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TWO SHORT
CATECHISMS:
IN WHICH THE
PRINCIPLES
OF THE
DOCTRINE OF CHRIST
ARE
UNFOLDED and EXPLAINED.

Proper for all Persons to Learn, before they
be admitted to the SACRAMENT of the
LORD'S SUPPER; and composed for the Use
of all Congregations in general.

By the late Reverend and Learned

J O H N O W E N, D. D.

Vice-Chancellor of OXFORD.

THE TWELFTH EDITION.

*Come ye, children, hearken unto me: I will teach you
the fear of the Lord, Psal. xxxiv. 11.*

G L A S G O W:

Printed by WILLIAM SMITH;

And Sold by him, at his Shop in the Salt-mercat.

MDCCLXXXIII.

A D V E R T I S E M E N T.

THE emitting any performance into the world, of which the judicious Dr. OWEN is the Author, can never be unseasonable.—His practical and evangelical writings have, in a particular manner, been very savoury, and well-relished by the truly pious and devout of every denomination.—It will be readily admitted, that there is no method of instruction, better calculated for conveying religious knowledge into the mind, than catechising: This the Doctor was fully convinced of, and was the leading design of his first composing, and afterwards publishing the two SHORT CATECHISMS, now offered to the Public. It is a considerable time since the Publisher was first importuned, by some very knowing persons, to print an edition of them for the improvement and edification of the people in this country, where they are, as yet, for the most part unknown: he has, at last, prevailed upon himself to comply with their repeated solicitations, and hopes they will meet with their hearty approbation.

My LOVING NEIGHBOURS and CHRISTIAN FRIENDS.

BRETHREN,

M*Y heart's desire and request unto God for you is, that ye may be saved: I say the truth in Christ also, I lye not; my conscience bearing me witness in the Holy Ghost; that I have great heaviness, and continual sorrow in my heart, for them amongst you, who, as yet, walk disorderly, and not as becometh the gospel, little labouring to acquaint themselves with the mystery of godliness: 'For many walk, of whom I have told you 'often weeping, and now tell you again with sorrow, that 'they are the enemies of the cross of Christ, whose end is 'destruction, whose God is their belly, who mind earthly 'things,' Phil. iii. 18, 19.*

You know, brethren, how I have been amongst you, and in what manner, for these few years past; 'and how I 'have kept back nothing' (to the utmost of the dispensation to me committed) 'that was profitable unto you; but have 'shewed you, and taught you publicly. and from house to 'house, testifying to all, repentance towards God, and faith 'towards our Lord Jesus Christ.' Now, with what sincerity this hath been by me performed; with what issue and success by you received, God the righteous Judge will one day declare; for, before him, must both you and I appear, to give an account of the dispensation of the glorious gospel amongst us. In the mean while, the desire of my heart is, to be servant to the least of you in the work of the Lord: And that in any way, which I can conceive profitable unto you, either in your persons or your families.

Now, amongst my endeavours in this kind, after the ordinance of publick preaching the word, there is not, I conceive, any more needful, (as all will grant that know the estate of this place, how taught of late days, how full of grossly ignorant persons) than catechising, which hath caused me to set aside some hours for the compiling of these following, which also I have procured to be printed meerly because the least part of the parish are able to read it in writing, my intention, in them being, principally, to hold

out those necessary truths, wherein you have been, in my preaching, more fully instructed: as they are, the use of them I shall briefly present unto you.

1. The lesser catechism may be so learned of the younger sort, that they may be ready to answer to every Question thereof.

2. The greater will call to mind much of what hath been taught you in publick, especially concerning the person and offices of Jesus Christ.

3. Out of that you may have help to instruct your families in the lesser, being so framed, for the most part, that a Chapter of the one, is spent in unfolding, a Question of the other.

4. The texts of scripture quoted, are diligently to be sought out and pondered, that you may know indeed whether these things are so.

5. In reading the word, you may have light into the meaning of many places, by considering what they are produced to confirm.

6. I have been sparing in the doctrine of the sacraments because I have already been so frequent in examinations about them.

7. The handling of moral duties I have wholly omitted, because, by God's assistance, I intend for you a brief explication of the Lord's Prayer, and the Ten Commandments, with some articles of the Creed, not unfolded in these, by themselves, by the way of Question and Answer.

Now, in all this, as the pains hath been mine, so I pray that the benefit may be yours, and the praise his, to whom alone any good, that is in this, or any thing else, is to be ascribed.

Now, the God of heaven continue that peace, love, and amity amongst ourselves, which hitherto hath been unshaken, in these divided times, and grant that the scepter and kingdom of his Son may be gloriously advanced in your hearts, that the things which concern your peace may not be hidden from your eyes in this your day: which is the daily prayer of

Your Servant in the work of the Lord,

From my Study, 2

Sept. 31st, 1642. 3

JOHN OWEN.

THE

LESSER CATECHISM.

QUEST. *WHENCE is all truth, concerning God and ourselves, to be learned?*

ANSW. From the holy scripture, the word of God.

Q. *What do the scriptures teach that God is?*

A. An eternal, infinite, most holy Spirit, giving being to all things, and doing with them whatsoever he pleaseth.

Q. *Is there but one God?*

A. One only, in respect of his essence and being; but one in three distinct persons, of Father, Son, and Holy Ghost.

Q. *What else is held forth in the word, concerning God, that we ought to know?*

A. His decrees, and his works.

Q. *What are the decrees of God concerning us?*

A. His eternal purposes, of saving some by Jesus Christ, for the praise of his glory; and of condemning others for their sins.

Q. *What are the works of God?*

A. Acts or doings of his power, whereby he createth, sustaineth, and governeth all things.

Q. *What is required from us towards Almighty God?*

A. Holy and spiritual obedience, according to his law given unto us.

Q. *Are we able to do this of ourselves?*

A. No, in no wise; being by nature unto every good work reprobate.

Q. *How came we into this estate, being at the*

first created in the image of God, in righteousness and innocency?

A. By the fall of our first parents, breaking the covenant of God, losing his grace, and deserving his curse.

Q. *By what way may we be delivered from this miserable estate.*

A. Only by Jesus Christ.

Q. *What is Jesus Christ?*

A. God and man united in one person, to be a Mediator between God and man.

Q. *What is he unto us?*

A. A King, a Priest, and a Prophet.

Q. *Wherein doth he exercise his kingly power towards us?*

A. In converting us unto God by his Spirit; subduing us unto his obedience; and ruling in us by his grace.

Q. *In What doth the exercise of his priestly office for us chiefly consist?*

A. In offering up himself an acceptable sacrifice on the cross; so satisfying the justice of God for our sins, removing his curse from our persons, and bringing us unto him.

Q. *Wherein doth Christ exercise his prophetic office towards us?*

A. In revealing to our hearts, from the bosom of his Father, the way and truth, whereby we must come unto him.

Q. *For whose sake doth Christ perform all these?*

A. Only for his elect.

Q. *In what condition doth Jesus Christ exercise these offices?*

A. He exercised them in a low estate of humiliation on earth, but now in a glorious estate of exaltation in heaven.

Q. What is the church of Christ?

A. The universal company of God's elect, called to the adoption of children.

Q. How come we to be members of this church?

A. By a lively faith.

Q. What is a lively faith?

A. An assured resting of the soul upon God's promises of mercy in Jesus Christ, for pardon of sins here, and glory hereafter.

Q. How come we to have this faith?

A. By the effectual working of the Spirit of God in our hearts, freely calling us from the state of nature, to the state of grace.

Q. Are we accounted righteous for our faith?

A. No; but only for the righteousness of Christ, freely imputed unto us, and laid hold of by faith.

Q. Is there no more required of us, but faith only?

A. Yes; repentance also, and holiness.

Q. What is repentance?

A. A forsaking of all sin, with godly sorrow for what we have committed.

Q. What is that holiness which is required of us?

A. Universal obedience to the will of God revealed unto us.

Q. What are the privileges of believers.

A. First, union with Christ; secondly, adop-

tion of children; thirdly, communion of saints; fourthly, right to the seals of the new covenant; fifthly, Christian liberty; sixthly, resurrection of the body to life eternal.

Q. What are the sacraments, or seals of the new covenant?

A. Visible seals of God's spiritual promises, made unto us in the blood of Jesus Christ.

Q. Which be they?

A. Baptism and the Lord's supper.

Q. What is baptism?

A. An holy ordinance, whereby being sprinkled with water, according to Christ's institution, we are, by his grace, made children of God, and have the promises of the covenant sealed unto us.

Q. What is the Lord's supper?

A. An holy ordinance of Christ appointed to communicate unto believers, his body and blood spiritually; being represented by bread and wine, blessed, broken, poured out, and received of them.

Q. Who have a right unto this sacrament?

A. They only who have an interest in Jesus Christ by faith.

Q. What is the communion of saints?

A. An holy conjunction between all God's people, partakers of the same Spirit, and members of the same mystical body.

Q. What is the end of all this dispensation?

A. The glory of God in our salvation.

Glory be to God on high.

THE GREATER CATECHISM.

CHAP. I.

Of the SCRIPTURE.

