercing, even to
 the dividing of the soul, and of the spirit, and of
 the joints and of the marrow, and is a discernor
 of the thoughts and intents of the heart, *As* 2.
 37. Now when they heard this, they were prick-
 ed in their hearts: 2. To convert them from sin,
 and join them to Christ and his people, *Plal*.
 19. 7. The Law of the Lord is perfect converting
 the Soul, 1. *Acts* 2. 41. Then they that gladly re-
 ceived his Word, were baptized and the same day
 there were added unto them, about three thousand
 Souls, *Acts* 4. 14. Howbeit many of them which
 heard the Word, believed, and the number of the
 men were about five thousand. 2. In reference
 unto those that are converted, the word is effec-
 tual unto Salvation, as it is a mean of building
 them up in holiness and comfort unto Salvation,
Acts 20. 32, And now Brethren, I commend

you to God, and to the word of his Grace, which is able to build you up, and to give you an inheritance among those that are sanctified, *Eph.* 11, 12, 13. And he gave some, Pastors and Teachers; for the perfecting of the Saints; for the work of the Ministry, for the edifying of the Body of Christ; till we all come in the unity of the Faith, and of the Knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Q. 3. How doth the word build up Saints in holiness?

A. The word doth build up the Saints in Holiness, as it is a mean to work in them a greater conformity unto the Image of God, and cause an increase of every Grace in them, *2 Cor.* 3: 18. We all with open face beholding as in a Glass the glory of the Lord, are changed into the same image from glory to glory. *1 Pet.* 2, 2. As newborn Babes desire the sincere milk of the Word, that they may grow thereby. 2. As it doth reprove, correct and instruct in righteousness, and thereby perfect them more & more, and fit them for good works *2 Tim.* 3. 16, 17. All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfectly furnished unto every good work. 3. As it is a mean of pulling down of strong holds in the Soul, and more and more subjugating and subduing all thoughts and affections unto the obedience of Christ, *2 Cor.* 10. 4, 5 For the Weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down of imaginations, and every thing that exalteth it self against the knowledge of God, and bringing into Captivity every thought, unto the obedience of Christ. 4. As it is a mean to

Strength-

105

ngthen the Saints against the temptations of the
vil, and the corruptions of our own hearts, *Eph.*
13, 17. Take to you the whole Armour of God,
that ye may be able to stand in the evil day: Take
the Sword of the Spirit, which is the word of God,
1 Th. 4, 10. Get thee hence Satan, for it is writ-
ten, Thou shalt worship the Lord thy God, &c.
Gal. 1, 9. Wherewith shall a young man cleanse
his way? by taking heed thereto according to thy
word. 5. As it is a mean to establish the Saints
in the truths & ways of God, and to strengthen
them against error & sedition, *Rom.* 16, 15. Now
know him that is of Power to establish you according
to my Gospel, & the Preaching of Jesus Christ, &c.
1 Th. 4, 14. That we be no more Children, tossed
to and fro, and carried about with every wind
of Doctrine, by the slight of men and cunning
craftiness, whereby they lie in wait to deceive.

Q. 4. How doth the word build up the Saints in
Comfort?

A. The word doth build up the Saints in com-
fort, 1. As it doth reveal and hold forth the
chiefest grounds of comfort, such as the promises
of pardon, and eternal life, *Isaiah* 40, 1, 2. Com-
fort ye, comfort ye my people, saith your God;
speak comfortably unto Jerusalem, and cry unto
her, that her warfare is accomplished, that her
sins are pardoned, *1. John* 2, 25. This is the pro-
mise that he hath promised, even eternal life. 2.
As it is a mean of conveying to the Soul the
most sweet and unutterable joy of the Holy Ghost,
1 Thess. 1, 6. And ye became followers of us and
of the Lord, having received the Word in much
affliction, with joy of the Holy Ghost.

Q. 5. Is the word effectually unto Salvation by any
virtue or power in it self?

A. The Word is not effectual unto salvation by
any

any vertue or power in it self, but by the operation of the Spirit of God, in and by the Word. *1 Cor. 3. 6.* Who hath also made us able Ministers of the New Testament, not of the letter but of the Spirit; for the letter killeth, but the Spirit giveth life.

Q. 6. How doth the Word worke effectually unto Salvation.

A. The Word doth worke effectually unto Salvation through Faith, *1 Thess. 2. 13.* Ye receive it not as the word of men, but as it is in truth the word of God, which effectually worketh you that believe, *Rom. 1. 18.* For I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation, to every one that believeth.

90. Quest. How is the word to be read and heard that it may become effectual unto Salvation?

Ans. That the word may become effectual unto Salvation, we must attend thereunto with Diligence, Preparation and Prayer, receive it with Faith and Love, lay it up in our hearts, and practise it in our lives.

Q. 1. What is required before the hearing of the Word, that it may become effectual unto Salvation?

A. Before the hearing of the Word, that it may become effectual unto Salvation, two things are required, 1. Preparation. 2. Prayer.

Q. 2. What is that Preparation that is required before hearing of the Word?

A. The preparation which is required before hearing of the word, is, 1. That we consider the Majesty of GOD, in whose presence we are to appear, and whose word we are to hear, *Acts 10. 33.* We are all here present before God to hear all things that are commanded thee of God. 2. That we examine our selves to find out and lay aside what

ever

ever may hinder the saving operation of the Word of God upon us. *Psal. 26. 6* I will wash mine hands in innocency, so will I compass thine altar, O Lord, *James 1. 21.* Wherefore lay apart all superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your Souls, *1 Pet. 2. 1, 2.* Wherefore laying aside all malice and all guile, and hypocrisies, and envying, and evil-speakings as new born babes desire the sincere milk of the Word, that ye may grow thereby.

Q. 3. What is that Prayer which is required before hearing the Word?

A. The Prayer which is required before hearing the Word is Prayer in secret, and in our Families, for Gods assistance of his Ministers in preaching the Word to us, and for his blessing the Word, and making it effectual to us, by his Spirit in our hearing of it, *2 Thess 3. 1.* Pray for us, that the word of the Lord may have free course; and be glorified.

Q. 4. What is required in reading and hearing the word to make it effectual unto Salvation?

A. In Reading and Hearing the Word to make it effectual unto Salvation three things are required, 1. Attention. 2. Faith. 3 Love.

Q. 5. What is that attention which is required in reading and hearing the word?

A. The attention which is required in reading and hearing the word, is a diligent inclining the ear, and bending the mind, that we may understand what we read and hear, *Prov. 1. 2. 5.* My Son if thou wilt receive my word, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thy heart unto understanding, then shalt thou understand the fear of the Lord, and find the knowledge of God.

Q. 6. What is that Faith which is required in reading and hearing the Word?

A. The Faith that is required in reading and hearing the Word doth imply, 1. In general a believing assent unto the divine Authority of the whole scripture, that it is indeed the word of God, and however it were penned by divers holy men in divers ages, that yet the whole was indicated, and they wrote nothing but as they were inspired by the holy Ghost, *1 Thess. 2. 13.* We thank GOD, because when ye received the word of God, which ye heard of us: ye received it not as the word of Men, but (as it is in truth) the Word of God. *2 Tim. 3. 16.* All Scripture is given by inspiration of God, *2 Pet. 1. 21.* For prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost. 2. The faith required in reading and hearing the word, doth imply in particular, 1. A believing assent to the truth and excellency of all scripture history, as that which most certainly was, especially the History of our Lord Jesus Christ in his Birth, Life, Death, Resurrection and Ascension. 2. Believing assent unto the truth, and excellency of all Scripture prophecy, as that (so far as is not yet fulfilled) which most certainly will be, especially the prophecy concerning the consummation of all things, and the general Judgment of the World by Jesus Christ at the last day. 3. A believing assent unto the truth and excellency of all scripture doctrine, as that which is most high, and most worthy of the understanding, especially the doctrine of the Trinity, and Christs incarnation, and the way of mans Redemption. 4. A believing assent unto the truth & righteousness of all the Scripture threatenings, whether in the Law or Gospel, and that in the most severe executions of them. 5.

A believing assent unto the holiness, righteousness, and goodness of all Scripture-precepts, as also to the perfection of the Scripture rule for all things that concern our practice. 6. A fiducial application of all Scripture promises, so far as they have a general reference unto all Believers, as most firm, true, precious, and such as contain in them, whatsoever is really for our good and happiness, both in this and in the other World.

Q. 7. *What is that Love which is required in reading and hearing the word of God?*

A. The Love which is required in Reading and Hearing the Word of God, is love of the word, because it is the Word of God, *Psal. 119. 159, 167. Consider how I love thy Precepts. My Soul hath kept thy Testimonies, and I love them exceedingly.*

Q. 8. *Wherein should our love to the Word of God shew it self?*

A. Our love to the Word of God, should shew it self, 1. In our high prizing the Word of GOD, above things which are most necessary and precious in the World, *Job 13. 11. I have esteemed the words of his mouth, more than my necessary food, Psal. 119. 72. the Law of thy mouth is better unto me than thousands of Gold and silver.* 2. In our earnest desires after the Word, *Psal. 119. 20. 131. My Soul breaketh for the longing it hath unto thy Judgments at alltimes, I opened my mouth and panted, for I longed for thy Commandments.* 3. In our delighting our selves in the word, *Psal. 119. 24. 111, 162. Thy Testimonies are my delight and Counsellours. Thy Testimonies have I chosen as my heritage for ever, for they are the rejoicing of my heart, I rejoyce at thy word, as one that findeth great spoil.*

Q. 9. *What is required after the hearing and reading*

ing of the word, that it may become effectual unto Salvation?

A. There is required after the reading and hearing of the word, that it may become effectual unto Salvation. 1. That we lay it up in our hearts, making our hearts & memories Store houses of this heavenly Treasure, *Psal.* 119. 11. The Word have I hid in my heart, that I might not sin against thee. 2. That we practise it in our living ready to obey, and do what ever we read or hear out of the Word, to be our duty, *James* 22, 25. Be ye doers of the Word, & not hearers only, deceiving your own selves. who so looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the Work, this man shall be blessed in his deed.

91. Quest. How doth the Sacraments become effectual means of Salvation?

Ans. 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.

Q. 1. How negatively are the Sacraments not effectual means of Salvation?

A. The Sacraments negatively, 1. Are not effectual means of salvation, by any virtue in themselves to confer Grace and Salvation upon all the receivers, and by the work done, or bare receiving of them, for many may and do partake of the Sacraments, who are without true Grace, and have no share in the Salvation of the Gospel, *Act.* 8. 13; 21. 23. And *Simon* himself was baptized but *Peter* said unto him, Thy Money perish with thee, thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God, for I perceive that thou art in the gall of bitterness!

ess, and in the bond of iniquity. 1 Cor. 11. 27; Whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. 2. The Sacraments are not effectual means of Salvation through the intention of, or by any virtue in them that do administer them, there being no power in the holiest of Ministers themselves to give grace, and to bring Salvation unto any by their Administration of the Sacraments, or any other Ordinance. 1 Cor. 3. 7. So then neither is he that planteth any thing, neither he that watereth; but GOD that giveth the increase.

Q. 2. *How positively are the Sacraments effectual means of Salvation?*

A. The Sacraments positively are effectual means of Salvation. 1. By the blessing and Presence of Christ, which both accompany the Sacraments, and other Ordinances of his own institution, Mat. 18. 20. Where two or three are gathered together in my Name, there am I in the midst of them Mat. 28. 20, Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always unto the end of the world. 2. By the working of the Spirit (the effect and evidence of Christs blessing and presence) whereby Christ doth put life and virtue, and efficacy into his Sacraments and Ordinances, without which they would be wholly dead, and altogether ineffectual, 1 Cor. 12. 13. For by one Spirit we are all baptized in one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Q. 3. *In whom doth the Spirit by the Sacraments work effectual unto Salvation?*

A. The Spirit by the Sacraments doth not work effectual

effectually unto the Salvation of all that receive them, but of all that by faith receive them!

92. *Quest. What is a Sacrament?*

Ans. A. Sacrament is an holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new Covenant are represented, sealed and applied to Believers.

Q. 1. What is the proper signification of the word Sacrament?

A. The proper signification of the word Sacrament, as it was of old used, is a Military Oath whereby the General did oblige himself to be faithful to his Souldiers, & the Souldiers did engage themselves to be faithful unto their General.

Q. 2. Why are any of Christs Ordinances called Sacraments, when we do not find the word Sacrament used in any place in the holy Scripture?

A. Although the word Sacrament be not used in the Scripture any more than the word Trinity yet because the thing signified by the Sacrament and Trinity, and other words are in the Scriptures, therefore we may lawfully make use of such words.

Q. 3. What is the thing signified by the word Sacrament?

A. The thing signified by the word Sacrament is a seal of the Covenant of Grace, whereby as the Lord doth oblige himself to fulfill the promise of the Covenant unto us, so by our receiving of this seal, we oblige our selves to be true to the Lord, and to be true and faithful unto him.

Q. 4. Whose ordinance is the Sacrament which we are to make use of?

A. The Sacrament which we are to make use of is an Ordinance not of mans institution, and appointment, but an holy Ordinance of Christs institution and appointment, who being the only
King

ing of the Church, hath alone the Authority to point holy Ordinances and Sacraments.

Q. 5. How many parts are there in a Sacrament?

A. There are two parts in a Sacrament. 1. The outward sensible signs, 2. The things signified by the signs.

Q. 6. How do the sensible signs and the things signified in a Sacrament differ?

A. The sensible signs and the things signified in a Sacrament do differ, as the sensible signs are an object of the understanding and faith, being represented by the outward signs.

Q. 7. What kind of signs are the sensible signs in a Sacrament?

A. 1. The sensible signs in the Sacrament are not natural signs, as the dawning of the morning is a sign of the approaching day, or as smoke is a sign of fire; but they are arbitrary signs, and by the appointment, not of men, but of Jesus Christ. They are not bare signifying or representing signs, but withall exhibiting, conveying, and applying signs, as a seal unto a Bond, or last Will and Testament doth both signify the will of him, whose Bond, or last will and testament it is, and doth also exhibit and convey, confirm and apply a right unto the things promised, and engaged therein: when the Minister doth give forth the signs, or outward Elements in Sacramental Actions, the Lord gives forth, and conveys the things signified unto the worthy receivers.

Q. 8. What are the things signified by the outward sensible signs in a Sacrament?

A. The things signified by the outward sensible signs in a Sacrament, are Christ and the benefits of the New Covenant,

Q. 9. What is the use of a Sacrament in reference unto Christ and the benefits of the new Covenant?

A. The

A. The use of a Sacrament in reference unto Christ and the benefits of the New Covenant.

1. To represent Christ, and the benefits of the New Covenant, *Gen. 7. 10.* This is my Covenant which ye shall keep between me and you, thy seed after thee; Every Man child among you shall be circumcised. 2. To seal and apply Christ and the benefits of the New Covenant. *Rom. 11.* And he received the sign of circumcision Seal of the righteousness of Faith, which he had being yet uncircumcised.

Q 10. *To whom doth a Sacrament represent, seal and apply Christ, and the benefits of the New Covenant?*

A. A Sacrament doth represent, seal and apply Christ and the Benefits of the new Covenant, unto all that partake thereof, but unto Believers only, Faith being the eye of the soul to discern the things represented, and the hand of the soul to receive the things sealed, and exhibited in the Sacrament.

93. **Quest.** Which are the Sacraments of the New Testament?

Ans^r. The Sacraments of the New Testament are Baptism, and the LORD'S Supper.

Q 1. *Were there ever any other Sacraments used in the Church besides those of the New Testament?*

A. Formerly under the Old Testament, there were other Sacraments in use amongst the Jews and not these of the New Testament.

Q 2. *What were the ordinary Sacraments of common use among the Jews under the Old Testament?*

A The ordinary Sacraments of common use amongst the Jews under the Old Testament, were Circumcision and the Passover: which, since the coming of Christ, are Abrogated and Abolished and are no more to be used in the Church under the Gospel.

Q

Q. 3 *What are the Sacraments then of the New Testament, which are to be used in the Church under the Gospel?*

A. The only Sacraments of the New Testament which are to be used in the Church under the Gospel are Baptism and the Lords Supper, Baptism which is to be received but once, in stead of Circumcision, for initiation; and the Lords Supper which is to be received often, in stead of the Passover, for Nutrition.

Q. 4. *What is the doctrine of Papists concerning the number of the Sacraments of the New Testament?*

A. The Doctrine of the Papists concerning the number of the Sacraments is, that there are seven Sacraments under the New Testament; unto baptism and the Lords Supper, they add Confirmation, Penance, Ordination, Marriage and extreme unction: which though some of them are to be used, namely Marriage, and Ordination, yet none of them in their superstitious way, none of them have the stamp of a Divine institution to be used as Sacraments, none of them are Seals of the Covenant of Grace, and therefore they are no Sacraments, but Popish Additions, whereby they would seem to make amends for their taking away the second Commandment out of the Decalogue, as contrary to their Image worship, whereas both such as add, and such as take away from Gods Laws and institutions, are under a severer curse than any of the Anathems and Curses of the Popish Councils, Rev. 22. 18. If any man add to these things; GOD shall add unto him the Plagues that are written in this Book, and if any Man shall take away from the words of the Book of this prophetic, GOD shall take away his part out of the Book of Life.

94. Quest. *What is Baptism?*

Ans.

Ans. Baptism is a Sacrament wherein the wa-
ing with water, in the Name of the Father, and
of the Son, and of the Holy Ghost, doth signi-
fie and seal our ingrafting into Christ, and part-
taking of the benefits of the Covenant of Grace
and our engagement to be the Lotds.

Q. 1. *What is the outward sign or element in baptism?*

A. The outward sign or element in Baptism,
water, and that pure water, so that the addition
hereunto of Oil, Salt and Spittle, by the Papists
Baptism, is an abominable profanation of the
Ordinance, *Acts* 10. 47. Can any man forbid wa-
ter, that these should not be baptized? *Heb.* 10
22. Our bodies washed with pure water.

Q. 2. *What is the thing signified by water in baptism?*

A. The thing signified by Water in Baptism,
the blood of our Lord Jesus Christ.

Q. 3. *What is the outward action in Baptism?*

A. The outward action in baptism, is washing
of the Body with Water, which is all that the word
baptizing doth signifie, and which may be fitly
done by pouring water on the Face, to represent
Christ's blood poured out for us: or by Sprinkling
water upon the Face, to represent the blood of
sprinkling, with which the Heart is sprinkled, *H. b.*
10. 22. Having our hearts sprinkled from an evil
Conscience, & our bodies washed with pure water.

Q. 4. *Is it necessary to dip or plunge the body into the
water in baptism, when the Scripture telleth of Several
that went down into the water, when they were bap-
tized, and we are to be buried with Christ in baptism,
and therefore plunged and covered with water in bap-
tism, as Christ was covered with earth in the Grave?*

A. It is not necessary that the body should be
dipped or plunged all over in baptism; for 1.
When we read of some that went down into the
water when they were baptized, we do not read
that

at they were dipped or plunged over head and
 rs, they might be baptized by pouring or sprink-
 ng the water upon their Faces: yea in some
 laces (which the Scripture telleth us, persons
 ere baptized) Travellers tell us they are but
 ncle deep, in which it was impossible they could
 e plunged all over; and *Enon* where it is said
 here was much water, the original words do
 ot signifie deep Waters, but many streams, which
 re known to be shallow and not fit to plunge the
 ody into. 2. Though some went down into the
 ater when they were baptized, yet the Scripture
 loth not say, that all did so, but most probably
 ater was brought into the House, when the Jay-
 or & all his Household were all baptized in the
 ight, and not that he suffered the Apostles,
 then prisoners to go forth, & that he with them
 should go out with all his Household, and leave
 all the other prisoners alone, to seek some River
 to be baptized and plunged into. 3. The burying
 with Christ in baptism doth signifie the burying
 of sin in the Soul by the baptism of the spirit,
 and not the burying of the body and covering it
 all over in the baptism of Water. 4. There is
 a baptizing, or washing; as we said, in pouring
 or sprinkling water on the body, as our Sayiour
 told *Peter*, when he would have been washed all
 over by him, that the washing of the feet was
 sufficient: so the washing of the face is sufficient
 especially for Infants, who in our colder Climates
 cannot be plunged into a River without mani-
 fest hazard of their lives, which none can prove
 by Scriptura to be necessary.