QUEST. *WHAT is Christian religion?*

A. The only way of knowing God aright (a), and living unto him (b).

Q. *Whence is it to be learned?*

A. From the holy scripture only, Isa. viii. 20. John v. 39. (c)

Q. *What is the scripture?*

A. The books of the Old and New (d) Testament, given by inspiration from God, containing all things necessary to be believed and done, that God may be worshipped and our souls saved (e).

(a) John xiv. 5. chap. xvii. 3. Acts iv. 12. Col. i. 10. 2 Cor. v. 15. Gal. ii. 19, 20.

(b) Every one out of this way everlastingly damned. The life of religion is in the life.

(c) Popish traditions are false lights leading from God.

(d) Isa. viii. 20. Rom. iii. 2. Rev. xxii. 19, 20. 2 Tim. ii. 16, 17. Psal. xix. 7, 8. Jer. vii. 31. John xx. 31.

(e) The authority of the scripture dependeth not on the authority of the church, as the Papists blaspheme. All human inventions, unnecessary helps in the worship of God. The word thereof is the sole directory for faith, worship, and life.

Q. How know you them to be the word of God?

A. By the testimony of God's Spirit (*a*), working faith in my heart, to close with that heavenly majesty, and clear divine truth, that shineth in them (*b*).

C H A P. II.

Of G O D.

Q. WHAT do the scriptures teach concerning God?

A. First, what he is, or his nature; secondly, what he doth, or his works (*c*).

Q. What is God in himself?

A. An eternal, infinite, incomprehensible Spirit, giving being to all things, and doing with them whatsoever he pleaseth (*d*).

(*a*) Mat. xvi. 17. John xvi. 13. 1 Thess. ii. 13. 1 John ii. 20. 1 John v. 6. Luke xxiv. 32. 1 Cor. ii. 14. Heb. iv. 12. 2 Pet. i. 19.

(*b*) This alone persuadeth, and inwardly convinceth the heart, of the divine verity of the scripture: other motives also there are from without, and unanswerable arguments to prove the truth of them: as, 1. Their antiquity. 2. Preservation from fury. 3. Prophecies in them. 4. The holiness and majesty of their doctrine, agreeable to the nature of God. 5. Miracles. 6. The testimony of the church of all ages. 7. The blood of innumerable martyrs, &c.

(*c*) Exod. iii. 14. Isa. xlv. 6. Heb. i. 1, 2, 3. Heb. xi. 6.

(*d*) The perfection of God's being is known of us chiefly by removing all imperfections. Hence, the abominable

Q. Do we here know God as he is?

A. No: his glorious being is not of us, in this life, to be comprehended (a).

Q. Whereby is God chiefly made known unto us in the word?

A. First, by his names; secondly, by his attributes, or properties (b).

Q. What are the names of God?

A. The glorious titles, which he hath given himself, to hold forth his excellencies unto us (c), with some perfections, whereby he will reveal himself (d).

Q. What are the attributes of God?

A. His infinite perfections in being and working, Rev. iv. 8,—11.

Q. What are the chief attributes of his being?

A. Eternity, infiniteness, simplicity, or pu-

vanity of idolaters and of the blasphemous Papists that picture God. Let us prostrate ourselves in holy adoration of that which we cannot comprehend.

(a) Deut. xxxiii. 37. Isa. lvii. 15. Rev. i. 8. 1 Kings viii. 27. Psal. cxxxix. 2, 3, 4, 5, &c. Exod. xxxii. 20. 1 Tim. vi. 16. John iv. 24. Gen. i. 1. Psal. cxv. 3. and cxxxv. 6. Isa. xlvi. 10. John v. 17. Heb. i. 2.

(b) Exod. xxxiii. 23. 1 Cor. xiii. 12.

(c) Exod. iii. 14. vi. 3. Psa. lxxxiii. 18. Exod. xxxiv. 6, 7. Matth. v. 48.

(d) Exod. iii. 14, 15. and vi. 3. and xxxiv. 6, 7. Gen. xvii. 1.

The divers names of God, signify one and the same thing, but under divers notions, in respect of our conception.

richness, all-sufficiency, perfectness, immutability, life, will, and understanding (a).

Q. What are the attributes which usually are ascribed to him in his works, or the acts of his will?

A. Goodness, power, justice, mercy, holiness, wisdom, and the like (b), which he delighteth to exercise towards his creatures, for the praise of his glory (c).

(a) Deut. xxxiii. 37. Psal. xciii. 2. Isa. lvii. 15. Rev. i. 11. 1 Kings viii. 27. Psal. cxxxix. 1, 2, 3, 4, 8, 9. Exod. iii. 14. Gen. xvii. 1. Psal. cxxxv. 4, 5. John xi. 7, 8, 9. Rom. xi. 33, 34, 35, 36. Mal. iii. 6. Jam. i. 17. Judg. viii. 19. 1 Sam. xxv. 34. 2 Kings iii. 14. Ezek. xiv. 16. and xvi. 48. Matth. xvi. 16. Acts xxiv. 15. 1 Theff. i. 9. Dan. xi. 3. Isa. xlvi. 10. Eph. i. 5, 11. Jam. i. 18. Psal. vii. 2. and cxxxix. 2. and cxlviii. 4. Jer. xi. 20. Heb. iv. 13.—

Some of these attributes belong so unto God, as that they are in no sort to be ascribed to any else, as infiniteness, eternity, &c. Others are after a sort attributed to some of his creatures, in that he communicateth unto them some of the effects of them in himself; as life, goodness, &c. The first of these are motives to humble adoration, fear, self-abhorrency; the other, to faith, hope, love, and confidence through Jesus Christ.

(b) Psal. cxix. 68. Matth. xix. 17. Exod. xv. 11. Psal. lxii. 10. Rev. xix. 1. Zeph. iii. 5. Psal. xi. 7. Jer. xii. 1. Rom. i. 30. Psal. cxxx. 7. Rom. ix. 15. Eph. ii. 4. Exod. xv. 11. Josh. xxiv. 19. Hab. i. 13. Rev. iv. 8. Rom. xi. 33. and xvi. 17.

(c) Nothing is to be ascribed unto God, nor imagined of him, but what is exactly agreeable to those his glorious properties. These last are no less essential unto God than the former, only we thus distinguish them, because these are chiefly seen in his works.

C H A P. III.

Of the HOLY TRINITY.

Q. IS there but one God to whom these properties do belong?

A. One only, in respect of his essence and being; but one in three distinct Persons. of Father, Son, and Holy Ghost (a).

Q. What mean you by person?

A. A distinct manner of subsistence (b) or being, distinguished from the other persons, by its own properties, John v. 17. Heb. i. 3.

Q. What is the distinguishing property of the person of the Father?

A. To exist of himself, and beget the Son from eternity, John v. 26, 27. Psalm ii. 7.

Q. What is the property of the Son?

A. To be eternally begotten of his Father, Psalm ii. 7. John i. 14. iii. 16.

Q. What is the property of the Holy Ghost?

A. To proceed eternally from the Father and the Son, John xiv. 17. xvi. 14, 15. xx. 22.

Q. Are these three one?

(a) Deut. vi. 4. Mat. xix. 17. Eph. iv. 5, 6. Gen. i. 7.
1 John v. 7. Matth. xxviii. 19.

(b) This is that mysterious ark that must not be pryed into, nor the least title spoken about it, wherein plain scripture goeth not before. To deny the deity of any one person, is, in effect, to deny the whole Godhead; for, "whosoever hath not the Son, hath not the Father."—This only doctrine remained undefiled in the Papacy.

A. One every way, in nature, will, and essential properties, distinguished only in their personal manner of subsistence, John x. 30. Rom. iii. 30. John xv. 26. 1 John v. 7.

Q. *Can we conceive these things as they are in themselves?*

A. Neither we, nor yet the angels of heaven, are at all able to dive into these secrets, as they are internally in God; but in respect of the outward dispensation of themselves, to us, by creation, redemption, and sanctification, a knowledge may be attained of these things, saving and heavenly (*a*).

C H A P. IV.

Of the Works of God; and first, of those that are internal and immanent.

Q. *WHAT do the scriptures teach concerning the works of God?*

A. That they are of two sorts; first, internal in his counsel, decrees, and purposes, towards his creatures; secondly, external, in his works, over and about them, to the praise of his own glory, Acts xv. 18. Prov. xvi. 4. (*a*)

Q. *What are the decrees of God?*

(*a*) 1 Tim. vi. 16. Isa. vi. 2, 3. Col. i. 11, 12, 13, 14.
— We must labour to make out comfort from the proper work of every person towards us.

(*b*) The purposes and decrees of God, so far as by him revealed, are objects of our faith, and full of comfort.

A. The eternal, unchangeable purposes of his will (*a*), concerning the being, and well-being of his creatures (*b*).

Q. Concerning which of his creatures chiefly are his decrees to be considered?

A. Angels and men, for whom other things were ordained, 1 Tim. v. 21. Jude 6.

Q. What are the decrees of God concerning men?

A. Election and reprobation, Rom. ix. 11, 12.

Q. What is the decree of election?

A. The eternal, free, and immutable purpose of God (*c*), whereby, in Jesus Christ, he chuseth unto himself, whom he pleaseth, out of whole mankind, determining to bestow upon them, for his sake, grace here, and everlasting happiness hereafter, for the praise of his glory, by the way of mercy (*d*).

(*a*) Micah v. 2. Eph. iii. 6. Acts xv. 18. Isa. xiv. 24. Isa. xlvi. 10. Rom. ix. 12. 2 Tim. ii. 19.

(*b*) Further reasons of God's decrees than his own will, not to be enquired after. The changes in the scripture ascribed unto God, are only in the outward dispensations and works, variously tending to one infallible event, by him proposed. The Arminians blaspheme in saying, God sometimes fails of his purposes.

(*c*) The decree of election is the fountain of all spiritual graces; for they are bestowed only on the elect. In nothing doth natural corruption more exalt itself against God, than in opposing the freedom of his grace in his eternal decrees.—From the execution of these decrees, flows that variety and difference we see in the dispensation of the means of grace, God sending the gospel where he hath a remnant according to election.

(*d*) Eph. i. 4. Acts xiii. 48. Rom. viii. 29, 30. Matth.

Q. Doth any thing in us move the Lord thus to chuse us from amongst others?

A. No, in no wise; we are in the same lump with others rejected, when separated by his undeserved grace, Rom. ix. 11, 12. Matth. xi. 25. 1 Cor. iv. 7. 2 Tim. i. 9.

Q. What is the decree of reprobation?

A. The eternal purpose of God, to suffer many to sin, leave them in their sin, and not giving them to Christ, as a punishment for their sin, Rom. ix. 11, 12, 21, 22. Prov. xvi. 4. Mat. xi. 25, 26. 2 Pet. ii. 12. Jude 4.

C H A P. V.

Of the Works of GOD that outwardly are of him.

Q. WHAT are the works of God, that outwardly respect his creatures?

A. First, of creation; secondly, of actual providence, Psal. xxxiii. 9. Heb. i. 2, 3. (a)

Q. What is the work of creation?

A. An act or work of God's almighty power, whereby, of nothing, in six days, he created heaven, earth, and the sea, with all things contained in them, Gen. i. 1. Exod. xx. 11. Prov. xvi. 4.

Q. Wherefore did God make man?

xi. 26. 2 Tim. ii. 19. Eph. i. 4, 5. Matth. xxiii. 14. Rom. ix. 18,—21. John vi. 37. and xvii. 6, 9, 10, 24.

(a) The very outward works of God are sufficient to convince men of his eternal power and God-head, and to leave them inexcusable, if they serve him not.

A. For his own glory (*a*), in his service and obedience, Gen. i. 26, 27. and ii. 16, 17. Rom. ix. 23.

Q. Was man able to yield the service and worship that God required of him?

A. Yea, to the uttermost, being created upright in the image of God, in purity, innocency, righteousness, and holiness, Gen. i. 26. Eccles. vii. 29. Eph. iv. 24. Col. iii. 10.

Q. What was the rule, whereby man was at first to be directed in his obedience?

A. The moral, or eternal law of God, implanted in his nature (*b*), and written in his heart, by creation, being the tenor of the covenant between God and him, sacramentally typified by the tree of knowledge of good and evil, Gen. i. 15,—17. Rom. ii. 14, 15. Eph. iv. 24.

Q. Do we stand in the same covenant still; and have we the same power to yield obedience unto God?

A. No; the covenant was broken by the sin of Adam (*c*), with whom it was made, our

(*a*) The glory of God is to be preferred above our own, either being, or well-being, as the supreme end of them. The approaching unto God in his service, is the chief exaltation of our nature above the beasts that perish.

(*b*) God never allowed, from the beginning, that the will of the creature should be the measure of his worship and honour.

(*c*) Gen. iii. 16, 17, 18. Gal. iii. 10, 11, 21. Heb. vii. 19. and viii. 13. John xiv. 4. Psal. li. 5. Gen. vi. 5. Jer. xiii. 23.

nature corrupted, and all power to do good utterly lost (a).

C H A P. VI.

Of God's actual Providence.

Q. WHAT is God's actual providence?

A. The effectual working of his power (b), and almighty act of his will, whereby he sustaineth, governeth, and disposeth of all things, men and their actions, to the ends which he hath ordained for them (c).

Q. How is this providence exercised towards mankind?

A. Two ways: first, peculiarly towards his church, or elect, in their generations, for whom are all things: secondly, towards all in a general manner; yet with various and divers dispensations (d).

(a) Though we have all lost our right unto the promise of the first covenant, yet all, not restored by Christ, are under the condemnation and curse thereof.

(b) To this providence is to be ascribed all the good we do enjoy, and all the afflictions we undergoe. Fortune, chance, and the like, are names without things, scarce fit to be used among Christians, seeing providence certainly ruleth all to appointed ends. No free-will in man, exempted either from the eternal decree, or the over-ruling providence of God.

(c) Exod. iv. 11. John v. 10, 11, 12. and ix. 5, 6. Psal. cxlviii. 4. Prov. xv. 3. Isa. xlv. 6, 7. John v. 17. Acts xvii. 28. Heb. i. 3.

(d) Deut. xxxii. 10. Psal. xvii. 8. Zech. ii. 8. Matth. xvi. 18. and xix. 2, 29. 1 Pet. v. 7. Gen. ix. 5. Psal. lxxv. 6, 7. Isa. xlv. 6. Matth. v. 45.

Q. Wherein chiefly consists the outward providence of God towards his church?

A. In three things: first, in causing all things to work together for their good; secondly, in ruling and disposing of kingdoms, nations, and persons, for their benefit; thirdly, in avenging them of their adversaries (a).

Q. Doth God rule also in and over the sinful actions of wicked men?

A. Yea; he willingly (according to his own determinate counsel) suffereth them to be, for the manifestation of his glory, and by them effecteth his own righteous ends (b).

Q. Doth the providence of God extend itself to every small thing?

A. The least grass of the field, hair of our heads, or worm of the earth, is not exempted from his knowledge and care (c).

(a) Matth. vi. 31, 32, 33. Rom. viii. 28. 1 Tim. vi. 16. 2 Pet. i. 3. Psal. cv. 14, 15. Isa. xlv. 28. Dan. ii. 44. Matth. vi. 31, 32, 33. Rom. viii. 28. 1 Tim. vi. 16. 2 Pet. i. 3. Psal. cv. 14, 15. Isa. xlv. 28. Dan. ii. 44. Rom. ix. 17. Isa. lx. 12. Zech. xii. 2,—5. Luke xviii. 7. Rev. xvii. 14. — Though the dispensations of God's providence towards his people be various, yet every issue and act of it tends to one certain end, their good in his glory.

(b) 2 Sam. xii. 11. and xvi. 10. 1 Kings xi. 31. and xxii. 22. Job i. 21. Prov. xxii. 14. Isa. x. 6, 7. Ezek. xxi. 19,—21. Amos vii. 17. Acts iv. 27, 28. Rom. i. 24. and ix. 22. 1 Pet. ii. 8. Rev. xvii. 17. — Almighty God knows how to bring light out of darkness, good out of evil; the salvation of his elect, out of Judas' treachery, the Jews cruelty, and Pilate's injustice.

(c) Job xxxix. Psal. civ. 21. and cxlv. 15. Jonah iv. 7. Matth. vi. 26,—29. and x. 29, 30.

C H A P. VII.

Of the LAW of God.

Q. WHICH is the law that God gave man at first to fulfil?

A. The same which was afterwards written with the finger of God in two tables of stone (a) on Mount Horeb, called, The Ten Commandments, Rom. ii. 14, 15.

Q. Is the observation of this law still required of us?

A. Yes, to the uttermost title, Mat. v. 17. I John iii. 4. Rom. iii. 13. James ii. 8. Gal. 3.

Q. Are we able of ourselves to perform it?

A. No, in no wise; the law is spiritual, but we are carnal (b).

Q. Did then God give a law which could not be kept?

A. No; when God gave it, we had power to keep it, which since we have lost in Adam, Gen. i. 26. Eph. vii. 29. Rom. v. 12.

Q. Whereto then doth the law now serve?

A. For two general ends; first, to be a rule

(a) This law of God bindeth us now, not because delivered to the Jews on Mount Horeb, but because written in the hearts of all by the finger of God at the first. After the fall, the law ceased to be a rule of justification, and became a rule for sanctification only. It is of free grace that God giveth power to yield any obedience, and accepteth of any obedience that is not perfect.

(b) 1 Kings viii. 46. Gen. v. 6. John xv. 5. Rom. vii. 11. and viii. 7. 1 John i. 8.

of our duty, or to discover to us the obedience which God required; secondly, to drive us unto Christ, Psalm xi. 9, 5. 1 Tim. i. 8, 9. Gal. iii. 24.

Q. How doth the law drive us unto Christ?

A. Divers ways: as first, by laying open unto us the utter disability of our nature, to do any good; secondly, by charging the wrath and curse of God, due to Sin, upon the Conscience; thirdly, by bringing the whole soul under bondage to sin, death, Satan, and hell, so making us long and seek for a Saviour (*a*).

C H A P. VIII.

Of the STATE of corrupted Nature.

Q. HOW came this weakness and disability upon us?

A. By the sin, and shameful (*b*) fall of our first parents, Rom. v. 12, 14.

(*a*) Rom. vii. 7, 8, 9. Gal. iii. 19. Rom. iii. 19, 20. and iv. 15, and v. 20. Gal. iii. 18. and iii. 22. Heb. ii. 15.