*Q. 5. What doth the washing of the body with wa-
 ter represent and signifie ?*

*A. The washing of the body with water in bap-
 tism doth represent and signifie the washing of
 the*

the soul from sin by the blood of Jesus Christ
 Rev. 1. 5. That loved us, and washed us from
 our sins in his own blood.

Q. 6. *In whose Name are Persons to be Baptized*

A. Persons are to be Baptized in the Name
 the Father, and of the Son, and of the Holy
 Ghost, *Mat. 28. 19.* Go therefore and teach
 Nations, baptizing them in the Name of the
 Father, and of the Son, and of the Holy Ghost

Q. 7. *What is to be understood by baptizing in the
 Name of the Father, and of the Son, and of the Holy
 Ghost?*

A. By baptizing in the Name of the Father
 and of the Son, and of the Holy Ghost, is to be
 understood, not only a naming of the Father, Son,
 and Holy Ghost, but a baptizing in the Authority,
 and into the Faith, Profession, and Obedience
 of the Father, Son, and Holy Ghost.

Q. 8. *What is signified, sealed and engaged on Gods
 part, by our being Baptized in his Name?*

A. There is signified, and sealed, and engaged
 on GODS part, by our being baptized in his
 Name. 1. His ingrafting us into Christ. 2. His
 making us Partakers of the benefits of the New
 Covenant, *Rom. 6. 3.* Know ye not that so many
 of us, as were Baptized into Jesus Christ, were
 baptized into his death.

Q. 9. *What is meant by our ingrafting unto Christ?*

A. By our ingrafting into Christ, is meant our
 being cut off from our old stock of Nature, and
 being joyned unto Jesus Christ, whereby we
 come to draw virtue from him, as from our Root,
 that we may grow up in him, and bring forth
 fruit unto him, *John 15. 15.* I am the vine,
 and ye are the branches. *Rom. 11. 17.* Thou be-
 ing a wild Olive Tree, were grafted in amongst
 them, and with them partakest of the Root,
 and fatness of the Olive Tree.

Q. 10.

Q. 10. What are the benefits of the Covenant of Grace which by baptism we are made partakers of?

A. The benefits of the Covenant of Grace which by baptism we are made partakers of, are, 1. Admission into the visible Church, *Mat. 28. 19. Go, teach all Nations baptizing them, &c.* 2. Remission of sins by Christs blood, *Acts 2. 38. be baptized every one of you in the Name of Jesus Christ for the remission of sins.* 3. Regeneration & Sanctification by Christs Spirit, *Titus 3. 5. According to his mercy he saved us, by the washing of Regeneration, and renewing of the holy Ghost.* 4. Adoption, together with our Union into Christ. *Gal. 3. 26,*

For ye are the Children of GOD by faith in Jesus Christ, for as many of you as have been baptized into Christ, have put on Christ. 5. Rectification to everlasting life, *1 Cor. 15. 29. If the dead rise not at all, why are they baptized for the dead? Rom. 6, 4, 5. We are buried with him by baptism unto death, &c. If we have been baptized together in the likeness of his death, we shall also be also in the likeness of his resurrection.*

Q. 11. What is sealed and engaged on our part by being baptized in the Name of the Father, Son and Holy Ghost?

A. By our being baptized in the Name of the Father, Son and Holy Ghost, is sealed and engaged on our part, that we will be the Lords, and at 1. Wholly, Soul and body, with all our powers, faculties; our members are to be employed by him as instruments of righteousness, & new obedience: 2. Only the Lords, and therefore we engage to renounce the service of the Devil and the flesh and the world, & to fight under Christs Banner against these enemies of the Lord and of our souls, *1 Cor. 6. 11, 12, 13, We are buried with him by*

baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so also should walk in newness of life. Reckon yourselves to be dead indeed unto sin, but alive unto God. Let not sin therefore reign that ye should obey it in the lusts thereof; neither yield your members as instruments of unrighteousness unto sin; but yield yourselves unto GOD, as those that are alive from the dead, and your members as instruments of righteousness unto God.

95 Quest, To whom is baptism to be administered?

Ans^r. Baptism is not to be administered to all that are out of the visible Church; till they profess their Faith in Christ, and obedience to him; but the Infants of such as are members of the visible Church are to be baptized.

Q. 1. Is Baptism to be administered unto all?

A. Baptism is not to be administered unto any that are out of the visible Church, because they being out of the Covenant, have no right unto the Seals of the covenant, *Eph. 2:* At that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the Covenants of Promise, having no hope, and without God in the World.

Q. 2. May not heathens and infidels be baptized?

A. Heathens and Infidels which are without the Church, whilest they continue Infidels, ought not to be baptized, but if upon the preaching the Gospel unto them they repent and believe and make profession of their Faith and Resolution of obedience, they are hereby virtually within the Church, and then have a right to this Ordinance of Baptism, and it ought not to be denied unto them, *Mark 16 15, 16.* And he said, Go ye into all the world, and preach the Gospel u

every creature, He that believeth and is baptized, shall be saved, &c.

Q. 3. *May no Infants be baptized?*

A. No Infants of Heathens and Infidels, whilest such, may be baptized, because both Parents and Children are out of the Covenant. 2. The Infants of Christians and believing Parents, being visible Church members, may and ought to be baptized.

Q. 4 *How do ye prove that the Infants of such as are visible Church members may and ought to be baptized?*

A. That the Infants of such as are visible Church members, may and ought to be baptized, may be proved, because they are in Covenant, and the promise of the Covenant belonging unto them, his seal of the Covenant doth belong to them also. *Acts. 2. 39*, The promise is to you and your Children. It is upon account of the promise of the Covenant that any have the seal; hence it was, that not only *Abraham*, but all his seed whilest in their infancy, received the seal of Circumcision, because the Promise of the Covenant was made to both; and by the same reason not only believing parents, but also their Infants are to receive the seal of Baptism, the promise being made to both, *Gen. 17. 7, 10*. I will establish my Covenant between me and thee, and thy seed after thee, to be a God to thee and thy seed after thee: This is my Covenant which ye shall keep between me and you, and thy seed after thee, every Man-child amongst you shall be Circumcised.

Q. 5 *How do ye prove that because the Infants of the Jews under the Law had the promise and seal of the Covenant of Grace, namely Circumcision, whereby they were admitted to be visible Church members, therefore has the Infants of Christians under the Gospel have the promise of the Covenant of Grace, and ought to have the seal of baptism to admit them to be visible Church members also?*

N 2

A.

A. 1. That the Infants of Christians have the promise of the Covenant of Grace, made with *Abraham* is evident, because that Covenant was an everlasting Covenant, *Gen. 17. 7.* I will establish my covenant for an everlasting covenant, to thee, a God to thee, and thy seed after thee, which covenant Christ is the Mediator of, and it is renewed in the new Testament with all Believers, and that as fully as under the Law; and therefore if the Infants under the Law were included, the Infants under the Gospel are included too. That the privilege of Infants being made Church members under the Law, doth belong to infants of Christians under the gospel, besides the positive of reason for it, and equality of right unto it, it is evident, because this privilege was never repealed and taken away under the Gospel.

Q. 6. *How do you prove that the privilege of Infants being made visible Church members under the Gospel was never taken away?*

A. That the privilege of Infants being made visible Church members, was never taken away under the Gospel, is evident, 1. Because if this privilege were repealed, we should have some notice of its repeal in the Scripture, but we have no notice or signification of Gods will to repeal this privilege throughout the whole book of God. 2. Because Christ did not come to take away or straiten the privileges of the Church, but to enlarge them, and who can upon Scripture grounds imagine, that it was the will of Christ, that the infants of the Jewish Church should be Church members, but the Infants of the Christian Church should be shut out, like Heathens and Infidels. 3. Because the Scripture is express that the Infants of Christians are holy, *1 Cor. 7: 14.* Else were your children unclean, but now are they holy; as the Jews are called

called in Scripture a holy Nation, because by circumcision they were made visible Church members; so the Infants of Christians as well as themselves are called holy, that is, federally-holy, as they are by baptism made visible Church-members,

Q. 7. How doth it appear that baptism doth make members of the visible church?

A. That Baptism doth make members of the visible church under the Gospel, is evident, because it is the Sacrament of initiation and admission into the Church, by which our Saviour gave his disciples commission to admit persons into his church, Mat. 28. 9. Go teach all Nations, baptizing them, &c. or make and admit them Disciples, as the Greek word signifieth, Disciple them.

Q. 8. But doth not Christ first require, that people should be taught and believe, at least make a profession of their faith before they be baptized, and therefore all Infants being incapable of being taught, and making profession of their faith, are they not hereby excluded the privilege of Baptism?

A. That which our Saviour required of teaching and an actual profession of Faith before baptism, is to be understood of the Heathen Nations, unto whom he sendeth his Apostles to preach, who without this were not to be baptized, but there is not the same reason concerning the infants of such, who are themselves members of the visible Church.

2. The infants of Church-members being incapable of being taught, and making an actual profession of Faith, doth no more exclude them the privilege of Baptism, than their being incapable of working, doth exclude them the liberty of eating when the command is express, 2. Thes. 3. 10. If any work not neither shall he eat. Notwithstanding which command Infants being

uncapable of working, yet they may eat; and Infants being uncapable of professing their faith may be baptized. 3. Infants though they are uncapable of being taught by men, and making an actual profession of their Faith, yet they are capable of the grace of the Covenant by the secret work of the Spirit, for of such is the Kingdom of Heaven, and who will say, that all infants dying in their infancy are damned? As they must be, if they be uncapable of the grace of the Covenant, and if they be capable of the grace of the Covenant, they are capable of this seal of baptism;

Q. 9. How can infants have right to baptism; When we do not find throughout the whole New Testament either precept or example for their Baptism?

A. 1. The Ordinance of baptism as to the substance of it, is expressly appointed by our Saviour in the New Testament; but it is not needful, that the circumstance of the time of its administration should be appointed too, when the time may be so clearly deduced by Scripture consequence.