(*b*) This is that which commonly is called *original sin*; which in general denoteth the whole misery and corruption of our nature: as, first, the guilt of Adam's actual sin to us imputed: secondly, the loss of God's glorious image, innocency, and holiness: thirdly, deriving by propagation a nature, 1. Defiled with the pollution; 2. Laden with the guilt; 3. Subdued to the power of sin; 4. A being exposed to all temporal miseries, leading to, and procuring death; 5. An alienation from God, with voluntary obedience to Satan, and lust; 6. An utter disability to good, or to labour for mercy; 7. Eternal damnation of body and soul in hell.

Q. Wherein did that hurt us their posterity?

A. Divers ways: first, in that we were all guilty of the same breach of covenant with Adam, being all in him; secondly, our souls with his were deprived of that holiness, innocency, and righteousness wherein they were at first created; thirdly, pollution and defilement of nature came upon us; with, fourthly, an extreme disability of doing any thing that is well-pleasing unto God: by all which, we are made obnoxious to the curse (a).

Q. Wherein doth the curse of God consist?

A. In divers things: first, in the guilt of death, temporal and eternal; secondly, the loss of the grace and favour of God; thirdly, guilt and horror of conscience, despair and anguish here; with, fourthly, eternal damnation hereafter (b).

Q. Are all men born in this estate?

A. Every one without exception (c).

Q. And do they continue therein?

A. Of themselves they cannot otherwise do, being able neither to know, or will, nor do any

(a) John iii. 36. Rom. v. 12. Eph. ii. 3. Gen. iii. 10. Eph. iv. 23, 24. Col. iii. 10. John xiv. 4. Psal. li. 7. John iii. 6. Rom. iii. 13. Gen. vi. 5. Eph. ii. 1. Jer. vi. 16. and xiii. 23. Rom. viii. 7. Gen. iii. 17. Gal. iii. 10.

(b) Gen. ii. 17. Rom. i. 18. and v. 12, 17. Eph. ii. 3. Gen. iii. 24. Ezek. xvi. 3, 4, 5. Eph. ii. 13. Gen. iii. 10. Isa. xlviii. 22. Rom. iii. 9, 19. Gal. iii. 22. Gen. iii. 10, 13. John iii. 36.

All that a natural man hath, on this side hell, is free mercy.

(c) Psal. li. 7. Isa. liii. 5. Rom. iii. 9, 12. Eph. ii. 3.

thing that is spiritually good, and pleasing unto God (a).

Q. Have they then no way of themselves to escape the curse and wrath of God?

A. None at all; they can neither satisfy his justice, nor fulfil his law.

C H A P. IX.

Of the INCARNATION of Christ.

Q. SHALL all mankind then everlastingly perish?

A. No; God of his free grace hath prepared a way, to redeem and save his elect, John iii. 16. Isa. liii. 6.

Q. What way was this?

A. By sending his own Son, Jesus Christ, in the likeness of sinful flesh, condemning sin in the flesh, Rom. viii. 3. (b)

Q. Who is this you call his own Son?

A. The second person of the trinity, co-eternal, and of the same deity with his Father, John i. 14. Rom. i. 3. Gal. iv. 4. 1 John i. 1.

(a) Acts viii. 31. xvi. 14. 1 Cor. ii. 14. Eph. v. 8. John i. 5. Jer. vi. 16. and xiii. 2, 3. Luke iv. 18. Rom. vi. 16. and viii. 7. John vi. 44. 2 Cor. iii. 5.

The end of this is Jesus Christ, to all that fly for refuge to the hope set before them.

(b) This is that great mystery of godliness, that the angels themselves admire: the most transcendent expression of God's infinite love; the laying forth of all the treasure of his wisdom and goodness.

Q. How did God send him?

A. By causing him to be made flesh of a pure virgin, and to dwell among us, that he might be obedient unto death, the death of the cross, Isa. l. 6. John i. 14. Luke i. 35. Phil. ii. 8. 1 Tim. vi. 16.

C H A P. X.

Of the PERSON of Jesus Christ.

Q. WHAT doth the scripture teach us of Jesus Christ?

A. Chiefly two things; first, his person, or what he is in himself; secondly, his offices, or what he is unto us (a).

Q. What doth it teach of his person?

A. That he is truly God, and perfect man; partaker of the natures of God and man in one person, between whom he is a Mediator (b).

Q. How prove you Jesus Christ to be truly God?

A. Divers ways; first, by places of scripture speaking of the great God Jehovah, in the Old Testament, applied to our Saviour in the New (c).

(a) Though our Saviour Christ be one God with his Father, he is not one Person with him. Jesus Christ is God and Man in one, not a God, and a Man: God incarnate, not a man deified.

(b) John i. 14. Heb. ii. 14, 15. Eph. iv. 5. 1 Tim. ii. 5. 1 John i. 1.

(c) Numb. xxi. 5, 6. in 1 Cor. x. 9. Psal. cii. 24, 25. in Heb. i. 10. Isa. vi. 2, 3, 4. in John xii. 40, 41. Isa.

Secondly, By the works of the Deity ascribed unto him; as, first, of creation, John i. 3. 1 Cor. viii. 6. Heb. i. 21.: secondly, of preservation in providence, Heb. i. 3. John v. 17.: thirdly, miracles.

Thirdly, By the essential attributes of God being ascribed unto him; as, first, immensity, Mat. xxviii. 20. John xiv. 23. Ephes. iii. 17.: secondly, eternity, John i. 1. Rev. i. 11. Micah v. 2.: thirdly, immutability, Heb. i. 11, 12.: fourthly, omniscience, John xxi. 17. Rev. ii. 23.: fifthly, majesty and glory equal to his Father, John v. 23. Rev. v. 13. Phil. i. 2, 6, 9, 10.

Fourthly, By the names given unto him; as, first, of God expressly, John i. 1. and xx. 28. Acts xx. 28. Rom. ix. 5. Phil. ii. 6. Heb. i. 8. 1 Tim. iii. 16.: secondly, of the Son of God, John i. 18. Rom. viii. 3. &c.

Q. Was it necessary that our Redeemer should be God?

A. Yes; that he might be able to save to the uttermost, and to satisfy the wrath of his Father,

viii. 13, 14. in Luke ii. 34. Rom. ix. 33. Isa. xl. 3, 4. in John i. Isa. xlv. 22, 23. in Rom. xiv. 11. Phil. ii. 8. Mal. iii. 1. in Matth. xi. 10.

The essential properties of either nature, remain in his person theirs still, not communicated unto the other; as of the deity, to be eternal, every where; of the humanity, to be born and die.

Whatever may be said of either nature, may be said of his whole person: So God may be said to die, but not the God-head; the man Christ to be every where, but not his humanity, for his one person is all this.

which no creature could perform, Isa. xliiii. 25. and liii. 6. Dan. ix. 17, 19.

Q. How prove you that he was a perfect man?

A. First, By the prophecies that went before, that so he should be, Gen. iii. 15. and xviii. 18.

Secondly, By the relation of their accomplishment, Matth. i. 1. Rom i. 4. Gal. iv. 4.

Thirdly, By the scriptures, assigning to him those things, which are required to a perfect man; as, first, a body, Luke xxiv. 39. Heb. ii. 17. and x. 5. 1 John i. 1.: secondly, a soul, Matth. xxvi. 39. Mark xiv. 34.; and therein, first, a will, Matth. xxvi. 39.; secondly, affections, Mat. iii. 5. Luke x. 21; thirdly, indowments, Luke ii. 52.

Fourthly, General infirmities of nature, Mat. iv. 2. John iv. 6. Heb. ii. 18. (a)

Q. Wherefore was our Redeemer to be man?

A. That the nature, which had offended, might suffer, and make satisfaction; and that he might be every way a fit and sufficient Saviour for men, Heb. ii. 10,—17.

C H A P. XI.

Of the OFFICES of Christ; and first, of his KINGLY office.

Q. HOW many are the offices of Jesus Christ?

(a) The monstrous figment of transubstantiation, or Christ's corporal presence in the sacrament, fully overthrows our Saviour's human nature, and makes him a mere shadow. All natural properties are double in Christ, as will, &c. still distinct; all personal, as subsistence; single.

A. Three: first, of a King; secondly, of a Priest (*a*); thirdly, of a Prophet, Psal. ii. 6. and cx. 4. Deut. xviii. 15.

Q. Hath he these offices peculiar by nature?

A. No; he only received them for the present dispensation, until the work of redemption be perfected (*b*).

Q. Wherein doth the kingly office of Christ consist?

A. In a two-fold power: first, his power of ruling in, and over his church; secondly, his power of subduing his enemies, Psal. cx. 3,—7.

Q. What is his ruling power in, and over his people?

A. That supreme authority, which, for their everlasting good, he useth towards them (*c*): whereof, in general, there be two acts; first, internal and spiritual, in converting their souls unto him, making them unto himself, a willing, obedient, persevering people; secondly, external and ecclesiastical, in giving perfect laws and rules for their government, as gathered into holy societies under him (*d*).

(*a*) In the exercise of these offices, Christ is also the sole head, husband, and first-born of the church. Papal usurpation upon these offices of Christ, manifest the Pope to be the man of sin.

(*b*) Psal. cx. 1. Acts ii. 36. and x. 42. 1 Cor. xiii. 12. and xv. 27, 28. Phil. ii. 9. Heb. iii. 2, 6. and ii. 7, 8, 9.