2. We do not find in the Scripture any precept or example in the very words, that Women shall partake of the Lords Supper; Yet we believe that they did partake of the Lords Supper in Scripture time, and they being Church members and Believers capable of the actual exercise of grace, have an undoubted right unto that Sacrament.

3. We have proved from Scripture, that Christian Infants have a right to be Church members, and therefore they have a right to baptism; which admits them hereunto, and that there is no Scripture Repeal of this priviledge.

4. We have no precept or example concerning the Infants of such as were Baptized themselves, that they should, or that any of them were kept

pt unbaptized from their infancy, until they are grown up unto the years of maturity, and had made an actual profession of their Faith, and then did receive the Ordinance of Baptism; and why then will any do this which they have no scripture precept nor example for?

5. There is great probability that the Infants of believers in some recorded Places of Scripture were baptized in their infancy, where whole households were baptized together, it is not said that the infants in such houses were excluded; and why then should we exclude infants from the Ordinance whom God hath nowhere excluded?

96. *Quest.* What is the Lords Supper?

Ans. 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.

Q 1. *How many things are most considerable in the Lords Supper?*

A. These are eight things most considerable in the Lords Supper. 1. The Nature of it. 2. The Author of it. 3. The outward elements and actions. 4. The internal Mysteries or the thing signified. 5. The subject of it, or the Persons that have right to receive it. 6. The manner how it is to be received. 7. The benefits of it. 8. The end of it.

Q 2. *What is the Lords Supper as to the nature of it?*

A. The Lords Supper as to the nature of it, is a Sacrament and Seal of the Covenant of Grace, wherein the mutual obligations both on Gods

part and on our part which are made in Baptism are renewed and confirmed.

Q. 3. Who is the author of the Lords Supper?

A. The Lords Supper is a Sacrament, not mans invention; but our Lord Jesus Christ is the Author of it, and it is of his appointment and institution, *1 Cor. 11. 23* For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus took Bread, &c.

Q. 4. When did the Lord Jesus institute and appoint this Sacrament of his Supper?

A: The Lord Jesus did institute and appoint this Sacrament of his Supper the same night in which he was betrayed, *1 Cor. 11. 23*: The Lord Jesus the same night in which he was betrayed took bread. It was at night, because it was to succeed and come in the room of the Passover. It was the same night in which he was betrayed, because it was to be a commemoration of his death.

Q. 5. Are not Christians bound to receive this Sacrament at night, when our Saviour did first institute and administer it, and the Apostles did first receive it at night?

A. We are no more bound from this example to receive this Sacrament at night, than we are bound to receive it in an upper room, & but twelve in company, which was the practice in the first Institution. We have not the same reason for receiving it at night as the Apostles had, who were then to eat the passover before: and although the time of receiving it be an indifferent thing, yet the noon (the time when our Saviour gave up the Ghost) seemeth to be the most suitable time for the receiving of it; especially since at that time both body and mind are ordinarily in the best disposition for receiving it with the greatest activity, and least faintness and weariness.

Q. 6.

Q. 6. *In what posture should the Sacrament be received?*

A. The Table Posture seemeth to be the most decent, and not to be esteemed irreverent, when Christ himself was present and did administer it to them.

Q. 7. *By whom is the Sacrament of the Lords Supper to be administered?*

A. The Sacrament of the Lords Supper as also the other of Baptism, is to be administered by none, but such as are Ministers of Jesus Christ, called and installed in this office, according to the Scripture rule; such are Christs Embassadors, and none but such have authority to exhibite or apply the broad Seals of the Kingdom of Heaven.

Q. 8. *What are the outward signs and elements in the Lords supper?*

A. The outward signs and elements in the Lords Supper, are bread and Wine.

Q. 9. *What bread is to be used in the Lords supper?*

A. Ordinary Bread is to be used, and not Wafers after the manner of the Papists, and it is most decent that it be white bread.

Q. 10. *What wine is to be used in the Lords Supper?*

A. Any kind of Wine may be used in the Lords Supper, we read that Christ drank of the fruit of the Vine with his Disciples, but what sort of Wine is not said; yet it seemeth most suitable and most lively to represent the blood of Christ, when the Wine is of a red colour, such as Tent or Claret Wine.

Q. 11. *May and ought all that receive the Lords Supper receive it in both Elements, the bread and Wine too?*

A. All that receive the Lords Supper, may and ought to receive it in both elements, the bread and also the Wine; this is evident from

the directions which the Appostle doth give unto the *Corinthians* in general about their receiving this Sacrament, wherein he joyns the Bread and the Cup together, as belonging to all that did receive, *1 Cor 11. 26, 28.* As often as ye eat this bread and drink this Cup, ye do shew the Lord's death till he come, Let a man (that is any man, and not the Minister-only) examine himself, and so let him eat of that Bread, and drink of that Cup. And therefore the practice of the Papists in taking away the cup from the People, is unwarrantable and injurious.

Q. 12. What are the outward actions in this Sacrament of the Lords Supper?

A. The outward actions in this Sacrament of the Lords Supper, 1. On the Ministers part, as his blessing the Elements, and setting them apart for this Sacramental use, by reading the words of Institution, with thanksgiving and prayers to God for his blessing, his taking the bread and breaking it, his taking the cup, and distributing both the bread and the Wine unto the People in the word of our Saviour, when he first did institute this Sacrament. 2. On the part of the People, the outward Actions are their taking the bread and Wine, and eating the one, and drinking the other.

Q. 13. What is signified and represented by the Bread and Wine in this Sacrament?

A. By the Bread and Wine in this Sacrament is signified and represented the body and Blood of Christ, *1 Cor. 11: 24, 25.* Take, eat, this is my Body; This Cup is the new testament in my Blood.

Q. 14. Is not the bread in the Sacrament transubstantiated and turned into the real Body of Christ, when our Saviour telleth his Disciples expressly, This is my Body

A. The Bread in the Sacrament is not transubstantiated

stantiated, and turned into the real Body of Christ, but is only a sign and representation of Christ's Body.

Q. 15. How do ye prove that the Bread in this Sacrament is not turned into the real body of Christ?

A. That the Bread in this Sacrament is not turned into the real Body of Christ, may be proved by divers Arguments.

Arg. 1. It is evident both unto sense and reason that the Bread after consecration remaineth Bread as it was before. 2. It is evident unto sense, the quantity or brightness of Bread remaineth, the figure of Bread remaineth, the Locality or place of Bread remaineth, the colour, taste and smell of Bread remaineth, and nothing in the World is more evident unto sense, than the Bread in the Sacrament, no alteration in the least unto sense, being made by its consecration. 3. It is evident unto reason, that the Bread cannot be turned into another substance, and the accidents not be at all changed or altered; when our Saviour turned Water into Wine, the water as it lost its substance, so also it lost its colour, taste, smell and other accidents, and the wine made of water, had the colour, taste and smell of wine, as well as the substance of Wine; but in the Sacrament, there is no other colour, taste, figure or any other accident, but of Bread, and therefore in reason there is no other substance but of bread. In the Sacrament we must either cloath the body of Christ with the accidents of Bread, and say that his Body is of such a figure, taste and colour, as the Bread is, which would render him ill favoured, ill shapen, and debase his Body (so glorious now in heaven,) into the likeness of Bread, which is such an absurd Blasphemy that none will affirm or else, if the accidents of Bread cannot be

attributed unto Christs Body, and yet the substance of Bread be gone, and the substance of Christ Body come into its room; then the accidents of Bread do exist without a Subject, which is most absurd and contradictory to reason; we perceive by our senses, such as colour, taste and figure, it cannot be the body of Christ, that is of such colour taste, and figure; and if there be no other substance in the room that hath these accidents hence it follows, that it is nothing which hath this colour, taste, and figure; and that in the Sacrament there is a white Nothing, a sweet Nothing, a loaf of Nothing, a piece of Nothing which is a ridiculous absurdity; nothing is more evident unto Reason than that the substance of the Bread remaineth unchanged, whilst the accidents remain unchanged.

Arg. 2. If the Bread in the Sacrament be turned into the real body of Christ, then either there are so manie Bodies of Christ, as there are piece of Bread eaten in all Sacraments, or else they are all one and the same Body. 1. It cannot be that there could be so many Bodies of Christ as there are pieces of Bread eaten in all Sacraments, because first Christ would then be a Monster with many thousands, yea, millions of Bodies. *Secondly*, It would be in the power of any Minister to make as many Bodies of Christ as he pleased; or that God should be bound to work a miracle every time the Bread is consecrated. *Thirdly*, This cannot consist with Christs unity. *Fourthly*, None of Christs Bodies but one, would be the body which was born of the Virgin *Mary*, and that died upon the Cross. *Fifthly*, All these bodies but the one he hath in heaven, would be without a Soul, and so altogether insufficient to save the Soul, or to confer any spiritual life or grace by the feeding upon

upon them in the Sacrament; therefore it cannot be that there should be so many bodies of Christ, as there are pieces of Bread eaten in all Sacraments.

2. Neither can it be one & the same body of Christ which the Bread in the Sacrament is turned into, for then it would follow, *First*, That Christs body is both visible and invisible; visible in Heaven, and invisible in the Sacrament. 2. That one and the same Body of Christ is present in divers places at the same time in Heaven, and in divers places of the Earth; and to say that one and the same body, which is circumscribed by one place, is at the same time present in a thousand other places, is abhorrent unto all reason, and it is in effect to say, it is where it is not, and it is not where it is, which is an absurd contradiction; If Christs body be in Heaven, it is not in the Sacrament; If it be in the Sacrament, it is not in Heaven; Christs Body is not divided, and so by parts in one place, and in another at the same time; Neither is Christs Body infinite, and so present in divers places together, as God is present; for then his Body would cease to be a Body; therefore Christs Body cannot be in divers places together; therefore being in Heaven, it is not present in the Sacrament.

Arg. 3. If the Bread in the Sacrament be turned into the real Body of Christ; then after the eating of it, either it returneth to Heaven which it cannot do, because it is there already, or else it remaineth with them that eat it; & if so, then Christs body in part would be turned into the substance of our Bodies, and if we are wicked, when these same bodies are raised, it would be tormented for ever in hell: part also of Christs Body would go into the draught, and be subject to corruption; either of which to affirm is most horridly blasphemous; therefore the Popish

Tenet of Transubstantiation is to be abominated by all Christians.