(*c*) Christ's subjects are all born rebels, and are stubborn, until he make them obedient by his word and Spirit.—Christ hath not delegated his kingly power of law-making for his church, to any here below.

(*d*) Isa. liii. 12. and lix. 20, 21. Heb. viii. 10, 11, 12.

Q. How many are the acts of his kingly power, towards his enemies?

A. Two also; first, internal, by the mighty working of his word, and the spirit of bondage upon their hearts, convincing, amazing, terrifying their consciences, hardening their spirits for ruin (a): secondly, external in judgments and vengeance, which oft-times he beginneth in this life, and will continue unto eternity (b).

C H A P. XII.

Of Christ's PRIESTLY Office.

Q. BY what means did Jesus Christ undertake the office of an eternal priest?

A. By the decree, ordination, and will of God his Father; whereunto he yielded voluntary obedience; so that concerning this, there was a compact and covenant between them (c).

Q. Wherein doth his execution of this office consist?

Isa. lxi. 1, 2. John i. 19. and xii. 32. Mark i. 15. Matth. xxviii. 20. 2 Cor. x. 4, 5. Matth. xvi. 19. 1 Cor. xii. 28. Ephes. iv. 8,—14. 2 Tim. iii. 16, 17. Revel. xxii. 18, 19.

(a) The end of Christ in exercising his kingly power over his enemies, is the glory of his gospel, and the good of his people.

(b) Psal. cx. John vi. 46. and viii. 59. and ix. 41. and xii. 40. 2 Cor. x. 4, 5, 6. 1 Cor. v. 6. 1 Tim. i. 20. Mark xvi. 16. Luke xix. 21. Acts xiii. 11. Rev. xvii. 14.

(c) Psal. cx. 4. Heb. iv. 5, 6. and vii. 17, 18. Isa. l. 4,—6. Heb. x. 5,—10. Psal. ii. 7, 8. Isa. liii. 8,—12. Phil. ii. 7, 9. Heb. xii. 2. John xvii. 2, 4.

A. In bringing his people unto God, Heb. ii. 10. iv. 5. vii. 25.

Q. What are the parts of it?

A. First, oblation; secondly, intercession (*a*), Heb. ix. 13. vii. 25.

Q. What is the oblation of Christ?

A. The offering up of himself upon the altar of the cross, an holy propitiatory sacrifice for the sins of all the elect throughout the world; as also the presentation of himself for us in heaven, sprinkled with the blood of the covenant (*b*).

Q. Whereby doth this oblation do good unto us?

A. Divers ways: first, in that it satisfied the justice of God; secondly, it redeemed us from the power of sin, death, and hell; thirdly, it ratified the new covenant of grace; fourthly, it procured for us grace here, and glory hereafter: by all which means, the peace and reconciliation between God and us is wrought, Eph. ii. 14, 15.

Q. How did the oblation of Christ satisfy God's justice for our sin?

A. In that for us, he underwent the punishment due to our sin (*c*).

(*a*) Against both these the Papists are exceedingly blasphemous; against the one, by making their mass a sacrifice for sins; the other, by making saints mediators of intercession.

(*b*) Isa. liii. 10, 12. John iii. 16. and xi. 51, 52. and xvii. 19. Heb. ix. 13, 14. and ix. 24.

(*c*) Isa. liii. 4,—6. John x. 11. Rom. iii. 25, 26. and iv. 25. 1 Cor. xv. 3. 2 Cor. v. 21. Eph. v. 2. 1 Pet. ii. 24.

Christ's undergoing punishment for us, was first typified by the old sacrifices: secondly, foretold in the first

Q. What was that punishment?

A. The wrath of God, the curse of the law, the pains of hell, due to sinners, in body and soul (*a*).

Q. Did Christ undergo all these?

A. Yes; in respect of the greatness and extremity, not the eternity and continuance of those pains; for, it was impossible he should be holden of death (*b*).

Q. How could the punishment of one, satisfy for the offence of all?

A. In that he was not a mere man only, but God also (*c*), of infinite more value than all those who had offended, Rom. v. ix. Heb. ix. 26. 1 Pet. iii. 18.

promise: thirdly, made lawful and valid in itself; first, by God's determination, the supreme law-giver; secondly, his own voluntary undergoing it; thirdly, by a relaxation of the law, in regard of the subject punished; fourthly, beneficial to us, because united to us: as first, our head; secondly, our elder brother; thirdly, our sponsor or surety; fourthly, our husband; fifthly, our God or redeemer, &c.

(*a*) Gen. ii. 17. Deut. xxvii. 27. Isa. lix. 2. Rom. v. 12. Eph. ii. 3. John iii. 36. Heb. ii. 14.

No change in all these, but what necessarily follows the change of the persons sustaining.

(*b*) Matth. xvi. 28, 29. Mark xiv. 33. and xv. 34. Gal. iii. 13. Eph. ii. 16. Col. i. 20. Heb. v. 7. Psal. xviii. 5.

The death that Christ underwent was eternal, in its own nature and tendency; not so to him, because of his holiness, power, and the unity of his person.

(*c*) He suffered not *as* God, but he suffered who *was* God.

Q. How did the oblation of Christ redeem us from death and hell?

A. First, by paying a ransom to God, the Judge and Law-giver, who had condemned us; secondly, by overcoming, and spoiling Satan, death, and the powers of hell, that detained us captives (*a*).

Q. What was the ransom that Christ paid for us?

A. His own precious blood, Acts xx. 28. 1 Pet. i. 19.

Q. How was the new covenant ratified in his blood?

A. By being accompanied with his death (*b*); for that, as all other testaments, was to be ratified by the death of the testator, Gen. xxii. 18. Heb. ix. 16. and viii. 10,—12.

Q. What is this new covenant?

A. The gracious, free, immutable promise of God made unto all his elect, fallen in Adam, to give them Jesus Christ; and in him mercy, pardon, grace, and glory, with a restipulation of faith from them unto his promise and new obedience (*c*).

(*a*) Matth. xx. 28. John vi. 38. Mark x. 4, 5. Rom. iii. 25. 1 Cor. vi. 20. Gal. iii. 13. Eph. i. 7. 1 Tim. ii. 6. Heb. x. 9. John v. 24. Col. ii. 13,—15. 1 Thess. i. 10. Heb. ii. 14. 1 Pet. i. 18, 19.

We are freed from the anger of God, by a perfect rendering to the full value of what he required, from the power of Satan by absolute conquest on our behalf.

(*b*) The new covenant is Christ's legacy in his last will, unto his people, the eternal inheritance of glory being conveyed thereby.

(*c*) Gen. iii. 15. Jer. xxxi. 32,—34. and xxxii. 40.

Q. How did Christ procure for us grace, faith, and glory?

A. By the way of purchase and merit (*a*); for the death of Christ deservedly procured of God, that he should bless us with all spiritual blessings, needful for our coming unto him (*b*).

Q. What is the intercession of Christ?

A. His continual solliciting of God on our behalf (*c*); begun here, in fervent prayers; continued in heaven, by appearing as our Advocate at the throne of grace (*d*).

C H A P. XIII.

Of Christ's PROPHETICAL Office.

Q. WHEREIN doth the prophetical office of Christ consist?

Heb. viii. 10,—12. Gal. iii. 8, 16. Gen. xii. 3. Rom. viii. 32. Eph. i. 3, 4. Mark xvi. 16. John i. 12. and x. 27, 28.

(*a*) The death of Christ was satisfactory, in respect of the strict justice of God; meritorious, in respect of the covenant between him and his Father.—All these holy truths are directly denied by the blasphemous Socinians and of the Papists, with their merits, masses, penance, and purgatory, by consequent overthrown.

(*b*) Isa. liii. 11, 12. John xvii. 2. Acts xx. 28. Rom. v. 17, 18. Eph. ii. 15, 16. and i. 4. Phil. i. 29. Titus ii. 14. Rev. i. 5, 6.

(*c*) To make saints our intercessors, is to renounce Jesus Christ from being a sufficient Saviour.

(*d*) Psal. ii. 8. Rom. viii. 34. Heb. vii. 25. and ix. 24. and x. 19,—21. 1 John ii. 1, 2. John xvii.

A. In his embassy from God to man (*a*); revealing from the bosom of his Father, the whole mystery of godliness, the way and truth, whereby we must come unto God (*b*).

Q. *How doth he exercise this office towards us?*

A. By making known the whole doctrine of truth unto us (*c*), in a saving and spiritual manner, Deut. xviii. 18. Isa. xlii. 6. Heb. iii. 1.

Q. *By what means doth he perform all this?*

A. By divers: as, first, internally and effectually by his Spirit, writing his law in our hearts; secondly, outwardly and instrumentally, by the word preached (*d*).

C H A P. XIV.

Of the two-fold ESTATE of Christ.

Q. *IN what estate or condition doth Christ exercise these offices?*

A. In a two-fold estate: first, of humiliation,

(*a*) Christ differed from all other prophets; first, in his sending, which was immediately from the bosom of his Father; secondly, his assistance, which was the fulness of the Spirit; thirdly, his manner of teaching, with authority.

(*b*) Matth. v. John i. 18. iii. 32. x. 6, 14. xiv. 5, 6. xvii. 8. and xviii. 37.