Arg. 4. If the Bread in the Sacrament were turned into the real Body of Christ, both the nature and end of the Sacrament would be destroyed; the nature of the Sacrament is to be a Sign; the end of it is to be a remembrance of Christ; both which suppose Christs Body to be absent; which the Sacrament is a sign and remembrance of, whereas if the bread were turned into Christs Body, it would be present.

Arg. 5. It is Bread which is eaten in this Sacrament, and not the body of Christ, and so it is termed by the Apostle, 1 Cor. 11. 26. *As often as ye eat this bread, not this body of Christ.* ver. 27 *Whosoever shall eat this bread unworthily, &c.* ver. 28 *Let a man examine himself, and so let him eat of that bread:* and if it be bread which is eaten in this Sacrament, surely the bread is not turned into the real body of Christ.

Q. 16. But are not the Words of our Saviour plain in his institution of this Sacrament, *This is my Body;* and would he have said it, had not the bread been turned into his real body?

A. If all the Scripture expressions besides were to be understood literally, then there would be some reason that this expression should so be understood too; but we frequently find Figurative expressions in the Scripture, and that concerning Christ, 1 Cor. 10. 4. *The Rock was Christ,* Eph. 2. 20. *Jesus Christ himself being the chief corner stone.* If Jesus Christ therefore turned into a Rock or stone, in the same sense, as in the Jewish Sacrament the Paschal Lamb is called the Passover, the bread is in the Christian Sacrament called the body of Christ; The Paschal Lamb could in no proper sense be the Passover, which was the Action of the Ange

Angel, in passing over the Houses of the Israelites; when he destroyed the first-born of the Egyptians: what Absurdity is it to say, that the Paschal Lamb was turned into this action of the Angel, surely a present substance could not be turned into an accident or Action, which was long before, but it was a Sign, or commemoration of that Action; so the Bread in this Sacrament is not properly, the Body of Christ, and so one body turned into another without its accidents: but the bread is a sign of the body of Christ, and a commemoration of Christs Body, which was crucified for us.

Q. 17. But cannot God by his infinit power turn the real bread unto the real body of Christ? And if he can do it, why may we not believe that he really doth it, when Christ saith, This is my Body

A. Although God by his infinite power, can do all things which are possible unto true power, yet we may safely say that God cannot do any thing which implyeth imperfection and weakness, such as to make contradictions true, and to introduce ridiculous Absurdities, and blasphemous consequences: which he should do, if he should turn the bread in the Sacrament, but without the transmutation of its accidents, into the real body of Christ.

Q. 18. How doth the bread and wine in this sacrament represent the body and blood of Christ?

A. The bread and Wine in this Sacrament doth represent the Body and Blood of Christ, in that as the Bread and Wine doth nourish, strengthen and refresh the Body, and satisfy the natural Appetite; so the Body and Blood of Christ received in this Sacrament doth nourish, strengthen and refresh the Soul, and satisfy the spiritual Appetite.

Q. 19. What is represented by the Actions of the Mini-

ster in the taking the bread and breaking it, and taking the Cup, and giving both unto the People?

A. By the Actions of the Ministers in taking the Bread and breaking it, and taking the Cup and giving both unto the people, is represented Gods taking his Son and giving him to be broken and crucified upon the Cross for us, and withall his giving him in this Sacrament unto us, to be our Redeemer and Saviour.

Q. 20. *What is represented by the Actions of the People in receiving the bread and Wine, and feeding upon them?*

A. By the Actions of the people in receiving of the Bread and Wine, and feeding upon them, is represented their receiving of Jesus Christ, given to them by the Father, and feeding upon him in the Sacrament.

Q. 21. *Do all that receive the Sacrament partake really of the body and blood of Christ with the benefits of the new Covenant?*

A. None but worthy Receivers, do receive and partake really of the body and blood of Christ, with the benefits of the New Covenant.

Q. 22. *How do worthy receivers really partake of the body and blood of Christ with his benefits?*

A. The worthy Receivers do partake really of the Body and blood of Christ with all his benefits, 1. Not after a corporal & carnal manner, and by conjunction of his real Body and Blood unto their Body, as Meat and Drink is really joynd to them in their eating and drinking thereof. But 2. It is by Faith that Christs Body and Blood is really, but spiritually joynd unto their Souls, and the vertue and efficacy, the fruits and benefits of his death are applyed by them, whereby they receive spiritual nourishment and growth in Grace, 1 Cor, 10. 16, The cup of blessing which we

ye bless is it not the Communion of the Blood of Christ? the bread which we break, is it not the Communion of the body of Christ?

Q 23. How do believers receive Spiritual nourishment and growth in Grace, in and by this Sacrament.

A. Believers receive spiritual nourishment and growth in grace, in and by this Sacrament, 1. As they draw vertue from Christs death for the crucifying of the flesh, for mortifying and purging away sin which doth hinder their spiritual nourishment and growth. 2. As the Lord doth convey by his Spirit, and they do receive in this Sacrament by faith, further supplies of his Grace, which by his death he hath purchased for them, and which in the Covenant of Grace whereof this Sacrament is a Seal he hath promised unto them.

Q. 24. What is the end of the Sacrament of the Lords Supper?

A. The end of this Sacrament of the Lords Supper, is the shewing forth of Christs death, by the receiving of which Christians do publicly own, and give testimony of their belief in and hopes of salvation by a crucified Lord, 1 Cor. 11. 26. For as often as ye eat this bread and drink this cup, ye do shew the Lords death till he come.

97. Quest. What is required to the worthy receiving of the Lords Supper?

Ans. 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 judgment to themselves.

Q. 1. What is it to receive the Lords Supper worthily?

A. To receive the Lords supper ^{parts} prepared and

not to receive it meritoriously, as if it were to bring any merit or worth of our own thereunto, for none can be worthy of Christ, or any of his benefits. 2. We receive the Lords Supper worthily when we receive it with due preparation before we come to it, and with suitable behaviour when we are at the table of the Lord.

Q. 2. What is that preparation which is required to the worthy receiving of the Lords Supper?

A. There is required to the worthy receiving of the Lords Supper, 1. Habitual Preparation, that the Persons who receive it be in a state of Grace. 2. Actual preparation, that their Graces be drawn forth into exercise.

Q. 3. What is requisite for the obtaining of this habitual and Actual preparation in order to our worthy receiving?

A. It is requisite for the obtaining of this habitual and actual preparation in order to our worthy receiving, that we examine our selves, 1 Cor. 11. 28. But let a man examine himself, and so let him eat of that bread, and drink of that Cup.

Q. 4. Wherein are we to examine our selves in order to our preparation for this Sacrament?

A. We are to examine our selves in order to our preparation for this Sacrament, 1. In our knowledge to discern the Lords body, which is represented by the bread, 1 Cor. 11. 29, Not discerning the Lords body. 2. In our Faith to apply Christ and feed upon him, and so to draw vertue and spiritual nourishment from him, 1. Cor. 13. 5. Examine your selves, whether ye be in the Faith. 3. In our Repentance, self-judging, and godly sorrow for our sins, which hath brought sufferings upon us, 1. Cor. 11. 31. For if we would judge ourselves, we should not be judged. 4. In our

our love to Christ who in his death hath expressed
 his love to us, & in our love one to another,
 so are redeemed by the same blood. 5. In our
 true and sincere Obedience to the Gospel, which
 we must engage in, and be fully resolved in the
 strength of the Lord to perform, before we can
 worthily receive this Sacrament, 1. Cor. 5. 8.
 Therefore let us keep the Feast, not with old lea-
 ven, neither with the leaven of malice and wicked-
 ness, but with the unleavened bread of sincerity
 and truth.

*Q. 5. What is requisite by way of preparation for this
 Sacrament, beside Self-examination?*

A. By way of preparation, for this Sacrament
 besides Self-examination, there is requisite, prayer
 to God for his presence, the blessing and assistance
 of his Spirit, and meditation in order to the excit-
 ing of our affections, and the drawing forth of
 our Graces into exercise.

*Q. 6. Who are they that come to the Lords table un-
 worthily?*

A. 1. Such come to the Table of the Lord un-
 worthily, as have no habitual preparation, being
 in a graceless and Christless state, who having no
 faith, can neither discern the Lords body, nor
 spiritually feed upon him, who being without re-
 pentance, love and new obedience, can neither
 bring glory to the Lord, nor enjoy communion
 with him by receiving this Sacrament. 2. Such
 also come to the Table of the Lord unworthily,
 who although they are gracious and have habitual
 preparation, yet take no care by Self-examina-
 tion, Prayer and Meditation to attain actual prepa-
 ration whereby they displease GOD, and lose also
 the benefit of the Ordinance.

*Q. 7. If such as are gracious do take pains in self exa-
 mination and other duties, to get their hearts prepared
 and*

and yet they are still out of frame, would they not unworthy Receivers should they come to the Lords Table?

A. When such as are gracious do by self-examination and other Duties, endeavour to get the hearts prepared, though they be out of frame they ought to come to the Lords Table, because GOD may bring them into a frame, in and by the Ordinance; however, they must wait there and attend upon God out of obedience, when they cannot do it with sensible melting, warm and delightful affections, and their sincerity through Christ will be accepted.

Q. 8. When we doubt and fear whether we be truly gracious, may we come to the Lords Table?

A. We may and ought to come to the Lords Table, although under doubts and fears, if we have sense of the need of, and hungry desires after Jesus Christ, together with resolutions to give up our selves in Covenant to the Lord; This Sacrament being a means of getting evidences of Gods love, and when we cannot come with assurance, we may come for assurance.

Q. 9. What must be our behaviour at the Table of the Lord, that we may be worthy Receivers?

A. That we may be worthy Receivers, our behaviour at the Table of the Lord must be humble and reverent, as to the outward gestures of our bodies, and inward frame of our hearts; we must seriously mind the outward Elements and Actions: looking chiefly to the things signified, represented and exhibited in the Ordinance: we must meditate upon Christs death so disgraceful and painful for us, grieving for our sins, the cause of it hungry and thirsting after him, and the benefit purchased by his death: applying the promises of the Covenant and New-Testament; which is of full force through the death of the Testator, draw
in

ing nourishment and all needful spiritual supplies from him, in whom all fulness doth dwell, rejoicing in his love, giving thanks for his grace; renewing our Covenant; and mingling all especially with Faith and most endeared love to the Lord, and with love in him one to another.