(*c*) To accuse his word of imperfection in doctrine or discipline, is to deny him a perfect prophet, or to have born witness unto all truth.

(*d*) Jer. xxxi. 32, 33. 2 Cor. iii. 3. 1 Thess. iv. 9. Heb. viii. 10. John xx. 31. 1 Cor. xii. 28. Eph. iv. 8,—13. 2 Pet. i. 21.

or abasement (a); secondly, of exaltation, or glory, Phil. ii. 8,—10.

Q. Wherein consisteth the state of Christ's humiliation?

A. In three things: first, in his incarnation, or being born of woman; secondly, his obedience, or fulfilling the whole law, moral and ceremonial; thirdly, in his passion, or enduring all sorts of miseries, even death itself (b).

Q. Wherein consists his exaltation?

A. In first, his resurrection; secondly, ascension; thirdly, sitting at the right hand of God: by all which he was declared to be the Son of God with power (c).

C H A P. XV.

Of the Persons to whom the BENEFITS of Christ's Offices do belong.

Q. UNTO whom do the saving benefits of what Christ performeth, in the execution of his offices, belong?

(a) The humiliation of Christ, shews us what we must here do and suffer; his exaltation, what we may hope for.—The first of these holds forth his mighty love to us; the other his mighty power in himself.—The only way to heaven is by the cross.

(b) Luke i. 35. John i. 14. Rom. i. 3. Gal. iv. 4. Heb. ii. 9, 14. Matth. iii. 15. and v. 17. Luke ii. 21. John viii. 46. 2 Cor. v. 21. 1 Pet. i. 19. 1 John iii. 5. Psal. liii. 4,—6. Heb. ii. 6. 1 Pet. ii. 21.

(c) Matth. xxviii. 18. Rom. i. 4. and iv. 4. Eph. iv. 9. Phil. ii. 9, 10. 1 Tim. iii. 16.

A. Only to his elect (*a*), John xvii. 9. Isa. lxiii. 9. Heb. iii. 6. x. 21.

Q. *Died he for no other?*

A. None; in respect of his Father's eternal purpose, and his own intention, of removing wrath from them, procuring grace and glory for them (*b*).

Q. *What shall become of them for whom Christ died not?*

A. Everlasting torments for their sins, as their portion in their own place, Mark xvi. 16. John iii. 36. Matth. xxv. 41. Acts i. 25.

Q. *For whom doth he make intercession?*

A. Only for those who, from eternity, were given him by his Father, John xvii. Heb. vii. 24, 25.

C H A P. XVI.

Of the CHURCH.

Q. *HOW are the elect called, in respect of their obedience unto Christ, and union with him?*

A. His church, Acts xx. 28. Eph. v. 32.

(*a*) Christ giveth life to all that world for whom he gave his life.—None that he died for shall ever die.—To say that Christ died for *every* man universally, is to affirm, that he did no more for the elect than the reprobates, for them that are saved, than for them that are damned, which is the Arminian blasphemy.

(*b*) Acts xx. 28. Matth. xx. 28. and xxvi. 28. Heb. ix. 28. John xi. 51, 52. Isa. liii. 12. John iii. 16. and x. 11,—15. Eph. v. 25. Rom. viii. 32, 34. Gal. iii. 13. John vi. 37, 39. Rom. iv. 25. 2 Cor. v. 19, 20.

Q. What is the church of Christ?

A. The whole company of God's elect (a) called of God, by the word and Spirit, out of their natural condition, to the dignity of his children; and united unto Christ their head, by faith in the bond of the Spirit (b).

Q. Is this whole church always in the same state?

A. No; one part of it is militant, the other triumphant.

Q. What is the church militant?

A. That portion of God's elect, which, in their generation, cleaveth unto Christ by faith; and fighteth against the world, flesh, and Devil, Eph. vi. 11, 12. Heb. xi. 13, 14. xii. 1. 14.

Q. What is the church triumphant?

A. That portion of God's people, who, having fought their fight, and kept the faith, are now

(a) The elect angels belong to this church.—No distance of time or place breaks the unity of this church; heaven and earth, from the beginning of the world unto the end, are comprized in it.—No mention in scripture of any church in purgatory.—This is the *Catholic* church; though that term be not to be found in the word, in this sense, the thing itself is obvious.—The Pope challenging unto himself the title of the head of the Catholic church, is blasphemously rebellious against Jesus Christ.

(b) Acts ii. 47. 1 Tim. v. 21. Heb. xii. 22,—24. Rom. i. 5, 6. and ix. 11, 24. 1 Cor. iv. 15. 2 Tim. i. 9. Acts xvi. 14. John iii. 8. 1 Cor. iv. 15. 1 Pet. i. 23. Heb. viii. 10. Eph. ii. 11,—13. Col. i. 13. Heb. ii. 14, 15. 1 Pet. ii. 9. John xvii. 21. Eph. ii. 18,—22.

in heaven, resting from their labours, Eph. v. 27. Rev. iii. 21 xiv. 13.

Q. Are not the church of the Jews, before the birth of Christ, and the church of the Christians since, two churches? (a)

A. No; essentially they are but one, differing only in some outward administrations (b).

Q. Can this church be wholly overthrown on the earth?

A. No; unless the decree of God may be changed, and the promise of Christ fail (c).

C H A P. XVII.

Of FAITH.

Q. BY what means do we become actual members of this church of God?

A. By a lively justifying faith (d), whereby we are united unto Christ, the head thereof, Acts ii. 47. xiii. 48. Heb. xi. 6. xii. 22, 23. iv. 2. Rom. v. 1, 2. Eph. ii. 13, 14.

Q. What is a justifying faith?

(a) This is that ark, out of which whosoever is, shall surely perish.

(b) Eph. ii. 12,—16. 1 Cor. x. 3. Gal. iv. 26, 27. Heb. xi. 15, 26, 40.

(c) Mat. xvi. 18. xxviii. 20. John xiv. 16. xvii. 1 Tim. iii. 15. 2 Tim. ii. 19.

(d) Of this faith, the holy Spirit is the efficient cause; the word, the instrumental; the law indirectly, by discovering our misery; the gospel immediatly, by holding forth a Saviour.

A. gracious resting upon the free promise of God in Jesus Christ for mercy (*b*), with a firm persuasion of heart, that God is a reconciled Father unto us in the Son of his love, 1 Tim. i. 16. John xiii. 15. xix. 25. Rom. iv. 5. Heb. iv. 16. Rom. viii. 38. 39. Gal. ii. 20. 2 Cor. v. 20, 21.

Q. *Have all this faith?*

A. None, but the elect of God, Titus i. 1. John x. 26. Mat. xiii. 11. Acts xiii. 48. Rom. viii. 30.

Q. *Do not then others believe who make a profession?*

A. Yes; with, first, a historical faith, or a persuasion, that the things written in the word are true, James ii. 9.; secondly, a temporary faith, which hath some joy of the affections, upon unspiritual grounds, in the things believed, Matth. xiii. 20. Mark vi. 20. John ii. 23, 24. Acts viii. 13.

C H A P. XVIII.

Of our VOCATION, or God's calling us.

Q. *HOW come we to have this saving faith?*

A. It is freely bestowed upon us, and wrought in us, by the Spirit of God in our vocation, or calling, John vi. 29, 44. Eph. ii. 8, 9. Phil. i. 29. 2 Thes. i. 11.

Q. *What is our vocation, or this calling of God?*

(*b*) Faith is in the understanding, in respect of its being; and subsistence in the will and heart, in respect of its effectual working.

A. The free gracious act of almighty God (*a*), whereby, in Jesus Christ, he calleth and translateth us from the state of nature, sin, wrath, and corruption, into the state of grace, and union with Christ, by the mighty, effectual working of his Spirit, in the preaching of the word (*b*).

Q. *What do we ourselves perform in this change, or work of our conversion?*

A. Nothing at all, being merely wrought upon by the free grace and Spirit of God (*c*), when in ourselves we have no ability to any thing that is spiritually good (*d*).

Q. *Doth God thus call all and every one?*

A. All, within the pale of the church, are outwardly called by the word; none effectually but the elect, Mat. xxii. 14. Rom. viii. 30.

(*a*) Our effectual calling is the first effect of our everlasting election.—We have no actual interest in, nor right unto Christ, until we are thus called.

(*b*) Col. i. 12, 13. 2 Tim. i. 9. Deut. xxx. 6. Ezek. xxxvi. 26. Mat. xi. 25, 26. John i. 13. iii. 3, 8. Eph. i. 19. Col. ii. 12. 1 Cor. iv. 7. James i. 18. 2 Pet. ii. 20. Acts xvi. 14.

(*c*) They who so boast of the strength of free-will, in the work of our conversion, are themselves an example what it is, being given up to so vile an error, destitute of the grace of God.

(*d*) Mat. vii. 18. x. 20. John i. 13. xv. 5. 1 Cor. xii. 3. ii. 5. 2 Cor. iii. 5. Eph. ii. 1, 8. Rom. viii. 26. Phil. i. 6.

C H A P. XIX.

Of JUSTIFICATION.

Q. Are we accounted righteous, and saved for our faith, when we are thus freely called?

A. No; but merely by the imputation of the righteousness of Christ, apprehended and applied by faith; for which alone the Lord accepts us, as holy and righteous, Isa. xliii. 25. Rom. iii. 23,—26. Rom. iv. 5.