Q. 10. What is required of worthy receivers after they come from the table of the Lord?

A. It is required of worthy Receivers after they come from the Table of the Lord, that they examine themselves as to their carriage and success; if they have not met with God, and have been out of frame, that they inquire into the cause, mourn for their defects, be earnest for a pardon, and by after-pains, labour to get the benefits of the Ordinance, and withall endeavour to amend for the future; if they have met with God, and been enlarged and sweetly refreshed, they must be very thankful for assistances and enlargements, labour to retain the sweet relish they have had still upon their spirits, they must endeavour to draw more and more virtue from Christ for the crucifying the world and the flesh, they must be very watchful against Satan, sin and carnal security; they must be careful to perform their vows, and keep the Covenant which they have renewed.

Q. 11. What is the sin of unworthy receiving the Lords Supper?

A. The sin of unworthy receiving the Lords Supper, is, that such are guilty of the body and blood of the Lord, that is, they are guilty of an affront and indignitie which they offer to the Lords body and blood, 1 Cor. 11. 27. Whosoever shall eat this bread and drinck this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

Q. 12.

Q. 12 *What is the danger of our unworthy receiving the Lords Supper?*

A. The danger of our unworthy receiving the Lords Supper, is the eating and drinking Judgment to our selves, that is provoking the Lord by our unworthy receiving, to inflict temporal spiritual and eternal Judgements upon us, 1 Co 11. 29, 30, For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body: For this cause many are weak & sickly among you, & many sleep

98. Quest. *What is Prayer?*

Ans. 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.

Q. 1. *How many parts are there in Prayer?*

A There are three parts in Prayer, Petition, confession, and thanksgiving: but most properly Prayer doth consist in Petition.

Q. 2. *What kind of petition is prayer unto God?*

A. The Petition of the lips without the desire of the heart, may be accounted prayer by men; but it is not acceptable Prayer unto God, which is an offering up of our desires unto him, and pouring forth of the Heart before him, Psal: 62. 8. Trust in him at all times ye people, pour out your heart before him,

Q. 3. *Unto whom are we to direct our prayers?*

A: We are to direct our Prayers unto GOD only, Psal: 5. 2 3: Harken unto the voice of my cry, my King and my God, for unto thee will I pray; thy voice shalt thou hear in the morning O Lord, in the morning will I direct my Prayers unto thee, and will look up.

Q. 4. *Why are we to direct our prayers only unto God?*

A. We are to direct our prayers only unto God
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Because prayer is a part of religious Worship, and GOD is the only Object of Religious worship, *Mat. 4. 10.* Thou shalt worship the Lord thy God, and him only shalt thou serve. 2. Because God only is every where present to see his people; and to hear their Prayer. *Psal. 34. 15,* The eyes of the Lord are upon the Righteous, and his ears are open to their cry: 3. Because God only can answer our prayers, by fulfilling our desires, and giving the things which we pray for, and stand in need of, *Psal. 145. 18. 19,* The Lord is near unto all them that call upon him, he will fulfil the desires of them that fear him, he also will hear their cry and save them.

Q. 5. For what things may we pray unto God?

A. We may not Pray for the fulfilling of any sinful desire, *James. 4. 3.* Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. 2. We may and ought to pray to God only for such things as are agreeable unto his will, *1. John, 5. 14, 15,* And this is the confidence that we have in him, that if we ask any thing according to his Will, he heareth us, and if we know that he heareth us, we know that we have the Petitions that we desired of him.

Q. 6. What are the things agreeable unto Gods will which we may pray for?

A. The things which we may pray for are not all things which are agreeable unto his secret Will, for thus all things which come to pass, even the worst of sins which are committed, are agreeable unto Gods secret Counsel, and eternal Determination: But all things which are agreeable unto Gods revealed Will in his Word, we may pray for; such as the pardon of our sins, the Supplies of his Grace, spiritual Life and strength here, eternal life and glory hereafter; Deliverance from
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spiritual and eternal evils? also whatever temporal good things we stand in need of, and all those things which he hath either expressly, or inclusively promised in his covenant unto us.

Q. 7. In whose name ought we to pray unto God?

A. We ought to pray unto God only in the Name of the Lord Jesus Christ, *John 14. 13; 14.* Whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son if ye ask any thing in my name I will do it.

Q. 8. What is it to pray unto God in the Name of Christ?

A. To pray unto God only in the Name of Christ, is not barely to mention the Name of Christ in our lips in the conclusion or any part of our prayers, but it is by Faith to mention his Name, depending upon Christ alone for admittance, and access unto God in Prayer, for acceptance, audience and a gracious return unto our prayers, *Eph. 3. 12.* In whom we have boldness and access with confidence by the Faith of him.

Q. 9. Why must we pray unto God in the Name of Christ?

A. We must pray unto God in the Name of Christ, because God being so infinitely holy and jealous, so infinitely just and righteous; and we being so unholy and sinful, and our Prayers at best so imperfect, and so mingled with defilement, that neither our persons would find acceptance, nor our Prayers any audience with God, without the Name and Mediation of Christ, and the mixture of the sweet incense of his merits with our Prayers to take away the ill savour of them, and the using of his interest with the Father upon his account alone, to give an answer unto them, *Rev. 8. 3. 4.* And another Angel came and stood

the Altar that is the Lord Jesus Christ, who is the Angel of the Covenant, having a golden Censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints, upon the golden Altar which was before the throne; and the smock of the Incense which came with the prayers of all Saints, ascended up before God out of the angels hand.

Q. 10. *May we not make use of the Name of Angels and the Virgin Mary, and other Saints in Prayer, directing our Prayers unto them to help us, at least to improve our interest in Heaven for us, as the Papists do teach and practise?*

A. 1. It is Idolatry to direct our prayers unto any creature, God being the alone Object of this, and all other religious worship, therefore we ought not to direct our Prayers unto Angels who have refused Worship; much less unto any Saints, *Col. 2. 18.* Let no man beguile you of your reward in a voluntary humility and worshipping of Angels, *Rev. 19. 10.* And I fell at his feet to worship him, and he said. See thou do it not, I am thy fellow-servant, &c.

2. There is but one Mediator and Intercessor in Heaven for us, namely the Lord Jesus Christ, and it is an affront to him, to make use of any Angels or Saints as our intercessors, *1 Tim. 2. 5.* There is one God, and one Mediator between God and Man, the Man Christ Jesus, *1 Joh. 2. 1.* If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.

3. We have neither precept nor example in Scripture for, nor any promise unto any Prayers, which we shall make either unto, or by either Angels or Saints.

4. The chiefest Saints in Heaven are ignorant of

our condition on earth, neither can they, which they are, hear, much less give answer unto our prayers; and therefore are unfit to be the object of our prayers, or to make particular Intercession for us, *Isai. 63. 16.* Doubtless thou our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Therefore the Doctrine and Practice of the Papists herein, is both unprofitable, and abominable.

Q. 11. How must we pray unto God that our prayers may be acceptable unto him, and answered by him?

A. That our prayers may be acceptable unto God, and answered by him, we must pray, 1. With sincerity, *Heb. 10. 22.* Let us draw near with a pure heart. 2. With humility, *Psal. 10. 1.* Lord, thou hast heard the desires of the humble. 3. With faith, *Jam. 1. 6.* Let him ask in faith. 4. With frequency, *Jam. 5. 16.* The effectual fervent prayer of a righteous man availeth much. 5. With perseverance, *Luk. 18. 1.* Men ought always to pray and not to faint. 6. We must look after our prayers, and wait for a return, *Mic. 7. 7.* Therefore I will look unto the Lord, I will wait for the God of my salvation: my God will hear me.

Q. 12. Can we our selves pray thus acceptably unto God?

A. We cannot of our selves, pray thus acceptably unto God without the Spirit of God to help our infirmities, and to teach us both for what, and how to pray, [*Rom. 8. 16, 27.* Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings that cannot be uttered: And he that searcheth the hearts knoweth what is the

mind of the Spirit; because he maketh intercession for the Saints according to the will of God.]

Q. 13. Doth God accept and answer all the Prayers that are offered unto him?

A. God doth not accept and answer the Prayers of the wicked, Pr. 16. 8. "The sacrifice of the wicked is an abomination unto the Lord, but the prayers of the upright is his delight. 2. God doth not accept the prayers of his own people when they regard iniquity in their hearts; Ps. 66. 18. *If I regard iniquity in my heart, the Lord will not hear my Prayers.* 3. God doth accept the prayers of his people, which are offered up unto him in the Name of Christ, and by the help of the Spirit, and which are for things agreeable unto his will; so that he either giveth the things unto them which they pray for, or else something that is equivalent or better for them.

Q. 14. What is the second part of Prayer?

A. The second part of Prayer is Confession of our sins, with which our Petitions for pardon and supply of our wants should be introduced.

Q. 15. What sins should we make confession of in Prayer?

A. In Prayer we should make confession of our Original and Actual sins, against Law and Gospel; of Omission and Commission in thought and heart, of lip and life; with aggravations of them: acknowledging withall, our desert of temporal, spiritual and eternal judgments and punishments for them. "Ps. 52. 7. *I acknowledged my sin unto thee, and mine iniquity have I not hid.* Ps. 51. 4, 5. *Against thee, thee only have I sinned, & done this evil in thy sight: Behold I was shaven in iniquity, & in sin did my mother conceive*

me. *Dan. 9. 8.* O Lord unto us belongeth confuſion of face, becauſe we have ſinned againſt thee.

Q. 16. *How ought we in prayer to confeſs our ſins?*

A. We ought in prayer to confeſs our ſins humbly, fully, freely, with grief for them, and ſhame of them, with full purpoſe and full reſolution in the ſtrength of the Lord, not to return again to the practice of them.