Q. What then is our justification, or righteousness, before God?

A. The gracious free act of God (*a*), imputing the righteousness of Christ to a believing sinner; and for that speaking peace unto his conscience, in the pardon of his sin, pronouncing him to be just, and accepted before him, Gen. xv. 6. Acts xiii. 38, 39. Luke xviii. 14. Rom. iii. 24,—28. Rom. iv. 4,—8. Gal. ii. 16.

Q. Are we not then righteous before God, by our own works?

A. No; for of themselves, they can neither satisfy his justice, fulfil his law, nor endure his trial, Psal. cxxx. 3, 4. cxliii. 2. Isa. lxiv. 6. Luke xvii. 10.

(*a*) Legal and evangelical justification differ; first, on the part of the persons to be justified; the one requiring a person legally and perfectly righteous, the other a believing sinner: secondly, on the part of God, who, in the one is a severe righteous judge; in the other, a merciful reconciled Father: thirdly, in the sentence, which in the one, acquitteth, as having done nothing amiss; the other, as having all amiss pardoned.

C H A P. XX.

Of SANCTIFICATION.

Q. IS there nothing then required of us, but faith only?

A. Yes; repentance and holiness, or new obedience, Acts xx. 21. Mat. iii. 2. Luke xiii. 3. 2 Tim. ii. 19. 1 Thess. iv. 7. Heb. xii. 14.

Q. What is repentance?

A. Godly sorrow for every known sin committed against God (*a*); with a firm purpose of heart, to cleave unto him for the future, in the killing of sin, the quickning of all graces, to walk before him in newness of life (*b*).

Q. Can we do this of ourselves?

A. No; it is a special gift and grace of God, which he bestoweth on whom he pleaseth, Lev. xx. 8. Deut. xxx. 6. Ezek. xi. 19, 20. 2 Tim. ii. 25. Acts. xi. 18.

Q. Wherein doth the being of true repentance consist, without which it is not acceptable?

(*a*) Repentance includeth, first, alteration of the mind, into a hatred of sin, before loved; secondly, sorrow of the affections, for sin committed; thirdly, change of the actions, arising from both.—Repentance is either legal, servile, and terrifying, from the spirit of bondage: or, evangelical, filial, and comforting, from the spirit of free grace and liberty, which only is available.

(*b*) 2 Cor. vii. 9,—11. Acts ii. 37. Psal. li. 17. xxxiv. 14. Isa. i. 16, 17. Ezek. xviii. 27, 28. Acts xiv. 15. Eph. iv. 21,—24. Rom. vi. 12,—19. viii. 1. 2 Cor. v. 17. Gal. vi. 15.

A. In its performance according to the gospel rule (*a*), with faith and assured hope of divine mercy, Psal. li. 1 John ii. 1, 2. 2 Cor. vii. 10, 11. Acts ii. 38. Mat. xxvii. 4.

Q. *What is that holiness which is required of us?*

A. That universal sincere obedience to the whole will of God (*b*), in our hearts, minds, wills, and actions; whereby we are, in some measure, made conformable to Christ our head (*c*).

Q. *Is this holiness, or obedience, in us perfect?*

A. Yes; in respect of all the parts of it (*d*); but not in respect of the degrees wherein God requires it (*e*).

Q. *Will God accept of that obedience which falls so short of what he requireth?*

A. Yes; from them whose persons he accept.

(*a*) Every part of Popish repentance, *viz.* contrition, confession, and satisfaction, was performed by Judas.

(*b*) All faith and profession, without this holiness, is vain and of no effect.—True faith can no more be without true holiness, than true fire without heat.

(*c*) Psal. cxix. 9. 1 Sam. xv. 22. John xiv. 15. Rom. vi. 9. Heb. xii. 14. Titus ii. 12. 2 Pet. i. 5,—7. Isa. i. 16, 17. 1 Chron. xxviii. 9. Deut. vi. 5. Mat. xxii. 37. Rom. viii. 29. 1 Cor. xi. 1. Eph. ii. 21. Col. iii. 1,—3. 2 Tim. ii. 11, 12.

(*d*) Merit of works, in unprofitable servants, no way able to do their duty, is a Popish miracle.

(*e*) 2 Kings xx. 3. John i. 1. Mat. v. 48. Luke i. 6. 2 Cor. vii. 1. Eph. iv. 24. Titus ii. 12. Isa. lxiv. 6. Psal. cxxx. 3. Exod. xxviii. 38. Phil. iii. 8.

eth (a), and justifieth freely in Jesus Christ, Rom. xii. 1. Phil. iv. 18. Heb. xiii. 16. 1 John iii. 22. Eph. i. 6.

Q. What are the parts of this holiness?

A. Internal, in the quickning of all graces, purging all sins; and external, in fervent and frequent prayers, alms, and all manner of righteousness, Heb. ix. 14. Eph. iii. 16, 17. Rom. ii. 29. vi. 12. Mat. v. 20. Rom. viii. 1, 2. Eph. iv. 22, 23. Tit. ii. 12. particular precepts are innumerable.

Q. May not others perform these duties acceptably, as well as those that believe?

A. No; all their performances (b), in this kind, are but abominable sins before the Lord, Prov. xv. 8. John ix. 31. Tit. i. 15. Heb. xi. 6.

CH A P. XXI.

Of the PRIVILEGES of Believers.

Q. WHAT are the privileges of those that thus believe and repent?

A. First, union with Christ; secondly, adoption of children; thirdly, Christian liberty; fourthly, a spiritual holy right to the seals of the new covenant; fifthly, communion with all saints; sixthly, resurrection of the body unto life eternal.

Q. What is our union with Christ?

A. An holy spiritual conjunction unto him, as

(a) In Christ are our persons accepted freely, and for him our obedience.

(b) The best duties of unbelievers, are but white sins.

our head, husband, and foundation (*a*); whereby we are made partakers of the same spirit with him, and derive all good things from him (*b*).

Q. What is our adoption?

A. Our gracious reception into the family of God, as his children, and co-heirs with Christ, John i. 12. Rom. viii. 15, 17. Gal. iv. 5. Eph. i. 5.

Q. How came we to know this?

A. By the especial working of the holy Spirit in our hearts (*c*), sealing unto us the promises of God, and raising up our souls to an assured expectation of the promised inheritance, Rom. viii. 15, 17. Eph. iv. 30. 1 John iii. 1. Rom. viii. 19, 23. Titus ii. 12.

Q. What is our Christian liberty?

A. An holy and spiritual freedom from the slavery of sin (*d*), the bondage of death and hell;

(*a*) By virtue of this union, Christ suffereth in our afflictions; and we fill up in our bodies what remaineth as his.—From Christ, as head of the church, we have, first, spiritual life, sense, and motion, or growth in grace; secondly, as the husband of the church, love and redemption; thirdly, as the foundation thereof, stability and perseverance.

(*b*) 1 Cor. xii. 12. John xv. 1,—7. xvii. 23. Eph. iv. 15. v. 23. Col. i. 18. 2 Cor. xi. 2. Eph. v. 25,—27. Rev. xxi. 9. Mat. xvi. 18. Eph. ii. 20,—22. 1 Pet. ii. 4,—7. Rom. viii. 9, 11. Gal. iv. 6. Phil. i. 19. John i. 12, 16. Eph. i. 3.

(*c*) This is that great honour and dignity of believers, which exalts them to a despising all earthly thrones.

(*d*) Our liberty is our inheritance here below, which we ought to contend for, against all opposers.

the curse of the law, Jewish ceremonies, and thralldom of conscience, purchased for us by Jesus Christ, and revealed to us by the holy Spirit (*a*).

Q. Are we then wholly freed from the moral law?

A. Yes, as a covenant; or as it hath any thing in it, bringing into bondage, as the curse, power, dominion, and rigid exaction of obedience (*b*); but not as it is a rule of life and holiness (*c*).

Q. Are we not freed by Christ from the magistrates power, and human authority?

A. No; being ordained of God (*d*), and commanding for him, we owe them all lawful obedience, Rom. xiii. 1,—4. 1 Tim. ii. 1, 2. 1 Pet. ii. 13,—15.

(*a*) Gal. v. 1. John viii. 32—36. Rom. vi. 17, 18. Isa. lxi. 1. 1 John i. 7. 2 Cor. v. 21. Rom. viii. 15. Heb. ii. 15. 1 Cor. xv. 55, 57. Gal. iii. 13. Eph. ii. 15, 16. Gal. iv. 5. Rom. viii. 1. Acts xv. 10, 11. Gal. iii, iv, v. 2 Cor. i. 24. 1 Cor. vii. 23. 1 Pet. ii. 16. 1 Cor. ii. 12.

(*b*) Nothing makes men condemn the law as a rule, but hatred of that universal holiness which it doth require.

(*c*) Jer. xxxi. 31,—33. Rom. vii. 1,—3. vi. 14. Gal. iii. 19, 24. Rom. viii. 2. Gal. v. 18. Mat. v. 17. Rom. iii. 31. vii. 13, 22,—25.

(*d*) Rule and authority are as necessary for human society, as fire and water for our lives.

C H A P. XXII.

Of the SACRAMENTS of the new covenant in particular, a holy right whereunto, is the fourth privilege of Believers.

Q. WHAT are the seals of the New Testament?

A. Sacraments instituted by Christ, to be visible seals and pledges; whereby God in him confirmeth the promises of the covenant to all believers, restipulating of them, growth in faith and obedience (*a*).

Q. How doth God, by these sacraments, bestow grace upon us?

A. Not by any real, essential conveying of spiritual grace, by corporeal means (*b*); but by the way of promise, obsignation, and covenant, confirming the grace wrought in us by the word and Spirit, Heb. iv. 2. 1 Cor. x. Rom. iv. 11. i. 17. Mark xvi. 16. Eph. v. 26.

Q. How do our sacraments differ from the sacraments of the Jews?

A. Accidentally only, in things concerning the outward matter and form; as their number, quality, clearness of signification, and the like;

(*a*) Mark xvi. 16. John iii. 5. Acts ii. 38. xxii. 26. Rom. iv. 11. 1 Cor. x. 2,—4. xi. 26,—29.

(*b*) This is one of the greatest mysteries of the Roman magic and juggling, that corporeal elements should have a power to forgive sins, and confer spiritual grace.

at essentially in the things signified or grace confirmed, 1 Cor. x. 1,—3, &c. John vi. 35. 1 Cor v. 7. Phil. iii. 3. Col. ii. 11.

C H A P. XXIII.

Of BAPTISM.

Q. WHICH are these sacraments?

A. Baptism and the Lord's supper.

Q. What is baptism?

A. An holy action appointed of Christ (*a*); whereby, being sprinkled with water, in the name of the whole Trinity, by a lawful minister of the church, we are admitted into the family of God, and have the benefits of the blood of Christ confirmed unto us (*b*).

Q. To whom doth this sacrament belong?

A. Unto all, to whom the promise of the covenant is made; that is, to believers and to their seed, Acts ii. 39. Gen. xvii. 11, 12. Acts xvi. 15. Rom. iv. 10, 11. 1 Cor. vii. 14.

Q. How can baptism seal the pardon of all sins to us, all our personal sins following it?

(*a*) Not the want, but the contempt of this sacrament is damnable.—It is hard to say, whether the error of the Papists requiring baptism of absolute indispensable necessity to the salvation of every infant; or that of the Anabaptists, debarring them from it altogether, be the most uncharitable.

(*b*) Mat. xxviii. 19. Mark xvi. 15, 16. Acts ii. 41. viii. 37. ii. 38, 39. John iii. 5. Rom. vi. 3,—5. 1 Cor. xii. 13.

A. In as much as it is a seal of that promise which gives pardon of all to believers, Acts ii. 39. Rom. iv. 11, 12.

C H A P. XXIV.

Of the LORD'S SUPPER.

Q. WHAT is the Lord's supper?

A. An holy action instituted and appointed by Christ (*a*), to set forth his death, and communicate unto us spiritually his body and blood, by faith; being represented by bread and wine, blessed by his word, and prayer, broken, poured out (*b*), and received of believers (*c*).

Q. When did Christ appoint this sacrament?

A. On the night wherein he was betrayed to suffer, 1 Cor. xi. 23.

Q. Whence is the right use of it to be learned?

A. From the word, practice, and actions of our Saviour, at its institution (*d*).

Q. What were the actions of our Saviour to be imitated by us?

(*a*) Baptism is the sacrament of our new birth, this of our further growth in Christ.

(*b*) No part of Christian Religion was ever so vilely contaminated and abused by profane wretches, as this pure, holy, plain action, and institution of our Saviour: witness the Popish horrid monster of transubstantiation, and their idolatrous mass.

(*c*) Mat. xxvi. 20, 21. Luke xxii. 14,—20. 1 Cor. xi. 23,—26. Mark xiv. 22,—24. John vi. 63. Mat. xxvi. 26,

(*d*) Whatever is more than these is of our own.

A. First, blessing the elements by prayer; secondly, breaking the bread, and pouring out the wine; thirdly, distributing them to the receivers, sitting in a table gesture, Mat. xxvi 26. Mark xiv. 22. Luke xxii. 19, 20. 1 Cor. xi. 23, 24.

Q. What were the words of Christ?

A. First, of command, *Take, eat*; secondly, of promise, *This is my body*; thirdly, of institution, for perpetual use, *This do, &c.* 1 Cor. xi. 24,—26.

Q. Who are to be receivers of this sacrament (a)?

A. Those only have a true right to the signs, who by faith have an holy interest in Christ, the thing signified, 1 Cor. xi. 27,—29. John vi. 63.

Q. Do the elements remain bread and wine still, after the blessing of them?

A. Yes; all the spiritual change is wrought by the faith of the receiver, not the words of the giver; to them that believe, they are the body and blood of Christ, John vi. 63. 1 Cor. x. 4. xi. 29.

(a) Faith in God's promises, which it doth confirm; union with Christ, whereof it is a seal; and obedience to the right use of the ordinance itself, is required of all receivers.—There is not any one action pertaining to the spiritual nature of this sacrament, not any end put upon it by Christ; as first, the partaking of his body and blood; secondly, setting forth of his death for us; thirdly, declaring of our union with him and his, but require faith, grace, and holiness in the receivers.

C H A P. XXV.

Of the COMMUNION of Saints, the fifth privilege of Believers.

Q. WHAT is the Communion of Saints?

A. An holy conjunction between all God's people (*a*), wrought by their participation of the same Spirit, whereby we are all made members of that one body, whereof Christ is the head, Song vi. 9. Jer. xxxii. 39. John xvii. 22. 1 Cor. xii. 12. Eph. iv. 3,—13. 1 John i. 3, 6, 7.

Q. Of what sort is this union?

A. First, spiritual and internal, in the enjoyment of the same Spirit and graces, which is the union of the church catholick; secondly, external and ecclesiastical in the same outward ordinances, which is the union of particular congregations (*b*).

C H A P. XXVI.

Of PARTICULAR Churches.

Q. WHAT are particular churches?

A. Peculiar assemblies of professors in one

(*a*) By virtue of this we partake in all the good and evil of the people of God throughout the world.

(*b*) 1 Cor. xii. 12, 15. Eph. ii. 16,—22. 1 Cor. x. 17. John xvii. 11,—22. x. 16. Heb. ii. 11. 1 Cor. i. 10, 11. Rom. xii. 5. 1 Cor. xii. 27, 28. Eph. iv. 11,—13. Phil. ii. 2. Col. iii. 15. 1 Pet. iii. 8.

place (a), under officers of Christ's institution, enjoying the ordinances of God, and leading lives befitting their holy calling (b).

Q. What are the ordinary officers of such churches?

A. First, pastors or doctors (c), to teach and exhort; secondly, elders, to assist in rule and government; thirdly, deacons, to provide for the poor, Rom. xii. 7, 8. Eph. iv. 10. 1 Cor. xii. 28. 1 Tim. v. 17. Acts vi. 2, 3.

Q. What is required of these officers, especially the chiefest, or ministers?

A. That they be faithful in the ministry committed unto them; sedulous in dispensing the word; watching for the good of the souls committed to them; going before them in an example of all godliness and holiness of life (d).

Q. What is required in the people unto them?

A. Obedience to their message and ministry;

(a) Every corruption doth not presently unchurch a people.—Unholiness of fellow-worshippers, defileth not God's ordinances.

(b) Acts xi. 26. 1 Cor. iv. 17. xi. 22. 2 Cor. i. 1. Acts xx. 17, 28. xiv. 23. 2 Cor. viii. 23. Heb. xiii. 17. 1 Cor. i. 5. Rev. ii. 1,—3. 2 Thess. iii. 5,—11. Gal. vi. 16. Phil. iii. 18. 1 Thess. ii. 12.

(c) Ministers are the bishops of the Lord; lord-bishops came from Rome.

(d) 1 Cor. iv. 2. Acts xx. 18,—29. 2 Tim. ii. 15, iv. 1,—5. Titus i. 13. 1 Tim. iv. 15, 16. Titus ii. 7. 1 Tim. iv. 12. Mat. v. 16. Acts xv. 8.



honour and love to their persons; maintenance to them and their families (a).

C H A P. XXVII.

Of the last PRIVILEGE of Believers, being the door of entrance into glory.

Q. WHAT is the resurrection of the flesh?

A. An act of the mighty power of God's holy Spirit (b), applying unto us the virtue of Christ's resurrection; whereby, at the last day, he will raise our whole bodies from the dust to be united again into our souls in everlasting happiness (c).

Q. What is the end of this whole dispensation?

A. The glory of God in our eternal salvation.

To him be all glory and honour, for evermore, Amen.

(a) 2 Cor. v. 20. Rom. vi. 17. Heb. xiii. 17. 2 Thess. iii. 14. Rom. xvi. 19. 2 Cor. x. 4,—6. 1 Cor. iv. 1. Gal. iv. 14. 1 Tim. v. 17, 18. Luke x. 7. James v. 4. 1 Cor. ix. 9,—13.

(b) The resurrection of the flesh hereafter, is a powerful motive to live after the Spirit here.

(c) Job xix. 25,—27. Psal. xvi. 9,—11. Isa. xxvii. 19. Ezek. xxxviii. 2, 3. Dan. xii. 2. 1 Cor. xv. 16, &c. Rev. xx. 12, 13.

T H E E N D.

Imprimatur,

JOHN DOWNAME.