Q. 17. *What is the third part of Prayer?*

A. The third part of Prayer is thankful acknowledgment of Gods mercies; temporal and ſpiritual here, and the promiſes of life and happineſs in the other World, which we ought to acknowledge with admiration, faith, love, joy, and all kind of ſuitable affections, *Phil. 4. 6.* By Prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

99. *Queſt.* What rule hath God given us for 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.*

Q. 1. *What is generally uſeful for our direction in Prayer?*

A. The whole Word of God is generally uſeful for our direction, as it containeth plenty of matter for Prayer, guideth us as to the manner of it, and aboundeth with variety of expreſſions, which moſt fitly may be uſed in it:

Q. 2. *What is the ſpecial rule for our direction in Prayer?*

A. The ſpecial rule for our direction in Prayer, is that form of prayer, which Chriſt taught his Diſciples, commonly called the Lords Prayer *Matth. 6. 9.* After this manner therefore pray ye, O

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her which art in Heaven, hallowed be thy Name, &c.

Q. 3. How many parts are there in the Lords Prayer?

A. There are three parts in the Lords Prayer, the Preface, the Petitions, and the Conclusion.

100. Quest. What doth the preface of the Lords Prayer teach us?

Ans. The Preface of the Lords Prayer, which *Our Father which art in heaven*, teacheth us to draw near unto God, with all holy reverence and confidence, as Children to a Father, able and ready to help us, and that we should pray with, and for others.

Q. 1. What is the Preface of the Lords Prayer it self?

A. The Preface of the Lords Prayer it self, is these Words, *Our Father which art in Heaven*.

Q. 2. What do the words, *Our Father*, in the preface teach us?

A. The Words, *Our Father*, in the Preface teach

1. To draw near unto God with confidence, of his All-sufficiency and his readiness to help us; as also with filial affections of desire, love and delight, as Children to our Father, *Rom.*

15. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of Adoption, whereby we cry, *Abba, Father, Eph.*

20. He that is able to do exceeding abundantly above all that we ask or think, *Mat. 7. 11.* If ye when being evil, know how to give good gifts to your Children; how much more shall your Father which is in heaven give good things to them that ask him. 2. To pray to God, with and for others, he being a common Father unto all his people, *Eph. 6. 18.* Praying always with all prayer and supplication for all Saints.

Q. 3. Are we to pray to God only for the Saints; and not as are his Children?

A. We must pray unto God, not only for the Saints, and his children, but also for all men; we must pray not only for the Church in general, but also for the Nation wherein we live, for Magistrates, and for Ministers, and not only for our friends, but also for our enemies, [*Pf. 127. 6.* Pray for the peace of Jerusalem. *1 Tim. 2. 2.* I exhort therefore, that first of all, supplications, prayers, and intercession, and giving of thanks be made for all men; For Kings and all that are in authority, that we may lead quiet and peaceable life in all godliness and honesty. *Mat. 5: 44.* Love your enemies, and pray for them that despitefully use you and persecute you.]

Q: 4. *What do these words, Which art in heaven, teach us?*

A. These words, *Which art in heaven,* teach us to draw near unto God with all holy reverence, because of our great distance, God being not our earthly Father, but our Father which is in heaven, *Eccl. 5. 2.* Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth.

101 Quest. *What do we pray for in the first Petition?*

Ans: 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 makes himself known, and that he would dispose all things to his own glory.

Q: 1. *What is the second part in the Lords Prayer?*

A The second part in the Lords Prayer, is, *Petitions:*

Q: 2. *How many Petitions are there in the Lords Prayer?*

A. There are six Petitions in the Lords Prayer.

Q: 3. *What is the first Petition in the Lords Prayer?*

A. The first Petition in the Lords Prayer, is in

ese words, *Hallowed be thy Name.*

Q. 4. *What is meant by the Name of God?*

A. By the Name of God is meant Gods Titles, Attributes, Ordinances, Word and Works, whereby God is pleased to make himself known. See the explanation of the 54th answer.

Q. 5. *What is it to hallow Gods Name?*

A. To hallow Gods Name, is to sanctifie, honour and glorifie God in all things, whereby he maketh himself known, [Isai: 8: 13: Sanctifie the Lord of Hosts himself, and let him be your fear and your dread. Psal: 96: 8, 9: Give unto the Lord the glory due unto his Name: worship the Lord in the beauty of holiness.

Q. 6. *What do we pray for in the Petition, Hallowed be thy Name.*

A. In the Petition, *Hallowed be thy Name*, we pray, 1. That God would hallow, and glorifie his own Name by magnifying himself in the world, by disposing all things for his own glory, [2 Sam: 26: Let thy Name be magnified for ever. Psal: 4. 16. 18: Fill their faces with shame that they may seek thy Name, O Lord: That men may know that thou alone, whose Name is JEHOUVAH, art the most high over all the earth.

2. That God would enable us to hallow and glorifie his Name by confessing and forsaking our sins, which rob him of his glory; by admiring and adoring him in his glorious Titles, and Attributes; in his infinite excellencies and perfections; by believing, loving and obeying his Word; by observing and attending upon him in his Worship and Ordinances; by magnifying him in his Works, and making use of his creatures for his glory; by sincere, diligent, zealous, and constant endeavours to promote

honour and interest in our places and relations and that the chief design of our thoughts, words and Actions may be the glory of God, and that he would enable others also, thus to hallow and glorify his Name, *Psal. 67. 1, 2, 3.* God be merciful unto us, and bless us, and cause his Face to shine upon us; That thy way may be known upon earth, and thy saving health among all Nations: Let the people praise thee, O God, Let all the people praise thee. *Rom, 11. 36.* For of him and through him, and to him are all things, to whom be glory for ever.

102. Quest. What do we pray for in the second Petition?

Ans. In the second Petition, which is, *Thy Kingdom come*; we pray that Satans Kingdom may be destroyed, the Kingdom of Grace may be advanced, our selves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastned.

Q. 1. What is meant by the Kingdom of God, which in this petition we are to pray for the coming of?

A. By the Kingdom of God which in this Petition we are to pray for the coming of, is meant
1. The Kingdom of Gods Grace here in this world, *Luk. 17. 21*: The Kingdom of God is within you.
2. The Kingdom of Gods Glory in the other World, *1. Cor. 6. 9.* Know ye not that the unrighteous shall not inherit the Kingdom of God.

Q. 2. What do we request in our praying that Gods Kingdom of grace may come?

A. We request in our praying that Gods Kingdom of Grace may come, 1. That the Kingdom of Satan, and all the professed enemies of Gods Kingdom may be destroyed, and that all the power also of sin in our selves and others whereby Satans his dominion may be subdued, *Pl. 68. 1.* Let

God arise and let his enemies be scattered, let them also that hate him flee before him. 1 *John* 3. 8: He that committeth sin is of the devil, for this purpose the Son of God was manifested, that he might destroy the works of the devil. 2. In general that the Kingdom of Gods Grace might be advanced in the World above all other Kingdoms, *Isa.* 2. 2. And it shall come to pass in the last days, that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills, and all Nations shall flow unto it. 3. In particular, that our selves and others might be brought into this Kingdom of Grace by the power and efficacy of Gods word and Spirit in our conversion, 2 *Thess* 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, & be glorified even as it is with you. *Acts* 26, 17. The Gentiles to whom I now send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. *Rom.* 10. 1. Brethren, my hearts desire and prayer to God for Israel is, that they may be saved. 4. That our selves and others who are brought already to the Kingdom of Grace, may be kept in it, by strengthening and establishing Grace, 1 *Pet.* 5. 10. The GOD of all Grace, who hath called us unto his eternal Glory by Christ Jesus; after ye have suffered a while, make you perfect, stablish, strengthen, settle you.

Q. 3! *What do we request in praying that the Kingdom of Gods glory may come?*

A. We request in our praying that the kingdom of Gods glory may come, that this Kingdom of Glory may be hastened, which will appear and be manifested unto the whole World at the second coming and appearance of the Lord Jesus to
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Judgment, [*Rev.* 22. 20: He which testifieth these things, saith, surely I come quickly, *Amen*, even so, come Lord Jesus.

103. Quest. What do we pray for in the third Petition?

Ans. In the third Petition, which is, *Thy will be done in Earth as it is in Heaven*, we pray, that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the Angels do in Heaven.

Q. 1. What is meant by the will of God which we are to pray that it might be done?

A. By the will of God which we are to pray that it might be done, is meant, the will of Gods precept, or that which he is pleased to require of us, "*Mat.* 7: 21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven. 2. The will of Gods providence, or that which he is pleased to do with us, and unto us, "*Rom.* 1. 10. If I might have a prosperous journey by the will of God to come unto you. *1 Pet.* 3. 17. It is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

Q. 2. What do we request when we pray that the will of Gods precept be done?

A. When we pray that the will of Gods precept be done, we request, 1. That our selves and others, who naturally are dark and ignorant of his will, may by his word and spirit be enabled to know and understand it, [*Eph.* 5. 8, 17. Ye were sometimes darkness, but now are ye light in the Lord. Be not unwise, but understanding what the will of the Lord is, *Col.* 1. 8. We cease not to pray for you, and to desire, that ye might be filled with the knowledge of his will in all.

wisdom and spiritual understanding. 2. That our selves and others who naturally have in our hearts an enmity against Gods Law, might be inclined and enabled to obey and do whatever it is the will of God to command, [Rom. 8. 7. The carnal mind is enmity against God, for it is not subject unto the Law of God, neither can be. Ps. 119. 38. Incline my heart unto thy testimonies. Ps. 143. 10. Teach me to do thy will, for thou art my God, thy Spirit is good. Ezek. 36. 27. I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Q. 3: What do we request when we pray that the will of Gods Providence be done?

A. When we pray that the will of Gods Providence be done, we request that our selves and others might have compliance of will with the will of God, so as thankfully to accept merciful providence; and patiently submit unto afflictive providences, Luke 1. 38. "And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. Mat. 21. 14. And when he would not be perswaded, we ceased, saying, The will of the Lord be done.

Q. 4. How are we to pray that Gods will be done by our selves and others?

A. We are to pray that Gods will be done by our selves and others on earth universally, readily, unweariedly, constantly, even as it is done in heaven, [Ps. 103. 20, 21. Bless the Lord ye his Angels, which excel in strength, that do his Commandments, hearkning unto the voice of his Word. Bless the Lord all his works, in all places of his dominion; bless the Lord, O my soul.

104. *Quest. What do we pray for in the fourth petition?*

A. In

Ans. In the fourth Petition which is, *Give us this day our daily bread*: we pray that of Gods free gift, we may receive a competent portion of the good things of this life and enjoy his blessing with them.

Q. 1. What is meant by our daily bread?

A. By our *daily bread* is meant all outward provision for our daily sustenance, *Psal. 132. 15: I will abundantly bless her provision, I will satisfy her poor with bread.*

Q. 2. What do we ask in prayer for our daily bread?

A. In praying for our *daily bread*, we do not ask plenty, but a competent portion of the good things of this life, such as God seeth to be necessary and most convenient for us, *Prov. 30. 8. Give me neither poverty nor riches, feed me with food convenient for me.*

Q. 3. May we not have convenient outward provisions without our asking?

A. We may have convenient outward provisions without our asking, but we cannot have them without Gods giving, *Psal. 145. Thou givest them their meat in due season.*

Q. 4. What need we ask of God daily outward provisions if we may have them without asking?

A. We ought to ask for our daily outward provisions: 1: Because God requireth that we should ask for these things, and he hath promised only unto such that they should not want them, *Psal. 34: 10: The young Lyons lack, and suffer hunger, but they that seek the Lord shall not want any good thing.* 2. Because in asking aright our daily outward provisions, we ask and obtain the blessing of God with them, and without asking if we have these things, we have them with Gods curse, *Exod. 23. 25: And ye shall serve the Lord your*

your God, and he shall bless thy bread and water:

105: Quest. What do we ask in the fifth petition?

Ans. In the fifth petition, which is, *Forgive us our debts as we forgive our debtors*, we pray that God for Christ sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 1. What is meant by our debts?

A. By our Debts is meant our sins against God, whereby we are indebted unto his Justice, which we can no otherways satisfie, than by undergoing eternal punishment.

Q. 2. Have all need of forgiveness, and may any Debt be forgiven?

A: All being sinners have need of forgiveness, and any sin (excepting the sin against the Holy Ghost) may be forgiven, *Psal. 130. 4, 5*. If thou LORD shouldst mark iniquity, O LORD, who shall stand? But there is forgiveness with thee that thou mayest be feared.

Q. 3: May we pray unto God for the forgiveness of our own sins upon the account of our own merits?

A. We have no merit in the sight of God of our own, and therefore we must pray that God would freely pardon all our sins of his own mercy and loving kindness, *Pf. 51. 1*. Have mercy upon me, O GOD, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions.

Q. 4. May we hope by prayer to attain forgiveness of Gods mercy, without any merit?

A. God being infinitely Just as well as Merciful: we must bring the merit before him, that we may obtain forgiveness of him, but because we have it not of our own, and he hath provided it for us in his Son, we must pray for pardon for the merits

merits sake of Christ, who hath purchased forgiveness for us with his blood, *Eph. 1. 7.* In whom we have redemption through his blood, the forgiveness of sin.

Q. 5. What may encourage us to ask forgiveness from God?

A. We may be encouraged to ask forgiveness from God, when by his grace we are enabled with our hearts to forgive others, *Mat. 6. 14.* For if we forgive men their trespasses, your heavenly Father will forgive you.

106. Q. What do we pray for in the sixth Petition?

Ans. In the sixth Petition which is, *And lead us not into temptation, but deliver us from evil,* we pray that either God would keep us from being tempted unto sin, or support and deliver us when we are tempted.

Q. 1. What do we request in praying, Lead us not into temptation?

A. In praying, *Lead us not into temptation,* we request that God would keep us from being tempted unto sin.

Q. 2. How doth God keep us from being tempted unto sin?

A. God keepeth us from being tempted unto sin, either when he restraineth the devil (the great tempter of mankind) from assaulting us with his prevailing temptations; or else restraineth us from coming into those ways where temptations are waiting for us, and where we should be tempters unto our selves, *Mat. 26: 4.*

• Watch and pray that ye enter not into temptation. *Pf. 19: 13.* Keep back thy servant from presumptuous sins, let them not have dominion over me.

Q. 3. What do we request in praying, Deliver us from evil?

A. In praying, *Deliver us from evil,* we request that when we are tempted by the Devil, or the

flesh, or the world unto sin, that we may be supported and strengthened to resist and overcome the temptations, so as to be delivered by the power of Gods sufficient grace, from falling into the evil of sin, *Jaob. 4. 7*, Resist the Devil and he will fly from you. *1 Cor. 10: 13*: God is faithful who will not suffer you to be tempted above that you are able, *2 Cor, 12: 7, 8, 9*: There was given me a thorn in the flesh, the messenger of Satan to buffet me; For this I besought the Lord thrice, that it might depart from me, and he said unto me, My grace is sufficient for thee.

107 Quest. What doth the Conclusion of the Lords prayer teach us?

A. The Conclusion of the Lords Prayer, which is, *For thine is the Kingdom, the power and the glory for ever, Amen*; teacheth us to take our encouragement in Prayer from God only, and in our prayers to praise him, ascribing Kingdom, power, and glory to him, and in testimony of our desire and assurance to be heard, we say, *Amen*.

Q. 1. What is the Conclusion to the Lords Prayer it self?

A. The Conclusion to the Lords Prayer it self, is in these words, *For thine is the Kingdom, and the Power, and the Glory for ever, Amen*.

Q. 2. What is the first thing which the conclusion of the Lords Prayer doth teach us?

A. The first thing which this Conclusion of the Lords Prayer doth teach us, is to take our encouragement in Prayer, not from our selves, or any worthiness of our own, but from God only, who having the Kingdom, and eternal Sovereignty, the Power and Eternal Almsufficiency, the Glory for ever, and therefore incomparably glorious in his Faithfulness, Goodness, & most tender Mercy, we may perswade our selves that he is both able to give what we ask, and that he is willing, and will give

Give what he hath promised unto us, *Dan.* 9: 18
 19. We do not present our supplication for our
 righteousness, but for thy great mercies, O Lord
 hear, O Lord forgive, O Lord hearken and defend
 not for thine own sake, O my God. *Pf.* 5. 2: Hear-
 ken unto the voice of my cry, my King and my
 God, for unto thee will I pray. *Eph.* 3. 20, 21. Now
 unto him that is able to do exceeding abundantly
 above all that we ask or think according to the
 Power that worketh in us, unto him be glory in
 the Church by Jesus Christ, throughout all ages,
 World without end. *Amen.*

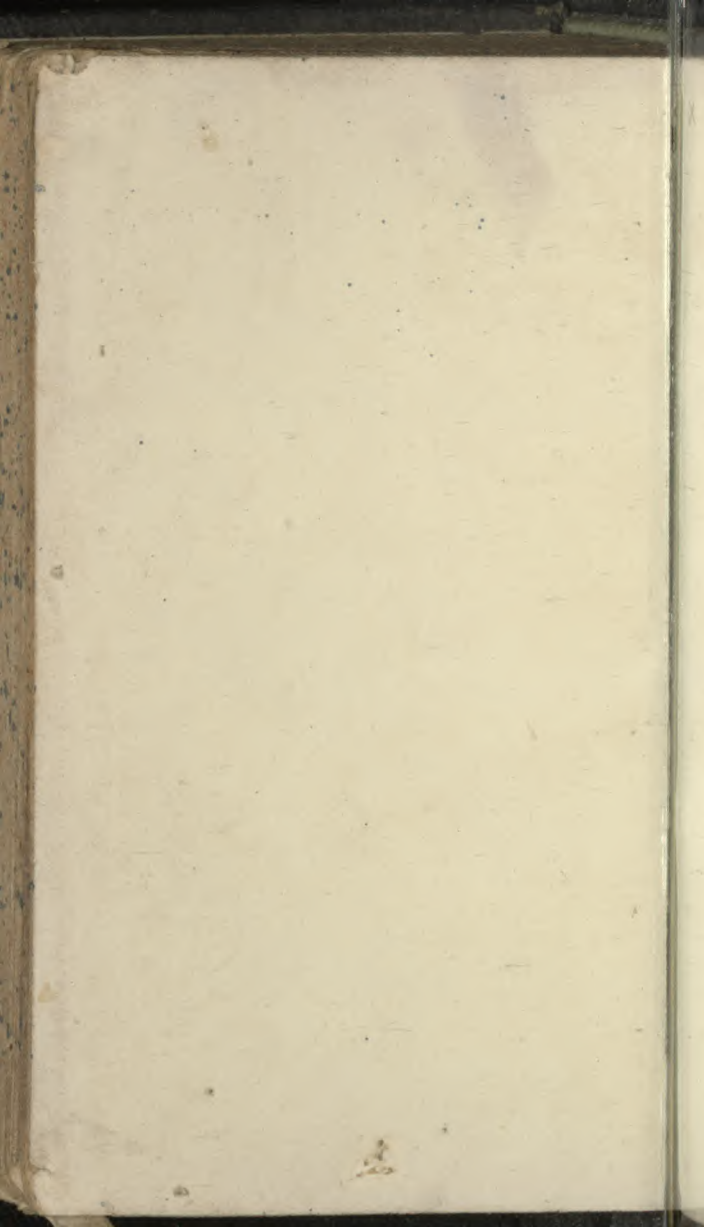
Q. 3. *What is the second thing which this Conclusion
 of the Lords Prayer doth teach us?*

A. The second thing which this conclusion of
 the Lords Prayer doth teach us, is, in our Prayers
 to God, to praise him, ascribing Kingdom, Power
 and Glory to him, *1 Chr.* 29. 10, 11, 13. Blessed
 be thou O Lord God of Israel our Father, for ever
 and ever: Thine, O Lord, is the Greatness, and the
 Power, and the Glory, and the Victory, and the
 Majesty, for all that is in Heaven and Earth is
 thine; Thine is the Kingdom; and thou art exalt-
 ed as head above all, Now therefore our God we
 thank thee, and praise thy Glorious Name. *1 Tim.*
 1. 17. Now unto the King Eternal, Immortal, In-
 visible, the only wise God, be Honour and Glory
 for ever and ever, *Amen.*

Q. 4. *Why are we to say Amen?*

A. We are to say *Amen*, which signifieth so be it,
 or so it shall be, in the Testimony of our desires
 and assurance to be heard, *Rev.* 22. 20. *Amen.*
 Even so, come, Lord Jesus.

FINIS. M G B



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